

Left: Oxen pull a wedding carriage near Agra, North India. Right: A typical North Indian snake charmer plays his native flute.



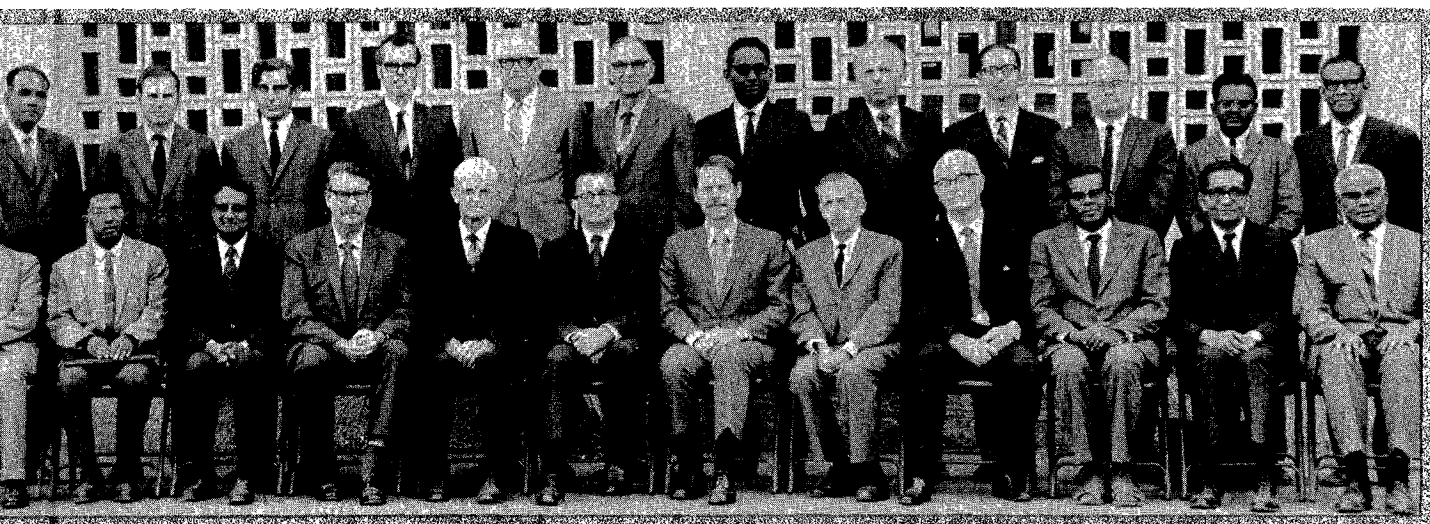
SOUTHERN ASIA DIVISION: Where a New Day Is Dawning

By M. S. NIGRI

A new day is dawning for Adventist evangelism in much of the Southern Asia Division, which is composed of the larger countries of India, Pakistan, Afghanistan, Nepal, Burma, Ceylon, and some smaller countries and islands. We have liberty to preach the

(Continued on page 23)

The Southern Asia Division committee members who recently met in session.



What Are You Doing About It?

Takoma Park, Maryland

Beloved Soul Winners:

When you read these words in early March, we will all be in the midst of the greatest evangelistic thrust ever undertaken by the Seventh-day Adventist Church. Some of you will be preaching the Advent message in lay evangelistic campaigns in Florida. Thousands of you young people will be engaged in one-to-one evangelism in California, in New South Wales, in Jamaica, or in Colombia. Others will be distributing literature or sharing your faith in homes in Puerto Rico, Texas, Nebraska, or West Australia. Thousands more throughout the far-flung territories of North America, Australasia, and Inter-America will have part in a great ministry of intercession. We are knee-deep in MISSION '72!

When I say "*we* will all be in the midst" of a great soul-winning program, I mean just that. All during the month of March, Mrs. Pierson and I will be fully occupied with you in the greatest work in the world—soul winning. Several months ago Elder and Mrs. Gordon Henderson and Norm Nelson, of the Voice of Prophecy, invited us to join them in a Voice of Prophecy follow-up crusade in Boise, Idaho.

Late last November I spent a weekend with R. W. Numbers in the friendly church in Boise. During my stay we discussed with F. W. Bieber, president of the Idaho Conference, and Curtis Miller, pastor of the Eagle and Nampa churches, and other leaders, plans for the March crusade. Our meetings will be held in a large public high school auditorium seating more than a thousand people. Dr. Mervyn Hardinge, dean of the Loma Linda University School of Health, will be sharing with me the presentation of the message. He will introduce the subject of the evening by way of the health approach. Douglas and Patsy Pond, from the Voice of Prophecy, Brethren Huey and Sayles from the Idaho Conference office, D. J. Masterjohn, local intern, and my secretary, Margaret Fuller, as well as the whole Boise, Eagle, and Nampa churches, will make up the evangelistic team.

Our crusade in Boise will be only one of more than 300 such campaigns in the North Pacific Union Conference during March. In the Idaho Conference, President Bieber is leading every ministerial worker in his conference into full-scale evangelism. He and Mrs. Bieber will be holding meetings of their own while we are in Idaho, so they won't have time to participate in our meetings in their home church of Boise.

I am not the only General Conference worker engaged in active evangelism during MISSION '72. Most of our vice-presidents will also be leading out in evangelistic campaigns. In fact, more than 60 of our General Conference staff will be right

out in the thick of the soul-winning battle! *We* want to share the blessings that are bound to come to all who labor for souls in these closing hours of earth's history. *We* want to be directly involved in preparing men and women for the soon coming of Jesus. We are with you in this great final thrust to victory!

If by any chance, dear reader, *you* are not fully committed to MISSION '72 and its soul-winning ministry, let me urge you to determine right *now*—yes, even before you lay down this issue of the REVIEW AND HERALD—that, God helping you, you will join all the rest of us in witnessing for Christ and His last-day message. *We need you! God needs you! The church needs you!*

There is a place for everyone in this spiritual undertaking. We need men and women of prayer. Intercessory prayer is the powerhouse for the whole endeavor! *You can pray!* There are campaign announcements to pass out, personal visits to make, friends to invite to meetings. You should be at every meeting in the campaign in your church. We will need men and women to greet the people as they come to each evening meeting. There will be invitations to mail out, children of involved parents to care for. There are many ways you can serve during the March evangelistic thrust.

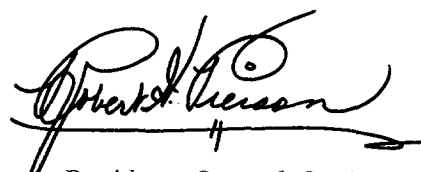
It doesn't end when the meetings are over. In fact, the work really just begins. The new members will need to be further grounded in the message, visited, encouraged, and put to work. And a truly born-again Seventh-day Adventist is never off duty. MISSION '72 will be only the beginning or the continuation of a lifetime of witnessing and working to hasten the coming of Jesus.

"Jesus would have all who profess His name become earnest workers."—*Testimonies*, vol. 5, p. 129.

"Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. They are waiting for you."—*Testimonies*, vol. 9, pp. 46, 47.

So, brother, sister mine, let us be up and doing. This is no time to be singing, "I am weary, oh so weary," or "Peace, sweet peace." Our theme song in this late hour must be "We Are Nearing Home," and "Onward Christian Soldiers." We must be in dead earnest about this matter of finishing the work and seeing Jesus in the clouds of heaven soon!

Yours to finish the work SOON!



President, General Conference

CHRISTIANITY TODAY GROWS

WASHINGTON, D.C.—*Christianity Today* magazine "scored substantial gains in both advertising and circulation in 1971," according to Harold Lindsell, editor of the evangelical fortnightly published here.

The advertising department reported that its revenue was up 41.6 per cent over 1970, with advertising lineage up about 35 per cent.

Distribution data revealed that paid circulation is now 130,000 per issue. December's circulation income totaled \$144,368.

Dr. Lindsell said the growth is a sign of increasing evangelical vitality. He announced that a 76-page issue, the largest since the magazine was founded in 1956, was published on February 18.

DRIVE FOR UNITY NOT HALTED, POPE STATES

VATICAN CITY—Pope Paul VI said that the drive for Christian unity has not come to a halt.

"Perhaps the drive for a superficial, sentimental ecumenism—or rather, an impossible mixture of opposing doctrines . . . which disregards the requirements of true faith and effective communion—has come to a halt," he said, "but not that for an ecumenism based on sincere study and on common prayer."

"This kind of ecumenism is going forward and progressing and has reached most consoling stages," he told a crowd gathered in St. Peter's Square.

ASSEMBLIES OF GOD GROW RAPIDLY IN KOREA

WASHINGTON, D.C.—The Assemblies of God denomination was established in the United States in 1914 and has grown rap-

idly in this country since then. But another country claims the denomination's largest single congregation.

The Reverend John Hurston, an Assemblies of God evangelist, said in an interview here that the denomination is growing so fast in Korea that one church in Seoul now numbers 13,000 members, requiring six services plus a pre-dawn prayer meeting to accommodate all the worshippers.

The church is now constructing a building that can seat 10,000 people, he said.

The Assemblies of God in Korea has grown from 4,000 members in 1954 to about 60,000 now. The total membership of the denomination, which has headquarters in Springfield, Missouri, is about 600,000.

RECORD GIVING REPORTED BY AMERICAN BAPTISTS

VALLEY FORGE, PA.—American Baptist Convention income for 1971 was the highest in the denomination's 64-year history, according to the Reverend Ralph R. Rott, executive director of the division of world mission support.

Receipts for the denomination, whose national headquarters is located here, were \$15,253,161 last year, an increase of 3.7 per cent over the \$14,705,780 reported for 1970.

The 1971 figure, Mr. Rott said, included the largest amounts ever given in two special offerings—the World Fellowship Offering for foreign mission work and the America for Christ offering for home missions.

WEEKEND RETREATS REPLACING THE ONE-HOUR SERVICE

SEATTLE—An official of the Christian Church (Disciples of Christ) suggested here that the weekly hour-long church service may be replaced by weekend retreats held several times a year.

With more and more people working four-day weeks, they can more easily participate in such retreats and will be less willing to interrupt a long weekend for a one-hour service, said the Reverend Harold R. Johnson, executive coordinator of the Office of Program Coordination and Strategy, Division of Homeland Ministries.

This Week...

Leslie Hardinge continues the series, "An Adventist Confession of Faith" this week with "I Believe . . . in the Spirit of Prophecy" (page 10). Dr. Hardinge, who holds a doctorate from London University, was ordained in 1938 by the South England Conference. Since 1947 he has been in educational work, teaching first at Union College. From 1950 to 1965 he was on the faculty of Columbia Union College, spending four of those years at Newbold College in England, which is affiliated with CUC. He has been professor of religion at Pacific Union College since 1965.

Not long ago one of our staff members visited with Bob and Beth Wilkins—Beth authored the article "To the Church in University Park" (page 9). They spoke of their small, but active, church affectionately and mentioned appreciatively the welcome they had received from members when they moved to the university town. But they also discussed frankly some of their burdens for the small church.

They realized that it was impossible for the small membership to make any kind of impression on the youthful population that explodes into town each September and then leaves it practically desolate the following June. They expressed the dream that has been often repeated by Adventist young people living in a vigorous university town. "If only some Adventist doctors and businessmen and retiring Adventist ministers could realize the mission field here!" They told of campus centers representing other denominations and of young people searching for something better than they have known. And they were sad that there were no Adventists to fill the need.

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♦ Advent Review and Sabbath Herald ♦

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ♦ 122D 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.

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I RESENT every dime of the tithe and every penny I put in the offering plate, because contributing this money keeps me from getting the kind of clothes I like and from going to nice places to eat!"

As a stewardship secretary I have perhaps heard most of the objections that are raised to returning to the Lord His tithe. I have heard things I didn't expect to hear from certain people, and I certainly didn't expect from a particular woman the complaint mentioned above. Outwardly she appeared to be a mature Christian.

Apparently the shock I felt inside must have shown on the outside, for when I suggested that if she really felt this way she should retain her tithe and offerings, buy the clothes she wanted, and go to nice places to eat, she was shocked.

"How can you, of all people, say such a thing," she said. "Being faithful in my tithes and offerings is my duty! I'll pay them if it kills me!"

Her answer showed a complete lack of understanding of the basic Christian principle of stewardship. No wonder she was frustrated and rebellious.

I don't believe this is an isolated case. In my contacts with church members I have been led to believe that the true philosophy of giving is the least understood of all our beliefs.

Two of the most exalted privileges granted to man are the privilege of returning the tithe and the

M. E. Rees is secretary of the stewardship department of the North Pacific Union.

privilege of giving freewill offerings.

If we consider the tithe simply as funds contributed for the support of the ministry, it becomes merely a religious tax. We are the taxpayers and God is the tax collector. At the same time, if we view offerings as a necessary if somewhat irritating duty, then they become like a business expense that we would try to keep at a minimum.

Both of these concepts are erroneous. They are held because men fail to understand an underlying principle, namely that God is in partnership agreement with man.

God Enters Into Partnership

When the world, a place of unsurpassing beauty, came from the hand of the Creator it was placed under the dominion of an intelligent being—man. Consider his exalted position. Without contributing a single item (as his share), man, a being created in the image of God, was given a partnership with God.

But man violated his partnership agreement when he took what did not belong to him—the fruit of the tree of the knowledge of good and evil.

I seriously doubt that many of us would wish to renew a partnership with someone who had proved so untrustworthy. As a matter of fact, the unfallen worlds apparently felt this way when they realized the awful price of man's redemption: "All the universe would have been just as happy if He had left this world to perish, but so great was His love for the fallen race that He gave His own dear Son to die that they might be redeemed."—*That I May Know Him*, p. 367.

Think of the unfathomable love of God. Even when we refuse to recognize His ownership of everything we possess, including our very lives, He still offers us an opportunity. "Return unto me," He pleads, "and I will return unto you" (Mal. 3:7).

When we come into God's sanctuary to sing and pray and hear His words, our presence ought to testify that we believe He is the owner of everything on earth, and we are His stewards. If we come with any other attitude, we mock God, and our worship becomes a meaningless form.

In the time of Israel, when the people brought the first fruits of the land to the sanctuary, they were to say in the presence of God, "A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty and populous:

"And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

"And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression:

"And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

"And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

"And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me" (Deut. 26:5-10).

DEPOSITING PEARLS IN

the truth, is a pearl
that you can send beforehand
and deposit in the bank
of heaven for safekeeping.

Likewise, after they brought the tithe of their increase in the third year, they would say: "I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. . . .

"Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey" (verses 13-15).

Gift Before Petition

Notice carefully that before the Israelite asked for God's blessing on the people and the land he first testified to the faithfulness of his stewardship. But all too often we spiritual Israelites come before the Lord empty handed and say to our Partner, "No, I didn't bring Your share, but I want You to bless me anyway." We wouldn't do this to one of our fellow men. How dare we do this to the God of the universe?

I have heard some members say they wish they could attend a church where no offering was taken, no appeal for funds was heard, only singing, praying, and preaching. Recently I attended such a service. The music was beautiful, the prayers fervent, the sermon inspiring. It was a funeral.

Where there is life there is action. Where there is action some kind of exchange is needed. We should thank God that the church needs money. The frequent calls for

means show the church is going somewhere and isn't standing still. And, thank God, the faster it moves the more money it is going to need.

Wouldn't it be wonderful if all of us followed the example of the Macedonian brethren? Paul cited their example for other Christians to follow. Writing to the Corinthians, Paul reported that these people suffering "deep poverty" nevertheless urged him to accept their offerings. Consider carefully the motivating force.

"It was more than we could have hoped for! First they gave themselves to the Lord; and then, by God's will, they gave themselves to us as well" (2 Cor. 8:5, T.E.V.).

If we as Christ's followers first gave ourselves completely to God, I'm sure we wouldn't need any urgent appeals to get us to give. This is the key, or is it, perhaps, the problem?

Actually, it is impossible to show love and gratitude without giving.

"The Lord does not need our offerings. We cannot enrich Him by our gifts. Says the psalmist; 'All things come of Thee, and of Thine own have we given Thee.' Yet God permits us to show our appreciation of His mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other."—*Counsels on Stewardship*, pp. 18, 19.

Paul pointed out that the motive is an important element in giving: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). "Every man according as he purposeth in

his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (chap. 9:7).

Now let us view these concepts in a practical setting. God says, "I will give you all the initial investment of talent, time, and material goods. I will bless your efforts to acquire means and assist you in every way possible. As an acknowledgment that you recognize that everything you possess belongs to Me, that you are only the manager of My goods, I want you to return to Me a tenth of the profits. This is My share of the partnership—only 10 per cent, that's all. I don't need the money; I merely want you to remember our partnership arrangement."

And then He adds, "If you really love Me, if you appreciate all I have done for you, all I am continually doing for you, and all I plan to do for you, you may show your appreciation by returning a portion of your share of the partnership in freewill gifts. I will be pleased to accept these, provided, of course, you give them with a willing heart. I'll use these funds to extend the good news of salvation to others so they can also go into partnership with Me. You will find this a worthwhile investment, for I'll deposit them to your account in heaven, where they will be safe from robbers, moths, obsolescence, and economic reverses."

Ellen White says: "Every opportunity to help a brother in need, or to aid the cause of God in the spread of the truth, is a pearl that you can send beforehand and deposit in the bank of heaven for safekeeping."—*Testimonies*, vol. 3, p. 249.

Every opportunity is a pearl!

♦♦

THE BANK OF HEAVEN

What GOD Is Waiting For

By OTTO H. CHRISTENSEN

GOD has made many promises in Scripture to pour out His Spirit upon the church. How we long for their realization! So far they have not been fulfilled, at least not fully. What is wrong? What is God waiting for?

Ellen White says, "If all were willing, all would be filled with the Spirit," and "The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children."—*The Acts of the Apostles*, p. 50. "The Lord is waiting to bestow His Holy Spirit upon all who will hunger and thirst after righteousness."—*Counsels to Writers and Editors*, p. 118. This is what God is waiting for. But what will bring this about? What must we do to make such a hungering and thirsting real? Where do we begin? This is a great question. Its answer must be found in Scripture. I believe it is found in the experience at Pentecost, rather before Pentecost (Acts 2).

What Brought Unity?

On the day of Pentecost "they were all with one accord" (verse 1). But what brought this marvelous unity to these early believers? They had their preferences, their convictions, their likes and dislikes. Their feelings could be hurt and their tongues could injure, and no doubt had injured many a soul. Wittingly or unwittingly they had been unfair at times and selfish motives had predominated. They had been jealous of one another and ambitious for the highest positions. But something had happened to change the picture. Discord was gone and they were all of one accord, and God now poured out His Spirit upon them.

Unity cannot exist where there

are wrongs that have not been made right, where harshness or feelings of jealousy or selfishness survive. Unity cannot exist where there is no milk of human kindness. Neither can unity exist where there are accusers of the brethren or where peculiar views are pressed upon the brethren (see *Testimonies to Ministers*, pp. 29, 30). Neither can unity

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exist where there is a domineering spirit or where rash decisions are made that disregard the feelings of others. Often such disregard is not perpetrated with deliberate evil intentions but rather by what seemed right at the time. But later careful and prayerful consideration shows that it was not done in the true spirit of Christ and that some feelings were hurt. Such situations require rectification.

"In unity there is a life, a power, that can be obtained in no other way."—*Testimonies*, vol. 7, p. 237. "Unity existing among the followers of Christ is an evidence that the Father has sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak

the truth in love."—*Ibid.*, vol. 9, p. 194.

Could it be that the Lord needs to quicken *our* consciences regarding our own faults? Perhaps we are unaware of some things that prevent complete unity, some of which may need to be confessed. Should we not pray that God's Spirit will help us recall such things?

A Difficult Confession

Some years ago at a camp meeting a brother in great distress came to the prayer tent where I was in charge. He had recently been baptized but still felt things were not right between him and God. As a railroad employee in different cities he had robbed the company of incalculable amounts of coal, and now he was under torturing conviction of his guilt.

"What shall I do?" he asked. "How can I make this right?"

I pointed him to the One who can and will forgive, on conditions; he must confess and repay. "But how can I?" he said. "I can't remember each place nor how much I stole and, furthermore, I don't have the money to repay."

I said, "Are you willing?"

"Yes," he replied. "All I am able."

I said, "If you are truly sincere in this, God will help you carry it out. Take a piece of paper and so far as you can remember write down the places and the amounts stolen. Ask the Holy Spirit in sincerity to help you recall what you can't immediately remember. After you have done this write a letter of confession with a token payment to each one with the pledge that you will pay the balances as God makes you able. Are you willing to do that so that you may have peace with God?"

After much serious thought he agreed, and we knelt in prayer. In all my experience I had never heard such a heartfelt confession. With supplicating tears he wept out his heart to God and, having made com-

Otto H. Christensen, a retired minister in Tennessee, holds a doctorate from the University of Chicago.

plete confession, he arose with a great burden lifted. I was reminded of the Biblical observation, "The way of the transgressor is hard," and my heart went out to him in feelings of great sympathy. I felt I could give no other counsel and be true to God as His representative.

We need the prompting of the Holy Spirit to make our hearts tender and help us to recall the unkind words or acts that have produced feelings of estrangement. After a very moving spiritual meeting I went to one of our leaders and confessed to him that my feelings toward him had not been right. To walk down that aisle was hard, but I received a great blessing and peace. He graciously forgave me, even though he said he had known nothing about it. I was blessed and appreciated his kindness, but I wondered why he didn't ask me what it was or what he had done that

caused me to feel that way toward him. Jesus counseled, "Therefore if thou bring to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). If a brother has something against us there must be a reason. Should he not seek to discover the reason and make proper confession if necessary? The confessor may find his peace with God and the joy that comes with it, but it may not produce complete unity until both meet at the cross of Christ in mutual confession and understanding, and mingle their tears together. What love and unity this brings!

When given a vision of the sins of God's people Ellen White saw selfishness stand at the head of the list (see *Testimonies*, vol. 4, p. 384).

May God remove selfishness from us! We need keen consciences and memories and then the courage to make right whatever the Holy Spirit reveals to us. Without this there can be no true unity and without this unity there can be no promised outpouring.

For this God is waiting. Will we do this? Have we been unfair, unjust, unkind in our dealing with one another? Do we dare to go to them and make it right? This may seem humiliating and self-defeating, but truly it is not. There is no other procedure to make way for the promised blessing. It was this confessing of faults one to the other and making all things right that brought unity to the early believers and hence the Pentecostal outpouring. The same work today will bring unity of the believers and a new outpouring of the Spirit. May God hasten that work! ♦♦

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

PROPERTY INSURANCE

We live in a complex world and are constantly confronted

with hazards such as fire, accident, other disaster, or dire illness. This has led men to devise schemes to help them face losses and meet legal liabilities. Thus we have insurance.

Ellen G. White never opposed fire insurance; in fact, she kept her own property insured. It may be of interest to review briefly how our church became officially involved in the insurance business several decades ago. It all came about as the result of the conviction on the part of various persons that better insurance coverage could be secured on more favorable terms if the General Conference operated an insurance service manned by skilled personnel.

One who gave voice to such sentiments was W. A. Benjamin, an Adventist businessman who had operated his own successful insurance business in Grand Rapids up to the year 1931. In 1935 he was invited to present an outline of insurance planning to the General Conference Committee. His plans were approved and he was invited to lead out in this infant enterprise. His office was set up in a converted coal bin in the basement of the General Conference building. His staff consisted of one secretary. Today the insurance service has grown to the point where it employs 74 workers, including those in the headquarters office in Takoma Park and the

32 in the insurance company's own building that houses the West Coast operation in Riverside, California.

The business of the General Conference Insurance Service is confined to the protection of properties owned or controlled by denominational and affiliated organizations, such as churches, conference offices, publishing houses, camps, schools, health-care institutions, and the denominational liability with respect to employed workers. To extend further the services offered, the International Insurance Company of Takoma Park, Maryland, was organized and chartered in 1936. Owned wholly by the denomination, it is periodically inspected and audited under the laws of the State, as are all insurance companies and banks in Maryland. This company writes many lines of denominational insurance including fire, extended coverage, home owner's multiple peril, commercial multiple peril, earthquake, ocean marine, inland marine, liability, auto liability and physical damage, glass, burglary and theft, malpractice, and workman's compensation. The General Conference Insurance Service acts as agent for the International Insurance Company, Takoma Park, Maryland, and other insurance companies; and re-insurance treaties are written with large insurance companies in order to spread the exposure on sizable risks.

The General Conference insurance business is conducted under the close

supervision of the General Conference Treasury. The General Conference treasurer, K. H. Emmerson, is president. The general manager is J. W. Peeke, and the West Coast office is under the management of Stanton Parker.

The insurance service of the church is staffed by well-qualified personnel. There are 11 underwriters, including several that hold the coveted CPCU qualification (Chartered Property and Casualty Underwriter), and an insurance attorney. There are five technical advisers who survey properties and give counsel on adequate insurance coverage, fire protection, and the safeguarding of human lives; and a staff of highly trained accountants and secretaries, backed up by computer facilities.

Insurance protection that is especially important these days includes church theft and public liability, fire and vehicle insurance, and malpractice protection. Several major losses by fire in the past few years have demonstrated how necessary that protection is. At times the losses in some categories have exceeded the income from premiums, and a steady effort is being made to help the church keep its losses down. The insurance counselors point out that this is an urgent problem with which we should all be concerned. Shall we not insist on good housekeeping around our properties, properly installed electric circuitry and fuses, adherence to underwriters' building codes, adequacy of fire extinguishers, acceptance of safety rules, and careful driving on the highways in order to protect all our churches and institutions? The buildings we may save are our own dedicated buildings and the money is the Lord's.

A New Format for Camp Meeting

By JANE THAYER

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

Too many people base their decision of whether or not to attend camp meeting on the prominence and reputation of the speakers who will be present. And why shouldn't they? The sermon (or talk) is the major—if not exclusive—method of instruction used.

Although they may not approve of it, those who plan the camp meeting are aware of the importance the laity attach to the speaker roster. An analysis of camp meeting advertisements placed in one union paper this past summer reveals that attendance is encouraged on the basis of the speakers. Five out of the six announcements prominently displayed pictures of the speakers. One center spread, containing the pictures of eleven speakers, was headlined: "Follow These Men to a Rich Spiritual Feast." Another announcement that listed four reasons to attend camp meeting placed as number one: "The General Conference has favored us this year with a most impressive speaker roster." (The other reasons listed were irrelevant to the content of camp meeting: 2. Not a full-length camp meeting last year; 3. No area weekend meetings scheduled this year; 4. Another year closer to the judgment.)

In order to de-emphasize the importance attached to the individual speakers and to increase the personal responsibility of each one attending camp meeting, I suggest that conversational study groups be organized. Conversational study groups is a broad plan that could be adapted to serve a variety of purposes. However, two basic ingredients would be found in any such group. 1. The number in attendance would be limited to a size that would permit participation by each individual. 2. The group would be directed by someone who knows and respects the techniques of group discussion.

To clarify the idea further, here are examples of three types of conversational study groups:

One is the Bible study group. Topics of practical importance could be selected beforehand and announced in the camp meeting advertisements. An individual could select the topic that interested him, study it, and come prepared to contribute to the group. If the topics were such questions as "What does the Bible say about the future?" "What about the role of women?" "What about situation ethics?" "What about the purpose of life?" "What about civil disobedience?" these study groups would serve as an object lesson in how to find answers in the Bible to today's problems. During

these discussions it would be necessary to avoid the line of reasoning that goes like this: "When we finish floundering around with various suggestions, then the leader will tell us the *real* answer." Perhaps a layman rather than a minister should act as chairman of the Bible study groups.

A second type of conversational study group is the problem-solving discussion group. The participants would discuss topics dealing with how best to accomplish the work that needs to be done by the church. "What are the responsibilities of the church?" "Are there new methods for showing the relevance of the gospel?" "What methods of approach are already available through the church?" "How can the Adventist school system better fulfill its function?" The list is endless. If the laity were given an opportunity before camp meeting time to suggest topics, those topics with the greatest interest could be selected.

A third type of conversational study group is patterned after a method that Christ and His disciples used. After Jesus gave instruction to a large group, the disciples would mingle with the people to answer questions and clarify points (see *Testimonies*, vol. 6, p. 88). This method could conveniently be adapted to the camp meeting situation. After a sermon to a large congregation by a speaker, the congregation could divide into small groups to discuss the content of the talk. I believe that the speaker would feel an additional responsibility to present relevant material and that the congregation would feel additional responsibility to listen.

These are just three illustrations of how conversational study groups can be used at camp meeting. Other adaptations are possible.

To anyone who thinks that opening up camp meeting to free discussion by both the clergy and the laity is a dan-

gerous or threatening development, let him find reassurance in this quotation: "As we approach nearer the end, I have seen that in these meetings [camp meetings] there will be less preaching and more Bible study. There will be little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures."—*Testimonies*, vol. 6, p. 87. (For further reference read the articles on camp meeting, pages 31-88.)

It is significant that Mrs. White saw these groups "as we approach nearer the end." Right now people are interested in personal involvement by means of group discussion. It is a current social phenomenon. Why not take advantage of it?

These groups would serve, in a secondary way, a function similar to the old-time testimony meetings. As people express their opinions and experiences, they would in reality be giving their personal testimony. If the groups were set up to meet a series of times, rather than just once, a feeling of unity and brotherhood would develop among the participants. People would leave camp meeting strengthened by the bonds of new Christian friendships. As it is now, the only occasion a person has to speak with someone he doesn't know is to ask, "Are these seats taken?" or, "How soon will you be finished with that picnic table?"

For the person who has come to camp meeting with specific questions and needs, only to leave with those same questions and needs unanswered and undealt with, conversational study groups offer at least a partial remedy. The groups will provide the structure and atmosphere for him to talk with others and to hear of experiences that may be similar to his own.

Would conversational study groups really work? That question can only be answered after they have been given a serious trial. At the very least the groups would provide another method of learning. At the most they would give new spiritual vitality to the camp meeting, a vitality that would go home with each participant.

Each One Reach One

By ERNEST LLOYD

"THE work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

From these words it is evident that we may build institutions, hold public meetings, send out missionaries, increase the army of literature evangelists, and develop other special projects, but that the work will never be finished until one other thing takes place—all our members help daily in the great witnessing work. When we are *all* living missionaries, and most of us need only wise leadership to make us such, then will be fulfilled these words of the Lord's messenger.

"If every church member were a *living missionary*, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Ibid.*, p. 32. (Italics supplied.)

HAVE you noticed the stranger who has been attending your church the past few Sabbaths? He is a young, eager-looking fellow. You wish that he didn't have that beard, although you have to admit that it is neatly trimmed. You haven't spoken to him yourself, but Brother Smith, who greeted him at the door, told you he is a graduate student at the local university.

John's stomach when he has to make special arrangements for an examination in order to preserve the sanctity of his Sabbath. Remember how you were sustained not only by your own prayers but also by the knowledge that the church members were praying for you? Will John enjoy the same degree of strengthening fellowship? He cannot unless you take the time to get acquainted with him and learn to

fortable questions. Will there be some members of the nominating committee who will take steps to involve him in the work of the church hand in hand with the more permanent members of the community? Which group will you fall into?

Have you ever thought that someday your church may be proud to claim John as a former member? One university church of less than

TO THE CHURCH IN UNIVERSITY PARK

By BETH WILKINS

How did you react to that information? Did you stop to consider what contributions this young student might make to your church while he is here? What about the church's contribution to his needs? Did you breathe a sigh of relief when Sister Smith invited him home to dinner, or did you resolve that next week you will invite the young man into your home for a Sabbath meal?

Maybe you think you would like to know a little more about your university student before you take him into your home and your heart. His name is John. You may be surprised to learn that he is the son of an academy Bible teacher. All of his education to date has been in Seventh-day Adventist schools, from first grade through the Bachelor's degree. Then why is he here in this worldly university? It may be that he is preparing himself to teach in one of our senior colleges or be an active layman who practices as a professional in a field not yet entered by many Seventh-day Adventists. You may not understand his decision, but he has made his choice; and at least for the present the question for you is what contribution you are going to make to his spiritual growth while he is attending your local university.

As the school year progresses, John may be faced with numerous problems and temptations that have not troubled you for years. The butterflies that inhabited your stomach ten or fifteen years ago when you first told your employer of your stand on Sabbathkeeping have not dried up and blown away. They will be creating small whirlwinds in

sympathize with his problems.

There is much that you and John can contribute to each other in the work of the church. He will share with you youthful vigor and idealism. You may have lived in University Park for ten, fifteen, or twenty years. John is a newcomer who has lived in the next State, or maybe even on the opposite side of the continent or globe. He will see things through different eyes and may suggest the new approach you have been searching for.

On the other hand, you have been a solid member of the church and community for many years. John may find you to be a valuable sounding board for his ideas. He can benefit from your experience and he will probably be more than happy to listen to you if you are also willing to listen to him. His vigorous idealism, tempered by your experience and maturity, can be a powerful influence for the church good.

You might be surprised if you knew some of the experiences John has in his daily contacts at the university. Just the other day as he quietly bowed his head in prayer before taking an examination, a young Catholic student sitting nearby noticed this and asked John some interesting questions about his faith. If someday the young Catholic visits your church, will there be room in your heart for him too?

When the church nominating committee meets at the end of the year, how will they relate to John? No doubt some members will be eager to "lay down their burdens" and sit back and let him fill their places in the work of the church. Others may be afraid that if John were asked to teach a Sabbath school class, he might pose some uncomfortable members counts among its "alumni" of the past three years an academy teacher, a college

teacher, and a college registrar—all employed in SDA institutions. What is John's potential? Will his Christian experience be strengthened in your church or will he always feel that he is an "outsider," somehow never accepted by the members?

What about his social life? Is yours an active, vigorous church with social activities of interest to the young people? Or will you and your fellow church members continue to revolve in your own social circles, without including him? Of course, you would be shocked if you learned that he had indulged in some worldly amusement—a son of Adventist parents should know better!

Have you ever wondered where John lives? If he lives in a residence hall, the Sabbath hours will not be quiet ones suited to meditation, but will be filled with the blaring sounds of neighboring stereo sets and worldly cares and conversations. The food selection at the university cafeteria could hardly be termed a vegetarian's delight. Chefs seem to revel in lacing even the most innocent vegetable dishes with pork or other meats. Even if he lives in his own apartment and has his own stereo and a complete collection of Chapel records and Adventist magazines and books, John will still appreciate an opportunity to share the quiet Sabbath atmosphere of your home, enjoy a home-cooked meal, and discuss ideas and questions that interest him.

Now that you understand a little more about John, you are no doubt eager to extend your friendship to him, eager to give him a place in the work of your church, and eager to include him in your social activities. How will you look at the next young graduate student who comes to your church?

Beth Wilkins and her husband, Bob, are working on advanced degrees at the University of Pennsylvania.

I Believe... in the Spirit of Prophecy

By LESLIE HARDINGE

OUR God is unchanging.¹ As He operated in one age, He operates in every age. His ways may be observed in nature. The revolving universe, the progression of seasons, the movement from night to day—all these processes testify to the predictability of our Creator. If each new day required us to discover new rules for living, we would soon be in despair.

The Lord's methods of dealing with human crises also are predictable. They may be discovered in the Scriptures.² As God conducted the affairs of His ancient people, He will conduct the affairs of His people today. He wishes us to remember that He is our supreme and immanent God! To illustrate this, consider five epochs in God's dealings with His people: the Flood, Exodus, Exile, Messiah, and Second Advent. Observe the divine method carefully.

1. *The Flood.* When wickedness had so saturated man that God felt compelled to purge the world and start again, "God communed with Enoch through His angels, and . . . made known to him that . . . His purpose was to destroy the sinful race by bringing a flood."³ "Enoch was the first prophet."⁴ Profound changes took place in him at the birth of his son, Methuselah.

"Enoch instructed his family in regard to the flood."⁵ "Through these [Methuselah and other patriarchs] and other worthies the Lord has preserved the precious revelations of His will."⁶

One hundred and twenty years before the end of Methuselah's long life, God called Noah to apply the force of Methuselah's indefinite time prediction to his age.

Methuselah died "in 'the very year of the flood.'"⁷ Now observe the divine method. Through the spirit of prophecy, Enoch made an indefinite time prediction. Before the expira-

tion of this period, God raised up a prophet (Noah) to apply the force of this prophetic warning to his generation. The movement of reform was contingent on time. Those who accepted the divine warning formed a remnant whom God used as the nucleus of a movement representative of His cause in the next epoch.

The Second Watershed

2. *The Exodus.* Now let us look at the second watershed in divine history. Abraham "was a prophet,"⁸ and "God gave him light in regard to the future."⁹ The time periods of his vision are viewed from two points. One looked at the "sojourning" of Abraham's descendants. This was to be 430 years.¹¹ The other observed the oppression of his descendants, the "affliction"¹² that was to last, off and on, for 400 years. Both periods ended at the Exodus.¹³ The "sojourning" began at the death of Terah, when Abraham was 75 years old.¹⁴ The persecution started at the feast of the weaning of Isaac when Hagar, "an Egyptian,"¹⁵ was observed "mocking"¹⁶ the seed.

Toward the end of these prophetic periods God commissioned "a prophet,"¹⁷ Moses, to challenge the leaders of Israel to prepare for their return to the Promised Land.¹⁸ God's time was on their side! Here observe a repetition of the divine method seen in our study of the Flood.

A definite time prophecy of 430/400 years is given by a prophet (Abraham) and at its termination is applied by another prophet (Moses) to his generation. The Exodus movement hinged on time, and the remnant who believed God reached the Promised Land. But let us continue.

3. *The Exile.* The third watershed of sacred history was the Exile. Jeremiah was given a vision that Israel's captivity in Babylon would last 70 years.¹⁹ This period began when Nebuchadnezzar conquered Jerusalem in 605 B.C. Toward the

end of the 70 years Daniel carefully studied the writings of Jeremiah and concluded that the time of the end was near.²⁰

When the 70-year period ended, the Hebrews were freed! In process of time "the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah . . . and finished it, . . . according to the commandment of Cyrus, and Darius, and Artaxerxes."²¹ The divine method is here repeated. A prophet (Jeremiah) makes a time prophecy (70 years) that is applied by prophets (Daniel, Haggai, Zechariah) to the people who lived at the end of the period.

4. *The Messiah.* Our fourth watershed is the first advent of Christ. Daniel foretold that from the date of the commandment to restore and build Jerusalem (457 B.C.) to the Messiah would be 69 weeks or 483 years.²² Toward the end of this period God raised up John the Baptist, the greatest of the prophets,²³ to apply this prediction to his generation. His opening message was "the kingdom of heaven is at hand."²⁴ Here, once more, we see the hallmark of the divine Workman. A prophet (Daniel) made a time prediction (483 years), which in turn was applied to the generation that witnessed its end by a prophet (John the Baptist), who announced a movement of prophecy, God's church, which was to be His invisible kingdom among men.

5. *The Second Advent.* The longest time prophecy marks the final watershed of history.²⁵ It spans 2300 years.²⁶ It began in 457 B.C. Its terminal point is A.D. 1844. This date is obviously long past Biblical time. The question naturally arises, for the yardstick to be true for this epoch as it has been for all others in the past, Who is the prophet who arose at the close of this period? He must take the implications of the 2300-year prophecy and begin a movement after 1844 that will carry out God's plans for the next generation.

A prophet is one who "forth-tells" and may also "foretell." He takes the statements of God—either those that have already been recorded in Holy Writ, or those that are newly given to him—and applies them to his day and generation. Elisha was a prophet, yet there is no record of his foretelling. "In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though

Leslie Hardinge is a member of the Religion Department at Pacific Union College.

not so directly inspired, were divinely called to instruct the people in the works and ways of God."²⁷

Each of God's great prophetic movements that we have so far considered has been led and ordered by

the divine message. This message has been brought at the right time to the notice of men by a chosen human agent empowered with the special gift of the spirit of prophecy. In order, Noah, Moses, Daniel, Hag-

gai, Zechariah, and John the Baptist responded to God's call, and God was able to use them to do a mighty work for Him.

As 1844 approached, godly, devout students of Bible prophecy, in



Let's Talk About **HEALTH**

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

HEART DISEASE

Heart disease accounted for 736,060 deaths in the United States in 1970. This

is a staggering loss to society, a sacrifice of human life that might largely have been prevented. Aside from congenital and rheumatic heart diseases, the problem of prevention depends largely upon a person's way of life. The most opportune time to initiate prevention is prior to disease.

Congenital heart disease presents a situation over which the sufferer has no control. It is thought that from six to eight children per 1,000 live births are born with this problem. The causes of congenital heart disease are not clearly understood except in cases where the mother is known to have had German measles, excessive X-ray irradiation, or to have taken certain drugs. Parents who have congenital heart disease are thought to be three times as likely to have offspring with similar problems as those who do not have it.

Prospective parents that have known congenital heart disease should obtain counsel regarding having children. Expectant mothers should avoid contact with persons who have German measles. The United States Public Health Service is promoting an immunization program of children against rubella as a means of reducing the incidence of this disease and its complications. Expectant mothers are usually X-rayed with caution because of the possibility of damage to the developing fetus. Drug manufacturers give notice in instructions accompanying many of their drugs, advising that during pregnancy the product should be used with care.

Rheumatic heart disease occurs most frequently in children and adolescents. It is caused by a type of streptococcus and has been found to afflict approximately .5 per cent of the population. Fortunately, rheumatic heart disease is preventable. The initial infection can be promptly diagnosed and treated before heart complications develop. If heart changes occur, and frequently they do before the primary infection is discovered, prophylactic drugs must be administered regularly to prevent rein-

fection and progression of the disease.

Coronary heart disease is probably the most serious health problem confronting adult males today. It has been said that one out of every five men in America will have coronary heart disease before he reaches the age of 60 years. The chances are that the disease will be in the form of myocardial infarction (acute heart attack). In the United States it has been found that 5 per cent of all men have disease of their coronary vessels. Of this number 10 per cent will have acute coronary attacks this year, 70 per cent of whom will die.

There are a number of high-risk factors that must be controlled if death from coronary heart disease is to be prevented. These factors include, elevated blood pressures, elevated levels of cholesterol and blood lipids, tension and stress, diabetes, cigarette smoking, obesity, sedentary habits with lack of exercise, and a family history of arteriosclerotic disease. We will examine these factors as they relate to coronary occlusion.

The Problem of Hypertension

Hypertension (high blood pressure) is a serious problem. Unfortunately, recent surveys indicate that only half of those who have it know it. Then only half of those who have it do anything about it; and half of those who do are treated inadequately. Blood pressure levels should be kept below 150/100. Control is essential and may be brought about by diet, salt reduction, weight control, regulated exercise, medications, or other prescribed treatment.

Diet is very important in controlling a number of these factors. Blood cholesterol levels should not exceed 250 mg per 100 ml. A level of 210 or below is preferable. Serum lipid levels are important indicants of risk and are included in the physician's evaluation. If these levels are higher than is desirable it is essential that limitations be placed upon the intake of animal fats, cholesterol-containing foods, and sugar.

One's fasting blood sugar should be below 110 mg per 100 ml. If the level is above 110 further studies are indi-

cated to elicit the presence of glucose intolerance. Not infrequently, blood-sugar levels, if not greatly increased, can be controlled by diet alone. Nevertheless, there should be no hesitation in taking medications to control blood-sugar levels if such are prescribed.

Obesity is an ever-present problem, and one that greatly increases risk of coronary heart disease. It has been found that it enters into the control of other risk factors as well, such as high blood pressure, elevated cholesterol and lipid levels, and diabetes, and relates to sedentary habits. Ideal weights may vary. However, it is generally recognized that if the individual was healthy at the age of 24, his weight at that time should be ideal for life. A good diet provides a balanced intake of essential nutrients, roughage, and water in quantities that will maintain an ideal weight. To lose weight the overweight person will need to eat less so as to burn more than he eats.

We have been counseled, "If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body."—*Counsels on Health*, p. 572. Exercise that develops endurance and increases the use of oxygen is most desirable. This is obtained from activities such as brisk walking, jogging, swimming, and bicycling. Older persons who are not accustomed to strenuous exercise should undertake it only on the advice of their physician, and then do so gradually. It is important that exercise be regular and that it continue in order to maintain optimal coronary circulation.

Scientific literature has been accumulating rapidly during recent years pointing up the relationship between cigarette smoking and coronary heart disease. In addition to the risk of heart attack, the smoker's chances of developing cancer of the lung, peptic ulcers, circulatory problems of his extremities, cancer of the urinary bladder, and countless other diseases are multiplied if he continues his habit.

Coronary heart disease is largely preventable. The key to prevention is a well-ordered program of healthful living.

several countries of the world, began proclaiming that the second coming of Christ was at hand. As they searched the Scriptures, more and more of the truths of God's Word came to their attention. But one point they did not immediately grasp—the exact nature of the event that was to occur in 1844. Expecting the Second Advent, they were disappointed when Jesus did not appear. The sincere and faithful again searched the Scriptures to discover what mistake had been made. The end of the 2300-day prophecy in 1844 was found to be correct. It was, therefore, obvious that the event that they had surmised should occur was different from the actual return of our Lord to this earth. From a careful study of the sanctuary they reached the conclusion that Christ, as the High Priest of the heavenly sanctuary, began His ministry in the Most Holy Place in the anti-typical Day of Atonement.²⁸

In December, 1844, God granted

to a frail girl in Portland, Maine, a vision encouraging the disappointed believers. Her name was Ellen Gould Harmon. On her marriage she became Ellen G. White. For seventy years, until her death in 1915, Sister White, as she was affectionately called by the Seventh-day Adventist Church, continued her unique ministry. Always the burden of her message was for a deeper study of the Bible.

"Highest Educating Book"

Sister White encountered many critics during her long lifetime of witness. She countered with the declaration: "If the *Testimonies* speak not according to the word of God, reject them."²⁹ She said on another occasion, "The word of God should stand as the highest educating book in our world, and should be treated with reverential awe. It should be placed in the hands of the children and youth as the great lesson book, that they may know Him whom to

know aright is life eternal. . . . What more important knowledge can be gained than that which outlines . . . [the plan of salvation]?"³⁰ Her last public message before her death was "Brethren and sisters, I commend unto you this Book." She was holding up the Bible.³¹

Why do I, with all Seventh-day Adventists, believe that Sister White is the last in the long line of prophets? Her message and life comply with the Bible criteria. She took God's message of Daniel 8:14 and applied it to the modern needs of the church. Her testimonies have built and strengthened and guided the Advent Movement in the more than one hundred years of our history as nothing else has.

Mrs. White urged the adoption of the major lines of endeavor that have made our movement what it is. The publishing, home missionary, educational, medical, and evangelistic departments of the Adventist program owe their basic principles to her guidance. To appreciate the force of this, one must read her books and observe in Adventist history the impact of her messages.

The Seventh-day Adventist Church has profited greatly from Sister White's writings. No one else in the Seventh-day Adventist movement has been accorded the position of Sister White. She possessed the gift of the Spirit of Prophecy. God has kept His word. In this twentieth century He has vindicated His cause. Having investigated the evidence carefully, I accept Ellen White's vast writings as "the testimony of Jesus."³²

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- ² 1 Peter 1:12; 1 Cor. 10:11.
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- ⁴ *The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 5:24, p. 1088.
- ⁵ Ellen G. White, *Spiritual Gifts*, vol. 3, p. 59.
- ⁶ ———, *Prophets and Kings*, p. 683.
- ⁷ Note: Add up the years in Genesis 5:25 and 5:28 and add the total to the figure in Genesis 7:11 and you will have 969. Genesis 5:27 records that Methuselah was 969 years old when he died.
- ⁸ Ellen G. White, *Spiritual Gifts*, vol. 3, p. 65.
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- ¹⁰ *The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 12:2, 3, p. 1092.
- ¹¹ Ex. 12:40; Gal. 3:17.
- ¹² Gen. 15:13; Acts 7:6.
- ¹³ Ex. 12:40, 41.
- ¹⁴ Gen. 12:1, 4; Ellen G. White, *Patriarchs and Prophets*, p. 127.
- ¹⁵ Gen. 16:1.
- ¹⁶ Gen. 21:8, 9.
- ¹⁷ Hosea 12:13.
- ¹⁸ Ellen G. White, *Patriarchs and Prophets*, pp. 281, 282.
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- ²⁰ Dan. 9:1, 2.
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- ²³ Luke 7:26-28.
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- ²⁵ Dan. 8:14.
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- ²⁹ Ellen G. White, *Testimonies*, vol. 5, p. 691.
- ³⁰ ———, *Counsels to Parents and Teachers*, p. 427.
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FOR THE YOUNGER SET

Melissa Goes to Happy Valley

By MARYE TRIM

MELISSA wore a cool, picnic dress. Auntie Clara wore a cool, picnic dress. Uncle Charles wore a light suit. And all three were riding in a bus.

"Where are we going?" asked Melissa.

"Well, Melissa," Uncle Charles looked at her over his sunglasses, "suppose we make it a surprise."

This made Melissa want to know very badly. But she enjoyed surprises, too. So she looked at the picnic basket in which she had helped auntie pack smooth red tomatoes, curly green lettuce leaves, boiled eggs, and cookies with nuts for lunch. Then she put her head on one side, for thinking, and wondered what she would find to do all day, and if it would be nice.

Suddenly, through the bus window, she spied tall cliffs. She smelled salt and spray.

"I know!" Melissa exclaimed.

Uncle Charles patted her knee. "But you don't know the name, Melissa. It's Happy Valley!"

A few cottages and a general store stood near the bus terminal. Beyond swirled white-capped, swishing waves that crashed about New Zealand rocks before tumbling along a stretch of sand. Streams played hide-and-seek among caves, dark in the tall cliffs. Farther on Melissa noticed green-blue ocean and a ship's funnel silhouetted against the horizon.

"Come on," beckoned Auntie Clara. "The tide is going out. We can put our rug and things on the sand." She

squeezed Melissa's hand. "You'll love it here."

Waves thundered, gulls screeched through spray, a cloud hid the sun. Auntie pulled out of her bag two beach buckets and passed one to Melissa. Then, barefooted, the two of them left uncle and set off along the sand. Now the clouds drifted beyond the sun, and golden light streamed everywhere.

Then, right at her feet, Melissa saw something that made her squeal with excitement. "Shells, Auntie. See them? Billions!"

Here on the sand; there on the rocks. So many shells! Others lay back in the caves like hidden treasure.

Auntie tugged a cat's eye shell off a rock and dropped it in her bucket. "Happy Valley is marvelous for shells!"

"See these," Melissa showed some the size of her hand.

"They are bi-valves—two that were once joined like this," auntie showed her. "We call them Paua shells—a Maori name. Beautiful, aren't they?"

"Like stars, all sparkly." Melissa rubbed one.

"Yes," agreed Auntie. "And perfect. God's handiwork is perfect, even to a shell for a fish to live in."

Melissa stroked her favorite blue Paua shell, now seeing flecks of green, pink, and silver. She held it to her ear. Was that a whisper from heaven?

In her bucket soon lay many shells—perfect from God's hand. That, Melissa would always remember. How happy she felt in Happy Valley!



TOMMY'S DADDY

By RUBY RATZLAFF

I WANT to talk to you, Tommy's Daddy. Never will I forget the five minutes I spent in your wife's hospital room the day after your son was born. Probably I and those who took me there broke hospital rules by being near a newborn, but the experience was unforgettable.

Tommy's Daddy, I saw you take your day-old son into your big, rough hands. Your wife, sitting on the edge of her bed, looked down at the two of you. For several moments you gazed into the unimpressed eyes of your first-born. Then you said, "My boy!" You turned to us and without the slightest tinge of embarrassment said, "He's going to be a great doctor for God."

Tommy's Daddy, what makes you so sure your son will be a great doctor or a great anything else—for God? Today your son lies helpless in your hands. But already his infant mind has begun soaking up impressions of his world—and of the mommy and daddy who dominate that world. Do you know, Tommy's Daddy, that what you and your wife are to Tommy now and in the next few years will largely shape his ideas of God? Did you know that your boy's relationship with you will tell him much about the relationship of a Christian to his God? When you teach Tommy to pray, "Our Father, which art in heaven," you will be teaching him that God is a father—you will be

teaching him that God is like you.

And so, Tommy's Daddy, how important it is that you love Tommy as the heavenly Father loves; that you require obedience as consistently as God does; that you take time for your son as God takes time for His children.

A Revealing Questionnaire

Tommy's Daddy, I wondered just how much parents do affect their children's concept of God. So I gave a questionnaire—two questionnaires, really, one about God, one about parents—to a group of children and teen-agers. Not all the answers showed a correlation between the way the youngsters see their parents and the way they see God. But in some instances the correlation was more evident than I had expected.*

When the youngsters filled in the questionnaire about God, they did not know that the next questionnaire would be about their parents. I asked them, "God is like a person about how old?" Several youngsters wrote that it is impossible to assign a specific age to God. But of the 15 who did assign an age, eight gave the approximate age they later said their parents were. (One said God is most like a person of 74, "like my grandpa." Another, probably thinking of Jesus rather than God the Father, since he said God is like an older brother, said God is most like a person in his twenties.)

Pupil A, whose parents are in

their middle thirties, said God is like a person of "35 or so."

Pupil B's parents are between 35 and 40. He said God is like a person who is "somewhere in the middle thirties."

Pupil C said his parents are in their early forties. And to Pupil C God is like a person in his forties.

Pupil D said his parents are in their forties and fifties. And God is like a person how old? "Fifty to sixty—because He knows as much as possible and is someone you can confide in."

So you see, Tommy's Daddy, even your age may affect your boy's concept of God. Now, there's not much you can do about your age. But there are aspects of the father image you project that you can deliberately shape.

A few years from now when Tommy begins bringing flowers and rocks and grasshoppers to show you, will you take time to admire his treasures? Later when he wants to discuss cars or, even later, girls, will you have time to listen? Or will you be too busy?

When I gave the questionnaire, I first asked the youngsters simply to write as fast as they could about what God is like. This is part of what Pupil D wrote: "God is a friend. God is someone you can go to for help. God is a friend in need. . . . I need God because He is the only one who can help me and He is the only one who understands fully my problems." Later when Pupil D marked the true-false questionnaire about parents, he marked *false* the item that said, "Dad has important things to think about, and often doesn't have time to listen to me." He wrote in, "Even though he has important things, he'll still talk to me." He also marked *false* the item, "When I want to tell Mother something, often she isn't interested."

Could there be a relationship between the fact that Pupil D's parents are ready to listen to him and the fact that he sees God primarily as a friend, someone to whom he can go for help?

What about God's personality? In the questionnaire dealing with parents was a true-false item that said, "Mother laughs a lot." And in the questionnaire about God was a question that asked, "Does God ever laugh?" Pupil B wrote in after the item about his mother laughing, "Not really a lot." Concerning whether God laughs, he wrote,

Ruby Ratzlaff, who has been a teacher in India and Lebanon, is now in San Jose, California.

* The questionnaires were given to pupils, mostly missionaries' children, of the Beirut Overseas School. The pupils whose answers are discussed in this article ranged in age from 9 to 18.

"Probably so when something's funny and not silly. But He doesn't fall on the floor with funny things. Sometimes He may just smile."

Pupil E marked *false* the item, "When I bring home a houseful of noisy friends, Mother gets nervous." After the item he wrote, "She likes parties for our friends." In response

Especially FOR MEN

By Roland R. Hegstad

OF CABBAGE JUICE AND APPLIED THEOLOGY

I am writing this column in the Oklahoma City airport on a foggy Sunday morning. I have just missed my 8:05 flight to Chicago. If the fog persists another hour (addendum: it did), I may miss connections in Chicago. I may also miss an appointment in Washington, D.C.

This is the second time within three weeks that my schedule has gone awry. For two days I sat in a Bozeman, Montana, motel while up to 100-mile-per-hour winds spread Big Sky Country snow over neighboring States. Pilots made half-hearted passes at a runway before deciding that almost anywhere else was preferable. Ministers who had driven (or should I say, been driven) in for workers' meeting had to organize a convoy even to get the few miles back from the academy to their motels. When I did get a flight—still in time to make an appointment in southern California—I spent three hours in the Salt Lake City airport while ground crews struggled to clear snow from their runways. For the first time in years Los Angeles smog was a treat.

But back to Oklahoma City, where stranded passengers are pacing corridors, growling obscenities into telephones, and puffing compulsively on cigarettes. I am calmly writing this column. No adrenalin is punching sluggish organs into retirement. When the key-punch operator at my mental console tries to program an anxiety reaction, I just draw it in a vision of cabbage juice . . .

I think it was my professor of applied theology who suggested the cabbage juice. A doctor had looked at X-rays of my stomach and said, "No, you don't have an ulcer yet." Then he had prescribed little green pills and little red pills and bigger white pills and—baby food. Two days on puréed carrots and mashed turnips and I was receptive to the professor's suggestion that doctors had discovered a new ulcer-inhibiting ingredient in raw cabbage juice. So in

to the question, "What does God enjoy?" he wrote, "I think God enjoys seeing us have fun."

Tommy's Daddy, your reaction to humor and fun may shape your boy's idea of God's personality.

The Bible says that "like as a father pitieth his children, so the Lord pitieth them that fear him."

an act (if not an orgy) of faith, I chucked the pills, resumed my love affair with unbabylike solids, and bought a crate of cabbages.

One glass did the job. And if that does not sound impressive, let me add that it did it during the few seconds it stayed down. I like raw cabbage—even yet. But there is something peculiarly nauseous about raw cabbage juice. Men of more exotic taste experiences than I have likened it to contaminated castor oil or the incarnated smell of the tropical fruit durian.

It was then that I decided on another form of self-medication. I started with a dose of practical theology, in which an exegetical analysis of the "patience of the saints" was a key ingredient. With the help of exercises in relaxation and not a few earnest prayers, I learned that meetings could go on without me and that to worry about events that worry cannot alter is self-destructive. Suicide, even on the installment plan, is not God's objective for humanity.

As for the cabbages, I gave the crate to the professor of applied theology, whose stomach, he had confessed, was acting up a wee bit under pressure. Within a day he, too, had decided to rely on applied theology. He gave the rest of the cabbages to a fellow professor. In retrospect, I believe that had that crate of cabbages held out, we would have had a real revival among the faculty. Seldom has so little done so much for so many.

Occasionally, during the years since, I have let the pressures get to me. From one oppressed organ or another, pleas for relief have gotten through to the control center of conscience. My reactions have become almost automatic. Applied theology. Far better to research the patience of the saints than to be the patient of sadists who prescribe puréed carrots, mashed turnips, and—cabbage juice.

As I conclude this column, I am over Chicago, where my flight has been circling for some 50 minutes now. My connecting flight was scheduled out ten minutes ago.

The stewardess has just offered soft drinks. I ask for ginger ale. I take the glass. I look at my watch. I look at the drink. Now if only I can make that cabbage juice seem real again . . .

When your Tommy gets old enough to read that verse, what idea will he get of God's reaction to his weakness? And what about the verse, "As one whom his mother comforteth, so will I comfort you?" I don't know whether Pupil F is acquainted with that verse. But he answered the question, "How does God react when you sin?" with "He's troubled as my mother would be if I hurt myself and would try to help me get well, improve, and become clean again."

Tommy's Daddy, the questionnaire answers showed that the youngsters have some healthy attitudes toward God—attitudes you can, with God's help, instill within your boy. You might be interested in some of the comments that do not show such a clear correlation to the answers on the parents questionnaire but that indicate the parents must have done something right.

Pupil G said this about God: God is large and powerful. Nothing is impossible for God. If He wanted to move a mountain He could, yet in all His magnificent power, He is a quiet God, that can work in silence, that can pierce the heart and soul."

Laughter From Love

Does God ever laugh? Pupil H said, "Yes, I think God does sometimes laugh, though not out of spite but from love or happiness."

How does God feel about you? Pupil I said, "I think God is happy, because I just became His friend."

And so, Tommy's Daddy, what can you do so that being God's friend will be the most natural thing in the world for your boy? First you must remember that "Parents stand in the place of God to their children."—*The Adventist Home*, p. 320. But knowing this fact mentally is not enough. You've got to live so that your every act is worthy of the heavenly Father whom you represent. And that, my friend, is something that you, a human being, can never do in your own strength. You must yield your will to the Father. You must let Him make you kind and loving yet firm in discipline. You must let Him so mold your life that your very personality will be but an extension of His personality.

Tommy's Daddy, may God grant to you and to Tommy's Mother grace that you may correctly represent Him to the little boy whom you today hold in your hands. May Tommy someday say, "If God is like my parents, then I want to be His son." ♦♦

THREE MOUNTAINS IN CATHOLIC ATTITUDE TOWARD SCRIPTURE

"Twenty-five years ago I could have handled this topic in five minutes; today I need all the time allotted me," declared Addison G. Wright, a Roman Catholic priest. He was speaking to a group gathered to celebrate "A Day With the Bible," called by the Washington chapter of the American Bible Society on George Washington University campus, Washington, D.C., in early February. His topic was "Use of Scripture in Theology, Liturgy, and Personal Observances by Catholics." He spoke of the phenomenal change in attitude toward the Bible among both clergy and laity in the Roman Catholic Church.

Twenty-five years ago he could have told the story of the Bible in Roman Catholic theology and liturgy in five minutes. Today the 25 minutes allowed him were far from adequate. Dr. Wright is professor of Old Testament and Biblical Hebrew at St. Mary's Seminary, Baltimore, Maryland.

To illustrate three attitudes and approaches in the Roman Catholic Church toward the Bible, he spoke of three mountains. *Mountain 1.* This is the mountain of the 20's, 30's, 40's, for that matter all the way back to the Protestant Reformation. In this period although there were Bibles in many homes, they were not read. They were used simply to record memorabilia and such items as baptisms. Religious instruction came from catechisms or other textbooks, not the Bible. These books cited Scripture texts, but these texts were selectively chosen. Hence the Roman Catholic communicant remained woefully ignorant about many parts of the Bible. After all, if the teaching of the church is infallible, why should he bother to go to the Scriptures himself to discover from the ancient, often obscure, writings, his duty to God?

The Sunday liturgy contained limited reading of Scripture in two parts: (1) from the Epistles and (2) from the Gospels, in a one-year cycle. The sermons were topical and used Scripture only as a springboard. There was no reading from the Old Testament on Sundays.

In the seminary Bible reading was mandatory, but no academic background was given into which students could insert the materials read. Courses were heavy on systematic theology, light on Scriptures. Texts were poorly used and proof texts cited often disregarded other texts, hence were far from convincing.

Dr. Wright represented the laity 35 years old and upward and the clergy 40 and upward as presently being on this mountain.

Mountain 2. This is the mountain of the 40's and 50's, on which are found the liberals of the 50's who gave rise to Vatican II. Abandoning anti-intellectuality, this group urged liturgical renewal, which resulted in liturgy in the vernacular. In the course of time this renewal proceeded further than anyone in the 50's would have dreamed. There are now three readings on Sunday, one from the Old Testament. There is also insistence that the Scriptures be homilized.

In private there is increased Bible reading. There is Bible reading in groups and adult education courses on the Bible.

This flowering of modern Biblical study on the part of both clergy and laity had its origin in Pope Pius' 1943 Encyclical *Divino Afflante Spiritu*, encouraging Biblical study and providing guidelines. (The relevant part of this encyclical is quoted in full in *SDA Bible Students' Sourcebook*, pp. 144-153.)

In the seminaries the glasses of medieval theology

were taken off as the Scriptures were read. On the academic level Catholics became of age. They recognized Protestant scholarship and in turn their scholarship has been recognized. In systematic theology seminary professors have been forced to abandon the simplistic use of Scriptures and to adopt the historical method. Previously their method was deductive; now it is inductive.

Clergy under 40 and laymen under 35 are encamped on this mountain.

Mountain 3 a Challenge

Mountain 3. In the Roman Catholic seminaries there are an increasing number of students who are not interested in the Bible. "If it turns you on, fine," they say. "If it does not turn you on, fine." Father Wright named several factors he believes have contributed to the new attitude. (1) The realization that revelation has come filtered through human channels has dampened their enthusiasm. To them it seems that relevancy has been dissolved in the solvent of historical relativity. (2) Many youth have no interest in the past or in history. The present is so complex, so full of problems, so fascinating; they do not wish to be bothered with the past. Past generations did not achieve their goals; why repeat their mistakes? they say. (3) The Bible does not recognize what's good in other great religions. (4) The Bible as read in the liturgy seems archaic and obscure and does not speak to the modern generation. (5) The influence of the Jesus revolution, or at least of the factors giving rise to the revolution, has made a simplistic religion based principally on the concept of love appealing.

Dr. Wright refused to speculate as to what the future holds, what new mountains might rise. He expects Christianity to survive the challenge of Mountain 3, but he anticipates that models of God will undergo significant changes.

We have summarized Dr. Wright's presentation, to which we listened personally, in considerable detail, for it is a story of changes within the Roman Catholic Church that no one 25 years ago would have dreamed possible. In private conversation after the meeting, Dr. Wright noted that, remarkably, there was no reaction to the recent bishops' meeting in Rome on celibacy; the people were not interested. It was as if they were saying, So what?

Does the Seventh-day Adventist Church have anything to learn from these astounding developments in the Roman Catholic Church? We believe that it does. To this we shall direct our attention next week. D. F. N.

(Concluded next week)

THE BEST POSSIBLE TIME?

"This age to which we have come may be the best possible one for the effective proclamation of the biblical Gospel," writes Howard A. Snyder in *Christianity Today*, January 7, 1972, page 9. (Italics throughout are in original.) He bases his statement on the thesis that of all the periods since the first century, when Christianity made its greatest impact upon the world, the present time is most like it.

In his article, which is entitled "A World Come Full Circle," Mr. Snyder lists seven areas in which the present decade parallels the first century.

The first of his seven is that in both the first century and the present time the cities play the major cultural role. He lists more than a dozen large cities of the first

century and observes that Rome had "a first-century population of possibly one million," that Alexandria's population was half a million, and that many cities apparently had populations above 100,000.

The bringing together of vast masses of people means that culture is formed by cities, and that for evangelism today, as in the first century "the city . . . [is] the place to be; the Book of Acts reflects this," Snyder says.

His second comparison of our times with the first century is in the area of "unparalleled peace, stability, and political unity." Mr. Snyder concedes that some may have difficulty following him here, but he argues that "considering today's lightning social revolutions, the era since 1945 has been remarkably peaceful [despite local turbulence]." He adds that "the far-flung American military presence, plus the caution induced by nuclear fear, plus other factors, have combined to produce what may be a 'functional equivalent' of the *Pax Romana*."

His parallel number three is the global spread of "one predominant culture and language." As Greek culture and the Greek language were common to the first-century Roman world, so the English language and American culture and technology is, for good or ill, predominant in today's world.

Communication, Common Destiny, Change

"International travel, communication, and cultural interchange" is his parallel number four. It was possible to travel extensively and with ease throughout the first-century Roman world, Mr. Snyder points out. As a result, "knowledge and communication mushroomed, creating something like a first-century equivalent of our 'knowledge explosion.'"

In the first century this was limited to the Roman Empire. Today it is worldwide, on a scale unparalleled at any time, aided by the marvels of modern mass communication, he states.

Mr. Snyder's fifth analogy is "pervasive social change, with a tendency toward a humanizing, universalist, 'one world' outlook; a feeling that mankind is essentially one and shares a common destiny." To establish his comparison he refers to the first-century diffusion of the Stoic philosophy of the brotherhood of man, with a resultant easing of the lot of slaves, to women receiving a degree of legal rights, to a type of welfare system, and others. Then, looking at the present time, he quotes an author who takes note that "we have . . . reached the stage in mankind's history where the passion for equality is a universal, self-conscious force. . . . [That it] is strong today because for the first time in human history inequality is no longer insulated by time and distance."

"Scaled down to fit the first century," Mr. Snyder avers, "nearly the same could have been said of the Roman Empire."

Comparison number six is a "widespread religious and philosophical ferment," relativism, "the rise of new

religions; a practical atheism and disbelief in 'the gods' coupled with an existential mysticism." Mr. Snyder states that, theologically, this was the most important characteristic of the first century, one that is impressively paralleled in today's world.

Number seven is moral degeneration, which Mr. Snyder adds with some hesitation because "it has been so often cited and overworked."

To all of these we would like to add another point which, in a way, encompasses a number of Mr. Snyder's comparisons. We make this comparison in the context of a statement quoted by Wilbur M. Smith in his book *Therefore Stand*: "'It was only after human wisdom had a lengthened and unembarrassed opportunity of showing what it could accomplish in the most favorable circumstances, and after it had clearly displayed its insufficiency, that Christianity appeared. Christ did not come till it was manifest that reason was wandering farther and farther away from God—that man had done his utmost with the unaided resources of his nature to devise a salvation, and had failed.'"—Page 559.

Human wisdom and intelligence has had another 2,000 years since the first advent of Jesus Christ to demonstrate what it can do for the human race. In that time man has figuratively gone millenniums of light years beyond his first-century counterpart, notably in scientific areas. In gaining the knowledge of himself, his world, his universe, that he has, he has acquired tools of which first-century man could not dream.

But with all of his apparent progress there is a gravitational pull within him that is away from good and toward evil. And all his scientific progress and his knowledge of himself has done nothing to save him. Rather, his knowledge seems to be marshaled far more to destroy himself than to save.

Thus, it would seem that again mankind has had "a lengthened and unembarrassed opportunity of showing what it could accomplish in the most favorable circumstances." And, in the light of the first advent of Christ and all that it entails, his circumstances have been far more favorable than were those possessed by those who lived before His coming. But again man has failed.

Two thousand years ago, "when the fulness of the time was come, God sent forth his son" (Gal. 4:4). Mr. Snyder is surely correct in believing that once more the fullness of the time has come. Surely, when the whole picture is viewed, the world is ripe for the preaching of the gospel, and circumstances cannot be much more favorable to that preaching than at present.

Paul's "fulness of the time" converged on Christ's first advent. Mr. Snyder does not make the application to the Second Coming, but the application is there. Thus, if Mr. Snyder is right regarding the appropriateness of the gospel for this time, then surely now the time is ripe for the Adventist Church to take heaven's last message of mercy to the world.

T. A. D.

LETTERS

... to the Editor

ONLY ONE DISAPPOINTMENT

I would like to express my appreciation for the beautiful REVIEW. Since my husband and I are missionaries in Costa Rica, it means so much to us to keep in touch with the other parts of the world field by means of our church magazine. Re-

ceiving a REVIEW is always a real high light—like getting mail from home. The only disappointment is that we receive it here two or three months late. It is equally appreciated by those of us under 30 as by those over.

MRS. WILLIAM LAMAR PHILLIPS

Alajuela, Costa Rica

REDEEM THE YEARS

When I read the editorials and the recent series "Prepare the Way" [Jan. 13-

27], I'm sorry I haven't been reading the REVIEW through the years as I should have. What got me interested again were those fine articles on science and inspiration [Sept. 1-Oct. 21-Nov. 4, 1970] and some very thought-provoking letters in that much needed "Letters to the Editor" column (sort of like hearing from your Sabbath school members when teaching a Sabbath school class). For too long I read other periodicals in place of the REVIEW.

BURNEY L. DYCK

Ooltewah, Tennessee

MODERN VERSIONS FOR CHILDREN

Recent discussion on using modern versions paid off in our home. In the past, our two small children wanted us to read to them from the Bible; we did so, but had to change the words often to make it understandable for their age level.

We now read to them from the *Good News for Modern Man* version, and they enjoy it very much. The special illustrations and the paragraph divisions also add to the interest. A particular picture catches the attention of the children, and they want to hear about the story. The corners of almost every page with a picture are turned down—so they can remember where that particular story is!

CLAUDA BROUSSON

Victoria, British Columbia

CHRIST'S HUMANITY

Re "The Humanity of Jesus Means Everything to Us" [Dec. 23-Jan. 6]. Praise God for these editorials on Christ's humanity. This great fact of the God-Man opens to all of us the power to live the real life. We now can overcome as He overcame. The REVIEW has always been a blessing to me, but now it is even more valuable.

DARWIN TOMPKINS

College Place, Washington

Very refreshing.

WILLIAM A. MACKINTOSH

Kamloops, British Columbia

I am sure that many throughout the Adventist Church will take new courage to read this carefully prepared study of a most vital subject.

The proclamation of the truth on the incarnation of Christ—like that on the Sabbath, the nature of man, the atonement, and the premillennial return of Christ—is part of our task of completing the arrested Reformation.

The message of the editorials is part of the good news to the world regarding righteousness by faith. It is very reassuring for the Christian to know that there is available to him the same power that Christ laid hold on to overcome every temptation and live a sinless life.

The fact that Christ "accepted the results of the working of the great law of heredity" (*The Desire of Ages*, p. 49) gives us courage.

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh,' He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect even as our Father which is in heaven is perfect." —*Ibid.*, pp. 311, 312.

BRUNO W. STEINWEG

Chillan, Chile

MISSION GIVING

Perhaps the cost of vanity, pride, and worldly amusements, both inside and outside the church, is the reason why our members can give no more for missions.

OWEN C. BARRETT

Forest City, Florida

CAUTION WITH ALL VERSIONS

Re "Caution in the Use of Versions" [Dec. 30]. Some of our ministers say to our people: "The King James Version has a thousand errors." Our Bible teachers advise our young people to read the different versions, because the King James Version has the "errors." The fact is that all versions need caution and all have "errors."

P. F. RICHARD

Ceres, California

WARM CHRISTMAS CARDS

Perhaps I'm too sentimental, but I like Christmas cards—not because it is a card, but because I look deeper.

I have been a literature evangelist since March, 1946, on the East Coast, in Wisconsin, and on the West Coast. God has blessed me with many friends. Each Christmas card I send carries a written message to many of my former customers, as well as other friends. I receive Christmas cards from Catholics, Jews, Protestants, and others. Each Christmas card contains a welcome note from all my friends. Although a Christmas card is a piece of paper to some—to others it is a personal touch encouraging faith in each other. I do not picture a Christmas card as a waste of money; I see it as one more way of sharing Christian love and warmth.

SALLY WEISS

San Francisco, California

PREACH ON JUDGMENT

Yesterday was the end of another Week of Prayer and, though all the readings were good, it seems to me that "Landmarks That Disclose Divine Ministration" [Oct. 7] was the most significant. I have not even heard a sermon like this for many, many years.

Jesus and John both preached repentance because the kingdom of heaven was at hand. How much more we need to hear this now, both from the pulpit and in the conversation of our brethren. If our sins don't go beforehand to judgment, they will condemn us in the judgment. Judgment begins at the house of God, and that is where the message of repentance should begin.

DANIEL L. CADY

Willows, California

VISIBLE SERMONS

A letter from a teen-ager [Dec. 2] made our hearts warm. We have the most wonderful young people in our churches that you can find anywhere in the world.

Late in 1930 our family arrived in the United States, settling in Battle Creek, Michigan. Our homeland, Sweden, has very few males in the churches. Our first Sabbath in the Battle Creek Tabernacle shall never be forgotten. With almost 1,100 members, there were hundreds of

men in the audience. However, what impressed us most was the number of teen-agers.

On both sides of the auditorium were balconies. During Sabbath school the girls occupied one side, the boys the other. The boys far outnumbered the girls. What a sight for us to behold! Never will it be forgotten. A sermon in itself.

To our wonderful youth: Be honest, be true in your service to your Master. Your life may be a sermon for us old people. We older, let us pray for our young people. Remember, they will finish our Lord's work. We look forward to many visible sermons in the future.

EINAR D. DIXNER

National City, California

MOTEL EVANGELISM

I have chosen the book *Your Bible and You* to put in motel rooms. Today, for example, I received a request from a woman in Alabama who wants ten more copies of this book. Sometime back she had partly read a copy in her motel room and wrote me ordering one for herself. Now she wants to share ten copies with others.

Then a few weeks ago a woman in Virginia asked for 18 copies—she wanted to give them to her Sunday school class. There are single requests too, but it is so thrilling to get a letter addressed to "Your Bible and You" in my mailbox. I open it before opening any of my other mail! I send single copies of books in the padded mailing envelope.

For those who want to start a similar project, I urge them to begin the thrill of their lives. First, speak to the manager of the motel in person. Show him *Your Bible and You* and tell him that you would place these in the motel rooms (without charge to him) as a companion study to the Gideon Bible. I ask how many they could use, and I either return at another time with them or leave them on the first visit. In each book I paste this notice:

This book is placed here for your reading pleasure. If you would like to own a copy, you may send \$1.50 with your address to:

Your Bible and You

P.O. Box 35

Collegedale, Tennessee 37315

A copy will be sent postpaid.

We also slip a Bible correspondence card in the back of each book. My husband and I set aside a certain percentage of our income to be used for missionary purposes. From this fund we purchase these books for the motel rooms.

I usually visit the motels once or twice a year (it all depends on how many are taken from the rooms) and replace all that are taken. One motel I revisited this year had all but one disappear, and the desk clerk was reading that copy! So I replaced them all. The manager said that many of the truckers use the motel and want to keep on reading the book, so they take it along.

This is a most rewarding project, and my desire is to encourage others to begin it immediately. Here is a harvest just waiting for us!

SUE WESCOTT

Collegedale, Tennessee



WAS it really God's will for me to be in the Army? That was the thought that ran through my mind many times after I was commissioned a Medical Service Corps (MSC) officer in my field of hospital administration.

I received a call from an Army major in Washington; he told me I would be offered a commission and a choice of an assignment. I chose Fort Sam Houston, Texas, because this was the medical headquarters of the Army. Because I had only recently become an Adventist, I did not realize until later that this was also where Adventist servicemen (classified 1-A-O) receive their basic medical training.

After two months of officer basic training for medical department officers, I was given my first assignment as administrative officer (college registrar) for the Army's graduate program in health care administration sponsored jointly with Baylor University. Although this was not what I had imagined I would be doing, I later realized this position was to be a testing ground for the future. My wife and I became active members in a small church. We learned, we studied, we began to tithe and established a vegetarian way of life.

This immediate growth in Christian experience was arming us for future Christian battles. I began to venture out with my new faith and tried on several occasions to witness for Christ at the office. It was a start. I also learned how hard it was to remain a Christian in an unchristian environment. The temptations were constantly present and the influences of evil were a continuous threat.

Slowly, I became discouraged in the Army. I began to think of what my original purpose of coming into the Army was—to help other young men find Christ. I realized I was not doing that. I began to doubt that I was doing God's will. As time passed, I entertained ideas of applying for a discharge. During this time, I was asked to take over the youth division of the church. I felt that surely God was calling me to a vocation within the church and that I should get out of the Army.

I applied for two different types of discharges and seriously thought of seeking a conscientious objector discharge. I felt sure that God would lead me out of the Army. I applied for employment at several of our Ad-

ventist hospitals, and I was immediately offered two invitations to administrative positions. Everything was set, I thought.

However, God had other plans for me. Both of my discharge requests were turned down. Even the help that I solicited from my Congressman proved useless. The Lord simply was not going to let me get out. I was baffled, but seeing that the doors were closed tightly, accepted the situation. I would stay in the Army and fulfill my obligation.

The Strings Didn't Pull

As it turned out, I found that the Lord, as usual, was leading, guiding, and answering my prayers, but I had not been listening. I was getting in the way. Three months later, I was assigned as a company commander for a medical student company. What was my first reaction? Horror and shock! How could I be a commander? I wasn't mean enough! How could a Christian be a commander? I pulled every string I could to get out of that assignment, but was unable to. Finally, I once again accepted this as the Lord's will. Once I did that, the Lord began to use me in unmistakable ways.

Usually the job of commander calls for the rank of a captain. They picked me because "there were no captains available" and because I was a first lieutenant with four years prior service. Later, I found out that there were captains available who were strangely overlooked. It seemed the Lord had specifically chosen me for that job.

I was excited and apprehensive at the same time. My wife and I prayed for direction and guidance. We decided that this was surely the reason the Lord had led us back into military service and kept us there.

I already knew before I started that I would be the only Christian commander at the medical field service school. To succeed, I also knew that I must put myself completely in the Lord's hands. I found myself praying naturally, "Lord, what should I do?" for each situation that arose. I remembered Joseph's trials in Egypt and how the Lord blessed and used him. These thoughts helped my faith. I knew I was probably the only Seventh-day Adventist Christian ever to be a commander!

At the start, I was exposed to OJT (on the job training) with the present company commander. He had the reputation of being the best commander at the school, and his company had placed first at the most inspections

Stanley D. Hatkoff is a company commander at Fort Sam Houston, Texas.

MY MISSION FIELD THE ARMY

By STANLEY D. HATKOFF

and parades. He ran the company with a voice of thunder, demanding compliance to all rules, and he gave punishment with just the right amount of duress and vulgarity.

Gradually, I took over the running of the entire company, and my NCO's (sergeants who are non-commissioned officers) and men learned that my master was Jesus. They noticed that I didn't smoke, and I let it be known that I would appreciate it if they would not smoke in my office. Whenever the subject of smoking or drinking was brought up, I welcomed the opportunity to witness for Christ. I quickly came to know the religious backgrounds of my NCO's. A few claimed to be Christians. "I attend church regularly," one said. "I believe in Him," another one said, as he proceeded to tell me he knew Christ. However, it wasn't too long before it was apparent that they hadn't grasped Him as their Lord and Saviour and experienced the victorious life. In a short time, I noticed that the swearing in the orderly room (company headquarters) had decreased remarkably. Its absence was especially noticeable after my assumption of command. If they did swear, and I was present, they were quick to apologize for their "French." There was never any more smoking in my office (or the "old man's office" as they affectionately called it). Christ had certainly won some victories already, and this was just a foretaste of some of the good things that were to happen.

A Christian Witness

I started putting Christian literature in the company dayroom (the men's living room), a small amount at first. When I noticed that it was being read and taken out of the dayroom, I brought in larger quantities. The troops especially enjoyed reading *Steps to Christ* and *Message, Insight, and Wayout* magazines. I put two Bibles in the dayroom, and I developed plans to set up a religious literature rack filled with Seventh-day Adventist literature.

A commander has supreme authority over his men. He can hold back or take away a portion of a man's pay, he can restrict a man's activities, he can give a man extra duty, he can approve or disapprove a man's vacation or requests for other types of personnel actions (such as requests for schooling), he can court martial and eliminate a man from the Army. The main function of a commander is to counsel and discipline his men in the best

Army tradition. I vowed that with the Lord's help, I would never punish a man, unless there was no alternative and that each time I had the opportunity to counsel a man, I would take the opportunity to witness for Christ.

It seemed the Lord was planting the seeds of Christian growth in the company. When I inspected the barracks during our weekly GI party (clean-up night), I noticed a few soldiers sitting on their bunks, witnessing about Christ to one another. That was the most beautiful sight I ever saw. Needless to say, I had no intention of hurrying those men back to their duties. On another occasion, I was approached by a young soldier who proceeded to thank me for being a Christian witness. He said, "I knew there was something different about you." Then he continued to tell me how he was able to witness for Christ better because of me. I was gratified, of course, but I was well aware of who really deserved the credit.

There are many problems in being a Seventh-day Adventist Army officer and company commander, but none that cannot be overcome with the Lord's help. I have experienced no Sabbath difficulties yet. I may in time, but the Lord will help me find a way out or give me strength to endure the trials because of it. I'm not concerned about using a weapon because it is highly unlikely that I ever would be required to as a medical department officer. There are my skeptical superior officers who remain to be convinced that an Adventist can succeed as a commander.

Only a handful of the company's men have been reached so far. Every three months, however, there is a complete turnover of troops; that is, every three months I have 300 new troops to witness to. When an Army commander asks, "Lord, what would You do?" he can expect the kind of help he needs.

There are many hungry souls who are serving in today's Army. It is a vast missionary field, filled with young men who are eager to know Christ if given the chance. What a pleasure it is to talk of Jesus to a young soldier and then hand him *Steps to Christ*, praying together that he will find Jesus in his life. What a wonderful feeling it is to be partners with God. I thank Him for leading me here. I have become completely satisfied and happy to be serving the Lord in the Army. He lives with me day by day in the company. As He leads I find ways of sharing Him with many, many youth at a very critical time in their lives. ♦♦

A Report From Lebanon

By WALTON J. BROWN

The Afro-Mideast Division, which was organized in 1970, embraces many countries, from Turkey in the north to Tanzania, or Africa, to the south; from Libya in the west to Iran in the east. Within the countries in the division live some 200 million people. The 1970 figures for the ratio of Adventist members to the population of these countries varies greatly—from 1 to 160 in the East African Union to 1 to 37,830 in the Middle East Union (the former Middle East Division). However, growth of membership has been great during the past 20 years. The 25,135 members of 1950, with a ratio of 1 to 4,210, has now become 122,681, with a ratio of 1 to 1,630. The greatest membership growth during the past year, 134.8 per cent, was registered in Ethiopia.

Recently the writer spent more than two months visiting some of our educational institutions in several countries of the division—Lebanon, Kenya, Tanzania, Uganda, Ethiopia, Egypt, and Iran—with Ignatius Yacoub, division secretary of education. Before beginning our itinerary we attended the first Afro-Mideast Division council, which was held in Beirut, Lebanon, October 28 to November 2, 1971. The Baouchrye church, in a suburb of the capital city near the present division headquarters and Middle East College, was the place chosen for the meetings.

The church is situated above the city in the foothills of the Lebanon Mountains. From this place one gets a superb view of Beirut gleaming in the sunlight, framed by the blue background of the Mediterranean and green fields to the south and north.

A report of this council has appeared in the REVIEW (Dec. 23, 1971), but the writer wishes to record his impression of a gathering where the spirit of unity and brotherhood was very evident among the disparate peoples. The president of the division, M. E. Lind, together with his co-workers, guided the representatives from the many areas into decisions that surely will result in great progress in the division in coming years.

A somber note was struck on the evening of the presentation of the Middle East Union report. Roll call was made of the 17 countries within that union. As the name of each country was read, the number of churches and members was stated. The report of 3,860 mem-

bers in eight of the countries gave reason for satisfaction. But as the other nine countries were named, the words following left an empty, sad feeling in the hearers: "Bahrain: no churches; no members." "Sudan: no churches; no members." "Saudi Arabia: no churches; no members." "Yemen: no churches; no members." After many long years of working among Moslem peoples, few results have been recorded.

But in spite of a lack of fruit in the past, real optimism reigns. Methods are being developed for approaching the Moslems. Time after time in personal conversations the writer heard the thought expressed, "We are thoroughly convinced that evangelism, public evangelism, will have as great results here in the Middle East as the church is having in other areas of the world. Many, many souls will be gathered in, and that very soon."

Integration or Segregation?

Because of its worldwide stand against segregation, the Seventh-day Adventist Church has not yielded to the suggestion that segregated churches be set up so that Arab-Christian Adventists and Arab-Moslem Adventists worship separately. Consequently, Arab-Moslem

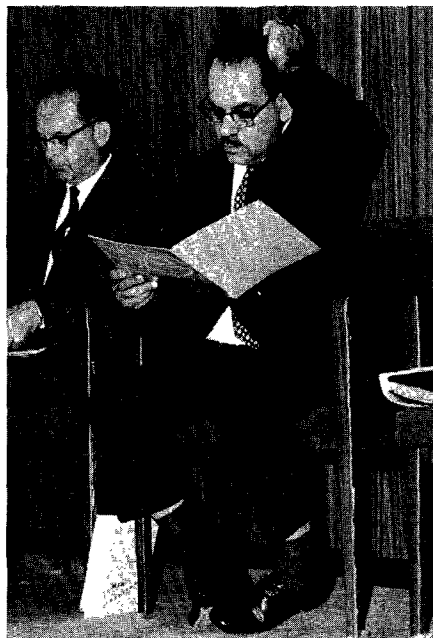
Adventists are few and far between. However, among the few we do have, have been some of the finest Seventh-day Adventists, including ministers.

At the present time, as the door to greater evangelism seems to be opening among these people, the question is being asked by some, Which is better—to insist on an integrated church, with few Arab-Moslems, or to have a segregated church with possibly hundreds and thousands of ex-Moslems accepting the three angels' messages?

The division's desire to take advantage of opening doors has, as usual, been hindered by the lack of funds. This problem has been compounded by the diminishing value of the dollar. While more U.S. dollars were made available to the world divisions at the time of the 1971 Autumn Council, their actual value in national currencies was less than that of funds appropriated in other years. The Afro-Mideast Division had to make some painful adjustments to meet the situation. The opening doors and the need of funds led to fervent, and at times impassioned, speeches concerning such matters as the assignment of the first quarter of 1974's Thirteenth Sabbath Offering overflow to specific projects. Some wished it for new mission stations on the Ethiopia-Sudan border. Others felt it should go for a strengthening of the public health program at Heri, Tanzania. Still others believed that the money should be used for a more intensive proclamation of the gospel by radio. And others felt it should be used to promote a more intensive program of evangelism among the Moslems. A decision has not yet been made regarding the way the offering will be used.

The type of problems common to the Middle East Union are reflected in the Adventist school system in the area. Seventh-day Adventists are few in the union, yet they wish to provide Christian education for their children. This has led to the establishment of several elementary and secondary schools in Lebanon, one of each in Egypt, and a secondary school in Jordan, Iran, and Iraq. In practically every case these are mission, not church, schools, for the vast majority of students are non-Seventh-day Adventist.

In south Beirut, Lebanon, the Mouseitbeh Adventist School has 465 students, 92 per cent of whom are non-Seventh-day Adventists. The Middle East Secondary School, near the Middle East College, has 335 students, 71 per cent of whom are non-Adventists.



M. S. Nigri, a general vice-president of the General Conference, puzzles over an item of finance during the Afro-Mideast Division council. Left: Ray L. Jacobs, the secretary of the Afro-Mideast Division.

Walton J. Brown is an associate secretary of the General Conference Department of Education.

A junior academy is operated at Bourg-Hammoud in Beirut. Only seven of its 208 students are Seventh-day Adventists. Such a large non-Adventist element has at times tempted our people to water down those factors that make our school Seventh-day Adventist. Another problem that our administrators in Lebanon have to face, and to which no solution has yet been found, has to do with teachers. Recognized, qualified teachers must take official government courses. Examinations are given annually at specified times set by the Lebanese Ministry of Education. They are one week long, and begin on Sabbath and end on Sabbath.

Seventh-day Adventist youth have presented themselves regularly for these examinations. Although many of them do well with the portion of the examination they can take during the week, those who will not take examinations on the Sabbath days have failed, year after year. After three years they are not permitted to try again. The result is that there are few Seventh-day Adventist Lebanese with valid teaching papers, and therefore few qualify to teach in secondary schools. As a result it has been necessary to employ non-Adventists to teach.

Frequent attempts have been made to convince the government to make provision under the circumstances for those with conscientious convictions but to no avail up to the present time. Seventh-day Adventist candidates are so few in Lebanon (only ten to 15 a year) that the Ministry of Education does not wish to change its policy for their benefit. Nevertheless, the brethren are not discouraged, and persist in their efforts. They request the prayers of our members that the Lord will in some manner open the way for a change.

Student-Faculty Cooperation

The field of service of Middle East College, established in 1939, has been extended from the former Middle East Division to the much larger Afro-Middle East Division. As a result it now has the largest enrollment in its history—142. Teachers and students are working together developing plans that will aid in the cooperation of our people in all areas of the division. On November 2, 1971, groundbreaking ceremonies were held for a new gymnasium-auditorium-music building. New industries are in the process of development. The college is in the process of extending its majors from the previous five to a hoped-for eight—the new ones being in the field of science.

All unions and fields are cooperating, aiming at a goal of 250 college students within a short time.

Institutions such as the Middle East College are recognized by the Lebanese Government only as they maintain an affiliation with an accredited overseas institution. Consequently, the college has recognition only because of its affiliation with Loma Linda University.

(To be continued)

Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

REACH OUT FOR LIFE, 24-HOUR TELEPHONE ANSWER SERVICE. The office ordinarily used by Andrew Fearing, associate secretary of the Ministerial Department, in the main building of the General Conference, has been temporarily turned into a communications center. Two toll-free telephones have been installed in this office to receive calls from across the United States, February 20 to March 9. The lines will be attended 24 hours a day to receive calls from those who wish to inquire regarding MISSION '72's *Reach Out for Life* meetings. They will be manned by informants skilled in giving locations across the country where *Reach Out for Life* meetings are being held. The telephone attendants will also register the names and addresses of interested persons and give general aid to those interested in the message Adventists have to give.

PRAYER GROUPS. Since early January of this year a large number of the General Conference staff have been gathering at 7:30 each Wednesday morning for a half hour of special prayer for MISSION '72 and for other urgent needs relative to the church. They gather in groups of four, five, or six in the General Conference building chapel and pray earnestly for God's Spirit and for His blessings. These seasons of prayer are making an important impact on the spiritual lives of members of the staff and are tying them ever closer to the church's evangelistic thrust. General Conference staff members sense, perhaps as no other group does, the magnitude of MISSION '72 and the complete inadequacy of men in carrying God's message to the world.

RECENT VISITORS. Rene Noorbergen, who has been preparing a manuscript entitled *Ellen White—Prophet of Destiny*, visited recently with some of the leaders of the church here in Washington. Mr. Noorbergen's book will be published by Keats Publications, Inc. It is scheduled to come off the press in April.

J. M. Hoffman, of Escondido, California, stopped in Washington recently while visiting in the eastern part of the United States. For many years Elder Hoffman was connected with our Jewish work in New York City.

Elder Norman Dunn spent several weeks at the General Conference recently working with the secretariat in the General Conference archives. Elder Dunn's long years of experience serving

the church, which included a number of years of ministry in the General Conference secretariat, enables him to give valuable help in the arrangement of records that are vital to the functioning of the church.

Elder Leon Robbins, pastor of the Yucaipa church, in the Southeastern California Conference, visited the office recently. He was in the area visiting his parents, Mr. and Mrs. Strawn Robbins, who reside in Takoma Park.

Dr. Gottfried Oosterwal, of Andrews University, spent several days at the church's headquarters in February giving specialized counsel on mission appointments and the Adventists Abroad program.

Elder W. A. Scharffenberg was in Washington recently to participate in the twenty-fifth anniversary celebration of *Listen* magazine. Elder Scharffenberg served the church for many years, having worked in China and in the General Conference Lay Activities and Temperance departments.

Elder F. Sumbera from Czechoslovakia called at the General Conference headquarters recently while on a visit to Washington. Elder Sumbera is retired from active ministry after many years of service in the church.

STUDY GROUPS AT WORK. The church is continually reviewing its role as God's agency for proclaiming the gospel commission. As this self-study takes place ways appear from time to time in which it seems we could and should effect a more positive witness for the truth.

One area in which this seems to be so is in the minister-physician relationship in team evangelism. Recently Elder Neal C. Wilson, vice-president of the General Conference for North America, was named to chair a small committee to develop guidelines for a study in this area.

Late last December a task force was named to define and clarify the church's position on music, or, more precisely, the Adventist philosophy of music. Elder W. J. Hackett was named to head this task force.

A special meeting has been scheduled during the spring of 1972 to bring together university and college presidents and board chairmen to restudy and bring into focus the basic objectives of Adventist education, and to consider ways by which our educational institutions can achieve more fully their purposes and objectives.

The Pioneer Spirit Lives in South America

By THEODORE CARCICH

When Columbus sighted the mainland of South America for the first time in 1498 he little realized the flood of European settlers that would follow and the transformation that they would bring to the world's fourth largest continent.

As an example, since 1800 an estimated 12 million immigrants have poured into South America—four million from Spain, four million from Italy, and two million from Portugal. The remainder includes other Europeans, chiefly Germans, Russians, Poles, Frenchmen, and Yugoslavs, along with a number of Syrians, Chinese, and Japanese.

This racial mix, combining their talents with those of the native population, has been the cause of great progress in cultivating the land, taming roaring rivers, building great cities, and engaging in political experimentation. The first South American city to reach a population of one million was Buenos Aires, in 1906. Since then Rio de Janeiro, São Paulo, Santiago, Lima, Caracas, Bogotá, and Montevideo have all greatly exceeded this mark.

The expanding urban development underscores the industrial revolution South America is presently undergoing. Inheritors of a proud native and European culture, with tremendous natural resources at their disposal, the 162 million people of this throbbing continent are destined to play an important part in the fast-moving developments of our age.

When three Seventh-day Adventist colporteurs penetrated South America with the third angel's message in 1892, they, like Columbus, little realized what would follow. If colporteurs E. W. Snyder, C. A. Nowlen, and A. B. Stauffer could return, they would behold a fast growing South American church of more than 284,700 members. In the teeming metropolis of São Paulo, Brazil, a city comparable to Chicago, they would discover 125 Seventh-day Adventist churches and companies, housing 20,000 members.

Compare this with the first church organized in South America. A group of German-speaking Sabbathkeepers from Kansas and the Ukraine settled in the rolling virgin territory near Crespo, Argentina. The first thing they did was to erect a church and a church school. The church and school still stand.

Theodore Carcich is a general vice-president of the General Conference.

Over the years this relatively small church has contributed 125 of its young people to the organized work of God. Looking over the list of names stirs deep emotions as the faces of rugged pioneers and their stalwart sons and daughters come to mind. What mighty exploits have been recorded in God's book of memories by the Schmidts, Weisses, Riffels, Roschers, Gianellis, Bernhardtts, Meierses, and many other early believers in that area.

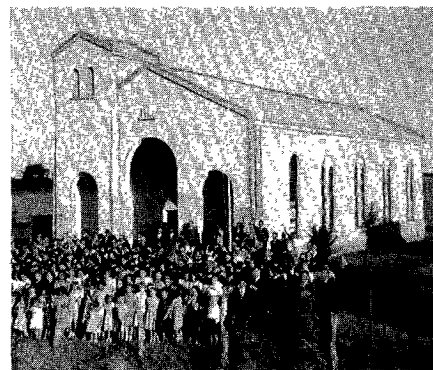
As I sat alone in that little church recently I tried to recapture a Sabbath scene of the past. Visits by ministers were rare, making it necessary for the local church leaders to conduct Sabbath services. No doubt the Sabbath sermons were Bible-based and at times long. No doubt the oratory and sophistication that our generation sometimes demands was missing. But there must have been some solid doctrine in those sermons to inspire 125 youth to dedicate their lives as ministers, doctors, nurses, and teachers in God's cause.

The Spirit of the Pioneers

The pioneers sleep in a quiet and shady cemetery nearby, but their sons and daughters carry on. The spirit of that first church now permeates the entire division. Like a mighty army on the march, the Adventist Church in South America plans to baptize 270,000 new members by December 31, 1975, and thereby achieve a division membership of 500,000.

This is not just idle talk. Demonstrating their determination to achieve mighty victories for God, hundreds of South American ministers on Sabbath, September 25, 1971, led more than 5,900 youth into baptism with Christ and a new life of service for their Lord. These fervent youth are accepting the torch from the faltering hands of their elders and are pressing on to conquests that the pioneers dreamed of but never realized. The academies, colleges, and hospitals of the division are crowded with earnest youth preparing to take their part in the Lord's work.

Long before MISSION '72 and '73 were planned by other world divisions, the South American Division committee, under the aggressive leadership of Roger A. Wilcox, had developed a comparable soul-winning plan that takes in every phase of church activity. The plan is flexible enough to give each conference the opportunity to adapt to local needs and situations. However, the chief objective remains the same



The new Crespo, Argentina, SDA church is built near the old church of the pioneers.

wherever the plan operates—to communicate our message to the people and make Seventh-day Adventist Christians of those who respond to the message's appeal.

A good example of how the plan is adapted to a local situation is being demonstrated in the South Brazil Union. In that part of the world the season of Lent is observed with a fervency and devotion unparalleled, perhaps, in any other place. To capitalize on the mood generated by this religious period, carefully prepared literature dealing with the sufferings and death of our Lord is distributed during this time by teams of Adventist laymen, youth, and ministers. To them the 40 days of Lent are an opportunity to become acquainted with neighbors whose minds are dwelling on the passion of the Lord Jesus Christ. At that time each city and town is covered in an intensive house-to-house distribution program.

During the last week of Lent, ending at Easter, conference officials, pastors, evangelists, laymen, and youth cooperate in conducting public evangelistic campaigns. For five successive nights Adventist churches are crowded with our members and earnest seekers after truth. As a result, hundreds of people are baptized.

The annual meeting of the South American Division was held in Petrópolis, Brazil, November 15 to 24, 1971, at which time some changes were made in the division staff. A. J. Alva, who served for many years as division educational secretary, accepted a call to serve in Mexico, and W. K. Vyhmeister, of River Plate College, succeeded him. R. E. Adams, lay activities secretary of the division, returned to the United States, and Sergio Moctezuma was asked to carry that department as well as the Sabbath school department. José M. Vianna replaced F. N. Siqueira as secretary of the Missionary Volunteer and temperance departments. Pastor Siqueira was assigned the radio-television department, responsibilities formerly carried by R. R. Azevedo.

General Conference representatives at the division and the union conference meetings were C. O. Franz, E. H. J. Steed, C. D. Brooks, and the writer.

SOUTHERN ASIA DIVISION

(Continued from page 1)

message to some 96 per cent of the population. There is a need for workers and means to reach the great masses of people in these countries. But we believe that when the promised power of the Spirit is given to the more than 37,000 members and more than 2,200 workers, the message will do its work, in spite of these needs.

The itinerary that took me to that interesting division also took me to the first council conducted by the Afro-Mideast Division at Beirut, Lebanon, and to the Middle East Union meetings held in the same city.

I went to the Southern Asia Division to attend departmental meetings, as well as their thirteenth quadrennial council, which was to be held in Poona, India, December 9 to 20, 1971, but was postponed because of the war.

I touched down on Southern Asia Division territory at Karachi, West Pakistan, where I arrived at 1:00 A.M., November 19. That was toward the close of the Moslem Feast of Ramadan. Almost a month has passed since then, and as I write this I am leaving this division for Addis Ababa, Ethiopia, via Bombay, in a climate of war between India and Pakistan. Actually, the division cancelled the meetings partly because, under the circumstances, it was difficult for many workers, even foreigners, to get to India from Pakistan. National workers have been forbidden to cross the boundaries of their countries for quite some time.

Traveling from West Pakistan to India turned out to be a confusing and delicate procedure. For a time I thought it might not be possible to cross the frontier between the two countries on my way to Delhi. I thought that I would have to go to Kabul, Afghanistan, or Tehran, Iran, in order to enter India. However, war had not yet been officially declared, so I finally got across.

During our visit to the division we were able to see something of our work not only in West Pakistan and Poona, India, but also in areas of north and northeast India, and in South India.

A Moving Experience

In spite of the war and the uncertainties, we were able to visit a number of our churches and institutions in West Pakistan and India and to visit with national, as well as overseas workers. The response of thousands of our brothers and sisters, students and workers, to our messages was touching; to see them dedicate themselves to the Lord, eager to love Him and to share this love with others, was moving. It was affecting to hear the Indians pray

for the Pakistanis and the Pakistanis for the Indians at the various places we visited. It is this kind of love that unites us and makes our church one people regardless of great ethnologic, social, national, and geographic difference.

I have learned to love these people whom I had not known before. They treated me as one of their brothers. Wherever we went we were greeted with garlands of flowers or of other colorful materials. We were also welcomed with poems and special songs.

During our visit to northeast India I went to Assam, where we have a school only about ten miles from the East Pakistan battlefield. I was always able to carry on with my planned itinerary in spite of some difficulties, such as those A. E. Gibb, associate secretary of the General Conference, and I encountered in Calcutta, India, where we had to wait two days for a plane to take us to Madras in the south.

We received the first of many garlands at our school and mission in Harpur, north of Delhi. At our Roorkee High School, in the same area, we saw 20 refugee boys and girls from Tibet, the first Tibetans to study in an Adventist institution. How beautifully they sang for us!

Before going to Poona we flew to the South India Union. At the union headquarters in Bangalore, as well as at our small but well-run hospital in Ottappalam, we were greeted with garlands. In Bombay the blackout resulting from the war did not prevent our brethren from displaying their affection with garlands and bouquets of flowers. And finally in Poona, where the division headquarters is situated, we were greeted with songs and garlands once more. Now we were part of the Southern Asia Division. I can now understand why our missionaries who have worked in Southern Asia, among them Elder and Mrs. Robert H. Pierson, love these people and cannot forget them. I also like Southern Asia very much. Many of our people there are humble, poor, loving, but

they are dedicated and brave when they proclaim the message.

I was attracted to India's abundant, varied, and delicious fruits and its variety of fresh vegetables and other foods.

There was only one thing that bothered me—the traffic! It seemed confusing, dangerous, and intricate—a real disorder. The streets of the big cities are always busy with buses, cars, trucks, bicycles, rickshas, pedestrians, cows, and I know not what else. To me, it is incredible how anyone arrives at his destination. It seems that everyone travels on the wrong side of the road. But before there is a collision each manages to get out of the other's way. How many times I felt my heart in my pocket, I cannot remember. We did get into one accident traveling between Ottappalam and Salem, in South India. At that time we skidded on the wet pavement and went into a ditch against an embankment, but we came out of it with hardly a scratch.

Beginnings of Adventism in India

The first regular Seventh-day Adventist worker in what is now the territory of the Southern Asia Division was Miss Georgia Burrus from California (she later became Mrs. Burgess), who began working in Calcutta in 1895. She was joined by D. A. Robinson and May Taylor.

In 1896 Dr. O. G. Place arrived in Calcutta and began medical work there. In 1898 W. A. Spicer, who later became a General Conference president, started the publishing work in that city. In 1899 the first church school was opened there. It is saddening to see how little work we have in that great city today. We no longer have medical, educational, or publishing work there—only a church with a few dozen members.

But the work has spread from there all over Southern Asia. Today we have in the division ten hospitals and sanitariums, 14 dispensaries and clinics, four publishing houses, 19 educational institutions, plus many church schools.



The headquarters building of the Southern Asia Division, Salisbury Park, Poona, India.

M. S. Nigri is a general vice-president of the General Conference.

However, the ropes of the tent of the message should extend to farther places.

Adventism came to Burma in 1902 when H. B. Meyers, a colporteur, began work there. In 1905 H. H. Votaw went there as a regular missionary. In Ceylon it began when G. K. Owen and H. Armstrong began preaching in 1904 in Colomba. In these, and other ways, the work began in other parts of the division. And it grew—with sacrifice, sickness, death, and also with courage and faith. What we see today in the Southern Asia Division is the result of the efforts of our pioneers. Today new regions are being entered, new positions conquered. Nevertheless, one realizes that the task is not easy when he considers, for example, the multiplicity of languages and dialects that are spoken in this division. There are 30 main languages and many lesser ones. To preach and publish literature in these languages is one of our greatest challenges in Southern Asia.

During the years 1966 to 1970 the Southern Asia Division had a gain of 57.4 per cent in membership. The percentage gain worldwide was 23.5 per cent. The South India Union has the largest membership (22,846 as of June 30, 1971). The Central India Union follows with 15,245; North India with 8,411; Burma, 5,185; Pakistan, 4,181; and Ceylon with 1,518, for a total of 57,386.

There are 99 overseas families working in the division. During the past four years 53 overseas families returned permanently to their home division, and 40 new families accepted the challenge of working in this difficult field.

An Advancing Work

Seventh-day Adventist evangelism is advancing in the cities of India. On August 10, 1968, some 68 people were baptized in Madras as a result of an evangelism school organized by W. H. Mattison, division Ministerial secretary, with a national, John Willmott, as speaker. This was a major breakthrough in city evangelism. That same year the first Vacation Bible School was conducted in Poona. In 1969, 163 Vacation Bible Schools were conducted throughout the entire division. Also in 1968 the division passed the 40,000-member mark, and on March 31, 1970, it passed the 50,000 mark.

Nineteen seventy-one was the best year for baptisms in the division. One union baptized some 2,000 people. Another hopes to have 1,000 more baptisms than in 1970. In Hyderabad, a very Mohammedan city, one evangelist, with a very small budget, conducted a series of evangelistic meetings and won 87 to the church.

Some of our institutions are functioning under unfavorable conditions because of a lack of facilities. Spicer Memorial College, Poona, is overcrowded with 1,113 students packed like "sardines in a can"—215 girls and

400 boys in dormitories built for far fewer. Spicer College is the only senior college in the entire division, and what a tremendous work it is doing in the preparation of future workers.

We were glad for the opportunity to visit our work and workers in the Southern Asia Division. Under the leadership of R. S. Lowry, our workers and laymen there are making praiseworthy efforts to explain Christianity to

the 700 million people in their field. They are trying to bring to those multitudes the hope that Adventism has. And they are planning, in 1973, to endeavor to emulate the efforts of the church in North America in its MISSION '72.

Certainly the Lord has a people in Southern Asia, and they will be reached with power. Let us pray for those who carry the responsibilities there. They need our support.

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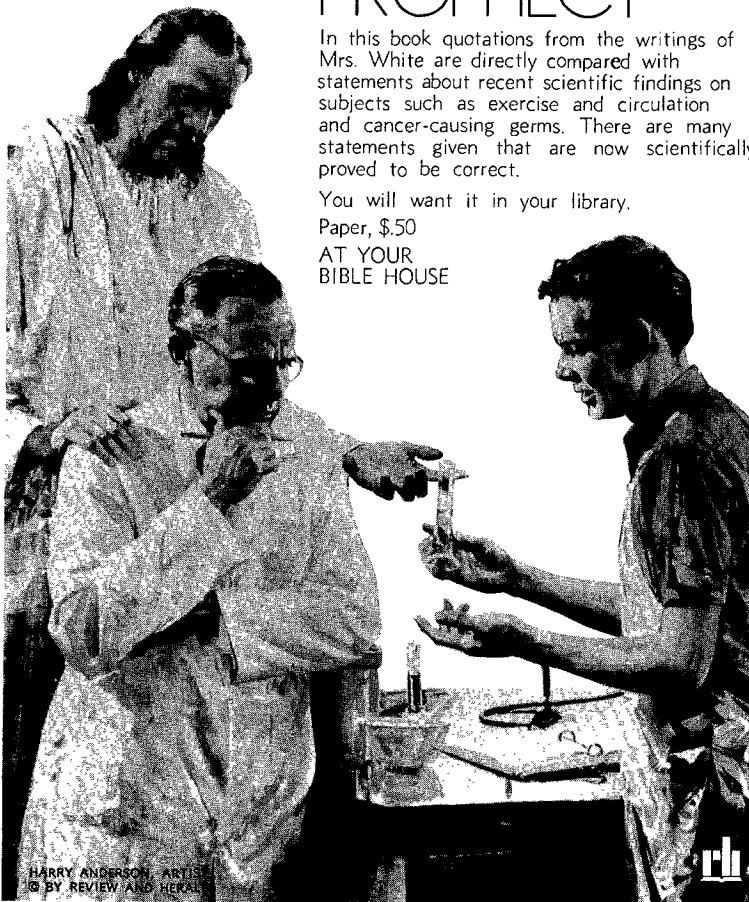


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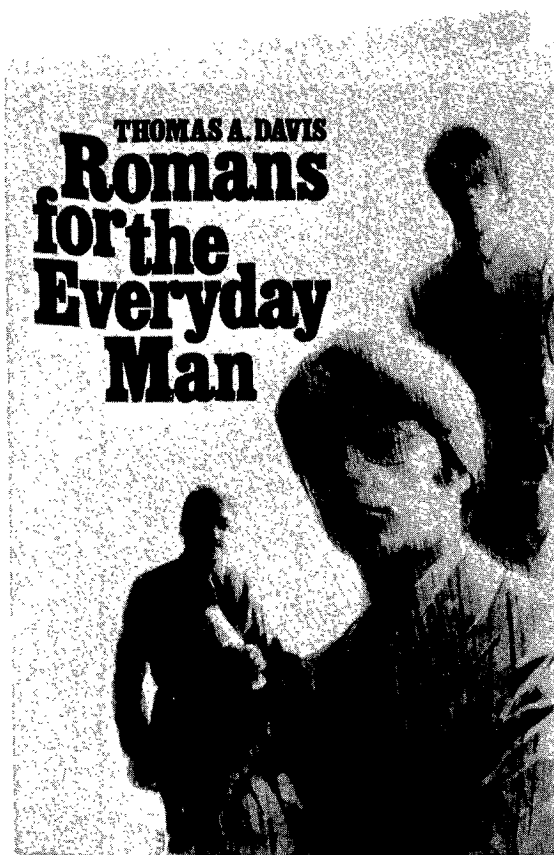
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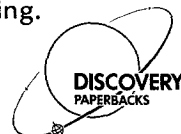
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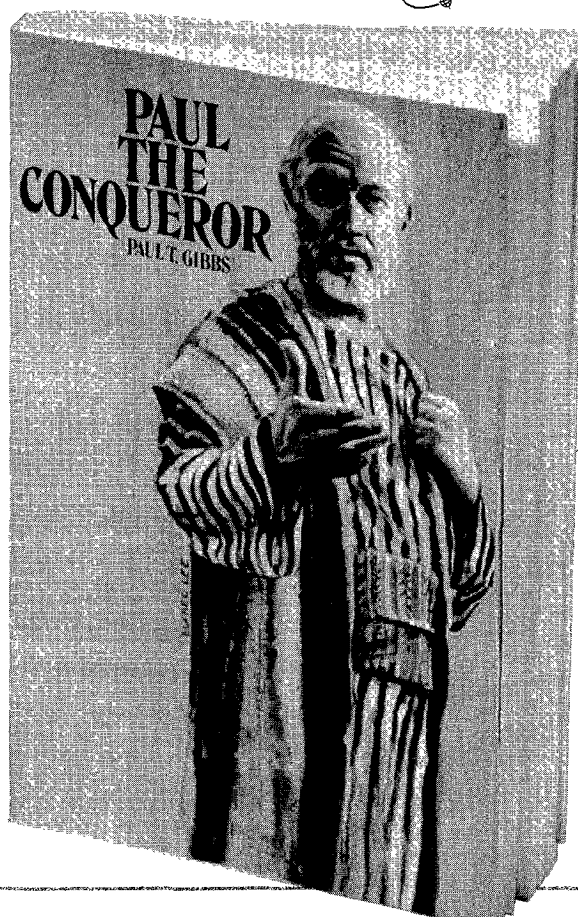
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PENNSYLVANIA:

Man Discovers Prayer Honored After 27 Years

A literature evangelist whose prayers for the healing of a paralyzed woman were answered 27 years ago recently learned of the healing, and witnessed the baptism of the woman and her mother.

In 1944 Literature Evangelist Earl Smith sold a copy of the book *Bible Readings* to a Mrs. Stella Fox in Reading, Pennsylvania. Mrs. Fox had a young daughter, Ann, who had become paralyzed on one side of her body. A doctor had said she would probably never walk again. The desperate mother had prayed on the morning of the day Mr. Smith called that something special might be done. After Mr. Smith sold the book he was told the story of the sick daughter. Before he left he prayed earnestly for her healing.

The next day the daughter was up and walking. The mother and the girl's doctor recognized this to be a miracle. However, they did not know how to contact Mr. Smith, so he did not learn the results of his prayer.



North Carolina Couple Sell Investment Bread

Mr. and Mrs. Romeo Klinger, of Fletcher, North Carolina, have a reputation for making good bread. They have capitalized on this reputation for Investment.

Last year they sold 950 loaves, which brought them \$214 for Investment.

In 1971 the members of the Fletcher Adventist church raised more than \$5,890 for Investment.

MILDRED JOHNSON

PR Secretary, Fletcher SDA Church



Earl Smith (left), the man whose prayer led to the healing of Ann Garner (center), and Charles Knarr welcome Mrs. Garner and her mother into the Adventist church.

Recently another literature evangelist, Charles Knarr, called on a woman who had sent in a card of inquiry regarding a book. The woman was Mrs. Fox. When she saw the books and heard the canvass, she said, "Years ago a man like you came." Then she told the story of the book and of the miracle of healing.

From her description of the man, Mr. Knarr knew he was Earl Smith. Mr. Smith had moved from Reading, but had returned. He was told the story and was invited to give Bible studies to the mother and the daughter, who was now married.

On December 18, 1971, Ann Garner, the healed woman, and her mother were welcomed into the Reading, Pennsylvania, church by the two literature evangelists who had played such an important part in their becoming Seventh-day Adventists.

W. A. HIGGINS

GC Associate Publishing Secretary

NIGERIA:

Girl, Mistreated by Parents, to Become SDA

A young woman, persecuted and then disowned by her parents and other relatives because she desired to become a Seventh-day Adventist, plans to be baptized near Aba, Nigeria, shortly.

Anthonia, born in a home whose members belonged to another church, attended a school operated by that church and was a strong believer in its teachings.

When she became of marriageable age her parents insisted that she must marry a member of her own faith. However, she became betrothed to a man who did not belong to her church.

One day her fiancé took her to a meeting held by Seventh-day Adventists. During the meeting Anthonia heard many things that differed from the doctrine of her church. As a result she left the meeting angry with her fiancé for taking her there. She even threatened to break off the betrothal. She was dissuaded from this by her fiancé, who was not an Adventist. He promised that he would not take her to such a meeting again.

About a year later I went to the place where Anthonia lived to hold evangelistic meetings. Anthonia's fiancé, Sidney Oziele, became interested in the meetings and decided to attend by himself. After some few nights he decided to accept Jesus as his Saviour.

He naturally wondered whether his decision would cause Anthonia to break their engagement. To discover her attitude, he invited her to attend a meeting with him. Meanwhile she had begun to wonder how the Adventists could find weak points in the doctrine of her church. Consequently, unknown to her parents, she attended a meeting. When her parents discovered this they locked her in a room. The next day she ran away to one of her relatives. From their home she attended the meeting that evening. When these relatives discovered what she had done they drove her from their home. Having nowhere else to go, she returned to her parents, who whipped her. The next morning they demanded that she not attend the meetings again, but she answered, "I must attend. I must become a Seventh-day Adventist." The father beat her again until she fainted. When she regained consciousness she continued to insist that she would be a Seventh-day Adventist. Anthonia's parents then drove her from home. She went to another relative and stayed there until she got well.

Shortly afterward Anthonia and Sidney Oziele were married. Mr. Oziele has now been baptized, and his wife is planning to be baptized shortly.

I. A. EKPENDU

Principal

VOP School, Aba, Nigeria



Bookman Builds Church in East Brazil

The small group of Adventists at Campos Elísios in the East Brazil Union wanted a church but did not have the funds to build one. So Literature Evangelist Pereira de Lucena decided he himself would get the material to build one. Without funds, he began to talk to friends about the need. In this way he obtained a suitable piece of land, sand, cement, bricks, and 1,600 pieces of pine wood two feet long. He also obtained roofing, flooring, doors, windows, paint, even chairs. Today our members at Campos Elísios have their little church, thanks to Colporteur De Lucena's efforts.

R. R. AZEVEDO

*Public Relations Secretary
East Brazil Union*

World Divisions

AUSTRALASIAN DIVISION

✦ A Bible summer school for laymen was conducted by the theology department of Avondale College from December 26, 1971, to January 6, 1972. One hundred sixty-two participated from the conferences of Australia and New Zealand. Each student attended five classes a day. The courses offered included Fundamentals of the Faith, The Epistle to the Hebrews, The Book of Isaiah, Eschatology, Church Government, and Evangelistic Techniques.

✦ The first wedding to be held on Pitcairn Island in four years was conducted February 16. Faye Brown, a descendant of a crewman of a U.S. whaling ship who came to Pitcairn in the 1820's, was married to Steven Christian, a sixth-generation descendant of Fletcher Christian, who led the *H.M.S. Bounty* mutiny.

M. G. TOWNEND
Departmental Secretary

EURO-AFRICA DIVISION

✦ An Andrews University Seminary extension school will be held on the campus of the Bogenhofen Seminary, bei Braunau am Inn, Austria, in July-August. The seminary will be attended by students from the German Democratic Republic and other socialist countries.

✦ The first meeting of the new Southern European Union Mission committee took place in Rome early in February. The union comprises Portugal, Spain, Italy, Greece, and Israel. It has a membership of 10,111 in 140 churches.

✦ An effort is being made to continue work in Algiers by operating an orphanage in the present clinic building.

✦ M. Bueno, former Ministerial Association secretary of the Southern European Union Mission, has been appointed president of the Italian Mission, succeeding S. Agnello, who is transferring to pastoral duties.

✦ Ira Dawson, a contractor and building expert, and his wife, Myra, who is a teacher, have arrived in Madagascar from Australia. They plan to spend two years as volunteer missionaries in the Indian Ocean Union Mission.

EDWARD E. WHITE, *Correspondent*

FAR EASTERN DIVISION

✦ The college high school of Japan Missionary College, which has been operating on a three-term system, will change to the semester system at the beginning of the next school year.

✦ Thirty-six people were baptized in Koror, Palau, West Caroline Islands, as a result of a Voice of Prophecy crusade conducted by Bruce J. Johnston, Far Eastern Division evangelist. The meet-

ings were held in the 450-seat local church for an overflow audience. A second series of meetings is presently being conducted by O. K. Scheller.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ The San Luis Potosi church, the Oaxaca church, and the Leon Guanajuato church, Mexico, were dedicated recently.

✦ Four hundred and ten people were baptized in St. Croix, Virgin Islands, as a result of a seven-week crusade conducted by K. S. Wiggins. On the closing night of the crusade 214 received Bible course certificates. All but two of this number were baptized. Evangelist Wiggins was assisted by Steve Willsey, Reginald Michael, Ives Roberts, Hugh Hamblin, Maureen Burke, and Mrs. Wiggins.

✦ The literature evangelists of the Antillian Union won 220 people to the church in 1971 and sold literature to the value of \$640,000. They have set a goal of 375 baptisms and \$800,000 in sales for 1972. Oscar Gonzalez is publishing department secretary of the union.

✦ Hubert E. Thomas was ordained in the Georgetown church, Grand Cayman, West Indies, on January 15.

✦ A new church was dedicated at Guerin, in the North Haiti Mission, December 25. Sixty-seven people were baptized following the dedication ceremony, 30 of whom were won by Pauleus Paul, a layman who cannot read or write. Mr. Paul won 121 new converts in 1971.

L. MARCEL ABEL, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

✦ What was intended to be one lecture presented by Evangelist Russell Kranz at the New Gallery Evangelistic Center, London, January 23, mushroomed into three, with a total attendance of nearly 3,000. Some people even flew from Paris, France, to hear the lecture, entitled "The Man in the Gold Mask." Unknown to Elder Kranz the treasure of the ancient Egyptian Pharaoh, Tutankhamen, arrived in London for a special British Museum exhibition at the same time he began advertising his lecture. Included in the audience were several well-known Egyptologists who expressed appreciation of the lecture.

✦ One hundred and fourteen people were baptized in the Aba district, East Nigeria, during the first six months of 1971 following four evangelistic series conducted by laymen.

✦ Some 166,000 Finnish school children have thus far become acquainted with "Smoke-Sirkku," the mannikin used to demonstrate the effects of smoking cigarettes. Smoke-Sirkku's itinerary in Finland has been booked for the whole of 1972 and part of 1973. So great are the demands for the demonstrations that a full-time lecturer has been employed for

this special work. This was made possible through financial assistance of local temperance boards. Many influential personalities, including the prime minister, have become acquainted with Smoke-Sirkku.

PAUL SUNDQUIST, *Correspondent*

SOUTH AMERICAN DIVISION

✦ Raoul Dederen, chairman of the Theology and Christian Philosophy Department of the Adventist Theological Seminary, Andrews University, conducted a two-week course on Catholic theology at River Plate College, Argentina, beginning December 27, 1971. Sixty-four workers attended the course. A similar course was held by Dr. Dederen at Brazil College, São Paulo, Brazil, beginning January 10.

✦ The first kidney transplant to be made in Entre Ríos State, Argentina, was performed recently at the River Plate Sanitarium. The operation was accomplished by a team of surgeons and doctors of the institution. The 26-year-old patient received a kidney from her 25-year-old sister. Both are Seventh-day Adventists.

✦ The fiftieth graduation of theology students from Brazil College was held on December 5, 1971. Theodore Carcich, a vice-president of the General Conference, participated in the service.

✦ Five thousand nine hundred and seventy-four youth were baptized on Youth Baptism Day, 1971, in the South American Division.

✦ Some 80 people were baptized at Belo Horizonte, Brazil, recently by José M. Vianna, former evangelist of the East Brazil Union, now MV and temperance secretary of the division. Many of these people were won by a minister of another denomination who was himself baptized during the same ceremony.

H. J. PEVERINI, *Correspondent*

Atlantic Union

✦ Machlan Auditorium, at Atlantic Union College, South Lancaster, Massachusetts, was packed recently when H. M. S. Richards, Jr. and Sr., preached at joint worship services.

✦ A new church has been started at Haverstraw, New York, as a result of the work of Gerardo Brito, formerly of Cuba. Mr. Brito, who has been working as a literature evangelist, was recently invited by the conference committee to devote full time to the ministry.

✦ Charles Harris, a member of the Warwick, Bermuda, church, was recently honored by Her Majesty Queen Elizabeth with "Her Majesty the Queen's New Year Honors." This recognition was for meritorious service rendered by Mr. Harris in his position as divisional

officer in the Bermuda fire department. Officer Harris has been a member of the department for 30 years. In addition to the New Year Honors award, Officer Harris has been awarded the Long Service Medal from the Queen as well as other local and international awards.

✦ Marion W. Westermeyer, M.D., a member of the Barre, Vermont, church, was recently given an award by the American Cancer Society "in grateful acknowledgement of outstanding service to the cause of cancer control." Dr. Westermeyer, an anesthesiologist of the Central Vermont Medical Center, has helped conduct 13 Five-Day Plans during the past five years, and he has aided some 400 persons to quit smoking in the Burlington and Montpelier, Vermont, areas.

EMMA KIRK, *Correspondent*

Canadian Union

✦ AM radio station VOAR, operated by the Seventh-day Adventist Church in Newfoundland, launched an audience telephone-participation program in January. Listeners are invited to call the station to express their views on religious, family, health, and community topics. Jerry Morgan is the moderator for the Sunday morning program known as "Speak Up." VOAR has been on the air since 1929.

✦ A. George Rodgers, administrator of the North York Branson Hospital, Wiltondale, Ontario, was recently elected vice-chairman of the management advisory board of the government-operated 690-bed Lakeshore Psychiatric Hospital in New Toronto. Elder Rodgers has also been elected to the Board of Hospital Purchasing, Incorporated, Toronto, Ontario.

✦ The Woodstock, Ontario, company was officially organized as the Woodstock Seventh-day Adventist church by Philip Moores, president of the Ontario Conference, recently.

✦ Literature evangelists in the Canadian Union conferences delivered literature to the value of almost \$853,000 in 1971. This was a gain of more than \$49,000 over 1970.

✦ A branch Sabbath school was organized in the home of Mr. and Mrs. Harry Benson, Malahat, British Columbia, on January 22 as the result of a Bible Story Hour started in the home in July, 1971. Young people in the Victoria church have been assisting in the program.

✦ Henry Bartsch, who is heading up the newly developing work in Yellowknife, Northwest Territories, was recently given a \$50 voucher to help someone needing food and clothing. Pastor Bartsch used the money to help two Indian families—an elderly single woman looking after two children and an elderly couple who had taken in three children.

erly couple who had taken in three children.

✦ Each room in the Cariboo Junior Academy, Williams Lake, British Columbia, has "adopted" a needy family or families. The students raised more than \$200 by shoveling snow, selling baked goods, and by other means, and presented the families with gifts and hampers of food.

THEDA KUESTER, *Correspondent*

Columbia Union

✦ Fire gutted the interior of the Pater-son, New Jersey, Spanish church in the predawn hours of February 14. The church had been completely remodeled in recent years. Cause of the fire has not been determined.

✦ Rose Stoia has been elected president of the Dayton, Ohio, area Nutrition Council. Mrs. Stoia is a member of the Dayton Far Hills church, and is the first Dayton Adventist to hold this position.

✦ A new Community Services Center was opened by the Norwalk, Ohio, church recently. The pastor, Darrow Foster, and the center director, Mrs. Mary Ann Walsh, led out in the opening program. The community service vans from Medina and Mansfield were on display during the inaugural program.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Young people from Wisconsin Academy, Columbus, Wisconsin, conducted a Week of Spiritual Emphasis at the Madison church school, Madison, Wisconsin, in early February.

✦ Three winter camps were held in the Lake Union over the Christmas holidays. Young people from Lake Region, Michigan, and Wisconsin conferences enjoyed winter sports, fellowship, and spiritual encouragement at these retreats.

✦ A new Korean SDA church was organized in Chicago on Sabbath, New Year's Day. Nearly 100 people were registered as charter members. Illinois Conference president John Hayward and the treasurer, Elton Dessain, participated in the program.

✦ More than 600 people attended the opening session of a Detroit area Five-Day Plan to Stop Smoking conducted in January. The program, directed by Dr. Arthur Weaver of the Plymouth, Michigan, church, was sponsored by St. John's Hospital in Detroit. Several Five-Day Plans have been held in the area in the past.

✦ Illinois Conference evangelists Roland Lehnhoff and David Peterson, and district pastor Albert Konrad were interviewed recently on TV station WSIL, Harrisburg, Illinois. During the 30-minute program Elders Lehnhoff and Konrad were able to tell about the distinctive message of Seventh-day Adventists.

✦ The Michigan Conference raised almost \$369,000 during the past Ingathering campaign, according to Watson M. Buckman, lay activities secretary. Ninety Michigan churches and three of the conference districts reached the Vanguard goal.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Jerald Hurst of the Mason City district has been invited to lead out in the Sioux City district. Byron Churchill will take over the work in Mason City.

✦ More than \$800 was raised by Litchfield, Minnesota, members at an auction that was held to raise money to be used to reach every home in Litchfield during the MISSION '72 thrust.

✦ Inaugural services were held recently for the new 144-seat Hurley, South Dakota, sanctuary. G. W. Liscombe, president of the South Dakota Conference, was the speaker.

✦ Myron Johnson, formerly pastor of the Spearfish, South Dakota, district, has joined the working force in North Dakota, where he is leader of the Max district.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ A continuing program of health education has been launched by Clyde Mundy and the staff of Sonora Adventist Hospital, Sonora, California, with Administrator Ben Boice, M.D. The program began with physical-fitness tests run by the local medical team and members of the staff of Loma Linda School of Health.

✦ Atilio D. and Mrs. Fernandez have joined the pastoral staff at the Santa Ana Spanish church in the Southeastern California Conference. Pastor Fernandez is associated with Manuel Lopez; Mrs. Fernandez is a Bible instructor.

✦ One hundred and fifteen persons were baptized as a result of a Time of the End evangelistic program held in Los Angeles during 1971. The meetings, conducted in a converted Food Giant supermarket capable of seating 1,500, were well attended. R. Wendell Nelson is the pastor.

SHIRLEY BURTON, *Correspondent*

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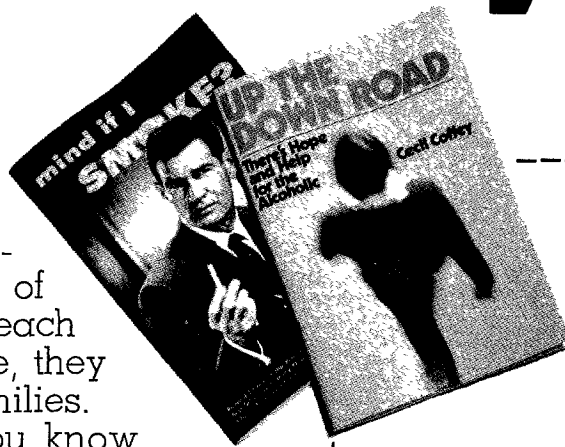
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Mildred Daniel, office secretary (Arkansas-Louisiana), from Porter Memorial Hospital (Central Union).

Larry P. Grahn, district pastor, Racine (Wisconsin), from same position, Niagara Falls (New York).

Ernest Keller, head accountant, Victory Lake Nursing Home, Hyde Park, New York, formerly manager, Lake Region Book and Bible House.

Stevie Lewis, conference evangelist (Central States), formerly district pastor (South Central).

Warner M. McClure, coordinator and director of unit management, Washington Sanitarium and Hospital (Potomac).

Hershel R. Mercer, pastor, Fort Atkinson, Oakland, and Watertown (Wisconsin).

William E. Palmer, D.D.S., field secretary for health evangelism (Chesapeake), formerly staff, Loma Linda University.

Arnold J. Scherencel, pastor, Dalton-Ringgold district (Georgia-Cumberland), from same position (Colorado).

Gaylord B. Wheeler, M.D., chief of staff, Boulder Memorial Hospital (Colorado).



Loma Linda Foods Sales Personnel Meet in California

General-line sales personnel of Loma Linda Foods from throughout the United States and Canada, administrators, and guests met in Riverside, California, December 28 and 29, 1971, to give study to current marketing techniques attendant upon an ever-expanding food industry.

Past and current achievements were evaluated, and goals were set for 1972. The company closed the year 1971 with the highest sales record in its history. It is expected that 1972 will also be a good year.

Loma Linda Foods plans to introduce several new products in the early months of 1972, and sales plans were made for their introduction to the food industry.

Devotional messages were presented by **R. R. Bietz**, a vice-president of the General Conference and chairman of the board of Loma Linda Foods; **W. J. Blacker**, president of the Pacific Union Conference and vice-chairman of the board of Loma Linda Foods; **Major White**, associate secretary of the Pacific Union Conference; and **Melvin Lukens**, president of the Southeastern California Conference.

The meeting was planned by **P. L. Maguire** and **Frank Wessely**, sales managers of the Western and Eastern divisions, respectively.

WERNER E. CARLSON

Assistant Secretary, Western Division, LLF

From Home Base to Front Line

Australasian Division

Mrs. A. H. Godfrey, returning to join her husband, who is serving in the Coral Sea Union Mission, at Kainantu, New Guinea, left Sydney, November 9.

J. A. Cook, to serve as an agriculturalist at Kabiufu College, Goroka, New Guinea, Mrs. Cook and son, left Sydney, November 29.

K. M. Hughes, returning as accountant for the Bismarck-Solomons Union Mission, Rabaul, New Guinea, Mrs. Hughes, and daughter, left Sydney, December 26.

North American Division

Carl Erwin Henning, M.D. (PUC '59; LLU '63), to be orthopedic surgeon in Bella Vista Hospital, Mayaguez, Puerto Rico, Mrs. Henning, nee Marian Ruth Buss (SHS&H '59), and son, of Monterey Park, California, left West Palm Beach, Florida, August 30.

William L. Van Arsdale, M.D. (AU '43; LLU '47), returning as physician and surgeon in Taiwan Sanitarium and Hospital, Taipei, and Mrs. Van Arsdale, nee Verla Christine VandeVere, left San Francisco, California, January 16.

Arthur Zeisner, Jr., M.D., O.D. (Northern Illinois College of Optometry '53; LLU '59), to be relief physician in Kwahu Hospital, Mpraeso, Ghana, West Africa, and Mrs. Zeisner, nee Beulah Penner (GS&H '50), of Exeter, California, left New York City, January 17.

Ann Thelma Hall (Peace Memorial Hospital '54; Royal Newcastle Hospital '63; Plunket-Infant Welfare Hospital '64), to be a nurse in Masanga Leprosarium,

Magburaka, Sierra Leone, of San Jose, California, left San Francisco, January 18.

Boyd E. Olson (UC '39; University of Nebraska '66, '67), returning as educational secretary Far Eastern Division, Mrs. Olson, nee Elizabeth Laura Wester (UC '40), and son left San Francisco, California, on January 19.

Lois J. Walker (AU '35; University of Nebraska '44; Denver University '47), to be librarian and English teacher in Indonesia Union College, Bandung, on sustentee basis, of Angwin, California, left San Francisco, January 19. Miss Walker will stop in Singapore for a few weeks to assist at the Southeast Asia Union College.

Adventist Volunteer Service Corps

Lola Christine Payne, of Hagerstown, Maryland, to be a nurse in the Hong Kong Adventist Hospital, Hong Kong, left Los Angeles, California, December 26.

Student Missionary

Diane Louise Patterson (LSC), of Grand Haven, Michigan, to serve as nurse in American Clinic, Quito, Ecuador, left New Orleans, Louisiana, January 16.

CLYDE O. FRANZ

Church Calendar

Sabbath School Visitors' Day	March 11
Spring Mission Offering	March 11
MV Day of Fasting and Prayer	March 18
MV Week	March 18-25
Thirteenth Sabbath Offering (South American Division)	March 25
One Million New Pulpits	April 1
Church Lay Activities Offering	April 1
Andrews University Offering (Alternates with Loma Linda University Offering)	April 8
Literature Evangelism Rally Day	April 15
Educational Day and Elementary School Offering (Local conference)	April 22
Children's Day	April 29
Missionary Magazine Campaign (Price limited to April through May)	
Health and Welfare Evangelism	May 6
Church Lay Activities Offering	May 6
Servicemen's Literature Offering (Alternates with North American Mission Relief Offering)	May 13
Spirit of Prophecy Day	May 20
Christian Record Offering (Alternates with North American Mission Offering)	May 20
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12

Work Going on "As Usual" in Bangladesh

The situation in Bangladesh, formerly called East Pakistan, has normalized so that the work can go on without hindrance, according to Cecil B. Guild, secretary of the Southern Asia Division. Elder Guild recently made a fact-finding tour of our institutions in Bangladesh.

Communications between India and Bangladesh are open, and it is possible to travel between the two nations with a minimum of red tape.

No Seventh-day Adventist property in Bangladesh incurred any appreciable damage during the war between Pakistan and India. Five church members died as a result of the war.

Aid by SAWS Tops Four Million

Relief materials valued at \$4.7 million were dispensed by Seventh-day Adventist Welfare Services (SAWS) last year, according to a report just released from SAWS headquarters.

Church member cooperation and giving, combined with US AID, made it possible for the church to lend assistance to 36 countries where disaster had struck, in addition to the denomination's disaster-aid program in the United States and Canada. Peru received the largest amount of assistance—food valued at \$1.4 million, clothing and bedding valued at \$339,000, medical supplies and equipment valued at \$65,000, and miscellaneous items of equipment valued at \$11,000, making a total of more than \$1.8 million in aid.

East Pakistan (now Bangladesh), received medical supplies and equipment from SAWS worth \$163,000.

Church members gave more than 4.1 million hours to welfare activity, and served more than 2.27 million people in North America alone.

M. CAROL HETZELL

Evangelistic Progress Reported in West Africa

During the first nine months of 1971, 160 evangelistic campaigns were held in the West African Union, and 2,644 persons were baptized, reports Oivind Gjertsen, secretary of the union.

On November 7, 1971, a unionwide baptism was held and on that day alone, 2,686 persons were baptized. This means that by November 7 a total of 5,330 people had been baptized since the beginning of the year. On that same day the 50,000-membership mark was passed by the union.

The influence of the Adventist College of West Africa, situated in Western Nigeria, is felt throughout the whole union. Recently, one of the young graduates of the college conducted a major public campaign in Accra, Ghana.

A great interest was created, and thus far 29 persons have been baptized. Another young worker, stationed in East Nigeria, baptized 99 people at the end of a six-month series of evangelistic meetings.

More than 1,000 people were baptized in the East Central State Mission of Nigeria on World Baptism day, 639 of whom were won by young people. Only lack of evangelistic equipment prevents these figures from possibly being doubled.

PAUL SUNDQUIST

Twenty New Members Added to ASI

Twenty new members were accepted into membership of the Association of Privately Owned Seventh-day Adventist Services and Industries at a meeting of the ASI executive committee held February 6, bringing the total number to 245. They are:

McKee Baking Company, R. Ellsworth McKee, president, Collegedale, Tennessee; Elite Printing Company, Earl J. Personius, owner, Angwin, California; Bozeman Hot Springs (camp), Charles Page, owner, Bozeman, Montana; Terry's Body Shop, Tyrrell E. Williamson, owner, Boring, Oregon; World Vista Travel Service, James L. Manning, general sales manager, Whittier, California; Frederick Insurance Service, Chey E. Frederick, owner, Wilmington, California; Duane L. Brown, C.P.A., Goodlettsville, Tennessee; William L. French, Investment Counselor, Oxnard, California; Bide-a-Wee Nursing Home, Frank D. Gilman, president, Gladstone, Oregon; Davis Chalet (home for the aged), Lois E. Davis, administrator, Carmichael, California; Green Acre Guest Home, Jeannette Ellis, administrator, Tustin, California; Anderson Dental Group, headed by Norman McDonald, D.M.D., Anderson, California; Anderson Medical Group, headed by L. A. Gregory, M.D., Anderson, California; Antioch Medical Center, headed by Erhardt Zinke, M.D., Antioch, California; California Chest X-ray Surveys, Earl H. Schorberth, owner, Orange, California; East Rose Medical Clinic, George Pifer, administrator, Portland, Oregon; Shady Cove Clinic, Howard M. Ferguson, D.O., medical director, Shady Cove, Oregon; Lowell C. Dobyns, D.D.S., Fortuna, California; Timm H. Eickmann, D.D.S., Libby, Montana; H. E. Heidinger, M.D., Prescott, Arizona.

CARIS H. LAUDA

Student Missionaries Active in Far East

Student missionary activities in the Far Eastern Division continue to grow, according to Don Roth, assistant division secretary.

The Pusan English-Language School had an enrollment of 470 students for the January-February term. The Seoul

School has now enrolled 1,300 students, bringing to nearly 1,800 the total number of students involved in the program in Korea this term.

The laboratory is complete with 71 booths functioning and tapes available for all six levels of the course. The students are making good use of the lab.

CHARLES D. MARTIN

MV Camp Approved for Pakistan

The development of a new Missionary Volunteer camp on six acres of land at Chicho-ki-millian, Pakistan, has been approved by the Pakistan Union executive committee, writes Ernest Wheeler, union youth director. The new camp is the first SDA-owned camp in the Southern Asia Division.

Work will begin almost immediately and will proceed as fast as funds are available. Laymen and young people are volunteering to help in developing the camp, which has a large area for hiking and nature study.

LEO RANZOLIN

IN BRIEF

★ On February 24 the Review and Herald cafeteria, which has served the staff of the Review and Herald, the General Conference, guests, and friends for some 50 years, suspended services because of the scheduled demolition of the building to make way for the addition of warehouse facilities for the Review. Early in April the new General Conference cafeteria, situated on the tenth floor of the new General Conference building, will be opened.

★ New Position: Daniel R. Guild, manager, Voice of Prophecy, formerly managing director of the Voice of Prophecy Bible School. He replaces A. G. Munson who was elected president of the new Radio-TV Film Center.

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