

Review

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On the Death of a Loved One

Chester A. Holt

Rest, quiet heart. This is the appointed place
Where all the children of our fated race
Foregather; all are leveled at this door.
The poor want nothing here, the rich not more.
You are pavilioned now with queens and kings
And the proud claimants of all earthly things;
And here, except God stay it, we who weep
Shall join you shortly in your quiet sleep.

But not for long will earth's lament be made.
The laggard moments of Time's spent parade—
Like soldiers from lost battles, still in flight—
Press harried movement through the sullen night.
And hard upon them comes God's shining hour
Of resurrection, ecstasy, and power.

Full soon the cadence of triumphant feet
Will throb through space, and 'long the vasty street
Of worlds, God's festive mansions of the sky
Will fling out banners as His hosts pass by.
So to the Father's house the blest will sweep
Where none will die, and none, at last, will weep.

By faith we know, and knowing, can be strong.
Rest, quiet heart, you cannot slumber long.

The Charismatic Movement

ONE of the most dramatic happenings in the religious world of the United States during the past 15 years is the swift rise of the so-called charismatic movement, sometimes called neopentecostalism. (*Webster's Third New International Dictionary* defines *charisma* as "a spiritual gift or talent regarded as divinely granted to a person as a token of grace and favor and exemplified in early Christianity by the power of healing, gift of tongues, or prophesying.") From a small beginning the charismatic movement has grown and crossed confessional lines, taking root even in such historically conservative bodies as the Roman Catholic and Presbyterian churches.

Denominational magazines are giving increasing attention to the movement. The February 27 issue of *The Lutheran Witness* includes excerpts from an official report of the Commission on Theology and Church Relations of the Lutheran Church (Missouri Synod) entitled "The Charismatic Movement and Lutheran Theology"; and the April issue of *Presbyterian Life* contains an article by James A. Gettings entitled "The Presbyterian Charismatic Movement." At least one magazine (*Logos: An International Charismatic Journal*) was born to give impetus to the movement.

No one knows exactly how large the movement is, nor whom to include in it officially, but hundreds of thousands of young people have been involved in the related Jesus Movement, an estimated 200,000 Catholics have received "the baptism of the Holy Spirit," and the Full Gospel Businessmen's Fellowship numbers at least half a million members. In Canada, as well as in the United States, the movement is growing.

There also is opposition. Some churches have dismissed ministers for taking part in the movement and "speaking in tongues." Churches alleged to have taken this action include the Church of the Lutheran Brethren of America, the Southern Baptist Convention, the Conservative Baptist Association, the General Association of Regular Baptists, the Christian and Missionary Alliance, the Evangelical Free Church of America, and the Church of the Nazarene.

Adventists and the Movement

How should Seventh-day Adventists relate to the neopentecostal movement? To provide information and some guidelines in answering this question is the purpose of this editorial and those in the next two REVIEWS.

We live in the age of the computer, and if the computer has taught us anything, it is that the best possible answers can be obtained only if all significant information is taken into account. The same is true in making a decision regarding the charismatic movement. To overlook even one divinely given guideline may lead to a false conclusion. Thus our approach in these editorials will be to list

as many facts as possible from the Bible and the writings of Ellen G. White. After listing the various factors, we shall draw a few conclusions.

1. Christ promised to pour out the Holy Spirit on His followers.

"Being assembled together with them, [Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:4, 5, 8).

(a) "The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative."—*The Acts of the Apostles*, p. 50. "The promise of the Holy Spirit is not limited to any age or to any race."—*Ibid.*, p. 49.

(b) God's people should earnestly desire and pray for the bestowal of the Spirit in His fullness. "Why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? . . . For the daily baptism of the Spirit every worker should offer his petition to God."—*Ibid.*, p. 50.

"Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter rain.'"—*Ibid.*, p. 55.

2. In the last days there will be a genuine charismatic movement among the people of God. "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."—*The Great Controversy*, p. 464. (See also *The Acts of the Apostles*, p. 54.)

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought."—*Testimonies*, vol. 9, p. 126.

The purpose of this bestowal of power will be to gather in the honest in heart. "At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming."—*The Great Controversy*, p. 464.

K. H. W.

(Continued next week)

METHODISTS NOT SURPRISED BY REUNION VOTE

LONDON—The Church of England's decisive vote against reunion with the Methodists was "a disappointment but not a surprise," according to the *Methodist Recorder*, leading independent Methodist newspaper.

The journal also said: "There must now be a respite from union negotiations. Methodism must restore her inner unity and reinvigorate her witness. Methodism can survive and serve the present age. But the goal is still 'one Church united for mission.'"

COUPLE TO WRITE OWN MARRIAGE VOWS

CINCINNATI—A new marriage service approved for provisional use in the Lutheran Church in America allows the bride and groom to write their own vows.

It also de-emphasizes the "subordination" of the woman to the man, eliminates the father's act in giving the bride away, and contains no prayer for fertility.

SCRIPTURE SALES TOPPED 170 MILLION IN '71

NEW YORK—More than 170 million copies of the Scriptures were distributed around the world in 1971 by the United Bible Societies, according to a report of the American Bible Society.

TOWN AIDS JEWISH TRADITION

HEMPSTEAD, N.Y.—An Orthodox Jewish congregation here has "leased" a mile-square area surrounding its synagogue so members can use the streets without violating Jewish laws and traditions.

Dr. Sholom Gold, spiritual leader of Young Israel of West Hempstead, made a token payment of \$1 to Presiding Supervisor Francis T. Purcell of Hempstead, in exchange for a 20-year lease that makes the mile-square area "common ground for the purpose of carrying."

The action will allow Orthodox Jews to carry prayer books and shawls and to use items such as baby carriages outside their homes during the Sabbath and during Jewish holy days.

"The law requires that before one walks out of the house on the Sabbath he should check the pockets of his clothing to be sure he is not carrying anything, not even a handkerchief," Rabbi Gold said.

CATHOLIC ENROLLMENT LOSS SPURRED BY LACK OF CONFIDENCE

HUNTINGTON, INDIANA—Standing by his earlier statement that enrollment declines in Catholic schools are caused mainly by a lack of parental confidence, the editor of *Our Sunday Visitor* declared that "Catholic parents send their children to Catholic schools for a Catholic education, and not to have their children confused in the faith."

He said a Boston College study asserted that "to blame the decline on the pocket-book factor is 'naive and simplistic.'"

"Financial help is needed for both private and public schools," stated Father Nevins, "but for the Catholic schools parental confidence must be restored."

AMERICANS GIVE MORE TO CHURCHES BUT PERCENTAGE IS DECLINING

NEW YORK—A leading U.S. philanthropic journal, *Giving Today*, has revealed that Americans gave more money to religion in 1971 than ever before, but they are now giving a smaller share of their charitable dollars to religion than a few years ago.

Giving to religion increased \$300 million, up from \$8.3 billion in 1970 to \$8.6 billion in 1971. But religion only received 40.7 per cent of the total \$21.15 billion given to philanthropy in 1971. This is a sharp drop from the 45.2 per cent of the total received in 1969 and 42.6 per cent received in 1970.

This Week...

When death touches the lives of Christians there is mixed emotion: sorrow at the loss of a loved one, but joy in the acceptance of the resurrection promise. A Christian is not without comfort. Such a mix of sadness and expectation is found in the cover poem "On the Death of a Loved One" by Chester A. Holt.

Elder Holt will be remembered by long-time REVIEW readers as the associate editor from 1920 to 1927. His wife, Harriet, worked in the General Conference MV Department about that time.

Elder Holt wrote the poem just after his wife passed away recently; it was read at her funeral. We join him in looking for the day when "to the Father's house the blest will sweep/Where none will die, and none, at last, will weep."

The art work on the cover was designed as a symbol of death and resurrection. The upper silhouette of a man, done in white, symbolizes life, and the lower in black, symbolizes death.

Len Barnard, the recipient of Miriam Wood's special respect and admiration (page 6), was still in New Guinea when Mrs. Wood wrote; he has since moved to New South Wales where he is pastoring two churches. As one would expect, Elder Barnard has most recently been involved in MISSION '72. He has also agreed to return soon to New Guinea to "help them out for a month."

In her Family Living article, "Do You, Jane . . . ?" (page 9), June Allen Beckett reminds all June brides—and grooms—that love grows far beyond the wedding day. Mrs. Beckett, whose name is familiar to REVIEW readers for her frequent contributions to these pages, is the daughter of missionaries to India. Her husband, Robert, is an elementary school teacher. The Becketts have three children.

ART AND PHOTO CREDITS: Cover, courtesy of the National Adventist Choral Society; pp. 6 and 7, Kenneth H. Wood; p. 9, J. Byron Logan; pp. 14 and 19, Review and Herald; pp. 15-18, courtesy of the respective authors.

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

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NOT THIS ONE

By GEORGE E. RICE

ertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death" (Matt. 26: 63-66).

It is interesting that among the early rabbis there was a growing belief that the death of a person can atone for his sins. In fact, the idea was developing that the death of one person could atone for another, or even for a whole community.⁴ Even if this belief was not a part of the oral tradition at the time of Jesus' crucifixion, why will not the Jews today accept His death as a vicarious atonement for their sins? Simply because a substitutionary death is efficacious only if the man is righteous. To them Jesus was a blasphemer; He claimed to be God.

4. *The Jewish concept of sin does not require a "Saviour" in the Christian sense.* When the Jewish and Christian concepts of sin are placed side by side a marked difference can be seen. From the Christian side, sin is understood to have produced the alienation of the entire human race from God. This alienation caused by Adam's rebellion cannot be remedied by any natural-born member of our race, for

IT IS hard for a Christian to understand why the mob, on that tragic Friday morning, could cry, "Crucify Him! Crucify Him!" The message conveyed in the deeds and words of Jesus' ministry can hardly be misunderstood—this Man is the Messiah! Yet the multitude, inspired by the feelings of the religious leaders, cried, "Not this man" (John 18:40). Why?

On the part of the religious leaders there were personal reasons: jealousy, fear of Jesus' popularity among the common people, the threat of being confronted by the repeated manifestations of Jesus' authority. But the pent-up emotions were probably compounded by a fear that Jesus might be what He claimed to be—the Son of God! How often the inspired pen of Ellen White has opened to our view the inner controversy that raged in the hearts of the priests. Inspiration allows us to read the very heart of the haughty high priest: "Caiaphas had regarded Jesus as his rival. The eagerness of the people to hear the Saviour, and their apparent readiness to accept His teachings, had aroused the bitter jealousy of the high priest. But as Caiaphas now looked upon the prisoner, he was struck with admiration for His noble and dignified bearing. A conviction came over him that this Man was akin to God."¹

However, there appears to be more involved in the rejection of Jesus than threatened priestly egos. Further reasons can be found in the oral traditions that existed at the time Jesus ministered to the needs of the people in ancient Palestine. Commentary on these oral traditions and on the Old Testament Scriptures by the first- and second-century A.D. rabbis form the foundation of Jewish religious belief, even today. A brief investigation of Jewish teaching today will throw light on the reasons for Jesus' crucifixion.

1. *Jesus was not a political Messiah.* Jesus did not measure up to the political Messianic expectations of an enslaved nation whose pride had been crushed by the Roman Empire. As His ministry progressed it became increasingly clear to a disappointed people that He would not fulfill the expected role. How fast the dreams faded: glory for Israel, wealth and power for Jerusalem, revenge for the people against their Roman overlords! What was left when these dreams slipped

away? Frustration? You can hear it in the cries "Crucify Him, Crucify Him."

2. *The Messiah is not accepted as God's Son.* In rabbinic theology the Messiah is not conceived of as God or God's Son, that is, in the sense of a divine Being. The rabbis teach that in His foreknowledge God knows who the Messiah is to be, that knowledge of his name existed before the foundation of the world. For almost two millenniums they have taught: "Seven things were created before the Universe came into being. They are: Torah, repentance, Paradise, Gehinnon [the place of punishment], the Throne of Glory, the Sanctuary, and the name of the Messiah."² A man chosen to fulfill a divine commission—yes! God's Son—no!

Steven Schwarzschild states the issue clearly. "Who is this Messiah whom Judaism awaits? He is in the first place a human being, not a divine person—a descendant of the royal family of David.

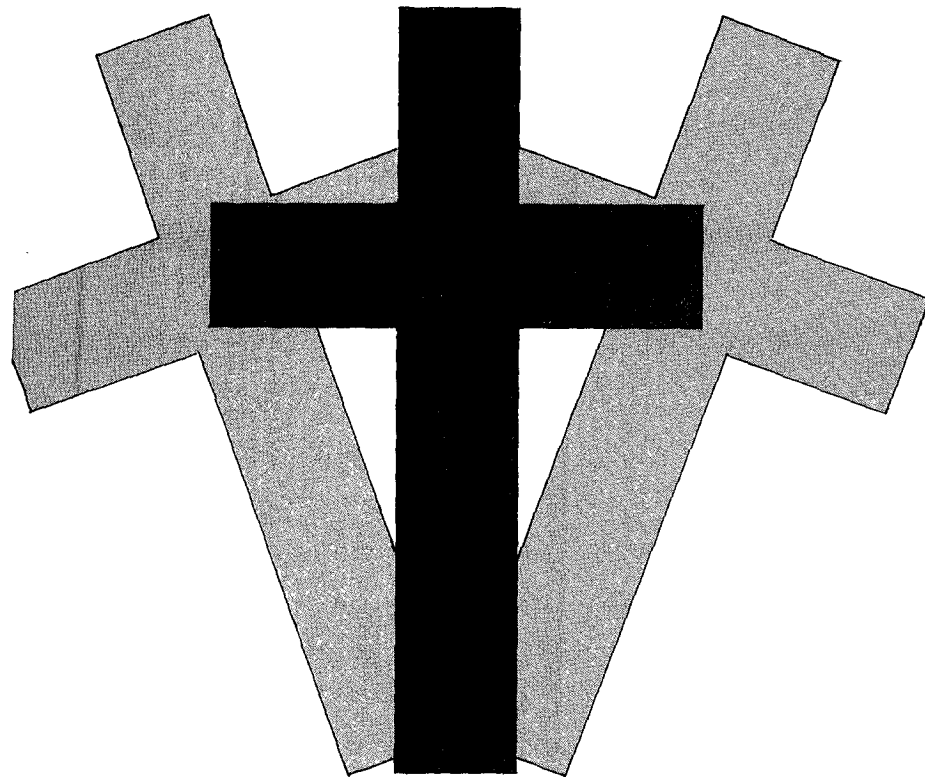
"While, as we have seen, Judaism awaits a Messiah who is a human person, delegated by God, Christianity maintains that the Messiah who has come was, though human, also completely divine, himself God, one of the persons in the trinity that is God. To Jewish sensibility such a doctrine is a profoundly jarring infringement on absolute monotheism: nothing and no one that can be seen are God, though everything and everyone are His handiwork."³

The Charge of Blasphemy

3. *In Jewish thinking, Jesus was a blasphemer.* The third reason for Jesus' rejection grows out of the second. In Jewish thinking, Jesus was a blasphemer. The Jewish feeling can be illustrated by the following incident recorded in the eighth chapter of the Gospel of John. Jesus was engaged in a debate with the Pharisees, who had claimed Abraham as their father. This fact was denied by Jesus, who claimed that though they may be Abraham's seed according to the flesh, in reality they had the devil as their father. In the context of this debate Jesus expressed His divinity, "Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him" (John 8:58, 59). The reaction of Jesus' adversaries was immediate.

At His trial the high priest secured Jesus' condemnation by charging Him: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou has said: nev-

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sonal Messiah in favor of a Messianic Age, that is, a golden age of peace, prosperity, and the world exaltation of Judaism. Thus, says Schwarzschild, the Jewish people entered the twentieth century shorn of a personal Messiah.⁵

Personal but Human

Schwarzschild argues strongly for the belief in a personal Messiah—a descendant of the royal family of David—a personal Messiah in whom all the beautiful Messianic prophecies of Isaiah might realize fulfillment. (But yet a Messiah who is a human being and not a divine person.)

His arguments in behalf of a return to belief in this type of Messiah concludes with these words: "Without wishing to impugn in the slightest degree, then, the legitimacy of any Jew who earnestly seeks to find God, it is difficult, in the light of this all-pervasive belief in the eventual coming of the Messiah, to see how one can be a believing Jew while abandoning this doctrine."⁶

To convince a Jew that Jesus is the Messiah that his people have been waiting and praying for is a difficult task. Yet among the Jewish people are many potential spiritual sons of Israel who are not beyond the reach of the power and influence of God's Holy Spirit.

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer."¹⁰ ♦♦

REFERENCES

- ¹ Ellen G. White, *The Desire of Ages*, p. 704.
- ² Cohen, *Everman's Talmud*, p. 104.
- ³ Steven S. Schwarzschild, "The Messianic Doctrine in Contemporary Jewish Thought," *Great Jewish Ideas*, p. 248.
- ⁴ George Foot Moore, *Judaism in the First Centuries of the Christian Era*, vol. 1, p. 547.
- ⁵ Eliezer Berkovits, "When Man Fails God," *Great Jewish Ideas*, p. 196.
- ⁶ C. G. Montefiore and H. Loewe, *A Rabbinic Anthology*, p. 316.
- ⁷ S. Schechter, *Some Aspects of Rabbinic Theology*, p. 315.
- ⁸ Schwarzschild, p. 254.
- ⁹ *Ibid.*, p. 247.
- ¹⁰ White, *The Acts of the Apostles*, p. 381.

all are in this state of estrangement and are counted as sinners by God. Therefore, the human race needs help, help from someone who is not a natural member of the race. He must be superior to the broken law, and therefore Deity. He must be willing to be a propitiation for the race. The apostle Paul puts it this way: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:12-19).

In Jewish teaching, when alienation occurs as a result of a person's sin all he has to do is repent in order for harmony with God to be restored: "Sin is estrangement between man and God; 'But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear' (Isa. 59:2). As man turns from his sin toward God, God turns toward man. In the restored relationship of love and mercy, man gains a clean heart and comes to a new life."⁵

However, repentance is not acceptable to God unless four steps

are followed: 1. Contrition, true sorrow for sin; 2. Confession, first seeking the forgiveness of the one wronged before the offender turns to God; 3. Restitution, provided something was unlawfully taken; and 4. Forsaking of the sin.

Jewish belief in the power of repentance cannot be emphasized enough. To illustrate how powerful true repentance is, the ancient rabbis recounted this interesting little tale about Adam and Cain: "'And Cain went out' (Gen. 4:16). On his way Cain met Adam, who said to him, 'What has happened as regards the judgment passed upon you?' Cain replied, 'I repented and I am pardoned.' When Adam heard that, he smote his face and said, 'Is the power of repentance as great as that? I did not know it was so.'"⁶

Schechter tells us that the "mark" God placed on Cain was the example of repentance and that Adam apparently had not yet repented of his sin, failing to take advantage of the door of repentance left open for him. So the first man had to learn from his son Cain the price of repentance.⁷

In the light of all that we have said here, what is the belief of Judaism concerning the Messiah today? Schwarzschild points out that we are living in a time when both society and religion are being depersonalized. Jewish humanists, social reformers, optimists, and others of the nineteenth century set aside a per-

One in the Series
The Most Unforgettable
Adventist
I Ever Met

HE FLIES FOR GOD

By MIRIAM WOOD



WHAT can you say about a man who by choice has spent almost all his adult life in what is perhaps the most primitive country in the world, and who declares that if he had 100 lives to live he would give them all to New Guinea? You can say that he is dedicated, committed, fulfilled, and all the other conventional phrases—but then you will only have begun to portray the uniqueness of a man whose vital interpretation of Christianity makes lesser human beings long to have what he has, to be what he is. In an age characterized by doubt, he lives by faith. In a world cowering in fear, he walks in courage. In a universe motivated by self-seeking, he exists to serve others.

I got my first glimpse of Pastor Leonard Barnard as I walked down the airstrip at the Goroka, New Guinea, airport where he was waiting to fly my husband and me even farther into the Western Highlands. My fear of flying is so irrational, so profound, and so all-consuming that one might logically ask what in the world I was doing in this most remote of islands. Believe me, I had asked myself the same question, over and over again, during a once-in-a-lifetime - around - the - world trip.

Miriam Wood is an English teacher in Silver Spring, Maryland.

Only my insatiable curiosity had brought me here. Composed of 51 per cent curiosity and 49 per cent fear, I was a most unlikely candidate for an "airabout" in a one-motor mission plane—an adventure I'd firmly vowed never to embark upon. But here I was.

The necessity to appear at least partially composed absorbed such a vast amount of my energies that the identity of the tall, relaxed man checking the little red-and-white plane didn't at first penetrate my consciousness. But when he took my weakly proffered hand in a firm grip, smiled one of the most infectious smiles I've ever seen, and exclaimed happily, "So this is Miriam Wood! I've wanted to meet you for a long time"—I realized that this man was Len Barnard.

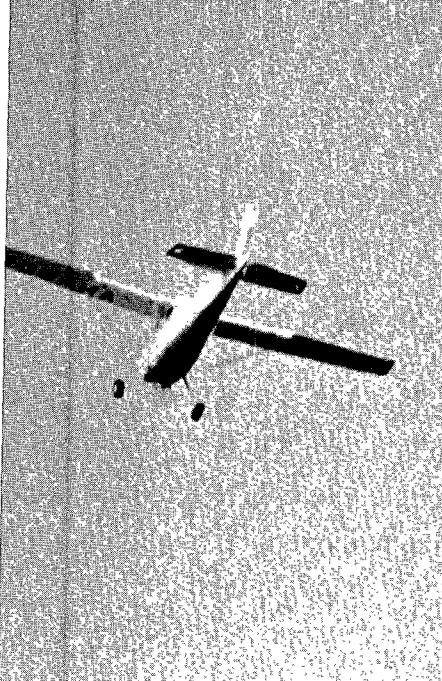
My hostess at Kabiufa College, Molly Rankin, had been somewhat concerned lest Pastor Barnard, whom she characterized as an accomplished tease, might give me a bit of a hard time as he observed my shaking knees and my difficulty in getting up enough saliva to swallow. But he didn't. He *understood*, for which I will always remember him with deep affection. Fear is an emotion that is as alien to him as the surface of the moon, but compassion for those who are fearful exists in his heart to an unlimited degree.

Later on in the week, as the three

of us, Pastor Barnard, my husband (K.H.W.), and I, began to feel that we'd known one another all our lives, I apologized to him for my fear of flying. "I'm really not a courageous person," I told him.

"Miriam," he replied, "it doesn't take any courage to do the things that you're not afraid of doing. But it takes enormous amounts of courage to go ahead regardless of your fear. So don't sell yourself short! Every time I see you climb into this little plane, I know how much it's costing you. I admire you"—and the sincere, crinkly-eyed smile that accompanied his words testified to his generous, kindhearted nature. Right or wrong, his theory was a tremendous boost to my crushed self-image in a land of fearless Australian and New Zealand missionaries.

Another facet of Pastor Barnard's character came to light when one of the young missionary wives confided to me a few days later that when he'd picked up her and her husband to ferry them to Goroka for the Coral Sea Union Mission session, she'd become airsick, and, horror of horrors, had regurgitated in the little plane. "I was so *humiliated!*" she exclaimed. "I apologized and apologized. But Pastor Barnard was just wonderful to me. He wasn't a bit cross or upset, though I think he jolly well had a right to be!"



Above left, Len Barnard, who has become legendary in his own time, remembers the days of walking through New Guinea. Air transportation saves thousands of hours. Right, the Andrew Stewart, sporting the identification letters VH-SDA on the underside of its wing, is a familiar sight to workers in New Guinea outposts.



A New Guinea national worker refuels the Andrew Stewart from portable tanks at Togoba in preparation for the flight over the jungle mountains to Goroka.



Elder Barnard points out his flying direction to Dr. K. J. Robson at Togoba.

In between my gasps at the sharp mountains through which we were flying—and I use “through” deliberately, since the small plane threaded its way not always above, but through the passes—I managed to listen to some of the conversation between K.H.W. and Pastor Barnard as to just how the latter became a flying missionary. Because that’s what he is. A missionary first, last, and always. A pilot incidentally, because the Lord’s work can be carried forward literally thousands of times more rapidly than on foot. Automobile roads, when they exist, call for a strong back and a Land Rover!

“It’s true that I love flying,” Pastor Barnard said. “Up here above the confusions of earth, I feel so much nearer to God. The beauty of it all, the quiet, the sense of freedom, the not being earthbound—it’s vastly exhilarating. But I would never become a pilot who lives just for the sensation of flying. I acquired the skill so that I could help further the work in New Guinea, just as I’ve tried to acquire other skills.” (One of his other skills is extensive medical training.)

“I’ve walked almost all over New Guinea,” he explained. “Years ago, when I first came out here, there was simply no other way. It was very common to walk for six weeks—we call that a walkabout—and believe me, that’s just what it is. And we still have to do that where there are no airstrips to land the mission planes.”

Pastor Barnard spoke of the cannibal country through which he’d walked repeatedly in earlier years, praying earnestly that the Lord would protect him while he tried to bring the news of salvation to the dark minds of people so forgotten by time that any bridge of communication seemed hopeless. Cannibalism wasn’t, and isn’t, the only hazard to missionaries in this country. Heat during the day, cold at night in the mountains, tropical diseases, leprosy, deadly insects and snakes—this is New Guinea.

“Every missionary who comes out here or the life of one of his children,” Pastor Barnard stated quietly. “But we don’t think about it or worry about it. The Lord sustains us marvelously!”

A New Zealander by birth, Leonard Barnard first encountered “the land that time forgot” during World War II. While a member of the Australian Medical Corps, he took a course in tropical medicine and was assigned to take charge of

a hospital in Papua, one of the areas of the island. After the war ended, he thought long and hard about what direction his life should take. He made his decision. The place for him was New Guinea. The work for him was that of a missionary.

But it didn’t come about all that easily. Because of the unsettled conditions after the war, there were no openings. Even this, though, was providential. While marking time in New Zealand, somehow he was impressed to take flying lessons, even then at that early date having conceived a vision of what the airplane could mean to the spread of the gospel in New Guinea. But Seventh-day Adventist mission planes were still years and years in the future.

Wistfully Watching the Planes

“On those long, long walkabouts I used to hear the sound of planes going over, planes that had been purchased by other denominations,” he told us. “I’d stand on those steamy trails, wistfully watching the planes until they were out of sight and I’d pray, ‘Lord, please send us a plane for our own Seventh-day Adventist work.’”

The Lord did, finally, through the generosity of some members in other countries. What a glorious day it was when the Cessna 180, named *Andrew Stewart* in honor of the veteran New Guinea missionary, was purchased, dedicated, and flown by Pastor Barnard all the way from Australia. (Having flown through that area of purple-black tropical storms in a large jet, I shuddered as I thought of the frail little *Andrew Stewart* negotiating all those turbulent miles.)

Before this happy occasion, though, Leonard Barnard had gone back to New Guinea as a member of the struggling public health department, where he had administered the hospital at Bogia. He learned to treat leprosy there. And it came about that two years later he was invited by the mission board to establish in conjunction with the Australian Government, the Togoba Leprosarium, which now has a capacity of hundreds of patients.

“The Lord had a plan for my life, flying and all,” Pastor Barnard declared.

Included in that plan have been homes built of native kunai grass for himself, his wife, and little (now grown) daughter, work in nearly every part of the field, and his present post as director of the Lagaip district.

The story of his nearly-fatal acci-

dent with the *Andrew Stewart* is well described in his own book *Banish the Night*. I wonder, though, if the full impact of this can be felt by readers who are within a few moments' distance of the world's most elite medical facilities. To have a leg almost completely severed by a propeller on the airstrip at Mount Hagen, New Guinea, would, I sincerely believe, be a death sentence for anyone less full of faith than Pastor Barnard. I mean no disrespect when I state that the hospital at Mount Hagen is hardly the facility one would choose for treatment of a serious accident. In a tropical land where even the smallest scratch can mean severe infection, not only did Pastor Barnard's faith never waver that the Lord would save his leg, but that He would not permit infection to set in. Pastor Barnard's faith was rewarded.

"It's true that I won't ever be able to go on long walkabouts with this leg. But I can fly just as well as ever. I praise my heavenly Father every day for His goodness," he stated with such beautiful simplicity that I couldn't reply for a moment or two, as I struggled with the lump in my throat.

My final flight with Pastor Barnard was, by all odds, the most memorable. At the end of the week of meetings in Goroka, where Elder Willis Hackett, a vice-president of the General Conference, had joined us, it was decided—just how, I don't know, but certainly without my being consulted!—that Pastor Barnard would take the three of us into the famed Kukukuku country. This is former cannibal country. At least one devoutly hopes it is former!

My fears somewhat lulled by the masculine assurances that were given by one and all as to the innocuousness of the adventure, I discovered too late, in total anguish of spirit, that we would be landing on what Pastor Barnard described as "one of the most dangerous airstrips in New Guinea and possibly the world!"

As we soared above the dark clouds into brilliant sunshine, Elder

Hackett became intrigued with the fact that below us were nothing but razor-back mountains covered with trees. Squinting interestedly down, he inquired, "Suppose the motor would fail right now, what would you do, Pastor Barnard?"

I could almost see Pastor Barnard's invisible antennas picking up the fact that I had instantly become rigid. Without a moment's hesitation, he replied confidently and unconcernedly, "Oh, there are lots of things I could do. Pilots in New Guinea know this can happen—in a little plane like this you have a great deal of maneuverability—after all, you don't just fall like a stone—why, we could walk away from it!" he concluded cheerfully.

One of the most inspiring aspects of mission flying, at least as I experienced it in New Guinea, is the fact that each time the plane takes off, prayer is offered. No matter how many times you land on little airstrips, each new sortie into the air is preceded by a simple, sincere prayer for God's protection in that limitless blue-and-white expanse—and sometimes dark-purple cloudy expanse. Pastor Barnard's prayers were, to me, the prayers of a man who is well acquainted with God. No fanciful, vague, complicated theology here. Instead, a full commitment on both sides, a full realization of need and of power to meet the need, of willingness to accept whatever answer is given. Though New Guinea is said to possess some of the most hazardous flying conditions in the world, the God whom this missionary pilot serves is more than able to protect His airborne followers.

As we traveled with him from village to village during that week, and attended the Coral Sea Union session, I came to realize that Leonard Barnard thinks of the people of New Guinea as part of his own family. Adults and children alike, he is a father to them, a protector, a shelter, a bulwark. But he is not soft and sentimental; he is firm and solid and consistent, as a father must be. Always carefully groomed and shaved and combed, his white

shirt gleaming, his Bermuda shorts miraculously unwrinkled, he spends his days doing what he most wants to do. He knows who and what he is.

Though it is unlikely that I shall ever become actually fond of any conveyance with wings, I must confess that were this to happen, the *Andrew Stewart* would be first contender for my affections. To see the sleek little aircraft silhouetted against the brilliant tropical foliage, the azure blue sky, the white cotton clouds (and often the ominous purple clouds) with Pastor Barnard at the controls, is to realize again what a triumph all this is for our work in New Guinea. One must not permit one's imagination to run riot; nonetheless, Pastor Barnard and the *Andrew Stewart* seem like two pieces of the same organism. I wonder how many prayers have ascended from that tiny interior. Hundreds? Thousands? There are so many take-offs from tiny airstrips, I had the feeling that I was on hallowed "ground" inside the plane.

When we returned to Goroka from the final airabout, I stood quietly by myself, waiting for Pastor Barnard to finish the multitudinous details concerned with "putting the plane to bed." He is meticulous about these things. I tried to absorb as much of it all as I possibly could, to imprint on my consciousness a permanent picture of this remarkable, fulfilled human being. Often as I am driving down a crowded American highway, I flash on that mental picture of Pastor Barnard. Is he coming in for a landing at one of those incredible little airstrips? Has the weather suddenly become dangerous? Is he dropping supplies at a mission station where there is no airstrip, circling dangerously (to me) close to the ground? Then I breathe a silent, simple prayer for his safety.

I shall probably never see New Guinea again. I shall probably never again pick my way down a bumpy little airstrip where the small *Andrew Stewart* waits in all its brave red-and-white glory, with the symbol VH-SDA identifying its purpose for all to see. Perhaps never again will I hear Pastor Barnard, eyes twinkling, ask, "Well, are you all set for a small airabout?"

But one thing I shall always have. I shall always have the memory that for one brief, shining moment I, too, soared in the clouds, unafraid, on the wings of Pastor Barnard's faith and courage. This, to me, makes Pastor Barnard the most unforgettable Adventist I ever met. ✠✠

A Lamentable Cry

By CLIFFORD B. HOWE

Through many a year God's servants have labored,
And some are now gone.
The burden's been heavy and few have responded,
But work has gone on.
And soon there shall arise a great cry in our world,
Now lost and deprived,
"The harvest is past, the summer is ended,
And we are not saved."



“DO YOU, JANE...?”

By JUNE ALLEN BECKETT

DO YOU, Jane Arden, take . . .” Through a mist Janie looked back on the wedding ceremony. The honeymoon that followed left visions of early summer in Yosemite National Park as pictures her mind would never forget. Driving California’s U.S. 99 Highway south to visit Jim’s family afterward left indelible memories along the way. Seeing Jim’s white-haired mother give him a hug and kiss showed Janie more of the man she had married. She thought: I love him so much—how could anyone love a person more than I do my Jim?

Through early marriage adjustments, through the anxiety of expecting little Paul, and on through the first days of caring for their baby boy Jane knew that no woman loved her man more than she loved Jim.

Then little Sharon came, the tiny one who burst early into her world with bright-blue eyes and a fuzz of gold-red hair. Together Jane and Jim Meadows guided the little ones and prayed for help to do it right.

An Elementary Teacher

Jim taught boys and girls for God. He would bring home from school tales of funny things they did, and Janie would laugh with him. She heard, too, about Tommy, the boy who “could not learn anything.” Jim shared the story with her the day that he discovered that Tommy was simply too shy to hold his own. Her husband the teacher had protected the fifth-grader from a bully in the school. Suddenly Tommy began learning. He soaked up learning, for at last his exceptionally bright mind could work in peace. Four years later Jane watched with happiness the joy on Jim’s face as he said, “Tommy will be valedictorian of the eighth grade if he doesn’t have to make a speech!”

One hot summer night Janie drove the family station wagon. Sharon and Paul, sturdy preschoolers now, slept in the back. “I’m tired, Jane,” Jim said as they left Uncle Bert’s home in the city. “You’d better drive.” Wide awake, Jane felt the miles slide by their wagon as they headed home. Her thoughts blended with the bright stars that came through to her consciousness

June Allen Beckett is a homemaker and free-lance writer in Placerville, California.

in spite of the car lights on the road ahead. Once she thought she heard Jim mutter in his sleep, but a quick glance showed her nothing unusual by the dashboard lights. At a small town she pulled into the service station to walk around while the attendant filled the gas tank. As she climbed back into the driver's seat she heard Jim stir and murmur unintelligible words again. The lights showed her that his face had grown flushed, and when she touched his forehead her hand came away wet with sweat. By the time she had paid for the gas Jim had begun to shake with a violent chill.

A Long Drive

"Is there a doctor here?" Janie asked the young man. Her eyes swept the dark streets of the town, and she guessed his answer.

"No, ma'am. Closest one would be either back in the city or the town down by the State border. Better just go on!"

After Janie had taken an extra blanket and wrapped it around Jim's shaking body she tried to move him into the back of the station wagon with the children. Even with the help of the station attendant the

try was unsuccessful. Jim thrust their hands aside and hunched his big body under the blanket. His unseeing eyes shook Janie.

"You'd better hurry and get him to a doc, lady!" The attendant closed the car door and waved her onto the highway.

The remaining miles traveled back home, to the "town down by the State border," never registered clearly on Jane Meadows' memory at all. Their doctor's care and assurance later that night that Jim would be all right soon could never take away the horror of those hours of travel. She knew she had prayed all the way, but exactly what she had prayed she did not know. Her Jim, the one who never became ill—this man might be sick unto death.

The next morning Jane looked down on Jim as he lay in bed. Still asleep, he looked drained of all vitality, but as she gently laid her hand on his unshaven cheek she felt no fever. I haven't had time, she thought, to realize that I love him so much! How can I measure my love for him?

Sitting beside Jim's bed, Janie thought back through the years to

a day in a distant mission field. I was a little girl then, she remembered. The other children were outside when daddy came in and told mother we were to move, *again*.

"That's all right, dear," mother told him. "When we said we'd come to the mission field we promised we would go together wherever God should send us, didn't we?"

"Yes, Emma."

Warm Embrace

Janie remembered peeking around the door to watch her parents' faces. She saw her father reach out to take mamma in his arms. "But this time it will be different—maybe pretty hard on you, love. The mission is asking me to take over a district and supervise a group of native preachers. Sometimes I'll be gone for days, maybe weeks, at a time."

Janie could still hear her timid mother's sobs as she saw her cling to daddy. Janie wondered what on earth could make a grown woman act like that. After all, she thought, she has *us* to keep her company!

Now, this thankful morning, Janie as a woman touched the depths of a love God has given to a woman for a man.

"In sickness and in health" she quoted to herself. Jim's eyes opened, and she leaned over to take his hand.

"What happened to me?" he asked.

"You've been very ill, Jim. You didn't know me on the way home last night. Dr. Majors came as soon as I called him. I had an awful time getting you out of the car, and I'm not sure how I accomplished it. You are a lot bigger than I am!" She stood and rearranged the bedcover to hide her feelings. "If we had the money I'd put you in the hospital, but the doctor thinks you'll be all right. No teaching for you for a few days. I've notified the principal, and he's found a substitute."

"Thanks, Janie." Jim's hand reached out again for hers, but he almost immediately fell asleep. This time his breathing came easily.

By that bed Janie recalled many things. She sat still and thought of her prayers as a teen-ager and young adult, prayers that God would lead her to the right young man.

* * *

"Do you, Martha Edison, take . . ."

Jane and Jim Meadows sat in the candle-lit church. I wonder whether she thinks she loves Robert Jackson, Janie thought. I suppose she thinks she loves him with all her heart. If only she knew that when a woman takes a husband in the Lord it is only the beginning of love. ✨

FOR THE YOUNGER SET

Two Sparrows for the Twins

By ENID SPARKS

DADDY WALTERS always tried to give the twins, Karen and Kevin, special tasks to do.

At breakfast one day he said, "Today I want you to look for birds' nests in the big tree by the garden. I want to saw off some of the limbs, but I don't want to destroy any nests."

"All right, Daddy!" the twins chorused happily.

But somehow they forgot. They played jump rope and hopscotch, and they swung in their new swing, and did lots of other things.

They didn't think of looking for the nests until they saw Daddy coming. "Did you find any nests?" he asked.

"No-o," stammered Kevin. He was about to add that they hadn't looked, when Daddy swung up into the tree.

Daddy had sawed off the second limb when a big bunch of straw and feathers tumbled to the ground. "Why, there's a nest!" exclaimed Daddy. "It looks like a sparrow nest. Sparrows build big strong nests. I wonder why you didn't see it?"

Kevin gulped. He knew he must tell Daddy the truth. "We didn't look. We played and we forgot. Are—are there any baby birds in the nest?"

Daddy nodded. "I'm afraid so. I think you both have four little birds to

raise. Don't you think you should? I think it's only fair."

"Yes," the twins both nodded. "We will look after the baby birds, Daddy."

Daddy helped the twins feed and care for the baby birds. How fast they grew! Soon fuzzy down covered their tiny bodies. Then short, stubby feathers appeared. At last they were big enough to begin using their wings.

One day Daddy joined the children in the back yard while they were watching the birds learn to fly. "You have done a good job raising those birds," he told them.

"We wanted to help them," Kevin said. "We're sorry we didn't obey you and look for nests. If we had, the birds wouldn't have lost their home."

"That's right," agreed Daddy. "But I think raising the birds has taught you a lesson. Remembering them will help you to obey."

Karen was quiet for a moment. She had thought of something Daddy had read from the Bible. "Jesus was with the little birds when they fell, wasn't He? That's why they weren't hurt!"

"Yes," Daddy said. "Jesus is always with the sparrows and with us too. That is why we must always remember Him."

Karen and Kevin knew that they always would.

LOOKING FOR LOOPHOLES

Large business corporations sometimes save millions of dollars in taxes simply by finding some loophole in the tax laws. These loopholes are legal. Their use is according to the letter of the law; it is not always according to the spirit of the law.

As far as government is concerned, we may sometimes be able to escape from certain requirements through loopholes. But we can never escape with respect to God. There are no loopholes through which we can escape God's requirements. There are no excuses that are going to stand the scrutiny of Heaven.

Yet we humans often look around for ways to escape from something God demands of us, or for "reasons" to explain why we are not measuring up.

In the parable of the talents (Matt. 25:13-30), the man who received the one talent is an example of the loophole searcher. His employer, going on a long journey, legitimately gave him a job to do that he could perform. But the money he received to invest he buried in the ground instead. Then, when the master returned, he looked around desperately for a loophole by which to escape the trouble he knew was coming to him.

"You are a hard, stern man," the servant said untruthfully. "I was afraid of you. So I hid the talent in order to be sure that I could return it to you intact."

"If you, my employee, believe that I am a hard man, that is all the more reason why you should have done that which I rightfully expected of you. You should have traded with my investment. That is what I pay you for."

So the talent was taken from the unfaithful servant, and he was "cast . . . into outer darkness: there shall be weeping and gnashing of teeth" (verse 30).

Closing Up a Loophole

It is of interest to note that with this parable Jesus closes a loophole used by those in the church who think they have only one talent, and therefore can't do anything for the church.

Many examples could be cited to illustrate how we look for loopholes to escape requirements distasteful to us. For instance, we have heard it argued that Mrs. White says Christian women should not be odd or singular in their dress. Therefore, it is stated, they should follow current fashions.

It is true that Ellen White wrote, "We should not be odd or singular in our dress for the sake of differing from the world, lest they despise us for so doing."—*Testimonies*, vol. 1, pp. 424, 425. But she also wrote, "Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter to be passed off with a jest. . . . Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying frivolous society, they decide that there can be no wrong in such a course."—*Ibid.*, vol. 4, p. 641. "Dress as Christians should dress—simply, plainly adorn yourself as becometh women professing godliness."—*Child Guidance*, p. 421.

Again, loophole reasoning is sometimes used when it is said that we can help our non-Christian friends by doing worldly things with them or going to worldly places with them. While these worldly things are being enjoyed, one can exert a Christian influence on the non-Christian, is the rationale.

But we read, "Many dress like the world [and we add,

eat like the world, partake of the world's entertainment, et cetera], to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world."—*Testimonies*, vol. 1, p. 132.

Loopholes for Self-indulgence

A fear of falling into fanaticism in the matter of health reform is sometimes expressed, when actually it is used as a loophole to indulge appetite. Those using the argument look, perhaps, at someone who is endeavoring faithfully to follow the teachings of the Spirit of Prophecy regarding flesh and refined foods, the use of unhealthful beverages and desserts, eating between meals, and so on. Such practices border on the fanatical, the loophole-looker says. Thus, because he is able so to categorize the practice, he thinks he is excused from following the principles of health reform.

Loophole-looking can sometimes be an almost unconscious practice or reaction. This is so because it is human nature to seek to avoid anything that conflicts with its desires and comforts. But "in the renewed heart there will be a fixed principle to obey the will of God, because there is a love for what is just, and good, and holy. There will be no hesitating, conferring with the taste, or studying of convenience, or moving in a certain course because others do so."—*Testimonies*, vol. 2, p. 488.

It is human nature to look for loopholes. It is a sign of a renewed nature to seek God's way and follow it, no matter what the flesh may desire.

T. A. D.

Five Dangers in Christian Service—3

HOW TO SILENCE THE BIBLE IN A BUSY CHRISTIAN'S LIFE

In past weeks we have discussed fear of change and neglect of the family while doing the Lord's work as two of the five dangers that beset the young and old in evangelical churches as listed by John Huffman recently while speaking before the thirtieth-anniversary convention of the National Association of Evangelicals.

A third danger that lies muted and often imperceptible is the church worker's lack of confidence in the Bible as a source of daily guidance and inspiration.

How can this be possible among evangelical Christians who focus their worship services and evangelistic meetings on the preaching of the Bible? The whole world view of the evangelical Christian, the distinctiveness of his church's message, the particularity of his life-style in contrast to the worldling, or even with other Christians who regard the Bible as only helpful religious literature, rests on his conviction that the Bible is the ultimate authority for Christian doctrine and conduct.

But after agreeing with these theological concepts, is it possible that for this "orthodox" Christian the Bible is not truly speaking to him personally, providing his daily guidance and strength?

Could it be that portions of the Bible such as Psalm 23, 1 Corinthians 13, and John 3 can become so familiar that they grip the faithful no more than a hastily said, oft-repeated prayer before meals? Belief and agreement, yes—but personal meaning, very little!

Although soothed by the sound of beautiful passages

that echo from childhood, is it possible that we nod our approval without asking what those words mean to us today? Because we think we know what our favorite passages mean, is it possible that we no longer truly listen when we hear them read or when we dash over them, pursuing a rigorous program of reading the Bible through again for another year?

Do we believe the Bible because men "ought to believe it," because it has been handed down to us by religious people, and not because it is that one place on earth where we truly hear the truth about ourselves and what God wants us to know about Him?

Too often the Bible becomes a stone quarry where we search for doctrinal rocks to pelt our neighbor, but not a rich pantry from which the daily bread is found fresh each morning. What Bible texts are marked up most in your Bible? Would a quick check find that the underlined portions are primarily those which prove the sleep of the dead and the claim of the law? Do we read the Bible as a doctrinal hunting ground but go elsewhere for spiritual stimulation and strength? If so, something very alien to Biblical Christianity has seeped into a very religious life.

Short Cuts in Spiritual Life

The danger is that Christians tend to take short cuts with their spiritual life. Whenever we read someone else's personal witness describing how God has moved in his life, we are encouraged and some good has been done. But if our daily devotion and spiritual growth depend upon the latest books by men such as Francis Schaeffer, Billy Graham, Keith Miller, and Paul Tillich, including the excellent productions by Adventist publishing houses, then our personal faith is secondhand—pure and simple. One cannot last very long on a rented faith. Our first task is to see for ourselves what these Christian writers saw and what they heard. When we do, we will be rediscovering a whole new world of the Bible.

Adventists of course include the writings of Ellen G. White as inspired messages from God to man. Where on this planet outside the Bible is there a document that inspires young and old to serve the Master more than *The Desire of Ages*? For those whose hearts are open to be taught, her writings are self-authenticating as God's word to man. But even Ellen White urged her readers, if there was one plea above all others, that the Christian's

faith must rest firmly on his personal contact with God through habitual Bible study.

One of the most peculiar and devastating dangers of a misused Bible befalls the busy, practical church worker who spends day and night in the business of directing the ongoing work of the church, whatever the level of church activity. Meetings are planned, literature is distributed, fellow workers are encouraged to do more, travel arrangements are worked out to perfection, Biblical slogans are emblazoned behind our rostrums and embedded in eye-catching brochures, prayers are dutifully and gratefully said at appropriate times; but the brief moments left for quiet devotion are often spent with the dashing look at the "text for the day" and someone else's devotional talk.

All the while, Bible texts drive the spirited worker on to greater activity, and add to the persuasive exhortation in his next talk to either his children or his audience. But the big question when the body tires, or disaster strikes the home, or friends fail, or plans fizzle—has the Bible been only the tool by which Christian work is done more efficiently, or has it been the deep spring of self-validating, heavenly strength that flows fresh every morning?

The Voice of God

Has the Bible become the voice of God speaking to our souls? Nothing else really matters, regardless of how brilliant theological disquisitions may be or how one's peripatetic missionary labor is lauded. Unless the Bible is the voice of God speaking to us in unmistakable language, very little of what others have said about the Bible or even the many texts memorized for school assignments or doctrinal defense will anchor the soul when the waves roll.

"It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is—the word of the living God—the word that is our life, the word that is to mold our actions, our words, and our thoughts. To hold God's word as anything less than this is to reject it. And this rejection by those who profess to believe it, is foremost among the causes of skepticism and infidelity in the youth."—*Education*, p. 260. H. E. D.

(To be continued)

LETTERS

...to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

CHRIST AVOIDED SATAN'S VOCABULARY

Re "Debauched Minds and Debauched Language" [April 20]: We believe that the vocabulary of the disciples revealed that they had been with Jesus. Such language was effective in uplifting those who had fallen into Satan's pit. The same will be effective today. We do not need the lure of Satan's slang, music, or art to awaken the impulses of goodness and truth.

MR. AND MRS. O. C. BALDWIN
Camino, California

HISTORY REPEATS ITSELF

The people who set forth and indulge in "religious beat music" (rhythmical, secular tunes with crossbeat and syncopation, musical materials that are the components of the dance hall and the amusement park) seem not to know that they are not the original innovators of such "religious" music.

In 1550, fourteen years after Luther's death, Valten Vogt set church hymns and the entire 150 Psalms to the dance tunes of the day and issued them in a book which he entitled "Ringeltanz" (a type of round dance). Admitting that he knew little about music as such, Vogt warned that the materials were not to be used in the churches, but only in the street. Illogically, he was alarmed at the secular attitude of the youth of his day and hoped that the "Ringeltanz" would draw the youth to the church. Only a man ignorant of music as a science or an art or the handmaid of religion would at-

tempt to force a marriage of secular music and religious doctrine; only one equally ignorant and unqualified would think of setting forth such a fare in the house of worship. Subsequently the church rejected the monstrosities, but not until they had sown a seed of secularism that plagued the church for a century.

What is happening before our eyes is a repetition of the tragedy of 1550.

OLIVER S. BELTZ
Loma Linda, California

CONFUSION CLEARED

Your editorial on the Prayer Amendment [Dec. 9] helped to clear up some of the confusion that has existed since the Supreme Court decision.

Would that the denomination take a firm, courageous stand also on State grants for sectarian education.

The quotation in *The Great Controversy*, page 445, keeps coming to mind. In explain-

ing what constitutes an "image to the beast," the servant of the Lord makes very clear that such a relationship occurs when churches allow the Government to "sustain their institutions." This subsidy, whether coming directly or indirectly (as is the case with State taxes for tuition), certainly fulfills the specifications, and will surely be a source of embarrassment to us as a people someday.

MR. AND MRS. LOUIS LAUREN
South West City, Missouri

MORE FORTHRIGHT

For the next nationwide effort under MISSION '72 I suggest that we use a forthright unequivocal title for the series of meetings (as well as for each meeting) that will declare clearly the substance of our wonderful message, such as—

CHRIST'S RETURN—ONLY HOPE OF WORLD!
Or JESUS CHRIST—ONLY HOPE OF WORLD!

RALPH B. NESTLER
Vienna, Virginia

Advocates of complete separation of church and state are losing ground and will continue to do so if we continue in our pat position regarding state aid to private schools, which is not easily defensible. There is a more pragmatic plan that, if adopted, would be fair, workable, and go a long way toward holding back the tide of centralized Federal control. It would go something like this:

Recognize that every private or parochial school is rendering a service to the State by educating the child and therefore should be compensated. Stipulate that the States (not the Federal Government) reimburse the schools about half of the State's cost (no books, no buses, no free lunches, just cash). This plan would save the States and taxpayers a great deal of money and at the same time pay most of the cost to the private or religious proprietors, if I am not mistaken, because they operate their schools economically and efficiently.

Parents of private-school children still should have something to pay, and we wouldn't wish to put the public schools out of business, for at least two reasons—(1) to serve as a basis for the payments; (2) for competition. I believe the private schools do at least as good a job teaching the three R's and somewhat better in the area of ethics and morality than the public schools do (it is increasingly difficult for both groups of teachers to uphold the standards).

An essential part of the above plan would be to get the Federal Government out of the picture. Federal grants or dollar-matching funds are inherently evil, even when intended for good purposes, whether agriculture, medicine, welfare, education, or whatever.

ARTHUR A. MICKEL, M.D.
Chico, California

A LESSON IN SPANKING

Our son had reached the eighth grade when he needed disciplining. He came home and told us that his young teacher thought a spanking might not hurt his

education. Our son told us, "The teacher couldn't do it." I told him, "The teacher and I together could."

However, the teacher capably administered the punishment. When our son told us about it he said, "It wasn't the whipping that hurt, but the tears in the teacher's eyes as we arose from our knees after prayer." The teacher (R. E. Barrett) is now an ordained minister. And so is our son (Dale Tunnell).

MR. AND MRS. W. R. TUNNELL
El Paso, Texas

IN STEP AT 90

I am sending the payment due for my REVIEW. I don't like to miss a number; at 90 I look forward to its arrival each week.

MRS. CHRISTENA T. BOSEN
St. Helena, California

THE LORD'S WAY

I have been reading the REVIEW for the eight years I've been an Adventist and have gained a blessing from each issue. However, "Tommy's Daddy" [March 9] seemed especially designed for us since it arrived the day (several days earlier than usual) my husband brought me and our two-day-old son home from the hospital. I think God must have directed in the choice of this article for this issue and even in the issue coming early as it is just what we needed to help us in our new responsibilities.

I pray that the Lord will continue to direct you in such an obvious way and that

He will also guide and direct us as we begin our task of raising this little one for Him. It is even more important that we do so as our son was the direct answer to prayer.

CAROL L. LEE
Modesto, California

AGREEMENT, BUT . . .

The Advent Review and Sabbath Herald began coming to my home well over 70 years ago, and it has become a way of life with me. As you might guess there have appeared ideas that I could not go along with at first. But I am happy to say that I am better off after I have done a bit more studying. I am so thankful for the REVIEW and what it stands for.

I can agree with much the author says in "Suffering and God's Will" [April 20], yet he makes statements that are not true. For example, "God is not the author of evil. He never made death." Yet we have many instances where He used death as a punishment of specific sins, such as Ananias and Sapphira, Korah, Dathan, and Abiram, and their associates, and the hosts of the Assyrians.

Or, "He never snatches an innocent infant from a mother's arms." It was God and not Satan that decreed the death of David's son born to him because of his adultery with Bathsheba. God snatched the innocent infant from Bathsheba's arms.

And, "He never puts cancer in someone's body." Maybe not cancer but He did put leprosy in Miriam's body and in the servant of Elisha.

OKAY HILL
Spokane, Washington

DIS-APPOINTMENT; HIS-APPOINTMENT

By KRAID I. ASHBAUGH

Dismissed at the age of forty-five after having been employed four years in the custom house, a man broke the news to his wife. To his amazement she did not share his gloom but smilingly pointed out that he hadn't enjoyed the drudgery anyway of checking on the weights and contents of the boxes and bales passing through customs, and that the work itself had been so confining that he hadn't had a chance to do the work he really loved to do—write—and that now he could devote full time to it, and she'd stand with him all the way.

Within a year he had produced a book that made him famous and established his success as a writer. His name was Nathaniel Hawthorne.

Years later he was to praise the local politicians of Salem, Massachusetts, who by their spiteful maneuverings had caused him to lose his job as custom house surveyor: "God bless my enemies, say I! If it had not been for their kind services, I might have been in the surveyor's room to this day."

Paul also was disappointed. Three times he had earnestly petitioned God to remove "a thorn in the flesh" (2 Cor. 12:7), a "bodily affliction; his eyesight was bad. . . . But the Lord had His own purpose, and He said to Paul, Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Cor. 13:7-9, p. 1107.

We might ask the great apostle, "Paul, would you rather have the power or grace with the affliction or be rid of the affliction and not have the power either?"

Paul doesn't hesitate a moment, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me"(verse 9).

Disappointment? Hold on, friend; it could be "His-appointment."

Adventist Church in Nigeria Recovers From Effects of War

By TH. KRISTENSEN

The close of the civil war in Nigeria in 1969 saw our institutions and people in that country in urgent need of aid. The church around the world responded to an appeal and as a result the General Conference was able to send more than US\$455,000 to be used for relief work in Nigeria. In addition, help was received from various countries, organizations, and people.

At the outbreak of the civil war our mission organization in Nigeria was cut in two, with two of our four hospitals on each side of the front line. The two hospitals in Eastern Nigeria, which was most affected by the war, continued their work as long as possible. One of them was able to operate until less than a week before the hostilities ended.

During the war our mission organization had one medical team on each side of the line. These teams did their best to relieve the suffering of the people by treating the sick and distributing food and clothing. This was done in cooperation with the International and the National Red Cross. We are thankful to the doctors, nurses, and welfare workers who were willing to risk their own lives in order to help those who suffered so much.

Two weeks after the war ended, Dr. K. Mueller, a teacher of religion at the Adventist College of West Africa, and the writer received permission to visit the war-torn eastern part of Nigeria. We were able to make contact with the mission officers, most of our pastors, and thousands of our members. Whatever money we had brought with us was left behind to take care of their immediate needs. (See *Review and Herald*, Aug. 27, 1970, p. 14.)

Permission was received from the government to reopen Ahoada County Hospital, and a relief team was sent into Eastern Nigeria to render medical and welfare service as well as to reorganize the churches. Dr. Mueller was appointed to lead out in this undertaking. Dr. S. DeShay, medical secretary of the West African Union Mission, was asked to lead out in the medical rehabilitation work.

Funds From Many Sources

The funds that came from the General Conference and the Northern Europe-West Africa Division enabled us to buy food for our members and workers and to pay salaries to our workers. Help came from many sources. Our churches in Sweden contributed

Th. Kristensen is president of the West African Union Mission.

an ambulance to Ahoada Hospital. The churches in Denmark and Norway donated funds to buy fishing boats, fishing nets, and to help the farm-aid program. Private persons in Europe and the United States sent donations as well.

One month after our first visit to Eastern Nigeria, Dr. DeShay was able to reopen Ahoada Hospital. The local people, who had been without medical care for more than a year, rendered spontaneous help in cleaning up the hospital premises. The government gave us a package hospital, donated by Canada. Our Ile-Ife Hospital in Western Nigeria gave essential medicines in addition to those received from the government.

Our greatest problem was water, but fortunately we found a drilling company that drilled a new borehole. The old one had been destroyed during the war.

The hospital was soon overcrowded. We were able to provide two regular meals a day for the patients. Food came through government agencies from donations by various nations. Food, clothing, Bibles, and other books, cement, lumber, and other building materials were transported from Western Nigeria to the east by a five-ton lorry we had bought. For two years this lorry has been in continuous use over bad and sometimes almost impassable roads. For local distribution we purchased two VW pickup trucks and a Land Rover.

We received the first clothing for distribution from our local churches in other parts of Nigeria. Later, we received a large shipment of 800 bales

of clothing from the Seventh-day Adventist Welfare Service. Some months later another shipment of 600 bales arrived and a large consignment of medicines worth about \$200,000. All these items were received in perfect condition and without paying any customs duty, through the courtesy of the National Council of Churches in Nigeria.

Food and clothing were distributed to all in need—Seventh-day Adventists and nonmembers alike—as far as the supplies would reach. C. B. Mensah, our union lay activities secretary, and J. Okike, who had been acting treasurer during the war, were made responsible for the distribution of clothing.

Re-establishing Church Members

Early in our relief program we realized that the best way to help our members was not merely to give them money for food, but to make it possible for them to earn their daily bread. We therefore gave a small amount of capital to artisans, carpenters, masons, tailors, shoemakers, and small businessmen so that they could begin business again. Fishermen were given canoes, netting, and other fishing equipment.

We bought 20 canoes, including a large one with an outboard engine, to enable fishing to be done on the high seas. Our extensive farm relief program was aided by J. K. Ugoji and his co-workers from the Adventist High School, Ibie. We made a Land Rover available for him and bought thousands of yam seedlings, cassava sticks, maize, beans, and other items. These were delivered to each district and distributed to local farmers in our churches.

Sometimes we would find villages that had been overlooked in the food distribution carried out by other relief organizations. We were able to get some lorry loads of food brought to the people concerned.

We provided 120 new bicycles to ministers and colporteurs who lost their bicycles, and tubes and tires for those



The SDA Training College at Ibie, East Nigeria, is presently government administered.

who still had their machines. Some workers still had their motorcycles. These were supplied with spare parts. A few were fortunate to have cars.

About 70 literature evangelists were soon at work again with books brought from Western Nigeria. This literature program was successful from the beginning. Since we could not get enough of our own books, we bought large quantities of Bibles in Lagos for the bookmen to sell. Through our shuttle services we reunited families, brought students back to the Adventist College of West Africa and to Ile-Ife Hospital, and granted scholarships to them so that they could finish their studies.

Eugene Witzel, farm manager and builder at the Adventist College of West Africa, was made responsible for rebuilding our mission headquarters, workers' houses, and churches. So far 20 churches and the mission office had been repaired.

Two Missions Formed

The political situation made it necessary to regroup our churches into two missions. The East Central State Mission is administered from the old headquarters in Aba. The Rivers-South Eastern State Mission is administered from Port Harcourt. To enable these missions to take care of their many churches and groups, a VW van was purchased for each mission.

Life is gradually becoming normal in Nigeria, but the scars of war in human hearts as well as in cities and villages will take time to erase. Our believers are of great courage and eager in witnessing for God and preparing people for the second coming of Christ. In this part of Nigeria almost 3,000 new members were added to the church through baptism in 1971.

On behalf of the West African Union Mission, and in particular the members in the eastern part of Nigeria, we say a warm Thank you to our fellow believers everywhere who came to our help in time of need.

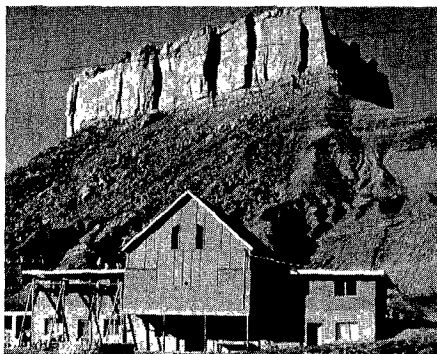
UTAH:

New School Receives Acclaim of Students

Castle Valley Institute, some 20 miles from Moab, Utah, is one of the newest self-supporting Seventh-day Adventist schools in North America. In a geographical setting as wild as the West can offer, it nestles contentedly at the base of awesome Parriott Mesa. This institute is home to a lively family of teenagers and committed teachers.

At the school we found teachers and students working together on the land and erecting buildings—and loving it. "Don't you miss the sports?" I asked one clear-eyed, red-cheeked, 17-year-old. "Don't have time to," he shot back. "Besides, I like it this way—God's way!"

Three hundred and twenty acres of



Castle Valley Institute, at the base of Parriott Mesa, Utah, is school for young people from many parts of North America.

challenge with an old adobe farmhouse thrown in for good measure—this was Castle Valley when John Jensen, David Kulisek, and their colleagues took over less than two years ago.

Now the gardens are producing tables and cellars full of fresh fruit and vegetables. A well-constructed administration building with classrooms and new trailer homes bring civilization to this outpost of grandeur. The whole complex is literally built around the chapel in the administration building. It is evident that worship is the reason for the existence of Castle Valley Institute.

The young people, who come from many parts of North America, live family-style with the faculty members in homes, apartments, and trailers. I saw them preparing meals, cleaning up, and caring for their homes. If the enthusiasm with which they did their work or the cheerfulness evidenced in their fellowship is an index to their feelings, they love it. "We love it, too!" one of the faculty members assured me. "We have great young people here."

Castle Valley Institute came about as a result of a decision made two years ago by the board of Stonecave Academy, a school 30 miles from Chattanooga, Tennessee. At that time it was decided that a new school was necessary. The academy had reached what the board felt was optimum capacity for their educational program. There were many more young people eager to attend a school that majored in the Word and paid special heed to physical development. So they sent a survey team out to find the right place.

The Stonecave representatives were brought into contact with Dr. C. M. Smith, his physician sons, and Clyde Willard, of Provo, Utah, who had felt a need for just such a school in Utah where no Seventh-day Adventist boarding academy existed. The farm where the school is situated was purchased, and the work of developing a Seventh-day Adventist school was undertaken. Though much remains to be done, good progress has been made during the short time the institution has been under construction.

When Mrs. Pierson and I stopped at

Castle Valley for an overnight visit recently, we found a fine group of young men and women deeply involved in MISSION '72. These youth, with their faculty sponsors, were leading out in evangelistic meetings in the Seventh-day Adventist church in Moab. They had prepared the way with a thorough house-to-house visitation that deeply impressed many citizens in tiny Moab. The attendance was encouraging, and a good interest was being developed. It was truly a young people's effort, and it was evident that they were enthusiastic about their missionary project.

If you are thinking of sending your son or daughter to a school like this, you will have to get his name on the waiting list. At present Castle Valley is filled to capacity. "We have more applications than we can accept," John Jensen told me. Then he added, "We need another small school like this—yes, in fact, many more across North America."

ROBERT H. PIERSON
President, General Conference

FLORIDA:

United Efforts in IAD Increase Baptisms

A large increase in baptisms during the first few months of 1972 in the Inter-American Division has resulted from the uniting of denominational workers, including administrators, with laymen in Evangelism '72.

In the Central Dominican Conference more have been baptized during the first quarter of 1972 than during the entire year 1971. For the first quarter of 1971 total baptisms for the entire division was slightly more than 4,300. For the corresponding period of 1972 almost 8,800 have been baptized.

In the North Haiti Mission a Catholic priest, a Catholic nun, and a Baptist minister were baptized during the first quarter of 1972. After a three-week campaign in a Catholic church, 12 people were ready for baptism.

In Guadeloupe, French West Indies, of 35 people who took their stand for Christ in a short campaign conducted a month ago by Marcel Abel, Inter-American Division field secretary, the first ten were baptized at the end of April.

Gabriel Castro, Colombia-Venezuela Union president, recently held a series of meetings in Maracaibo Central church, Venezuela. On March 18, 20 new believers were baptized there.

The laymen of the Inter-American Division are taking an active part in Evangelism '72. At a recent lay institute held in the Antillian Union, the laymen of the union set themselves a goal of 569 lay efforts and 2,994 converts for 1972.

At the time of writing 60 evangelistic campaigns are in progress in the West Puerto Rico Conference. They are be-

ing conducted by workers and laymen. Fourteen of these campaigns are being held by theology students. Conference President Felix Rodriguez is holding a campaign in a Mayagüez church.

G. W. Brown, MV secretary for the division, recently returned from Antigua, West Indies, where he held evangelistic meetings from April 13 to 30. He reports that attendance each night was more than 2,000. On Sabbath, April 29, 54 people were baptized. At the close of the series 256 people took their stand for Christ.

K. S. Wiggins, who baptized more than 800 new converts last year, recently concluded a series of evangelistic meetings on the island of Montserrat with a baptism of 90 people.

The literature evangelists' sales for January and February, 1972, amounted to \$402,000. This is an increase of 30 per cent over the first two months of last year. In 1971 Inter-American Division bookmen won an average of 250 converts per month. They have pledged to double this figure in 1972.

L. MARCEL ABEL
Field Secretary
Inter-American Division

PHILIPPINES:

Far East SDA Seminary Has First Graduate

On April 16, Pyung Duk Chun, educational secretary of the Korean Union, became the first graduate of the Seventh-day Adventist Seminary (Far East), established on the campus of Philippine Union College. Pastor Chun also became the one hundredth person to graduate with a Master's degree from Philippine Union College. The first Master's degree was conferred by the college in 1958.

Recently the Far Eastern Division committee approved the name of the theological seminary, as well as its application for accreditation in the Association of Theological Schools in South East Asia (ATSEA). Last December, Dr. Kosuke Koyama, executive director of ATSEA, was on the PUC campus and examined the college in accordance with the requirements for accreditation. From that meeting we have good reason to believe that the seminary will receive full accreditation at the next general assembly of ATSEA, which will be in November, 1973.

The seminary is working toward having a doctorate in every major field represented by the faculty members: applied, Biblical, health, historical, and theological. The present faculty comes from America, Britain, Canada, and the Philippines. The students this year are from Africa, India, Indonesia, Korea, Japan, Malaysia, and the Philippines. Ten nations are represented—a small cross section of our Seventh-day Adventist worldwide work.

The Far East Seminary will begin offering a double major program in July of this year. This will be a one-



Pastor Pyung Duk Chun (left), the first graduate of the SDA Far East Seminary, receives his diploma from N. R. Gulley.

year program, with the first major in either the applied, Biblical, historical, or theological field. The second major will be in health. This program will be a practical preparation for more effective soul winning, in which the soul is reached via the body and the mind. By preparing students for this ministry to the total man, we hope to make a significant contribution to evangelism. Loma Linda University School of Health will be assisting the seminary in this health major. The coordinator on the PUC campus will be W. O. Comm, one of the teachers on the seminary faculty.

NORMAN R. GULLEY
Director
Graduate Religion Programs
Philippine Union College

ZAÏRE:

Bookmen Lay Base for MISSION '73

Literature evangelists in the Republic of Zaïre are paving the way for what is expected to be a fruitful evangelistic thrust for MISSION '73.

Charles Williams, the new publishing secretary of the union, formerly of the Kentucky-Tennessee Conference, has inspired the literature evangelists to set higher goals for themselves, both in sales and souls.

During a bookman's institute held in the South Zaïre Field recently, Timothy, the literature evangelist with the highest sales in the field in 1971, was recognized. Timothy had delivered literature valued at more than Z743 (US\$1,487). This bookman began his ministry nine years ago in the city of Likasi. No Seventh-day Adventists lived there at the time, but during his first year he won 20 people to the church. Today there is a church in the city, largely as a result of Timothy's work.

P. F. LEMON
President, Zaïre Union Mission

LEBANON:

Five-Day Plan Opens Doors for Evangelism

The Five-Day Plan to Stop Smoking is being used by the Middle East Union's Thrust for Evangelism Among Moslems (TEAM) group. In planning for the approach to be made in the thrust, the team spent many hours together over the past several months, counseling and praying for guidance.

Four unentered areas were chosen to initiate the program: the Turkish sector of Cyprus, Shiraz, in South Iran, and Bahrain and Qatar, both in the Persian Gulf.

Suggestions for the Five-Day Plan to Stop Smoking to be held in March were presented to the government authorities in the Turkish Sector in Cyprus early in January. Dr. Harold Sheffield, Afro-Mideast Division medical secretary, and Manuk Benzatyan, the Turkish-speaking member of TEAM, completed a very successful plan on this Mediterranean island. Full coverage was given by the local press and the radio station, which insisted on taping all five programs for full broadcast at noon each day following the previous evening's Plan program.

A doctor of divinity, graduate of Ankara University, attended all the meetings and asked for the manuscripts after each meeting so he could have them copied for his own files. At a banquet given in honor of the TEAM members, he expressed personal appreciation for the positive action taken by this Christian organization for the welfare of the public.

Since returning to Beirut, Pastor Benzatyan has been placed on the mailing list of the weekly paper this man publishes. In his comments in the paper he expressed satisfaction that 1,400 years after Islam began to cleanse the world of the twin evils of tobacco and alcohol, a Christian group was now taking up vigorously that to which Islam was committed. He expressed shame on his local community for having allowed these corrupting habits to become so widespread.

Shiraz, a beautiful city in southern Iran, is only a half hour's drive from famed Takht-e-Jamshid (Throne of Jamshid), better known to Western readers as Persepolis, capital of Darius the Great. The memory of the grandeur and the pomp of the two thousand five hundredth anniversary of the founding of the Persian Empire recently celebrated before the gates of the Apadana Palace had hardly begun to fade when TEAM members Drs. Sheffield and Jack Bohannon held the Five-Day Plan in Shiraz.

The officials in the departments of health and education and the provost of Pahlavi University gave their full support to the plan. The latter made available the modern amphitheater of the school of medicine. Other respon-

sible men arranged for all the advertising, including the printing and distribution of 5,000 handbills.

Within a couple of hours of Dr. Sheffield's arrival in the city, he was whisked off to the TV station where a 40-minute interview with Dr. Hagigi, associate dean of Pahlavi University School of Medicine, was video taped.

Perhaps the greatest impact was made as Drs. Sheffield and Bohannon visited all the larger high schools of Shiraz, giving lectures and showing temperance films to some 3,800 young people.

The doctors described the results of the Five-Day Plan as "stupendous." Every seat in the 350-seat auditorium was occupied every night. There was an overflow audience of 470 on the last night. The police had to turn scores away. There was not even standing room available. Two hundred and seventy-five signed up for the health course being offered by our correspondence school in Teheran.

The minuscule island of Bahrain (30 miles long by eight to ten miles wide) is situated about halfway down the Persian Gulf, some 15 miles from the east coast of Saudi Arabia. The island's Jebel ad-Dukhan (Mountain of Smoke), which is barely 450 feet above sea level, earns its name from the vague and hazy appearance it often presents, particularly during the hot summer months when the mean temperature tops 90 degrees. Approximately 200,000 people inhabit this and the other islands forming the archipelago. This is Bahrain—hot, vibrant territory, unentered by Seventh-day Adventists.

Before flying from Shiraz to Bahrain, Dr. Bohannon met a man at the airport "by chance," who had given much assistance during the Five-Day Plan in Shiraz. Upon finding out that we were flying to Bahrain to schedule another Five-Day Plan, he told us his father-in-law lived there. He wrote a note to him on his card and asked that we contact him.

His father-in-law in Bahrain, a prominent printer and publisher, received us cordially. When he understood the purpose of our visit, he was overjoyed and immediately put us in touch with the right government officials. These nonsmoking men did their utmost to arrange all the details. The Five-Day Plan was held April 30 to May 4.

South of Bahrain is the Qatar Peninsula, administered as an independent sheikdom. Here oil has replaced the once-famous pearl industry.

While still in Bahrain we asked for information regarding officials to see in Qatar for setting up the Five-Day Plan there. Three weeks before there had been a change in government, hence no one was sure just whom we should contact. But the day before our departure a delegation of several physicians arrived in Bahrain from Qatar for a medical conference. The assistant Minister of Health in Bahrain was most helpful in contacting one of these men

who gave us the name of the right man, where he could be seen, and at what time. God had sent these men at the right time with the right information.

When we arrived at Qatar we found that the Lord had already opened the door for us. By evening virtually all arrangements had been made and government approval and support secured to hold a Five-Day Plan in Qatar, May 6-10.

We have the assurance that "God will surely help those who seek Him for wisdom. We are not to wait until opportunities come to us; we are to seek for opportunities, and are to be ready always to give a reason for the hope that is in us. If the worker keeps his heart uplifted in prayer, God will help him to speak the right word at the right time."—*Gospel Workers*, p. 120.

KENNETH OSTER
Evangelist
East Mediterranean Field



Molleurus Couperus, editor of Spectrum, cuts the cake celebrating the third year of publication of the magazine as associates Fritz Guy and Ada Turner look on.

CALIFORNIA:

Adventist Forums Is in Fifth Year of Activity

The Association of Adventist Forums, which is presently well into its fifth year of activity, is responding to the climate of today, both inside and outside the church, by showing that re-examination of ideas keeps truth fresh and makes the church vigorous.

The purpose of the association as stated in the constitution is "to encourage thoughtful persons of Seventh-day Adventist orientation to examine and discuss freely ideas and issues relevant to the church in all its aspects and to its members as Christians in society."

Although the association, of which Roy Branson is president, stands only as a sounding board for ideas to be reviewed in orderly and reflective man-

ner, the discussions it has promoted have contributed to forward moves by the church. The New England Forum, for instance, discussed possible resolutions on race relations to be voted at a constituency meeting of the local conference. With minor revisions the resolutions were adopted in Atlantic City by an official vote at the last General Conference world session.

Mostly, however, discussions on race issues, mission activities, the age of the earth, attitudes toward the draft, Federal aid to church-related schools, women's liberation, abortion, and other current topics of concern to Christians have served to inform the members and increase their Christian social consciousness, allowing at the same time for both agreement and dissent.

The formation of local chapters of the association on secular campuses is of particular importance. Recently 60 young people at Ohio State University asked to organize a forum. Forums are also functioning or forming at Columbia, Florida State, and Stanford universities and at the universities of Iowa, Michigan, Minnesota, and California at San Diego. Other campuses have had forums in the past but are not currently meeting because former students have moved on. The national association encourages these forums to develop programs to meet specific local needs. As a result, the total number of forums on secular campuses varies from year to year.

Resolutions voted at the 1971 Autumn Council encouraged union and local conferences to appoint chaplains for Adventists attending non-Adventist universities. Even before the official organization of the association was completed, it was urging this type of action, says Ronald L. Numbers, vice-president of the national association. The students involved have much talent to contribute to activities in the local church, and they testify that the monthly gatherings of the forums have helped them feel a part of the Adventist community. A survey done at a large western university showed that the forum helped to reduce the rate of church dropouts on campus.

Forums on denominational campuses—such as Andrews and Loma Linda universities and Pacific Union and Walla Walla colleges—have a slightly different emphasis. Believing that there are troubling questions and that the place to discuss them is in their current Christian environment, forums ask different authorities among the academic and ministerial community to look at certain issues within the Christian context.

Urban forums not connected with academic institutions form another network from Boston to Los Angeles and Chicago to Washington, D.C. Retreats once or twice a year have become annual events, bringing together members within the various regions.

The association cooperates with similar groups of graduate students and

professional persons around the world—in Africa, Australia, Canada, Great Britain, and Scandinavia. Although some are not yet officially members of the association, they have similar activities and purposes.

Spectrum, the official publication of the organization, gives the association an eye in the way the forums give it an ear. *Spectrum* was established "to encourage Seventh-day Adventist participation in the discussion of contemporary issues from a Christian viewpoint, to look without prejudice at all sides of a subject, to evaluate the merits of diverse views, and to foster Christian intellectual and cultural growth." Association board members and friends gathered on November 27, 1971, to salute Editor Molleurus Couperus, along with Associate Editor Fritz Guy, Executive Editor Ada L. Turner, and other staff members on the occasion of the completion of three years of successful publication.

The primary goal of the association is to look forward to and seek ways of helping the church in its mission of giving truth to mankind.

ALICE GREGG

Executive Secretary

Association of Adventist Forums



The new Ottapalam Hospital in South India has aided thousands in the area.

INDIA:

New Hospital Serves in Needy Area

The newest hospital on the list of hospitals in the Southern Asia Division is fulfilling a great need in an area of the State of Kerala, South India, and is much appreciated by the people in the area.

The hospital, at Ottapalam, was officially opened on November 20, 1969, by Robert H. Pierson, General Conference president. Before the close of 1971 more than 6,000 patients had been registered there.

Dr. K. A. P. Yesudian is director of the institution. The initial staff included three doctors, all graduates of Christian Medical College, Vellore, India, and five nurses, all of whom were graduates of the nursing school at the church's Giffard Memorial Hospital, in the State of Andhra Pradesh. Dr. Mary

Small recently joined the staff at Ottapalam.

Ottapalam is a small town in central Kerala. It was chosen as the site for the hospital because of the meager medical facilities in the area. The hospital has shown steady growth. Dr. Yesudian reports that an extension has just been completed on the nurses' quarters.

Recently a grateful patient promised on her deathbed to give the hospital an oxygen-therapy unit. This promise was fulfilled by her daughter. Another need, a portable X-ray machine, we hope will soon be filled. There is also need of a surgeon, which need is difficult to fill because of the shortage of Adventist medical doctors in Southern Asia. It is hoped that with the increasing number of Adventist medical students graduating from Christian Medical College, Vellore, and with the return of those who have gone abroad for advanced study, some of these shortages will be corrected.

In conjunction with the medical service offered by the Ottapalam Hospital, Dr. Yesudian is placing emphasis on the spiritual ministry. A chaplain has been provided for patients and staff, and plans have been laid to build a church on the hospital grounds.

The people of this area in Kerala are grateful to those who have made it possible for this medical unit with its dedicated staff to be situated in their community.

A. J. JOHANSON

General Field and Health

Department Secretary

Southern Asia Division

SABAH:

Bottle Leads Youth to Adventist Church

A bottle, bobbing in the waves near a lonely beach in the vicinity of Lahad Datu, Sabah, caught the attention of a young man and was instrumental in his baptism on March 18.

Jalad Seyong was strolling along the beach near his home when something in the water reflecting the sun's rays caught his attention. Investigating, he found it to be a bottle containing a piece of paper. The religious article that he found in the bottle interested him immediately. He responded to an invitation to write for further information to an address in Sydney, Australia.

About a month later, he received a package from Kota Kinabalu, the capital of Sabah. The package was sent by G. W. Munson, who was at the time president of Sabah Mission. It contained a Bible and a series of 24 The Bible Says lessons. In his accompanying letter, Elder Munson stated that Jalad's letter to Australia had been referred to him, so he was sending the Bible and the lessons. From then on letters traveled frequently between Jalad and Elder



Jalad Seyong, the young man converted by a bottle, is baptized by Bernie U. Donato.

Munson and some of the other mission workers.

Although Jalad had been brought up in a Moslem home, he openmindedly read the Bible and studied the lessons. At first he found the lessons difficult and decided to give them up, but a Catholic classmate encouraged him to continue. Later, this friend and others joined him in the study of the lessons.

Months went by. Then Jalad came to lesson 12, which was on baptism. When he had finished, he wrote Elder Munson requesting that he be baptized. In the meantime, having accepted Christ as his Saviour, he changed his name from the Moslem Jalad to the Christian name Paul.

Several months later Elder Munson was able to visit Paul in Lahad Datu. During the weekend he spent with him, they went over the doctrines of the Seventh-day Adventist Church. Paul then decided to follow strictly the Bible commands regarding the abstention from unclean foods and other harmful habits. There being no Adventist church in his town, he kept the Sabbath by literally resting on his bed and reading his Bible.

Toward the end of the year, Paul received a letter from Elder Munson inviting him to study at the Sabah Adventist Secondary School in Tamparuli. He talked this matter over with his parents, who consented, and started saving money for the following school year. On January 4, 1971, he left his home for the school.

During the Week of Prayer last March, Paul was one of eight who were baptized.

BERNIE U. DONATO

MV Secretary

Southeast Asia Union Mission

Struggles, Stresses, and Hope at Beulah Missionary College

By WALTER R. L. SCRAGG

Today I received a letter from a very dear friend, Reg Millsom; it was filled with pathos, hope, and descriptions of sacrifice.

Reg Millsom administers the work of the church in the island Kingdom of Tonga. There the light shines from 12 churches with 1,484 members. Let me hasten to assure you that many companies add to the total of Adventist assemblies.

The heart of the work among the 85,000 inhabitants of Tonga is Beulah Missionary College. And much of Reg Millsom's letter centers on that institution.

He writes: "I have tried to get away to a good start this year. We have nine main districts, and we plan to conduct one evangelistic series in each of these every quarter for MISSION '72. This means 36 campaigns."

With the first quarter over and baptisms in the making for all the campaigns, things seemed to be going fine until, "I was a bit shocked," he wrote, "when I received word a few weeks ago that we were to receive a whole \$245 for evangelism, which is \$7 per campaign."

What do you do when you have no money? "I am appealing to the members in each area to carry the burden, and the response has been wonderful. We will run into a deficit obviously, but the challenge to the members has served a good purpose."

Then Reg began to tell me about Beulah College, and his letter read like a catalog of disasters.

He started by telling me that Beulah lost \$5,000 last year. Then he went on: "I am planning on getting in about five acres of vanilla. One acre is in already. It takes three years for vanilla to begin bearing, but it is worth about \$2,000 an acre when it does bear. Then I planned to put in ten acres of peanuts each month, which should gross us \$10,000 for the year. However, we have had some setbacks on this. First the slasher shaft broke. Three tractor tires gave up a very weary ghost. Then the gear box of our big tractor went. We just got that replaced, and now the sump has broken."

Later, Reg comments, "With a \$6,000 debt to the union mission, I do not have any working capital."

Beulah College, he wrote, has a record enrollment of students this year, and they have had to make 60 new beds. (Some of the girls still sleep on the floor.) Then came, "With only four toilets and four showers for more than 160 girls, the situation was desperate, and I have gone ahead in faith with the new ablution block."

Walter R. L. Scragg is secretary of the General Conference Radio and Television Department.



School's beginning at Beulah Missionary College finds students ready for registration and school association.



Beulah Missionary College, Kingdom of Tonga, trains students for service for God and to be good citizens.

"Our dairy has been condemned by the health authorities," he continues, "mainly because of the poor pasteurization equipment. But again I cannot do anything about this with no capital. Our copra shed equipment has also 'had it.'"

Did you ever have the impression that the mission field is becoming self-supporting? Some places perhaps. But not Tonga. Not the campus of Beulah Missionary College.

Yet there is good cheer on the part of Pastor Millsom: "Our laymen's school is working out very well. We have five very enthusiastic students. They have built their own *fales* [living quarters] and have also built the schoolroom of bush material. We have sand for a floor. I made tables and stools, and we have a blackboard. Pastor Niuafe, who is the assistant president and a radio speaker and evangelist, is carrying the principal's job. Pastor Peni, who is a departmental leader and evangelist, is assisting him. Both these men have full-time jobs apart from the school, but they are doing an excellent work for and with the students."

For me, there was a final note of regret. "We still don't have the God's Way Course in Tongan." This lack was a cause of regret to me because I helped write and edit this course, which is working marvelously in Fijian, Samoan, and many other languages.

How can it be, members of the remnant church, that I read of proportionately bigger offerings for local church projects and smaller offerings for overseas missions? What's happened to our stewardship and our vision that the needs at home loom so much larger than the greater needs afar? Would we really suffer if we did without just a little more and sent the money to places where even the basics are desperate needs?

Perhaps you and I, Brother and Sister America, Canada, Australia, need to examine anew the priorities the Lord of harvest would have us set.

World Divisions

EURO-AFRICA DIVISION

✦ *Steps to Christ*, the first Spirit of Prophecy book translated into Hebrew, has just come off the press, reports Pierre Winandy from Jerusalem. The Hebrew title is *The Way to the Messiah*. The translator, a woman teacher, expressed her feeling that this volume was written specifically for Jews.

✦ As a result of revival meetings in Italy, nine were baptized in Bologna, 17 in Milan, and 13 in Rome. In addition 90 are now enrolled in baptismal classes, and more than 1.5 million lire (US\$256) has been given in offerings as well as gifts of jewelry. All the conference workers have planned to conduct further campaigns later in the year.

E. E. WHITE, *Correspondent*

FAR EASTERN DIVISION

✦ Elbert Moralde, an 18-year-old theology student of Mountain View College in the Philippines, won first place in the first Bible contest sponsored by the alumni association of Philippine Union College. A total of 32 contestants entered the nationwide Adventist contest in which most academies and the two colleges of the country took part.

✦ The three highest sales by literature evangelists in the Far Eastern Division last year were recorded in the Japan, North Philippine, and Southeast Asia Union missions. One local mission, Central Luzon, recorded total sales of more than US\$188,500. The literature evangelist with the highest sales in the division was S. M. Moreno of Guam.

✦ Samuel Young, secretary of the South China Island Union Mission, directed an administrative and leadership workshop for the three missions of the union in April. Paul H. Eldridge, president of the Far Eastern Division, was the main speaker.

✦ A team of health food experts from Australia visited the Far Eastern Division recently on an inspection tour. The Far Eastern Division secretary in charge of food production plans is A. A. Cree, of Tokyo, Japan.

✦ The Far Eastern Academy, Singapore, graduated 20 students in special services recently. The co-educational secondary school serves the children of missionaries of three divisions.

✦ A new office building for the Tai An Mission in south Taiwan was opened in a special ceremony late in April.

✦ Paul H. Eldridge, Far Eastern Division president, will participate in Japan's MISSION '72 emphasis by conducting an evangelistic series in Osaka, Japan. Having spent many years in Japan, Elder Eldridge speaks the Japanese language fluently.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ The Colombia-Venezuela Union College, Medellin, Colombia, has an enrollment of 763 this year. The boys' dormitory is so crowded that 18 boys are being housed in one of the units reserved for bursary students.

✦ Forty-eight people were baptized in Panama City, Panama, at the close of a series of evangelistic meetings conducted by O. E. Gordon, of New York, U.S.A.

L. MARCEL ABEL, *Correspondent*

SOUTH AMERICAN DIVISION

✦ Radio Copacabana, Rio de Janeiro, Brazil, has given five minutes daily to the Rio Minas Conference temperance department to broadcast an educational program against narcotics and drugs.

✦ *The Seventh-day Adventist Bible Commentary*, published by the Review and Herald Publishing Association, is one of the items to be translated into Spanish and published in the South American Division. This venture is among one of a number of publications to be printed in Spanish. Planning was by a commission that met recently in Buenos Aires.

H. J. PEVERINI, *Correspondent*

SOUTHERN ASIA DIVISION

✦ More than 400 adults and 500 children attended separate evangelistic meetings held at Aijal in the Lushai Hills of North India. The adult meetings were conducted by C. J. Christo, president of the Northern Union in India.

✦ The cornerstone for a new Adventist high school at Secunderabad, Andhra Pradesh, South India, was laid by R. S. Lowry, president of the Southern Asia Division, recently.

✦ A new wing was opened for the Madras High School, Madras, India, recently. The school opened in 1951 with 15 students. The present enrollment is 600.

A. J. JOHANSON, *Correspondent*

Atlantic Union

✦ Francis R. Soper, editor of *Listen* magazine, met recently with field representatives and public school administrators in an advisory council held at Atlantic Union College, South Lancaster, Massachusetts. More than 400 schools in Massachusetts, Rhode Island, Connecticut, and Maine have been receiving *Listen* for the past two years for use in their drug education program.

✦ Paul Bernet, publishing secretary of the Atlantic Union Conference, recently conducted two training seminars for prospective literature evangelists in Bermuda. During his five-day visit Elder Bernet, accompanied by leaders of our

church in the Bermuda Mission, visited Lord Martonmore, governor of Bermuda, and presented him with copies of several Seventh-day Adventist books.

✦ Of 30 people recently baptized in Buffalo, New York, five were first contacted by Anna Batt, a literature evangelist of the New York Conference.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Faced with the challenge of reaching high-rise apartment dwellers with the Adventist message, Ray Devnich, pastor of the Regina, Saskatchewan, church, utilized the telephone. In the four months he has been thus operating, 250 people in Regina have requested Bible courses and another 100 have requested *Steps to Christ* and other small books.

✦ Every conference in the Canadian Union showed a substantial increase in tithe during the first quarter of 1972 as compared with the first three months of 1971. There was an increase of more than \$201,000 for the union, a per capita gain in excess of 8 per cent.

✦ Walter Douglas, associate professor of church history at Andrews University Seminary, conducted the spring Week of Prayer at the West Toronto church May 20-27.

✦ Some 4,000 people attended a western Canadian Youth Congress held in the Jubilee Auditorium, Calgary, Alberta, over the weekend of May 19 through 21. Participating guests included John Hancock, secretary, General Conference MV Department; Princess Alice Siwundhla, author of *Alice Princess and My Two Worlds*; Maria Hirschmann, author of *I Changed Gods*; and T. H. Blincoe, associate professor of the Department of Theology and Christian Philosophy at Andrews University.

✦ Eighty-three-year-old Mabel Christopherson has been a literature evangelist in the British Columbia Conference for the past 31 years. She still reports every month, sometimes weekly. Eight people are known to have been baptized as a result of her work.

✦ Literature evangelists of the Canadian Union delivered more than \$66,000 worth of books during the month of April. They enrolled 422 persons in Bible courses, gave 77 Bible studies, and had four converts.

THEDA KUESTER, *Correspondent*

Central Union

✦ A new sewage system is being installed at the Colorado Conference's Glacier View Camp near Ward, Colorado. Now the camp can be utilized for both summer and winter camping.

✦ First-grade students at Helen Hyatt Elementary School, Lincoln, Nebraska, were shown the books written by Ellen G. White after studying about her writings in Bible class. The children were amazed as they saw the nearly 50 books displayed in the library of College View Academy.

✦ A new church was organized at Marysville, Kansas, on Sabbath, May 13, with 16 charter members. S. S. Will, Kansas Conference president, and Dale Culbertson, pastor, led out in the church organization.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Twenty-three persons have been baptized as a result of the Reach Out for Life crusade in Princeton, West Virginia, conducted by Russell Burrill. He was assisted by C. E. Bird, local pastor, and Linda Ennis, Bible instructor.

✦ Approximately 12,000 people recently visited the temperance booth sponsored by the Central Hills church, Clarksburg, West Virginia, at the Jaycees better homes show in the Nathan Goff armory.

✦ More than 200 persons from 11 churches in the Mountain View Conference attended an education rally held at the Central Hills church, Clarksburg, West Virginia, recently.

✦ The Toledo, Mount Vernon, and Dayton, Ohio, Pathfinder clubs took first-place awards at the recent Ohio Conference Pathfinder Fair under the direction of W. D. Welch, conference MV secretary.

✦ The Cincinnati First church, Ohio, was dedicated May 13. Participating in the ceremony were officials of the Ohio Conference, the Columbia Union, and the General Conference.

✦ Gladys V. Duran, R.N., director of nursing service at Kettering Medical Center, was recently named Woman of the Year by the Dayton, Ohio, area chapter of the American Business Women's Association.

✦ Kettering College of Medical Arts reports summer session enrollment up 40 per cent over last summer.

✦ Mauricio Aguila, local elder of the Passaic, New Jersey, Spanish church, conducted a series of revival meetings recently. As a result, three were baptized and six completed a Bible course series.

✦ The Garden State Academy choir presented a sacred concert at Woodbury, New Jersey, church recently. Choir director is Elbert Anderson.

✦ Jorge Grive, Spanish evangelist, and singing evangelist Francisco Ramos conducted meetings in Spanish recently in Elizabeth, New Jersey. More than 300 non-Adventists attended and nine have been baptized to date.

✦ The First church of Englewood, New Jersey, recently held a special Children's Day during which the eleven o'clock worship service was conducted by youth ranging from age 13 down. Darryl Robinson, age 13, presented the sermon. Local elders and deacons of the church assisted.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Charles Moon, a graduate of Korean Union College and Andrews University, has been asked by the Illinois Conference to serve as pastor of the Korean church in Chicago.

✦ Al Waggerby, a layman who for years has operated a radiator repair shop near Chicago, Illinois, has donated more than \$3,000 to the Andrews University Occupational Education Center for radiator repair equipment, a field recently added to the center's offerings.

✦ Eight people have joined the Adventist church in Martinsville, Indiana, as a result of more than two months of meetings held by Earl Bocock, a lay evangelist from the Indianapolis Glendale church in Indiana. Mr. Bocock has had a part in bringing 87 members to the Adventist church.

✦ Some 1,200 people from the community visited a one-day exhibit on May 7 at the Hinsdale Sanitarium and Hospital depicting various services offered by the hospital.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ James Stagg, pastor of the Fairbanks, Alaska, church, has been invited to join the Eugene, Oregon, district ministerial staff.

✦ Gerald Hardy has been named director of evangelism for the Oregon Conference in association with Dan Matthews.

✦ A new church community center is under construction in Oregon City, Oregon.

✦ MISSION '72 results thus far in the North Pacific Union Conference show more than 1,500 persons baptized, according to first reports. Another 1,000 are scheduled for baptism. The program continues with intense lay activity and scores of public meetings still scheduled.

✦ Portland Adventist Hospital has launched a community project in needy areas of Portland that involves scores of physicians and other hospital personnel. Called Verticare, the program will contribute medical services and health education to low-income families.

CECIL COFFEY, *Correspondent*

Pacific Union

✦ C. Lloyd Wyman, pastor at the White Memorial church, Los Angeles, represented the Adventist Church in a two-hour discussion of religion at Loyola University, when a Catholic moderator questioned Lutherans and Mohammedans on their religions, and Elder Wyman on Seventh-day Adventism.

✦ Ground was broken recently for a new Redwood Empire Junior Academy at Santa Rosa, California.

✦ Everett D. Tetz is the new treasurer of the Home Health Education Service in San Jose. Formerly he was assistant treasurer of the Southern California Conference.

✦ J. William Westphal, former business manager of Newbury Park Academy, has been appointed purchasing agent of Loma Linda Foods.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Sixty students graduated from the eighth grade at the various church schools of the Alabama-Mississippi Conference. Eighteen Investiture services were conducted this spring at the schools.

✦ The education department of the Georgia-Cumberland Conference reports that 175 eighth-graders graduated from the conference church schools in May.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The annual laymen's congress for the Arkansas-Louisiana Conference was held at Camp Yorktown Bay recently. About 300 attended. Andrew Fearing, an associate secretary of the General Conference Ministerial Association, was the guest minister. The congress was under the direction of E. F. Sherrill and P. A. Koslenko, president and lay activities secretary, respectively, of the Arkansas-Louisiana Conference.

✦ Liberty subscriptions reached a new high in the Arkansas-Louisiana Conference with a total of more than 11,200. The campaign was directed by J. H. Wardrop, conference religious liberty secretary.

✦ A new church with 21 charter members was organized March 25 in Slidell, Louisiana. The group is presently meeting in rented quarters. A new church for Spanish-speaking people was organized in New Orleans, Louisiana, May 20.

J. N. MORGAN, *Correspondent*

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(Conference names appear in parentheses.)

Murray W. Deming, pastor, Oakland (Northern California), formerly pastor, Kettering (Ohio).

From Home Base to Front Line

Australasian Division

J. Cernik, returning to Sonoma Adventist College, via Kokopo, New Britain, to be director of the National Workers' Development Course (he previously served at Fulton Missionary College, in Fiji), and Mrs. Cernik, left Sydney, March 1.

C. R. Thompson, returning as a teacher to Kabiufa Adventist College, Goroka, New Guinea, Mrs. Thompson and son, left Sydney, March 7.

H. M. O. Fox, to be agriculturalist at the Betikama Adventist School, Guadalcanal, British Solomon Islands Protectorate, Mrs. Fox and three children, left Sydney, March 14.

B. H. Brinsmead, to be youth leader and university chaplain at Port Moresby, New Guinea, Mrs. Brinsmead and two children, left Brisbane, March 16.

F. H. Nash, returning to serve on the staff of Spicer Memorial College, Poona, India, Mrs. Nash and two children, left Sydney, March 16.

A. G. Beecroft, to be marketing manager for Granose Foods, Ltd., Stanborough Park, Watford, Herts., England, Mrs. Beecroft and four children, sailed on the S.S. *Fairstar*, from Melbourne, March 17.

A. W. Clover, returning to teach at the Kitomave Adventist School, Kikori, Papua, New Guinea, Mrs. Clover and two children, left Sydney, March 19.

Mrs. A. L. Voigt, returning to join her husband as he continues to serve as agriculturalist at the Kabiufa Adventist College, Goroka, New Guinea, and two children, left Sydney, March 29.

L. A. Smith, returning as president of Sepik Mission, Wewak, New Guinea, Mrs. Smith, and three children left Brisbane, Australia, April 10.

J. James, returning as carpenter for Papua-New Guinea Union Mission, Lae, New Guinea, and Mrs. James left Sydney, Australia, April 10.

W. I. Liversidge, to be union evangelist for the Papua-New Guinea Union Mission, Lae, New Guinea, left Sydney, Australia, April 11.

R. W. Eaton, to be agriculturist at Fulton Missionary College, Korovon, Fiji, Mrs. Eaton, and two children sailed on the *Arcadia* from Sydney, Australia, April 15.

North American Division

Lloyd G. Diamond (WWC '47), returning as secretary-treasurer Ethiopian Union Mission, Addis Ababa, Ethiopia, and Helen Martha (nee Rnud) Diamond (PS '39) left New York City, April 13.

Leonard Westermeyer (UC '70), to teach in Bolivia Training School, Vinto, Cochabamba, Bolivia, and Linda Jeanette (nee

Meier) Westermeyer (UC '70), of Lodi, California, left Los Angeles, April 18.

Frank Dietrich (PUC '51), to be principal of Malamulo College, Makwasa, Malawi, Wilma Nadine (nee Allen) Dietrich (SHH '51), and three children, of South Lancaster, Massachusetts, left New York City, April 26.

Kenneth B. Fisher (PUC '34; LLU '40, '62), returning as physician Bella Vista Hospital, Mayagüez, Puerto Rico, and Dorothy Marie (nee Akins) Fisher (HS&H '37) left Miami, Florida, April 26.

Joseph Espinosa (UC '49; AU '51), to be president North Dominican Mission, Santiago, Dominican Republic, and Dina E. (nee Garcia) Espinosa (Charleston General Hospital '47; CUC '50), of Amarillo, Texas, left Miami, Florida, April 28.

L. Clair Spaulding (LLU '56), to be relief surgeon, Bangkok Sanitarium and Hospital, Thailand, of Portland, Oregon, left Portland, May 1.

Harold B. Stout (LLU '38), to be relief physician in Taiwan Sanitarium and Hospital, Taipei, and Olive B. Stout, of Brewster, Washington, left Seattle, May 3.

Ann Elizabeth Meyer (WS&H '46; CUC '48; University of Alabama '57), returning as director school of nursing, Karachi Adventist Hospital, Pakistan, left Miami, Florida, May 3.

Carolyn May Stuyvesant (LSC '55; PUC '61; LLU '67), returning as nurse and matron in Haile Selassie I Hospital, Debre Tabor, Ethiopia, left New York City, May 7.

CLYDE O. FRANZ

CAMP MEETING SCHEDULE

1972

Atlantic Union

Greater New York	
English	June 29-July 8
Camp Berkshire, Wingdale	
Spanish	July 9-15
Camp Berkshire, Wingdale	
New York	June 30-July 8
Union Springs Academy, Union Springs	
Northeastern	June 30-July 8
Camp Victory Lake, Hyde Park, New York	
Northern New England	June 29-July 8
Pine Tree Intermediate School, Freeport, Maine	
Southern New England	June 29-July 8
South Lancaster, Massachusetts	

Canadian Union

Alberta	
Calgary	July 20-23
Edmonton	July 13-16
Peace River, Peoria	July 6-9
British Columbia	July 14-22
Hope	
Manitoba-Saskatchewan	
Clear Lake, Manitoba	July 12-15
Saskatoon	June 30-July 8
Maritime	July 21-29
Pugwash, Nova Scotia	
Newfoundland	July 28-30
St. John's	
Ontario	
College Park SDA Church, Oshawa	June 23-25
Camp Frenda, South River	August 1-5

Central Union

Central States	June 22-July 1
Camp Shady Hill, Edwardsville, Kansas	
Colorado	June 16-24
Campion Academy, Loveland	
Wyoming	August 1-6
Mills Spring Camp, Casper	

Columbia Union

Allegheny East	June 22-July 2
Pine Forge Academy, Pine Forge, Pennsylvania	
Allegheny West	July 2-9
Mount Vernon Academy, Mount Vernon, Ohio	

Chesapeake	July 13-22
Highland View Academy, Hagerstown, Maryland	
Mountain View	July 7-15
Parkersburg, West Virginia	
New Jersey	June 30-July 8
Garden State Academy, Tranquility	
Ohio	June 23-July 1
Mount Vernon Academy, Mount Vernon	
Pennsylvania	June 15-24
Blue Mountain Academy, Hamburg	

Lake Union

Illinois	
Little Grassy SDA Camp, Makanda	August 8-12
Indiana	June 16-24
Indiana Academy, Cicero	
Lake Region	August 17-26
Cassopolis, Michigan	
Michigan	
Grand Ledge	August 17-26
Wisconsin	
Portage	July 27-August 5

North Pacific Union

Alaska	July 28-30
Murray Gildersleeve Logging Camp, Ketchikan	
Montana	June 16-24
Mount Ellis Academy, Bozeman	
Oregon	July 14-22
Gladstone Park, Gladstone	
Washington	July 7-15
Auburn Academy, Auburn	

Pacific Union

Arizona	July 20-29
Prescott	
Central California	August 3-12
Soquel	
Hawaiian Mission	
Hawaii	September 1, 2
Kauai	August 25, 26
Maui	September 8, 9
Molokai	August 18, 19
Oahu	September 15, 16
Nevada-Utah	July 2-8
Springville, Utah	
Northern California	
Fortuna, Philo	July 23-29
Vallejo	July 24-29
Lodi, Sacramento, Paradise	August 13-19
Southeastern California	
Loma Linda	September 16
Orange County	September 23
San Diego	September 30
Southern California	
Frazier Park	June 23, 24
Lancaster	October 13, 14
Lynwood	September 20-23
Newbury Park Academy, Newbury Park	
Pomona	July 21, 22
	October 27, 28

Southwestern Union

Oklahoma	July 14-22
Bierig Park, Oklahoma City	

Church Calendar

Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 15
Midsummer Offering	August 5
Dark County Evangelism	August 5
Church Lay Activities Offering	August 12
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
Review and Herald and Insight Campaign	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering (Southern Asia Division)	September 30
Decision Day for Lay Evangelism	October 7
Church Lay Activities Offering	October 7
Health Emphasis Week	October 7-14
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Community Relations Day	October 21
Temperance Offering	October 28
Church Lay Activities Offering	November 4
Week of Prayer	November 4-11

SPA Will Relocate in Million-Dollar Plant

The Southern Publishing Association board of directors voted June 7 to build a new one-level million-dollar plant for the publishing house. It is expected that the new building will be located in one of the newly developed industrial areas adjacent to the downtown Nashville area, according to General Manager C. L. Paddock.

A firm of architects has been retained, and detailed plans for the 100,000-square-foot building are being developed. Relocation should be complete by early 1973, Elder Paddock states. Departments will double up on production at the old location so that there will be no time lag in the shipment of books and magazines.

PAULA BECKER

Forces Unite to Meet South Dakota Flood

The South Dakota and Northern Union conferences, in cooperation with SAWS, have united their efforts to help alleviate the suffering caused by the flood that struck Rapid City, June 10. More than 200 people were killed, and hundreds more are missing. No church members died, but three or four have lost their homes and all their earthly possessions. We deeply appreciate the clothing and funds that our church members supply for such disaster as struck South Dakota.

THEODORE CARCHIC

New Editor Elected for *Insight*

Mike Jones, 33, has been elected editor of the denomination's youth journal *Insight*. He replaces Roland Hegstad, who, along with editing *Liberty*, has been acting editor of *Insight* for the past year.

Mr. Jones has a background that will serve him well in his new responsibilities. Most recently he taught journalism at Andrews University, and prior to that was involved in advertising, marketing, and public relations work. At one time he was assistant editor of *Listen* while working in the Temperance Department of the General Conference.

KENNETH W. TILGHMAN

Western Canada Youth Congress Attracts 4,000

The Western Canadian Youth Congress, held in Calgary's Jubilee Auditorium May 20 and 21, attracted more than 4,000 persons. This was the largest gathering of Adventists ever assembled in that area of the Canadian Union.

Emerson Hillock, Canadian Union MV secretary, and his MV team directed an interesting and profitable congress, which included messages by T. H. Blincoe, Theological Seminary, Andrews University; authors Princess Alice Siwundhla

and Maria Hirschmann; Don Aldridge; Norman Matiko, of the Voice of Prophecy; and the writer.

A musical program included selections from choirs, bands, and vocal and instrumental soloists.

On Sabbath morning hundreds of youth responded to a call for surrender and dedication at the close of a sermon by John Hancock on last-day events and the promise of victory through Christ. Throughout the congress young people took an active part in leadership roles, including the presentation of a moving devotional message by 17-year-old David Grellman, a high school junior.

This Western Canadian Youth Congress was the first of three congresses planned for Canada this year. The two remaining congresses will be held in Toronto, Ontario, and Pugwash, Nova Scotia.

JOHN H. HANCOCK

New Programs Planned for Adventist World Radio

Adventist World Radio leaders have been so impressed with the success of the program's European broadcasts that they have decided to add five hours to the weekly schedule. Funds will be needed to carry on this work of faith.

Recently a layman visited the Radio-Television Department offices in Washington, D.C. He was interested in sponsoring an additional 15-minute program in his mother tongue. After discovering the costs, he gave a substantial gift to make this additional program possible.

Committees are now preparing budgets for the second year of Adventist World Radio in Europe. There are opportunities to broadcast in additional languages if money is available. Those impressed to give to this work may do so through regular church channels. Mark envelopes "Trans-Europe Radio Outreach."

HAROLD L. REINER

Ahoada Hospital in Nigeria Nationalized on June 1

The 60-bed Ahoada County Hospital in East Nigeria was taken over by the Nigerian Government on June 1. For 15 years—ever since its beginning in 1957—the hospital was operated by the East Nigerian Mission. It was owned by the County Council.

The action was not unexpected inasmuch as during April newspapers and radio broadcasts carried news of the Government's decision to operate all medical and educational institutions in the country.

The Ministry of Health asked our senior medical staff at Ahoada to continue working at the hospital as civil servants, at much higher salaries than they had been receiving; but inasmuch as Sabbath privileges would not be granted automatically to all Sabbath-keeping employees, the staff declined. Some Adventists may continue to be em-

ployed, but Sabbath privileges will have to be negotiated individually.

Preceding the takeover the Ministry of Health promised to compensate the mission for the maternity building and material that must be left behind. The denominational investment, especially since the Nigerian Biafra civil war, has been heavy.

With the loss of the Ahoada Hospital the denomination no longer has any institutions in the Eastern Nigeria area.

W. DUNCAN EVA

Hungarian Bible Conference Is Held in New York City

The 1972 annual national Hungarian Bible Conference was held in the New York Center the first weekend of June. Present were workers and members from Hungary, Poland, Canada, California, Ohio, and New Jersey. The Hungarian church in Greater New York and its pastor, Charles J. Sohlmann, served as hosts.

Caris Lauda, secretary of the North American Missions Committee; Charles J. Sohlmann; L. L. Reile, president of the Greater New York Conference; Emilio Knechtle; Igor Botansky; G. Varga; and Alex Besenyei were the speakers.

After the Sunday noon farewell dinner a special service was held, which included personal testimonies, a consecration service, and the baptism of Harold Ensley, a former Methodist minister, who was won to the church through the witnessing of Emilio Knechtle.

CARIS H. LAUDA

NOTICE

On June 10, 1971, a notice was published in the REVIEW AND HERALD concerning MD Associates and its product MD Smoker's Kit. The publication of this notice was inappropriate, and any implied reference to a scientific investigation of the product was inaccurate. For this we apologize. The notice did not have the approval of the General Conference officers. Accordingly, the notice is hereby retracted.

GENERAL CONFERENCE OFFICERS

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