

Wolves Among the Flock

[In the year 1893 Ellen G. White exposed the false teaching of two brethren who had prepared and were circulating a tract called the *Loud Cry*. The solemn words of Mrs. White should open the eyes of all to the destructive program carried on by those who denounce the Seventh-day Adventist Church, associating it, in varying degrees, with the great apostasy described in Revelation 18.—
Editors.]

Bank's Terrace
Wellington, New Zealand
June 12, 1893

By ELLEN G. WHITE

A letter
that answers the
question
Should Adventists
join
some new
movement?

Those who have published the *Loud Cry* tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God to come out of her, and try to make the Testimonies substantiate their theory.

These publications are misleading minds, and increasing the prejudice already existing, and tend to make it more difficult to get access to them to present the message God has given in warnings to the world of altogether a different character from the ideas presented in these pamphlets.

I arose at half-past two o'clock; I could not sleep; the burden was upon me. The history of the children of Israel

urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote twenty-three pages between three o'clock and half-past twelve o'clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but because of many such matters which are coming to the people, claiming to be messages from God. "By their fruits ye shall know them."

A number of these pamphlets came to the post office, with instruction to the postmaster to hand them to Seventh-day Adventists. The people of Wellington are full of prejudice. The circulation of D. M. Canright's falsehoods has created prejudice, making it next to impossible to reach the people, and everything of this character creates the suspicion that we are working under cover. These pamphlets and telegraph dispatches from Brother C are of a character to confirm these suspicions. All these things are closing the doors of the people against us. The way is being hedged up by just such things.

These men who think they are doing God service are working on the enemy's side, not

on God's side. Yesterday I sent twenty-three pages of manuscript to Melbourne to be prepared for circulation among our people. Prior to this I sent a number of pages treating on the same subject. It will not be prepared to go in this month's mail.

A little leaven of false doctrine, under the inspiration of satanic agencies, may work much harm to those who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing.

I understood that both these men were at the General Conference [held in Battle Creek, February 17-March 6, 1893], that is, S and C. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church, and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

These brethren who claimed to have this wonderful light had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people, and that the Sun of Righteousness had risen upon them. This was precious merchandizing actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eyesalve (true spiritual discernment).

Why did not these brethren fall into line, and place themselves in the channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by His Holy

Spirit, and were so blinded that they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger.

When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God, bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon; for Thou hast given to them righteousness and peace; and Thy joy, that their joy may be full." O why did they not open the door of their heart to Jesus? Why not have removed right there all that obstructs the bright beams of the Sun of Righteousness that they might shine to the world?

Incredible Course of Action

While God's blessing was penetrating everywhere, while His presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light.

How could they come from that meeting where the power of God was revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon. Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who advance similar sentiments. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel." Who clothed him with filthy garments?

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments; Jesus Christ commands them to be clothed with His righteousness, garments woven in the loom of heaven.

What have our brethren S and C been doing? If they had been commissioned of God to do this work they would not need to appropriate the writings of Sister White, without consulting her or saying a word to her. If they have so large confidence in the work the Lord has given her to do, why did not they advise with her, and see if this wonderful message was in accordance with the instruction given her of the Lord? Why did they not have the wisdom to go to work in the right way?

But theirs is a spurious message, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar. When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless, and give hope to His people. These men had no right to appropriate the Lord's goods entrusted to His humble servant to trade upon and improve by trading upon them, and to place them in the framework of their errors, making it appear that it was the voice of God from heaven giving the "Loud Cry" that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her.

I have no such message to give; but one of an entirely different character. My work is to seek to save lost, perishing souls, and to teach them as did Paul, who says, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

Now he brings before them another class: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to

warn every one night and day with tears."

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan's service, to get up some new device to divert souls from the truth for this time.

Beware of those who arise with a great burden to denounce the church. The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the down-trodden commandments of God to exalt them as honorable and holy, are indeed *the light of the world*.

How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the nations drunk with the wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, and proclaiming that her sins have reached unto heaven and God hath remembered her iniquities? Is this the message we have to bear to Seventh-day Adventists? I tell you No! God has given no man any such message. Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night. . . .

The Lord's Organized Body

It seems almost impossible that anyone who had a genuine experience in the faith should suggest such erroneous applications of Scripture as applicable to God's commandment-keeping people. Supposing this spurious message is the one everyone must hear for this time, "Come out of her, my people," where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter?

I tell you, my brethren, the Lord has an organized body through whom He will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down fire from heaven upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He

is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message.

He shows them that all selfishness, all pride, all self-exaltation, all unbelief and prejudice, which lead to resistance of the truth and turn away from the true light, are dangerous, and unless repented of, those who cherish these things will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one even as Christ is one with the Father, and work to this end.

In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and of the truth. . . .

The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is drawing apart from the organized body of God's commandment-keeping people, when he begins to weigh the church in his human scales, and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track.

Constantly, men and women are arising who become restless and uneasy, who want to set up some new contrivance; to do some wonderful thing. Satan watches his opportunity to give them something to do in his line. God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and to inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of zeal to press on to a deeper sanctification and holiness, then work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares are among the wheat.

If good men and humble men will take up their duty just where it is, to help those who are ready to die, they will be a great blessing to the church. There are unconverted men in the church, and if those who are so longing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win

them to Jesus, God would work with them. "Ye are laborers together with God," not to tear down and destroy, but to restore. "Make straight paths for your feet, lest that which is lame be turned out of the way."

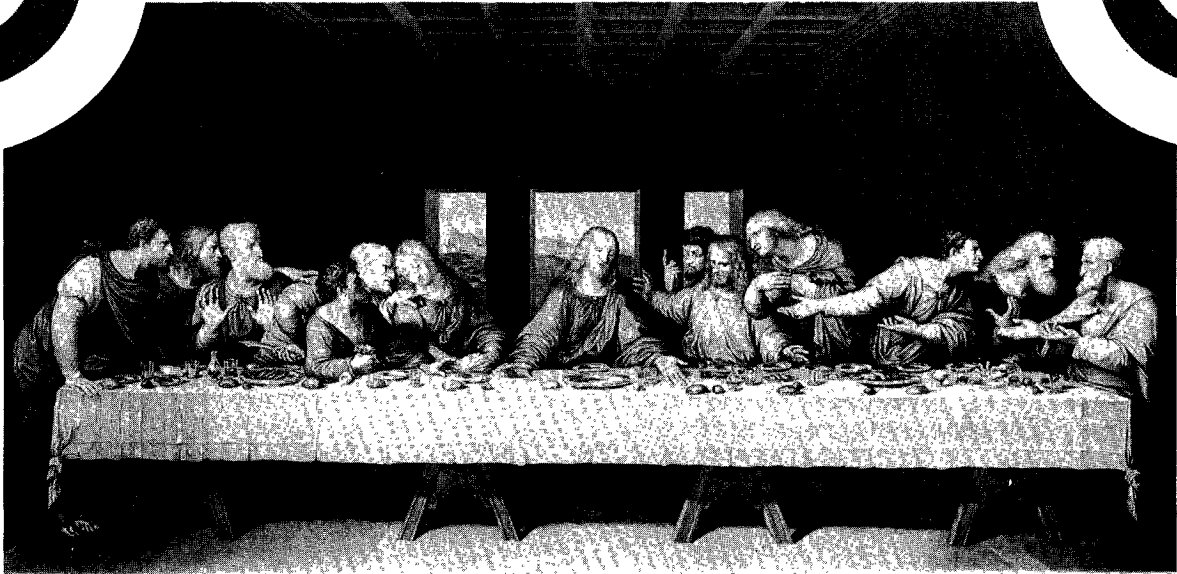
There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us, for wise improvement. We may become skillful as a tradesman in His business by practice. We want to become skillful in the trade of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way.

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into false positions by using the reproofs and corrections that God has given them to show them their sin; what a great work would have been laid upon the foundation stone.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God, and you slip unconsciously into work in Satan's lines, without perceiving that you have changed leaders, and be found in the treacherous power of a tyrant.

We are as a church to be wide awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant; for Satan is doing all he possibly can in this line, and you who claim to be the remnant of the people of God had better not be found helping him, denouncing, accusing, and condemning. Seek to restore, not to tear down, discourage, and destroy.—Manuscript 21. ♦♦





WHEN on the eve of His betrayal Jesus said, "Verily, I say unto you, that one of you shall betray me," one by one the disciples asked, "Lord, is it I?" Perhaps it would be well for each of us to ask the same question—"Lord, is it I?" Is it possible that we who carry on the business of God's remnant church may not be totally involved with the Master?

We must remember that betrayal of the Master is always preceded by short cuts to character development. Scripture teaches us that the Christian's performance must be based on self-discipline and restraint.

Prayer for victory without the exercise of the will requiring self-discipline and restraint demonstrates a lack of faith in God's promises. On the other hand, the exercise of the will without prayer is a kind of boot-strap operation. Unless the image of God through grace is reproduced in us, our service to God's church will remain powerless.

[Condensation of a devotional address at the Autumn Council, Oct. 13, 1969.]

Let us take a look at ourselves as leaders of the church and note what kind of people God wants us to be. As we see ourselves, is there a credibility gap or a widening gulf developing between belief and practice? A knowledge of Scripture, an understanding of the prophetic timetable, and a belief in Christ as a personal Saviour, of themselves will not reproduce the moral image of God within us. Paul made this clear in the thirteenth chapter of First Corinthians. Truth cannot sanctify unless we experience a genuine love for it. Love is experienced inwardly, and the effects of it will be seen outwardly. Obedience to the Christian moral

**‘Lord,
Is
It I?’**

standards of righteousness will provide the climate in which the Holy Spirit can operate to produce in us the beautiful fruits of righteousness. We seem to be born of cynicism that is often mistaken for intellectual competence. Acid tongues and acrimonious language do not bespeak Christian cleverness.

It is imperative that the Christian leader be governed by a sense of values based on Scripture as the revealed standard of truth. Christian character demonstrates great-mindedness as the basis of tolerance; gentleness as the antidote to pride and arrogance; dependability as the power to make one's talents trusted; and motive, which gives form and intensity to effort. The unprincipled and undisciplined leader whose conduct in office bespeaks impure motives should indeed examine anew the connection of the heart and mind with the Source of all truth and righteousness.

Keep Thy Heart

Warned the wise man, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). Scripture reveals that "a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45). Scripture is replete with suggestions that imply that motive is the key to success or failure in human

relationships. Sincerity and honesty cannot, of course, take the place of adequacy and efficiency in administration.

How are Christian principles and virtues blended to form character? It is motive that gives form and intensity to our efforts. Motive gives reason to decision and action.

The habit that results from following our motives is one of willing, deliberate choice. "Could the young," wrote William James, "but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone." Habits are not overcome in an instant.

A mature leader behaves in a reasonable way, observing self-restraint so that restraints do not have to be imposed. It is only the neurotic person who feels that "I must have this or nothing."

"It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower."—*The Great Controversy*, p. 555.

The same truth was revealed to the Philippians by the apostle Paul many years ago: "Finally brethren, whatsoever things are true, . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). The advice given would lead us to believe that we are what the mind and heart have been permitted to absorb both by way of repeated practice and through the use of the senses. A leader can discharge his responsibility with integrity only if his life is disciplined and governed by noble and lofty Christian principles.

The Christian administrator who enjoys the positive emotions of faith, hope, charity, enthusiasm, courage, imagination, initiative, decision, cooperation, persistence, love, fun, prayer, and self-discipline will experience the more abundant life promised by the Master while on earth. If, however, his life is subject to the negative emotions and practices of fear, procrastination, suspicion, doubt, disloyalty, jealousy, envy, covetousness, avarice, anger, hatred, revenge, criticism, and sloth, fail-

ure and despair will surely follow.

The positive emotions will give the administrator the courage to face each day unflinchingly. Problems will come his way, but in the inner quietness of his own resolve, he makes decisions, guided by the greatest principle enunciated in Scripture, "Do unto others as you would have them do unto you." (See Matt. 7:12.)

Poise and Sincerity

Character is power. The true Christian leader gives an impression of completeness, poise, and sincerity. His character is the outward expression of an inner reality, not something stuck on from outside.

The administrator with a weak character is like a chameleon—he takes on the color of his surroundings. A common type of feeble character is the administrator who credits himself for his successes, but blames his environment for his failures; he is an optimist about himself and a pessimist about all other people. The leader with a sturdy character capable of making sound decisions has a good sense of proportion and is not blown hither and yon by whims, desires, and fads. He does not display that abominable form of arrogance that causes its possessor to think of himself as being above the laws that apply to all other people.

Trustworthiness is a vital factor in character. The administrator who is trusted is honest by habit and as a matter of consistent preference. The carnal tendencies to be otherwise have been, by God's grace, brought under subjection.

An integral part of dependability is modesty. The man of integrity does not allow his head to be turned by the flourish of trumpets sounding his praise. He does not try to give all the answers or to speak as an authority on every topic. He knows that there is truth in Solomon's words: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him" (Prov. 26:12). He will not measure his achievements by comparison with lesser people.

Life is a movement demanding of the leader that he accept things as they are with a view to influencing them. No timid aspirations will suffice. As Milton said in his immortal *Aeropagitica*: "I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary." Perhaps we ought to conclude our daily logs as did Columbus during his first voyage across the uncharted Atlantic, "This day we sailed on." For most of us the future remains uncharted, and we stand in need of the Master Pilot to guide us safely through.

Because of the path he follows, the

leader is exposed to certain special temptations and dangers. Dr. Kenneth E. Boulding, the renowned economist, has observed that "pride, envy, self-love, self-deceit, self-righteousness, cynicism, frivolousness, and cowardice are common diseases in intellectual circles and of these the most to be feared is pride, a disease utterly devastating in its ultimate effects, yet so subtle that there seems to be no remedy for it save a simple-hearted daily dependence upon God." Whether or not the administrator considers himself an intellectual, he certainly is subject to these "higher vices."

The leader must learn that great men are simple men. He must not try to be something that does not emanate from natural behavior or God-given gifts. He learns sooner or later that life is a mixture of good days and bad days, victory and defeat, give and take. However, daily he ought to thank God for the opportunity of work and service. Charles Kingsley wrote, "Thank God every morning that you have something to do that day which must be done, whether you like it or not."

In childhood our values are dictated by our parents; in youth we learn what teachers and leaders think is good for us; in our adult lives we are subject to the institutional pressures involving people. Without tested personal values, we are at the mercy of every wind that blows. We need the courage to re-examine our values periodically. It is a dangerous ardor which, urging us to the absolute heights of

perfection, carries us also to the brink of precipices. There was a saying in ancient Rome: "It is not far from the Capitoline Hill [where consuls took their vows] to the Tarpeian Rock [from which criminals were thrown to their death]."

The administrator generally walks through the dust of his craft without praise. It is well, therefore, for him to keep in mind the beautiful promises of Scripture and also those from the pen of Ellen G. White, for example, the following: "When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name."—*Prophets and Kings*, p. 260. He should pray with the psalmist, "Let integrity and uprightness preserve me; for I wait on thee" (Ps. 25:21).

God is waiting on His leaders for a complete surrender that will allow for a reproduction of the image of God in their characters. Ellen G. White observes that "when God's people so fully separate themselves from evil that He can let the light of heaven rest upon them in rich measure, and shine forth from them to the world, then there will be fulfilled, more fully than it has ever been fulfilled in the past, the prophecy of Isaiah, in which the servant of God declared of the remnant church in the last days: 'The Gentiles shall come to thy light, and kings to the brightness of thy rising'" (*Review and Herald*, March 31, 1910, p. 3). ♦♦

The Ministry of Travel

By ALBERT DITTES

Ever since the beginning of the Second Advent Movement, God's people have been utilizing the great thoroughfares of travel to spread His last warning message to every nation, kindred, tongue, and people. Ministers and laymen spend many hours traveling from place to place. In one of his letters to Uriah Smith, James White, the first great organizer, exemplified a profitable activity a Christian may engage in while on the road.

"I find in this car a widowed lady of middle age, from Ohio, with her son and daughter, who has often entertained my brother that is a Methodist minister in that State," he wrote in a letter published in the September 29, 1868, edition of the *Review and Herald*. "Our conversation has been agreeable. I have given her tracts, and wish I had a copy of *Life Incidents* for her. I have handed each of the children a copy of *Little Will*, the sweetest little book for children ever in print; and they are all reading.

"A lady living in Morrison, Ill., by some reason learning that we were to stop there, made such inquiries of Bro. Andrews as led him to state that we were going to camp-meeting near her place. He has invited her to attend, giving her books. While I write, she is reading.

"I question the propriety of going through the cars, and handing our tracts to all. But the close, discerning observer will find in every car, more or less, (those) who will gratefully receive our tracts, and will converse candidly upon important points of Bible truth. This is a delightful field of labor. How pleasantly and swiftly pass the otherwise tedious hours of travel."

Are you following this tradition?

HOLY
BIBLE

OXFORD

The Good Book Still Stands

By F. L. BLAND

all the more necessary because of the troubled days in which we live.

The 66 books of the Bible were written by many inspired men over a period of some 15 centuries; yet it is one Book, and one Voice speaks to mankind through all its pages. This Book declares of itself: "All scripture is given by inspiration of God" (2 Tim. 3:16). "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

In the sacred writings of non-Christian religions we notice man speaking about God. In the Holy Scriptures it is God speaking to man. Man may write a true book, but only God, the source of life, can write a living book. "The word of God . . . liveth and abideth for ever" (1 Peter 1:23).

The Bible is the living word of God. When we look at this Book, when we hold it in our hands, it appears like other books in form and in printing. But the voice of God speaks from its pages, and the word spoken is alive. It is able to do in the heart what can be done only by divine power.

Through inspiration God commands man to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). No man is sufficient for the problems of today without a clear understanding of God's Word and an abundance of God's grace.

The Bible is the only literature that never has and never will become out of date. It is indeed ahead of its time. It not only presents the most reliable history of the past, it also describes present conditions, and then goes beyond all contemporary writings and tells what will take place tomorrow.

It is a combination of history, current literature, and prophecy. Concerning the uniqueness of the Bible, one writer remarked: "The Bible is not competing with any other book. It is the bedrock foundation of all our literature and, therefore, if you want to know anything, the Bible is where you must go to find it. It contains all the latest news. No newspaper man, no sage or scientist, no philosopher or statesman has ever been able to get up early enough in the morning to get ahead of the Bible."

Inexhaustible Treasures

The height and depth and breadth of infinite wisdom cannot be measured. "It is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea."—*Education*, p. 171.

"There is nothing more calculated to energize the mind and strengthen the intellect than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times. The search for truth will reward the seeker at every turn, and each discovery will open up richer fields for his investigation."—*Counsels to Parents and Teachers*, p. 460.

The Bible is the greatest of all civilizing factors. Its influence makes sober men out of drunkards and devout men out of the most hardened and the most depraved. When the Bible was a forbidden book the world passed through its moral, mental, and spiritual midnight, and when the Bible was restored to man it brought the dawn of a brilliant day of progress and science.

During Queen Victoria's reign in England the Queen of Madagascar wrote to her asking for the secret of England's greatness. The answer was an alabaster box containing a copy of the Scriptures. A skeptic in a group of American tourists said to a Fiji chief acting as guide that it was too bad that the missionary had disturbed the islanders in their former ignorance. The chief's eyes flashed fire. Pointing to an old drum, a beheading

WE LIVE in days when many intellectuals are turning their backs on the accumulated experience of the ages. Men of such bent of mind fill faculty posts and through the halls of the nation's colleges and universities.

These revolutionists challenge and overthrow long-established codes of moral discipline. "Do what you please" sums up the creed of these rebels. They have declared war against godliness and chastity. "Do as you please," they cry, even though it means the breaking of loyalties in marriage. To them it seems to matter little whether the soul or body of someone else is soiled or stained beyond the possibility of cleansing.

In the press, on radio and television, these reactionaries proclaim their doctrines—doctrines that destroy confidence in the Bible and that provide no anchor for the soul, nothing "sure and steadfast," nothing "which entereth into that within the veil." As a result, thousands of youth are without the "strong consolation" of the Holy Scriptures—a consolation made

block, and a kettle, he said to the tourist: "Do you see those relics of our cannibal days? If it had not been for the missionary and the Bible, that drum would call the savages to the festival and you would be the victim."

An effort was made during the Dark Ages to destroy the Bible. The story is told of a certain potentate who had gathered all the copies of the Scriptures that could be found in his realm and had them burned in front of his palace while he watched the burning through his window. The wind brought a part of a burned leaf and laid it on his lap, and to his chagrin he read the following text with all around it burned away: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the

word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:23-25).

The Book Still Stands

Voltaire declared that the Bible was an exploded book and that in 100 years there would not be a copy in existence. The hundred years have passed, and there are nearly 2.5 billion copies of the Scriptures in existence in more than 1,000 languages.

In its distribution the Bible transcends all other books. During 1968 the distribution in Japan was 4,410,097 copies, and in West Africa 244,639. During the same year 48,356,230 copies were published in America. By December 1, 1968, at least one book of the Bible had been published in 1,392 languages and dialects, and in England-Wales 661,712 copies were sold. There are 45 known first-edition copies of the printed Bible in the world,

and one of them commanded the astonishing price of \$106,000. The Bible is obviously a most amazing book. And yet a glib Frenchman a little over a century ago gave this Book but 100 years to run its course and be forgotten. About 40 years ago the 92 volumes written by the voluminous Voltaire and owned by the Earl of Dudley were sold at auction for eight shillings—at the rate of exchange then current, about 2 cents each!

Intellectual pride has often rejected the Bible because of the vanity of man's mind. Infidelity has battled against the Bible with a relentlessness worthy of a better cause and a fervor unmatched elsewhere in the dark realm of prejudice, hostility, and malice. What has been the result? Always victory for this venerable and noble Book. It has successfully resisted the sophistries of Hume, the misguided eloquence of Rousseau, the ignorant blasphemies of Thomas Paine, the hollow mockery of Voltaire, the shallow quibbling of Ingersoll, and the audacious assaults of today's floundering generation of skeptics and infidels. As with Moses' bush, the Bible has burned, but it has not been consumed. Like the mythical phoenix, it has risen from its ashes to new heights of usefulness and power.

Moffatt's translation for 1 Corinthians 10:11 reads: "It all happened to them . . . for the purpose of instructing us whose lot has been cast in the closing hours of the world."*

So today, while men have turned their backs upon God and are seeking deliverance from destruction through scientific achievement, scholastic ability, and atomic power, the members of God's church should spend more time in the study of God's Word, thereby finding answers and solutions to life's many problems.

This Word, which has been preserved for us through all the ages, should receive our primary interest, our first thought, our most devoted study. It should be the anchor of the soul, a factor to make one's life "steadfast and sure."

"The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow."—*Testimonies*, vol. 2, pp. 454, 455. ♦♦

* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

FOR THE YOUNGER SET

WHAT JUDY WROTE

By ENID SPARKS

"OH, MOTHER, it came!" Judy called excitedly as she raced up the porch steps. "Our first Bible lesson came."

Mother looked up and smiled. "I'm glad," she said. "But you and Tom must not neglect your schoolwork."

"We won't," promised Judy.

Judy and Tom hadn't been doing too well in school. Their teacher said they did not spend enough time reading. But somehow they just never had become interested in books.

"I think I'll like these lessons," Tom said. Then he looked a little puzzled. "They are a lot different, though, from what we've learned at church."

"How's that?" asked mother, putting down her sewing.

"This lesson tells us that Saturday is the Sabbath," answered Judy. "Our church tells us that Sunday is."

"Not exactly," explained mother. "Our church tells us to keep Sunday to honor Jesus. In the Old Testament the people did keep Saturday for the Sabbath."

Judy's eyes widened. "Then why don't we?"

Mother shook her head. "I have wondered about that. Perhaps I'll study this lesson along with you and Tom."

Mother and the children had a wonderful time studying the first Bible lesson. And mother became more convinced that Saturday really is the day to keep in honor of Jesus.

The Bible study didn't keep Judy and Tom from getting their school lessons, either. In fact, they began to read so much better that Miss Brown, their teacher, was pleased. Then one day she told the children to write two short sentences on the blackboard.

At first Judy didn't know what to write. Finally, she decided to write something she had learned from her Bible lessons. This is what she wrote: "The Sabbath is the seventh day. Saturday is the Sabbath."

Miss Brown frowned when she saw Judy's work. "Judy, your sentences are written correctly, but they aren't the truth," she scolded. "Saturday isn't the Sabbath. Sunday is."

Judy's heart beat faster. "I know you think so, Miss Brown, but Saturday is the seventh day of the week. And my Bible lessons tell me that it is Jesus' day."

Miss Brown looked interested as well as puzzled. "What Bible lessons are you studying, Judy?" she asked.

Quickly Judy told Miss Brown about the Bible lessons that she and Tom had received from the Seventh-day Adventist pastor. "We are to get another one tomorrow," she added.

Miss Brown smiled. "When I was a little girl I remember a neighbor who kept the Sabbath on Saturday. I think I would like to look at your Bible lessons. May I?"

"Oh, yes!" Judy exclaimed happily.

The next day Judy and Tom took their lesson to school and Miss Brown enjoyed it so much that she sent for Bible lessons for herself. As the weeks went by, some of the other boys and girls in the school became interested in the lessons too.

By the time school was out, Miss Brown and several of the children and their families believed that Saturday is the true Sabbath of Jesus.

Judy often exclaimed, "I'm glad I wrote what I did on the blackboard!"

Sabbath School — YES! Sniffles — NO!

By JANET FAYE MINESINGER

ON OUR way to church one Sabbath morning we were driving through a commercial section of the city. Studying the shoppers busily heading into store after store, our three-year-old boy, with amazement showing in his voice, said, "Mommy, all these people don't know about Sabbath school." His observation reinforced my own feelings concerning the importance of Sabbath school attendance from infancy on through the adult years.

I believe the Sabbath school to be one of the most positive forces in our church. Its influence is not easily forgotten by those who have regularly attended year after year. Having been a cradle roll leader, I have seen repeated instances of inactive church members maintaining their attendance in order to bring their children to Sabbath school. In many cases this is the only contact with the church that is maintained. The Sabbath school thus serves to foster closer church connections.

As psychologists have pointed out, the first two years in a child's life are more important in developing a child's personality and attitudes than any years that follow. Each Sabbath I am impressed with the tremendous learning possibilities offered by the Sabbath school. The most important, of course, is that the children learn of Jesus and His love for them, along with many favorite Bible stories. In addition, children learn to get along with one another and participate in activities as members of a group, and in the process discover the principles of sharing, kindness, and other Christian virtues. Sabbath school is an excellent preparation for later school attendance. But Sabbath school is

free from the pressures of a regular school environment.

Systematic Sabbath school attendance is part of the structured existence so necessary to the development of the cradle roll- and kindergarten-age child. However, there are times when I am convinced that parents carry to extremes the idea of *never* missing Sabbath school. Here is an example.

One Sabbath while leading the children in a finger play, I noticed a little boy on my left who couldn't follow

the motions because he was coughing so loudly and violently. As a leader I was sorry for the distraction he caused for the toddlers who were attempting to follow me. And as a mother, I must confess I wished he weren't sitting next to my little boys. Various thoughts crowded into my mind as the pianist began to play the next song: We've just had a siege of bronchitis, and the boys have been well only two weeks. . . . I certainly hope they don't come down with something new. . . . Why did his mother bring him out with such a bad cough? . . . Wasn't she thinking of all the other children?

Then I noticed a pretty little girl in a red dress and white leotards desperately in need of a Kleenex. As the leader, I motioned to my assistant to wipe the running nose. Again, as a mother, I question the wisdom of parents' bringing sick children to Sabbath school.

Fortunately, most parents are considerate enough to think of the effect their child might have on another. But the few who are careless about the spreading of germs certainly should remember that thoughtfulness is a Christian attribute, one that should belong in our homes and extend into the Sabbath school.

Don't bring your children to Sabbath school if they're sick! But if they're well, bring them and be there on time! ♦♦

Lord, Give Us Understanding

By DONNA STEEGER

WOMEN! This expression, often emphasized by an indulgent grin, a look of complete disgust, or one of utter bafflement, is frequently voiced by men. But sometimes I discover myself thinking, Women! Women. . . . And I'm one!

Women are lovely, sensitive creatures. Why must they hurt one another so?

Perhaps the answer lies not in a lack of intelligence but in a lack of thoughtfulness. Often we do not stop to consider another woman's background or the problems or responsibilities that may be hers, or the length of time since her conversion and the forward strides she has made—all this may be unknown to us. For each person temptation is different;

everyone's experience is unique. Comprehension comes swiftly for one, accompanied by a strong desire to accept and follow; for another, the understanding is more hesitant, and though the desire is present, so is the struggle.

There were two women, both active members of their local SDA church. Both were mature young adults, attentive wives, responsible mothers. Their friendship, however, was of the surface type. To delve deep enough to find the real person never interested them, for there was a wall separating them. This wall was thick and of several layers, all resting upon a strong foundation of misunderstanding.

Lady A was born to a nonchurch-going father and a very devout

mother. She attended church school, academy, and college. After college she and her husband settled in the same town several former classmates had settled in. Lady A was attractive and friendly. She was well groomed, wore some make-up, and dressed becomingly. Her home revealed her talent for interior decorating. She was a good friend and neighbor. Often she found opportunity to share her faith, and by so doing, increased her own spiritual growth. Uppermost in her mind was her concern for her loved ones' progress in preparing for heaven.

Lady B was born to non-Adventist parents. She and her husband knew little of Adventist teachings until after their marriage. Through a mutual friend they learned of God's truth, and after much prayer and study they were baptized.

Lady B was very conscientious and eager to share her new-found faith. A real neighbor, she was always on hand in time of need. Her modesty kept her from talking about her help-

fulness to others. Although she felt a bit inferior for not having attended college, she was clever with handicrafts and generously shared this skill with others. Always neat, she wore no make-up, feeling that even a touch of powder would be wrong for her. She was a wonderful mother and spent much time doing things with her children. She made Sabbath a special day and the children looked forward to it eagerly each week. She was deeply concerned with her own spiritual growth and that of her family. Above all else, she desired to be ready for Christ's second coming.

Lady A felt snubbed by Lady B. Lady B felt snubbed by Lady A. Ill at ease with each other, each felt the other was a bit extreme. Good women they were, both belonging to the same church and preparing to live in heaven. Then why the tension between them?

There was a wall. Upon its foundation of misunderstanding were layers of background differences—different personalities, different interests, dif-

ferent husbands. Then there were little fences—expensive clothing, stylish coiffure, a wedding ring, a bit of make-up, a college education.

Did Lady A ever try to understand Lady B? Or vice versa? Did either ever inquire as to the hobbies or interests of the other? Did either invite the other home to dinner or for a Saturday night of games and refreshments? Never. Communication between the two was opened but a crack.

Do you know a Lady A or Lady B? Have you, just possibly, discovered yourself to be a little like either or even both of them?

Haven't we all?

How easy it is to criticize another—especially if we haven't taken time to know him!

So lacking we are in compassion, so short on love. Only as we let God live within us can our love and understanding expand. Only then will we sincerely love.

O to be true friends here and on into eternity! ♦♦

Especially FOR MEN

By ROLAND R. HEGSTAD

SECOND CUP OF POSTUM I had met her after a service on an academy campus in Ohio. A reader of "Especially for Men," she was willing to tell me what was wrong with most husbands. What she really told me, over a first cup of Postum [Review, Dec. 11], was that husbands should beware of women's magazines that caricature the male-female relationship.

But this information was a mere prelude. Over a second cup of Postum I learned that men's magazines too perpetrate fallacies.

"The prevailing and pervading philosophy of the male," she said, "is that a woman who gets a man is a mighty lucky person, and that she should show her appreciation by a life of humble attention to her mate. Every waking hour should be spent plotting ways to keep him. Especially should she keep herself physically alluring, no matter what the hour or the circumstance. Always, in both men's and women's magazines, the burden is on the female to captivate the male. All too often the wife is simply an object to be used, not a person to be respected."

That's when I asked for a second lump of sugar. Her husband seemed to know he was exempt from the moment of truth. He contented himself with one lump.

"Actually," she continued, "the woman who feels like an object to be used or abused rather than like a person to be respected cannot make herself captivating. Wives need to be recognized as distinct personalities with individual rights. They wish to have their ideas valued, their intelligence acknowledged, and their womanliness cherished.

"These are not my ideas alone," she continued. "My sister wrote an article, 'Handmaiden or Helpmate?' which was published in a Chicago journal of opinion. It is loaded with good philosophy."

During the next few minutes both ladies—one by proxy—unloaded. Here are the remaining salient points:

- Contrary to the men's and women's magazines, not every man wants a glamorous girl for a life's companion nor does every woman want her man to be a Prince Charming. A wife wants someone who will share life's joys and burdens with her; someone she can talk with about the monthly bills, Johnny's homework, and a family purchase. Only a mature husband can cooperate in finding solutions for the problems of married life. Nor do men appreciate a female doormat, no matter how attractive she may be. What a husband walks on, he soon becomes oblivious to.

- Men who never condescend to do a woman's job are insecure in their masculinity. Men who are really men are protective of their wives. They do whatever seems to be for the mutual welfare. Such men do not have to prove their masculinity.

- Communication is perhaps the most

delicate art in marriage. Every married couple needs a course in semantics. What we say may not be what we really feel. And the other person may place another connotation on our words. Arguments often start from lack of understanding as to what the other person is trying to say. Problems cannot be defined and resolved if the wife uses the Yes, darling, technique. If a couple cannot communicate verbally, esthetically, spiritually, and physically, they cannot experience the happiness God intended husbands and wives to enjoy.

- Many marriages grow stale because the husband makes little effort to make his wife feel wanted, appreciated, and desirable.

- Too many husbands never bother to know their wife as a person, nor do they really listen when she talks. The Bible stresses individuality, and Mrs. White, in particular, places a premium upon preserving individuality in marriage.

- A man marries a woman because he finds something uniquely suited to his ideals and needs in her. If she changes to fit the prototype of the perfect wife she is no longer the girl he married. Of course, this observation does not preclude both growing, through Christ, into different—and better—persons.

I tried to get in the next-to-the-last word by asking, "Assuming that we husbands take these points to heart, what's in it for us?"

"How do love, loyalty, and compassion sound?" she queried.

I nodded agreement. What else could a two-lumps-of-sugar man do?

GOSPEL SERMONS FOR THE SPACE AGE

Do the technologists who deal with the highly complex equipment and instruments of the space program want their pastors to preach academically sophisticated sermons?

Not according to George C. Serbe, Jr., minister of the Lutheran Church of the Resurrection near Cape Kennedy.

When Dr. Serbe was assigned his "moonport" church, he felt it would be necessary to give a definite space-slant to his sermons. He supposed that highly educated scientists, engineers, and others would be impatient with the basics of Christianity, and would demand philosophical, "intellectual" sermons.

But before deciding what course to pursue, he talked extensively with members of his congregation. Through these interviews Dr. Serbe discovered that while his members were well educated in electronics and related fields, many of them confessed to being Biblically and theologically illiterate. They asked that their pastor spend more time in the exposition of basic Christian theology and in helping them understand how to relate Bible teachings to everyday living. Several young engineers declared that they needed to hear the foundational truths of Christianity in order to "bridge the gap between their scientific or analytical training and their consideration of more abstract religious terms."

After five years at Cocoa Beach, Dr. Serbe has tripled the size of his congregation. Apparently, people do indeed want to hear the "good news of the gospel" which, according to Dr. Serbe, is that "in spite of all the advancements and accomplishments, complexities and uncertainties, problems and pressures of the missile age, [God] still is God, big enough, wise enough, powerful enough to be the God of our expanding knowledge and exploration of the universe."

Not a New Discovery

Dr. Serbe's discovery is hardly new. Ministers of every period in history have discovered that the basic needs of the human heart are the same, whether people are educated or uneducated, rich or poor, civilized or primitive. Man longs to know God. He wants to be free from guilt. He wants to obtain victory over evil passions and vices. He wants to know how to face his doubts, be prepared for death, and be sure of everlasting life.

These needs cannot be met by science or philosophy. They can be met only by personal confrontation with Jesus Christ—the Way, the Truth, and the Life. Nothing can satisfy the anxious, troubled human heart except Jesus, the Redeemer.

The need for simple Christ-centered Bible messages was emphasized repeatedly by Ellen G. White. Wrote God's servant: "Teach the simple lessons given by Christ. Tell the story of His life of self-denial and sacrifice, His humiliation and death, His resurrection and ascension, His intercession for sinners in the courts above. In every congregation there are souls upon whom the Spirit of the Lord is moving. Help them to understand what is truth; break the bread of life to them; call their attention to vital questions."—*Gospel Workers*, p. 154.

"There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not

a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved."—*Evangelism*, p. 188.

"The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession."—*Ibid.*, p. 179.

"Preach the Word so that it will be easy to comprehend. Bring the people right to Jesus Christ, in whom their hopes of eternal life are centered."—*Ibid.*, p. 178.

Appeals to Both Heart and Mind

This kind of preaching has intellectual content; it appeals to the mind. But it does more than this; it reaches the heart. Oh, how important this is! For man needs to hear the "wonderful words of life." He needs to know that God is his Friend, that help is available in the unequal struggle against sin, that in spite of repeated failures he is not rejected. This is why Ellen White wrote: "The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers."—*Testimonies to Ministers*, p. 62.

In this age of computers, impersonality, and space exploration man has reached a peak of loneliness. As never in history he needs to hear the warm, love-filled gospel story. The words of the hymn "Tell Me the Old, Old Story" were written for a different age than ours, yet they still express the cry of the human heart:

"Tell me the old, old story, Of unseen things above,
Of Jesus and His glory, Of Jesus and His love;
Tell me the story simply, as to a little child,
For I am weak and weary, and helpless and defiled."

Let all who handle God's Word—whether in public before large audiences or in the home on a one-to-one basis—come to the same conclusion as did Dr. Serbe: no matter how intellectual and highly educated men may be, they long to hear Spirit-filled messages on the basics of the gospel. Successful ministry, measured by Heaven's standards, demands that the sheep be fed a nourishing diet. It does not demand that they be awed by flights of oratory, displays of abstruse knowledge, or exhibits of an extensive vocabulary.

Jesus taught with simplicity, dignity, and power. When Christ's example is followed today hearts will be touched, a higher level of spirituality will be attained, and people will exclaim as they did of the Master, "Never man spake like this man!"

K. H. W.

WHAT WILL THE CHURCH BE LIKE IN THE YEAR 2000?

"The Church in the Year 2000" is the topic of the October 31, 1969, special issue of *Commonweal*, the lay-edited Catholic weekly. Sixteen authors—theologians, philosophers, and social scientists—present their views of what they think the Catholic Church will be like 30 years from now. Some of the predictions make interesting reading; others are somewhat startling.

Notably absent in the prognostications of the special *Commonweal* issue is any speculation as to whether the church will still be here in its mortal state in the year 2000. The doctrine of the second coming of Christ, although part of Catholic doctrine, receives little emphasis

in the church's teaching, and the imminence of the event is not a part of the limited emphasis.

Briefly one's hopes are raised as he sees the title of the first article, "New Heaven and New Earth." But it is not the new heavens and the new earth of Revelation 21 that Arthur Gibson describes, but those that will be ushered in through advanced technology of space travel. He believes that it is "the development of a full-fledged commerce with, and migration and settlement of, far planets that will introduce man into a new dimension." Not even under the subtitle "The Age of the Immortals" does he deal with the future immortal state. Instead he speculates that the amazing advances of medical science may one day eliminate death. He says, "There is nothing inherently contradictory about a living organism's being immortal. I heard Barnabas Ahern suggest in a talk in Rome during Vatican II that the victory over death might well be entrusted to human agency and ingenuity. Such a breakthrough would, of course, have ultimately revolutionizing consequences and make incomparably more urgent the continuing drive to the stars."

If Seventh-day Adventists were to put out a special issue of one of their papers on the church in the year 2000, we are sure that the possibility of the church's being glorified at that time would be one of the principal considerations. The prophecies, especially the outline, would be carefully reviewed, and methods of hastening the day would be discussed.

The Day Can Be Hastened

The idea that the church is able to hasten the coming of Christ seems to some incompatible with the concept of an omniscient God, for in God's mind is not the day known and hence fixed? But we must remember that God communicates with the human family from the point of view of their frame of reference, and from their frame of reference the church can hasten the day. Peter says, "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter 3:12).

The text reads literally, "Longing for and hastening the coming of the day of God . . ." Commenting on this verse and referring to the margin, where some Bibles give the literal rendering, Ellen G. White says: "It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*Christ's Object Lessons*, p. 69.

While man does not know the precise time of that event, he is told that it is imminent. When confronted with the accusation that time had continued longer than her earlier testimonies indicated, Ellen G. White in defense said, "The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional."—*Selected Messages*, book 1, p. 67.

Thus, while refusing to speculate on the precise time of the coming, our issue on the church in the year 2000 would stress the imminence of the Second Coming. In the light of the following statement from Mrs. White, we certainly would not wish to put off the coming until the year 2000. She said in a *Review and Herald* article, March 22, 1892: "You will not be able to say that He will come in one, two, or five years, neither are you to put off

His coming by stating that it may not be for ten or twenty years. It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when He shall return from the wedding."

The year 2000 is 30 years away. Since we are warned not even to put off the day ten or 20 years, how dare we put it off 30 years, especially in view of the fact that we might have been in the kingdom ere this? (See *The Desire of Ages*, pp. 633, 634; *The Great Controversy*, p. 458.) Every Christian should do everything in his power to hasten that day.

New Attitude Toward Law

While we do not have space to comment on the various changes that have been predicted in the Catholic Church, in the light of Seventh-day Adventist stress on the law of God as being central in the final controversy we would like to call attention to a prediction by John G. Milhaven, S.J., of Woodstock College in Maryland. He believes that by the year 2000 the teacher of ethics will find himself without occupation and will be in other employment. "The traditional moral theology that solved cases of conscience through application of law, will no longer be in demand," he predicts.

Although he believes that moral principles will still be recognized, they will no longer be "solely decisive factors." The principle of responsibility will be emphasized more than responsibility through law, he says. He sees no reason to think that Christians "will be any better than they are now," but he believes that their moral responsibility will be seen more in the need for positive action than in avoiding infraction of the law.

While there are elements of truth in his observations, we feel that the over-all effect of such a philosophy is damaging. Mature Christians may be able to operate effectively on the ethic of responsibility if they are strongly anchored in moral principles embodied in the moral law. But many Christians do not have sufficient grounding in these moral principles. If they should try to operate under the higher principle, their sin-loving hearts find ample excuses for conduct contrary to the scriptural ethic.

On the other hand, Seventh-day Adventists need to think more of positive action in the formation of Christian character. Many conceive of such a character in a merely negative way. They feel that all that is necessary is to avoid sin. But it is as important to cultivate and reflect love, joy, peace, gentleness, goodness, meekness, self-control, faith, as it is to avoid adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like (see Gal. 5:22, 23, 19-21). Those who seek the righteousness of Christ should seek His positive qualities. They should not be concerned merely with keeping their sins confessed up to date.

We believe that such a positive experience is best gained, not by veering away from moral theology, not by relegating the Ten Commandments to a place of unimportance, substituting in their place certain society-dictated "moral principles," but by exalting this law to the place to which prophecy predicts it will be exalted by the remnant church, and by teaching its positive aspects along with its prohibitions. The carnal mind needs the discipline of law, and so does the converted man, at least so long as he lives in mortal flesh. True, the ideal would be to live as did the angels, to whom "the thought that there was a law came . . . almost as an awakening to something unthought of" (*Thoughts From the Mount of Blessing*, p. 109). But until our vile bodies are made like unto His glorious body, we shall need the

law. Therefore, Christian churches should continue to emphasize the law.

How tragic it would be to have Milhaven's prediction come true, that Christians 30 years from now will be no better than they are today! God is looking for a people to break the deadlock, to lay hold of the righteousness

of Christ in verity, and, aided by special power promised the church in the final crisis period, to cooperate with God in the final movements that will usher in the coming of Jesus. One of these days God will bring about movements that will precipitate the end. Are we ready? Today?

D. F. N.

LETTERS

... to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

TWO VOTES

In the November 6 issue there seem to be two articles requiring a vote. On the new look of the REVIEW, with its modern, colorful touch, please keep it up! There is no sacred principle violated in using a touch of contemporary art when it is in good taste. To stay a generation behind the times in such matters as art design brings us no nearer heaven. Keep up the good work and with the new contemporary trend in the contents of the good "new" REVIEW also.

Regarding a second item, about the index, I would like to provide one of those 1,000 affirmative votes. A number of times I have tried to find something in a past issue of the REVIEW and found it necessary to write to the Review office, requesting one of the secretaries there to look up the item for me. There must be numerous occasions when students, editors, and others would like to use past issues of the REVIEW AND HERALD as a research tool. If I raise both hands, would you count two Yes votes for me?

RICHARD H. UTT

Mountain View, California

REVIEW BRINGS COURAGE

The October 30 REVIEW came as a great blessing to our house. The cover, "Ten Reasons for Daily Courage," seemed just right for me. I also enjoyed the poem "Love's Dimensions" with the line, "Gentle as an infant's tear." We have always enjoyed the REVIEW and please continue your good work.

Thank you again for the inspiration we receive each week. The cover is very appropriate for our times—three angels flying.

P.S. Yes, why don't you publish a yearly index?

MRS. MARGARET EUSTACE

Austin, Texas

CHRISTIAN MISSIONS AND THE NEW AFRICAN

What Fekede Gemechu says (Sept. 11, 1969, p. 20) is all too true, namely that every country must develop an educational system geared to meet its own needs, nurture its people in its own culture, language, history, and geography. There has always been the policy of comparing educational systems themselves and then erroneously regarding the locally produced product as inferior. Educationists merely ask this one question: "Is an educational system meeting its objective of preparing men and women to find imagina-

tive and creative answers to the problems of the area it purports to serve?" And on the basis of that they evaluate it. This problem of relevant education is, however, an ever-present one everywhere, and Africans will have to be patient and stay by to help develop an educational system that will provide men and women who can find the solutions to the problems of their respective countries.

This concept of relevant education, then, does point an accusing finger at missionaries who come to educate others *only* in the way they were taught. I found the same problem reversed when I was studying in America—Africans, Britishers, and Continentals trying to tell Americans what educational system they ought to have!

Brother Gemechu also touches in a real way on the need for the Advent Church in its world mission to be understanding with the ways and philosophies of other nationalities and peoples who have learned to solve problems in ways different from its own. In that way let us also be careful as Christians not to get too involved in our political systems or those of the world. To illustrate, I should hope none of us believes that capitalism is from God and socialism from the devil. I wish

Brother Gemechu had remembered this aspect as well when he expressed his doubt in the genuineness of the Christians on his continent who do not openly fight apartheid. Brother Gemechu uses an argument that is used by those who defend the theory of apartheid, namely, Let each *develop* separately, cherish their own heritage, and find their *own* solutions to their own unique problems. Let each of us recognize that we are different and appreciate it, yet also recognize that in no way is a difference to be synonymous with inferiority or superiority. Is the brotherhood and unity of Paul's Israel not also based on a recognition of the fact that God's love unites *different* and seemingly antagonistic elements into a harmonious whole?

We can expect that with increased communications and activity on the part of politicians, the church will have to be more and more on guard not to get involved with things other than preparation of men and women for a place of service in this life and a place in the kingdom to come. Jesus went about seeking and saving the lost in spite of the apparent human and inconsistent political systems.

A. O. COETZEE

Bloemfontein, O.F.S., South Africa

The Wayside Pulpit

By HARRY M. TIPPETT

"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29:13.

America's poverty program, its limitations, successes, and failures, is dramatized in numerous television newscasts with careworn mothers' tears, discouraged fathers who can't find a job, and undernourished children in tatters. The situation is a nationwide problem.

But our generation seems blind to a still greater and more prevalent affliction and that is the spiritual poverty in which the great masses of humanity dwell. It, too, has its tears and frustrations, its hopelessness and aching voids, its degradations. Unfortunately, the vast majority of its victims are unaware of their spiritual indigence. Millions of affluent, well-fed, luxuriously housed people are outstanding examples of this spiritual lack. Those who do have a sense of personal indirection often seek to amend it with a clamor for material possessions, uninterrupted pleasure, intellectual culture, or bizarre philosophies. Solomon, the wisest man of his day, tried all these after his apostasy from his early piety, and found in them only vexation and vanity.

The strangest aspect of our modern

spiritual poverty, however, is that it afflicts such a large segment of the professed Christian community. Their pastoral religious fervor, their astonishing permissiveness, their isolationism by reason of status or ecclesiastical affiliations, their erratic witnessing for the faith, all point to impoverishment of the heart.

The remedy for this spiritual poverty, however, is not in ecumenical councils, organized social action, go-to-church crusades, or gospel drives, meritorious as all these are. It is rather a renewed emphasis on personal devotion, with a daily open Bible and earnest communication with Heaven. Jesus' example is a formula for the "life more abundant" He promised His followers. It is found in Mark 1:35: "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed." As a sustaining spiritual dynamic there is no substitute for the example of the Master. It is a simple but sure specific for every spiritual ill. The riches in glory by Christ Jesus are available to every believing soul, no matter how deep his need or in what language he prays. But it takes the resolution and energy of a daily dedication to Him we call Lord.



"What in the World!"

By E. L. MINCHIN

"This is no joke we're putting over on you; this is something real. I know what I'm talking about. I believe it. I know where I'm going. Jesus Christ has changed my life and given me a hope and security that I never knew before. Much in the world is phony, insecure, and uncertain, but we have something certain to tell you. There are millions of people in the great city of New York living within stone walls, and many are there with stone hearts."

So said Tony Romeo in the opening talk of a thrilling Voice of Youth program in the youth room of the Seventh-day Adventist Manhattan church, New York, recently. His intriguing topic, "What in the World!" captured the interest of scores of youth who had been brought in from the streets of famous Greenwich Village of New York.

At the Sabbath morning service a little band of some 16 enthusiastic youth had consecrated themselves to service. That afternoon and evening they were on the streets and in the park of this famous, or infamous, part of New York. Each youth wore a badge displaying in bold letters the words "I Believe." As they gave out invitations and engaged the interest of the passers-by, many times the question was asked, "What do you believe?"

Invitations Extended

Quickly came the answer, with a disarming smile, "I believe that Jesus Christ is the Saviour of the world and the only One who can give peace, security, and true happiness to mankind."

Often the question was returned, "What do you think of Jesus Christ?" Then followed a conversation that revolved around the theme of themes and that always closed with an invitation to the Voice of Youth meeting at 9:00 P.M. in the youth room of the

Adventist church nearby, where a film would be shown, followed by singing, talks, testimonies, discussion, and refreshments.

At 9:00 P.M. about 60 youth and others, including hippies and various classes of people, pressed into the hall to be met by happy, friendly Adventist youth. Some came because of curiosity. Others, of various colors and races, came seeking for something, they did not know what, and wondering whether they might find some answer to their problem. But they were there.

Some were replete with long hair, beards, bells, and gaudy colors. Our youth were there also with beaming faces, grasping every opportunity to witness for their Lord. The singing was bright. The talk and testimonies were powerful.

Tony, a lad of about 24, continued his gripping message, with his vigorous and unusual style, basing his message on 2 Timothy 3:1-3 and speaking on the signs of Christ's coming.

"We are living in the perilous times foretold," he said. Speaking of the collapse of faith and morals, he stated, "Times Square is a garbage dump. Between Forty-second and Forty-sixth streets there are more than 40 places where wickedness and immorality are blatantly exposed to the public, both inside and out. Men and women and young people are living without God, seeking satisfaction in drugs, sex, and immorality of every kind. I believe there are more lonely people within a mile of Times Square than anywhere else in the world. You can see it in their faces. We believe in the drawing, life-changing power of Jesus Christ."

Then Tony explained that he was a graduate from an advertising school and that he was an artist. "It has come to the place now," he exclaimed, "when in this city practically the only way to sell or advertise anything is to

have a nude girl pictured before you.

"I was a baseball fan once. I loved the theater. I attended 21 plays in two years, sometimes paying \$25 a night. I spent \$420 in two years at the theater. The last time I went I was so dissatisfied, so empty and hungry, I said out loud, to the girl friend I was with, 'I'm an idiot. I am an idiot.'"

"'Why are you an idiot?' she asked.

"'For spending all this money just to look at junk.' I made a decision that night that I wanted to live for something better."

What Is a Fanatic?

Tony threw a question to his audience, "Do you know what a fanatic is? I'll tell you. Sitting in my room at the New York Center the other day I saw paper floating down past my window. There was an old man just above me, about 70 years old, throwing papers out of the window. He was all excited. What was it all about? I walked down to the street, and the people were all excited; a woman kissed me as she shouted and sang. What was it all about? Ah, yes, the Mets had won the world series! The people were delirious with excitement. They were all Mets fans! We young people here tonight are fans too. We are fan-atics for Jesus Christ. We too are intoxicated with joy and excitement over what Christ is and what He can do for us and what He offers to us. It's all found in this book, the Bible."

Holding up his Bible, he said, "Some people don't know anything about this Book. Other people have Bibles, but when they open them they go 'click' [he clicked his tongue in his cheek]. If your Bible goes 'click' when you open it, this shows that you're not using it.

"Do you want mind expansion? We hear much about it these days. LSD won't do it for you. Drugs won't do



it. The Bible is the greatest mind expander in the world. With Christ in your heart and the Bible in your hand, you can't lose."

Tony closed his talk by telling how he had lost both his parents and how as a lad in his teens he had developed glaucoma and lost one of his eyes. He had no home, but when the New York Center was established he found a home there. He said, "Yes, I could die tomorrow, but I know where I'm going. I know what it's all about because I believe in Christ. I have a hope." After giving this personal testimony of the love and power of Christ in his own life, Tony made a call to others in the audience to give Him a chance in their lives, and thus find the answers to life's problems.

The Witness of Newlyweds

Two Adventist young people came and stood before the platform—Louie and Carol Torres, who were married only the previous Sunday. This was the sixth day of their honeymoon, but they spent it witnessing. Louie thanked God for a Christian girl to be his life companion. Then he told of how he had come from a family of six boys. He had been in show business and found his pleasure in singing, dancing, playing jazz and rock 'n' roll. He was without Christ, but his brother became a Seventh-day Adventist and was persistent in his efforts to win him to Christ and the church.

Just before Louie left for Vietnam he gave his life to Christ and joined the church. A wonderful happiness took possession of him. He told of

how, when in Vietnam, he met several boys who had left the church and had gone into a life of sin. Louie was instrumental in leading one of them back to Christ and to a new life in Christ. Two weeks later this young man was killed in action. Louie was asked to accompany his body to the United States.

He came to his home in New York for five days only, but during those five days, before returning to Vietnam, he had the joy of winning one of his brothers to Christ. This brother, Freddie, was also in the audience. Freddie came forward and stood by his brother. Then the newlyweds bore their testimony by singing together that beautiful gospel song "I Believe." Carol played her violin and Louie his guitar.

The two brothers announced that they both plan to go to college next year to train to be ministers of the gospel. That weekend two of the youth who had attended the service took their stand for Christ. As Tony said in his talk, "We know we will have to get out of the cities before long, but we want to take as many with us as possible."

A new spirit of youthful witnessing and soul-winning zeal is also present in the hearts of our young people in other parts of New York City. A band of young people from Andrews University came to the city during the summer of 1969 and kindled this flame we saw burning so brightly in the hearts of our youth in Manhattan.

Consecrated youth are shining for Christ amid the darkness of that great city. ♦♦

forum

YA ADDS ZEST

The Young Adult section in the REVIEW continues to add zest to the church paper. I appreciated the articles in the December 11 issue, especially the statement by Dick Osborn.

I would like to see the section appear twice a month in the REVIEW.

BRUCE R. BOYER

Tifton, Georgia

FAITH IN YOUTH

I have just read "To Keep the Church From Stagnation" and "To Make Youth a Working Part of the Church," by Dick Osborn and Ted Wilson, respectively, in the December 11 REVIEW. My faith in our youth has been made even stronger by these young men.

Mrs. White told us what could be done by an army of rightly trained young people.

Those of us who have already lived very

near our allotted time have a mistaken idea sometimes that we still have to hold the reins, but young people like these two young men must be allowed to take them.

Our pioneers were quite young when God placed on their shoulders the task of starting our church.

Let us pray for and support our youth.

MARY WOOD

Cocoa, Florida

A MUST FOR ME

Congratulations on printing "On Mores and Morals" by Lynn Sauls. He is so right about the confusion between good citizenship and conformity. Your new Young Adult section will be a must for me along with the editorials and Miriam Wood's column.

Her "Involved—With a Purse" of October 9 was particularly thought stimulating and challenging. I read it several times.

AMY MC CANTS

Asheville, North Carolina

MORE ON "MORES"

Surely we must agree that symbols cannot and should not have absolute values. We think of Christ as having worn a beard on earth. Would He be more acceptable to us today if He came back clean-shaven? Would His long hair embarrass His followers? Let such a man enter an SDA church today and note the reaction from some of the members.

I trust that more articles of this nature will help those of us who have slidden out but who continue to read the REVIEW.

MARVEL L. KLAUSE

North Vancouver, British Columbia

Thank you very much for printing the article in the September 11 REVIEW entitled, "On Mores and Morals." It is one of the best I have ever read. Perhaps the church would not lose as many young people if everyone in it had the attitude expressed in this article.

SARITA D. ASHLIN

Hyattsville, Maryland

Merging of Swedish Fields Brings Economies

By ODD JORDAL
President, Swedish Union Conference

The average Swedish Adventist lives and works for the Lord in a setting quite unlike that known by most other church members around the world. Here are some of the reasons:

1. The public shows almost no interest in preaching, but it gives liberally to the Ingathering campaign.

2. Nearly one Swedish Adventist in ten is a denominational employee.

3. There is nearly one sanitarium bed for each ten members in Sweden.

4. Educational and medical standards for the nation are high, greatly increasing institutional costs.

5. About 480 of the Swedish Union Conference 3,780 members are residents or citizens of Finland who speak Swedish.

The need for efficiency and simplification along with today's high-speed transportation and ready communications led the union leaders to vote that this field be administered from two offices instead of four.

The ensuing changes have released about half of the administrative workers and have made funds available for developmental purposes. This change went into effect July 1, 1969.

Before July 1, Sweden was divided into two local conferences with one office in Stockholm and one in Gothenburg. The union office was in Stocksund, a suburb of the capital city. The office for our work among the Swedes in Finland was in Helsinki. In recent years some began to feel that a union with a limited membership, such as the Swedish Union, could work more efficiently under a simplified administrative setup.

At the Swedish Conference session about three years ago the delegates passed resolutions to the union committee to investigate reorganization. Soon a special committee was at work under the chairmanship of the Northern European Division president, Duncan Eva. The findings of this committee were in time reported to the union committee and to the conferences concerned. The result was that the delegates at the 1968 sessions voted almost unanimously to merge the North Swedish Conference and South

Swedish Conference with the union as of July 1, 1969.

The Finland Swedish Conference maintains its status unchanged under the union. It has its headquarters in Helsinki. The new union organization has its headquarters in Stockholm in the building previously occupied by the North Swedish Conference, while the former union office building has been evacuated and is offered for sale. Its capital value is greatly needed in other vital aspects of our work.

The new administrative setup in Sweden has reduced the number of staff connected with administrative offices by about 50 per cent. Valuable workers have been released for the ministry and other important aspects of our work. This simplification will offer, besides the saving in manpower and finances, a better coordination of resources and more room for specialization of the workers in the regular departments. The Swedish Union staff today is made up of the president, the secretary-treasurer, three full-time departmental secretaries, and two office secretaries.

Standards Must Be Met

The Swedish Union has a great task in presenting the Advent message to the 8 million sophisticated citizens of Sweden. In addition, tremendous pressure is upon our work and our institutions to have our school and sanitariums meet the high standards of education and medicine set by this nation. Here one is not merely left behind if measures and standards are not held, one is simply left out.

Hultafors and Nyhyttan sanitariums serve the Swedish field, and Hopeaniemi Sanitarium the Finnish field. The Swedish Union also operates a junior college, Ekebyholmsskolan, situated 40 miles north of Stockholm. Along with the school we have large holdings of agricultural and forest lands providing income for the school.

On August 31 a new classroom building was dedicated. This building, which houses laboratories and special facilities for biology, physics, chemistry, art, home economics, music, geography, and crafts,



The recently completed new wing for the Hultafors Sanitarium, in Sweden, adds much-needed space for this institution.

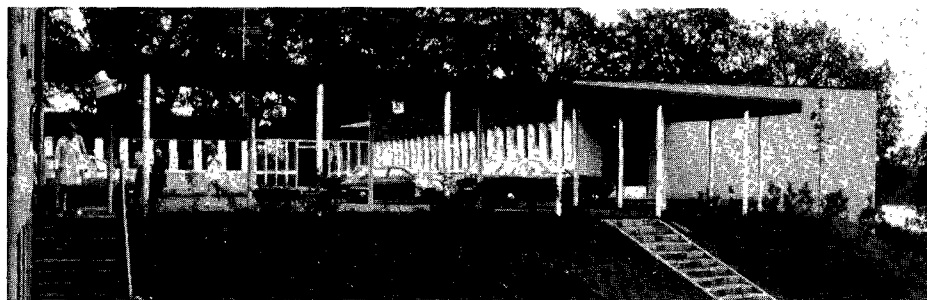
has greatly improved the facilities of the school. The architectural work was done by one of our own young architects in the Stockholm church who donated his labors to the school. Our church members throughout Sweden have also given liberally during the fund-raising campaign during the first six months of last year. Besides the sanitariums and the junior college, the Swedish Union also operates a modern old people's home.

By beautiful Vättern is a large, permanent young people's camp. It is composed of a dining and assembly hall and dormitory facilities for about 200 people. A publishing house with a small press and an organization for the distribution of health foods in Sweden is also on the list of activities and institutions operated by our church. In this connection it is interesting to note that Sweden probably has the largest student colporteur sales within the Northern European Division. Sweden has actually become a mecca for student colporteurs from faraway countries.

The Swedish Union has an ambitious building program. Plans for a new publishing house and a number of churches have been made, and this year the church in Gävle, as well as the new publishing house and press, is scheduled to be opened. The same is true of the Swedish Adventist Youth Recreation Centre currently under construction in the mountain districts close to the Norwegian border in central Sweden. This unique center is made up of several well-equipped cabins centered around an assembly building where young and old will meet in a program to foster soul and body for the finishing of the Lord's task.

Sweden has also applied new methods in evangelism. We have succeeded in increasing the numbers of people who come out to listen to the message, and we hope and labor to succeed in winning a larger share of those who come. Church membership, which for a good number of years has been static and even decreasing, now has shown a slight tendency to increase.

This report on the Lord's work in Sweden purposes to share a bit of knowledge of what goes on over here. We too believe in the wonderful Adventist message and wait upon the Lord to come.



This addition to Ekebyholmsskolan, Sweden, greatly improves the school's facilities.

The Work Advances in Southern Europe

By N. R. DOWER
Secretary

Ministerial Association of the General Conference

[Last week's report dealt with the work of the Seventh-day Adventists in the Central European Division (Germany).—EDITORS.]

The Southern European Division includes countries in both Eastern and Western Europe. Besides mission territories in Africa, it comprises Albania, Austria, Belgium, Bulgaria, Czechoslovakia, France, Greece, Hungary, Israel, Italy, Portugal, Romania, Sardinia, Sicily, Spain, Switzerland, Vatican State, Yugoslavia, and the small states of Europe.

In this territory 13 languages are spoken, and we are publishing literature in many of them. Because the membership in some of the countries is small, it is difficult to provide all the books that are needed at prices that make them accessible to our members. This is especially true of the Spirit of Prophecy books. However, efforts are being made to provide more and still more Ellen G. White volumes at prices the church members can afford to pay.

We have no sanitariums or hospitals in most of these countries so the helpful right arm of medical institutions is missing from our evangelistic thrust. We do have a few church schools, and there are plans to increase the number in some of the countries of this division.

A wave of materialism, godless intellectualism, and humanistic philosophy is sweeping over Europe, deterring the search for divine truth. This is especially seen in a number of the Western countries and poses a real obstacle to the advance of the gospel.

Southern Europe is heavily populated. There are thousands of cities with populations of more than 10,000 and hundreds of cities with populations ranging up to 200,000. In the majority of these cities we have no churches and our work is not well known. Radio and television are under the control of the government so in most places it is impossible for us to use these facilities for the propagation of our faith.

Leaders of our work in Europe recognize that more aggressive plans must be laid if we are to realize the fulfillment of the promise of the Lord. The plans include the enlistment and training of laymen at all age levels. This means preparing church officers to carry more and still more of the burdens of the churches so that our pastors may be able to devote much more of their time to evangelism for the general public. They are also studying ways by which the church may effectively cooperate in successful soul winning.

Despite handicaps, many wonderful and encouraging things are already taking place. In Belgium we have a well-developed and carefully organized plan for reaching areas where we have no churches. Each existing church is ex-



Spanish Adventist ministers and their families who met in institute with N. R. Dower.

pected to participate in a five-year program. The first year is spent in making contacts and seeking, by literature distribution, to develop an interest in a nearby city. The second year the colporteurs endeavor to place as much of our truth-filled literature as possible in the homes of the people. The third year they give Bible studies and offer the gift Bible program, thus preparing the way for an evangelistic campaign in the fourth year. Then a church is organized.

As soon as this is done the newly organized church makes the commitment to dedicate their first full year as a church, the fifth year of the five-year plan, to developing an interest in a new area so that another church will be organized within four years. Then the program starts all over again. This has already produced a number of new churches, and the prospects are bright for many more in the future.

Bright new days seem to have dawned on our work in Spain. As never before we are now able to preach the full message to the 33.5 million people in this country. Evangelistic meetings are held in many places with good results. A year ago we received authorization to produce a series of health programs for radio. This series was so favorably received that we are now able to present the rest of the message on radio also.

Work Planned in Unentered Areas

In the past year nine new churches have been organized in Spain and plans have been announced that will lead to the organization of many more in the unentered areas of the country. Each church has been asked to be responsible for the development of an interest in some nearby city. It is the plan of the union that through this approach new churches shall soon be organized. Under the leadership of Angel Codejon, the union president, our workers are laying large plans to quickly evangelize the entire country.

I helped conduct ministerial institutes last summer in a number of the countries of Southern Europe. I met the leaders and ministers and learned something about the problems and growth of the church in these places. In Florence, Italy,

I heard of great opportunities that are opening up before our people. It is now possible to draw large crowds to public evangelistic meetings. One such campaign in Rome lasted for many weeks and the attendance for the entire series never dropped below 500.

We have 35 colporteurs working in Italy and the leaders are trying to recruit more. They are determined to reach the 55.5 million people of their country with the last message of love and mercy.

In Italy there are 500 cities with a population of 10,000 inhabitants or more. At present we have 61 churches but no medical institutions. We have a publishing house in Florence that produces quality literature. We have a ministerial seminary and four church schools. Serving our membership, which is rapidly approaching the 3,500 mark, are 43 ministers and four Bible instructors. Our ministers and members there face a tremendous task, but they have committed themselves to it and are setting about in earnest to accomplish their mission. Most of those baptized into the church are between the ages of 16 and 24. We are happy to report that our young people remain faithful to this message and seek to share it with others.

There is a new spirit of hope and optimism in Austria. Under the leadership of Otto Uebersax the workers and members are facing up to the serious challenge of expanding the work in their country. Our training school at Bogenhofen is preparing an increasing number of young people for service. Aggressive evangelistic plans are being prepared. The leaders are eager to learn every new idea and method that will make their ministry more fruitful. The ministerial institute in Austria witnessed a spirit of earnest prayer and of complete dedication to the Lord and His work. The workers are determined to leave no stone unturned, no work undone, in their preparation for the coming of the Lord.

I must not fail to report on the work in the Greek Mission. In this territory are the ruins of ancient Corinth and Athens and many other places made famous by the missionary journeys and ministry of the apostle Paul. Here are

more than 10.5 million people whom our ministers and colporteurs are doing their best to reach.

The ministerial institute was held in the newly built chapel in Iraklion on the island of Crete. This church was dedicated on the last Sabbath of our meeting. Another event that brought courage to our believers there was the ordination of Peter Papaioannou to the gospel ministry.

It was a sobering experience to meet with our workers there and to see the nature of the challenge that they face. In these cities where the gospel work began in Europe, progress has been slow. However, changes are beginning to take place, and it is our hope and fervent prayer that the closing work of the gospel shall far exceed the results of the days of the apostles. We believe that the day is not far distant when Greece shall be known for more than its culture.

Soon the same power that attended the preaching of the apostle Paul and produced such wonderful results shall again be manifested among the workers and members of this field.

(Concluded next week)

Brief News

KOREAN UNION COLLEGE

✦ Twenty officers of the Korean Medical Cadet Corps were trained on the college campus September 1-9 by G. Bertochini, director of the National Service Organizations of the Far Eastern Division. Nineteen officers were commissioned as second lieutenants and one as a first lieutenant. Questions related to Sabbathkeeping and noncombatancy were restudied and clarified, and plans were laid to obtain the release of six Adventist soldiers now in Korean military prisons.

✦ The college dairy recently purchased a new line of milk-processing equipment, including a high-temperature pasteurizer. The newly arrived equipment will make the college dairy one of the best equipped milk-processing plants in Korea.

✦ The college purchased a four-door sedan and began a driver-training program for 25 students at the beginning of the second semester in September.

RUDY E. KLIMES, *Former President*

BRITISH UNION CONFERENCE

✦ Recently 5,876 volunteers each collected an average £17 for overseas missions. Already past the target of £100,000, and with gifts from the public still arriving every day, the final total is expected to be well over that of last year's collection.

✦ John W. Cash and Albert Johnson both retired recently from Granose Foods Ltd., Stanborough Park, Watford. They each gave 43 years of unbroken service to the company.

VICTOR H. COOPER, *Correspondent*

Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

SESSION PLANNING. The fifty-first session of the General Conference is scheduled to convene in Atlantic City, New Jersey, June 11-20, 1970. Plans for the session—appointment of preaching and devotional speakers, business-meeting chairmen and secretaries, reports and exhibits from division territories and departments, musical program and features, special presentations, auditorium and committee-room arrangements, housing and food service for delegates and attendants, and many other details—have been under study by three major committees and numerous subcommittees for quite some time. These are the three major committees that are planning for the session: The Central Planning Committee, the Physical Arrangements Committee, and the Music Committee. The chairmen of these committees are the president of the General Conference, the treasurer of the General Conference, and a general vice-president of the General Conference.

SPIN CENTRAL. Representatives from Europe's denominational food factories and its three divisions stopped at the General Conference for one day on October 10 prior to their departure for Ohio and talks with Worthington Foods administrators about spun soy protein fiber, a patented food developed by Worthington Foods tastily to replace flesh food. Cost of importing these basic protein foods into European countries from the United States is excessive. The European food factories are convinced that the soy protein food fiber can and should be produced in Europe for all the European food factories in a central location operated by the three divisions and Worthington Foods. For the present the project has been termed European Spin Central. The visiting brethren from Europe were: E. Amelung, manager of DE-VAU-GE Gesundheitswerk G.m.b.H. (German Health Food Factory), Hamburg, Germany; W. S. Jensen, manager, Den Sanitaere Fodevarefabrik (Danish Food Factory), Fuglebaek, Bjeverskov, Denmark; B. J. Kohler, treasurer, Southern European Division, Berne, Switzerland; R. Unnersten, treasurer, Northern European Division, St. Albans, Herts, England; and H. Westerland, administrator, Skodsborg Sanitarium, Skodsborg, Denmark. Joining the European Spin Central group in Washington were: R. R. Bietz, General Conference vice-president, and E. W. Howse, General Conference secretary for World Foods Service.

HOME AND OVERSEAS OFFICERS. General Conference officers and presi-

dents, secretaries, treasurers, and their associates and assistants from the various divisions will meet in Washington, June 1 to 5, 1970, to hold planning sessions on matters that concern preaching the gospel and general matters affecting the church in its worldwide activities.

TELEPHONES, TELEGRAMS, CABLES. Messages flowing in and out of the General Conference office in past weeks concerning the transfer of the Benghazi Hospital to the Libyan Government have focused attention on an important service at headquarters that in our day is virtually taken for granted.

In addition to the excellent automated interoffice telephone service, which facilitates and speeds needed communication between staff personnel, the General Conference has an efficient communications office, which handles some 400 to 500 long-distance telephone calls a month and supervises sending and receiving telegrams and cables.

Thirty incoming and outgoing telephone lines serve the General Conference. Five limited-access lines are available for long-distance calls all the time. No local calls are transmitted on these lines. There are five tie lines between the General Conference and the Review and Herald. Telephone cables connect the General Conference with the Home Study Institute, the South Building (which houses Insurance Service and the Departments of Education and Temperance), and a special cable connects with the Takoma Park church, which when activated serves Autumn Councils or similar gatherings.

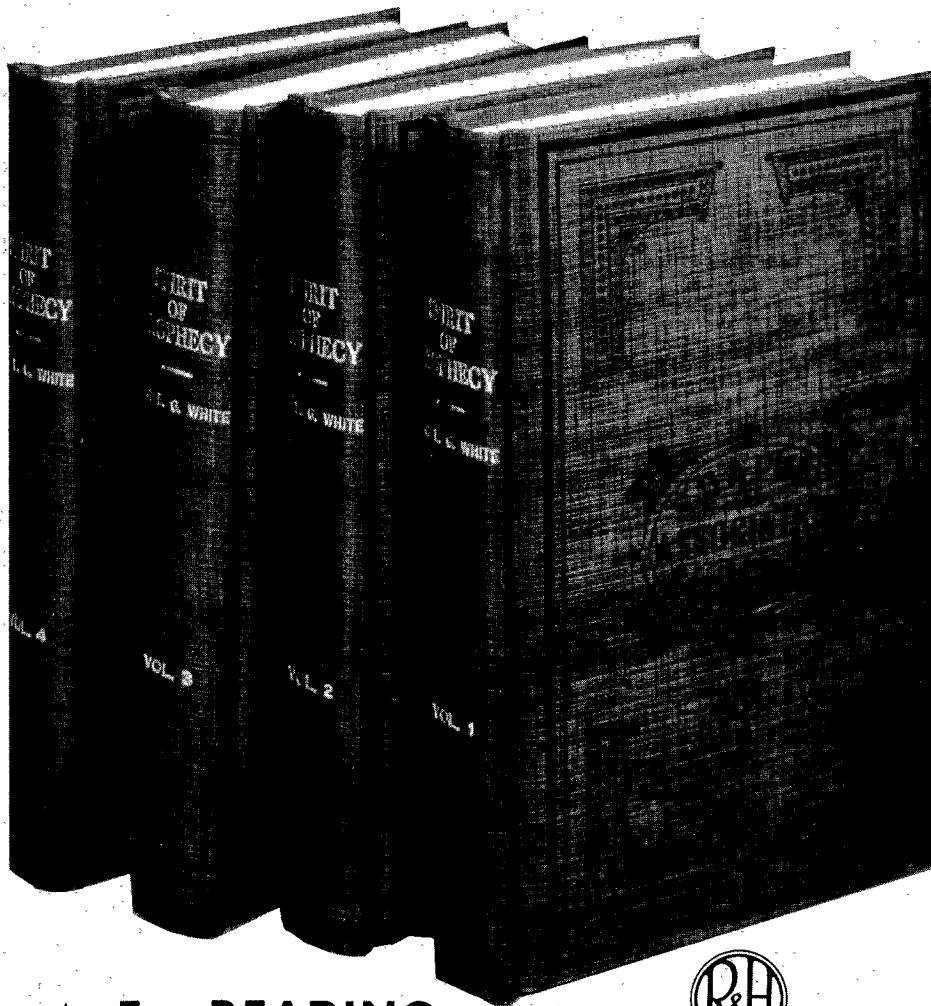
A teleprinter service with direct cables to telegraph offices in Washington, New York City, and London, England, is available for incoming and outgoing messages.

Serving in the communications office, aside from the automated equipment, are three full-time operators: Genevieve Melendy, Hazel Blazier, and Eva Mae Oliver.

Telephone communication service is rapidly becoming more effective and economical. It frequently saves the expense of time-consuming trips. The messages thus conveyed and the replies received are second best only to face-to-face conversation.

SEMINARS FOR PROFESSIONAL MEN. Lay activities associate secretary Carl Weis tells about Seventh-day Adventist professional men's growing interest in the Thursday-night-to-Sunday seminars especially planned for those who desire pointers in communicating their faith to fellow professionals. Seminars have been planned for various conferences.

We are happy that the White Estate has released these books for REPRINT at this time.



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Tribesmen Witness Baptism of Three Navajos

A deeply emotional event climaxed the three-day camp meeting held last summer at LaVida Mission, 50 miles south of Farmington, New Mexico, when three Navajo converts were baptized into the church in the presence of their neighbors.

Grandpa Jim, a former medicine man and Indian scout, was by far the most colorful figure to participate in the sacred rite. At 107, he remembers the hardships of his people following the historic and infamous 300-mile walk from Fort Defiance to Fort Sumner in 1864 after they had finally been subdued by Kit Carson. Because of his early hardships and resultant fear of the white man, explained the old man through an interpreter, he had never even thought of becoming a Christian until the Adventists established LaVida Mission just across the wash from his home.

His wife is also vigorous and strong at 76, and still helps care for the flocks from which they make their livelihood. Following her baptism, she related how she had injured her shoulder in a fall from her horse a few weeks before and of her faith that the pain would leave as she went through the waters of baptism. God surely rewarded her faith, for she insists she has had no more trouble since that day.

Sarah Pioche, 48, decided to unite with the remnant church only after several years of attending Sabbath services at the mission, personal visits, and Bible studies. She has had much sadness and many personal problems to overcome, but in her testimony after her baptism she stated that the Adventists are the only ones who have comforted her in her sorrows and have taught her how to live a Christian life. She wept with joy as she declared that this was the happiest day of her life.

Della Etcitty, 25, is another convert who was baptized in a special service a week earlier. She is an intelligent girl and holds promise of being a strong witness for the truth among her people.

The baptism was performed by John E. Goley, of the Farmington church, in a cement tank constructed especially for the occasion in the Navajo-style brush shelter in which the camp meeting services were conducted.

Present for the three-day session were C. H. Lauda, secretary of the Association of Self-Supporting Institutions and the North American Missions Committee; H. V. Reed, president of the Colorado Conference; Gunnar Nelson, Colorado Conference evangelism secretary; and Harry Haas, secretary-treasurer of the conference.

WETZEL D. WILLIAMS, M.D.

Camp meeting thrills this Navajo family.



John Goley, Farmington, New Mexico, pastor, prepares to baptize Grandpa Jim at camp.



Atlantic Union

✦ The New York State Department of Health has given a go-ahead signal to the Greater New York Conference for construction of an 80-bed nursing home with a 40-bed health-related unit costing more than 2 million dollars. Site of the new facility will be a five-acre plot on the grounds of the Adventist Home near Livingston, New York.

✦ An evangelistic series by Gordon T. Blandford, New York Conference evangelist, assisted by area pastors has been concluded in Buffalo, New York. Six hundred attended the first night of the series held in Kleinhans Music Hall. Fifty-five made decisions for Christ during the crusade and 20 have been baptized.

✦ Approximately 75 persons attended the Five-Day Plan held recently in the Hamilton, Bermuda, church. W. Kloss, chaplain of the New England Memorial Hospital, and Dr. R. Waddell, secretary of the General Conference Health Department, directed the program. Seventy to 80 per cent of those who completed the Five-Day Plan gave up the use of tobacco. In connection with the Five-Day Plan, H. C. Currie, president of the mission, obtained permission to conduct special programs in the public schools. Assembly exercises were held in nearly all the schools, where the pupils were given an illustrated lecture on the dangers of smoking.

✦ Twenty-nine persons made decisions to unite with the church as a result of the Pollard-Dudney Voice of Prophecy campaign held at the Lawrence, Massachusetts, church November 1-22. Nineteen have already been baptized. Others are continuing to study the message.

✦ New England-born John and Wayne Thurber, graduates of Atlantic Union College, were this year's autumn Week of Spiritual Emphasis speakers at their alma mater. John, who is director of youth evangelism in Texas, was a member of the Voice of Prophecy quartet for several years. Wayne is educational secretary for the Southwestern Union Conference.

EMMA KIRK, Correspondent

Canadian Union

Kingsway College Students Protest Abuse of Drugs

Nearly 400 placard-carrying Kingsway College students recently marched three miles from the campus to the city hall of Oshawa, Ontario, as a protest against smoking and drug abuse.

At the city hall a formal protest was presented to acting mayor Alderman James Potticary. From there the students proceeded to the city park for a program planned by the Students' Association.

REVIEW AND HERALD, January 8, 1970

Dr. Ronald Laing, Adventist physician and member of the Ontario Drug Addiction Research Foundation, was the guest speaker. He stressed the adverse effects of the use of alcoholic drinks and the abuse of drugs. Moderator of the program was Darrel Dickson, president of the Student Association. Frank Ford and Wayne Culmore represented the student body as speakers.

Alderman Potticary expressed appreciation for the students' active enthusiasm.

ALVIN TRACE
Public Relations Officer
Kingsway College

Second Dental Clinic Held on the Northern Light

Dr. Allan Wasylyshen and his assistant, Sharon Johnson, from Powell River recently held their second two-and-a-half-day dental clinic on board the *Northern Light*. The first clinic, held in September, 1969, was the first medical work to be done from the decks of the *Northern Light* since the new medical missionary boat was launched.

The boat will work among the many islands along the British Columbia coast line between Vancouver Island and the mainland. For the most part the islands have no medical services.

THEDA KUESTER
Correspondent, Canadian Union

Central Union

† Ground was broken for the new Central States Conference office building in October. The new location will be at the corner of Fifty-eighth and Swope Parkway in Kansas City, Missouri. Target for completion of the building is April 1.

† A new medical office building is being constructed on land leased from Boulder Memorial Hospital by Drs. Richard C. Daarud and Glenn R. Rice, both general practitioners. The initial unit, designed to accommodate four doctors, can be added onto as the space is needed up to a total of 16 doctors in the multiplex area. Plans call for completion of the first unit by the first of May, 1970.

CLARA ANDERSON, Correspondent

Columbia Union

† A new company has been formed in the Chesapeake Conference—25 members at Green Haven, Maryland. David Rose, pastor of the Glen Burnie church, led out in the organization.

† Four months after the cornerstone was laid, the Columbus, Ohio, Eastwood church was opened. The \$325,000 build-

ing seats 500 in the sanctuary. On the basement level there are large rooms for the children's Sabbath school divisions. Three of these rooms can be divided into smaller rooms by accordion-type partitions. The church is situated on property that was purchased in 1960 and upon which the Columbus Junior Academy and a teacher's home were already built.

† The Trinity Temple church in Newark, New Jersey (John Collins, pastor), was the first Allegheny East Conference church to celebrate an Ingathering victory this year.

† Groundbreaking services were recently held for the new Akron-Bethel church in Ohio. The new 500-seat edifice is being located at 1433 Frederick Boulevard and will cost approximately \$160,000. Construction of the new church will begin in the spring of 1970.

† Eight were baptized on the closing Sabbath of the Amazing Facts series conducted recently in Martinsburg, West Virginia. Jack Price, the pastor, will continue to follow up the many interests created by the crusade and is instructing 20 who are now preparing for baptism.

† Kenneth Cox, coordinator of evangelism for Chesapeake Conference, and David Rose, pastor of the Annapolis church, report that 11 were baptized as a result of a series of meetings they held in Annapolis recently.

† A child-evangelism workshop was held recently in Akron, Mt. Vernon, and Dayton, Ohio, for officers and teachers of the first four divisions of the Sabbath school.

† Dedicatory services were held recently

for the new Pennsylvania Book and Bible House bookmobile. Sales have been exceeding \$1,000 each weekend. According to William Otis, manager of the Book and Bible House, plans are being made to hold 100 displays during 1970.

† The Rehabilitation Center at Reading, Pennsylvania, has been accredited for a period of three years by the American Hospital Association. It is also recognized as a hospital by the Pennsylvania Department of Health and Welfare and the Medicare Department of Social Security.

MORTEN JUBERG, Correspondent

Lake Union

Hundreds Attend Crusade in Detroit's New Center

Almost 1,400 persons attended the opening meeting of the Detroit Crusade for Christ at which J. M. Phipps, ministerial secretary of the Lake Region Conference, is speaker. After two weeks of services the visitation list has grown to more than 1,200 names. More than 40 Bibles have been given to the guests who have attended ten nights.

The Detroit Better Living Center at which the meetings are held is a newly acquired facility offering service to the community. In addition to the 1,400-seat auditorium, the complex includes store fronts, offices, conference rooms, and two large lobbies. A tutorial program, prenatal and

What Our Literature Work Means

By J. ERNEST EDWARDS
Secretary, GC Department of Lay Activities

As we recall the humble beginnings of the church's outreach with the publication of *Present Truth* in 1849—with the backing of only 100 scattered believers, three penniless preachers, and no church organization—we do well to compare what happened in Rocky Hill 120 years ago with what is transpiring in the Adventist cause today.

1849

1 periodical
1 language
1 printing job
Projects sponsored by few companies
100 believers in New England and a few other States
1,000 tracts

A few dollars spent in this initial project

1969

284 periodicals
263 languages
46 publishing houses
14,500 churches
2 million in 200 countries

1 million free tracts distributed by Adventist laymen each week
\$1 million sales every week

Denominational sales of Adventist literature in the past 120 years total \$700 million.

Adventist literature today is not confined to religious publications, for we believe in ministering to the entire man, to his well-being physically, mentally, and spiritually. Our literature today includes health and temperance literature, children's books, character-building literature for youth, inspirational material, as well as religious literature that deals with Bible teaching and prophecy.

We can be encouraged by the effect of Adventist literature. Around the world 431 persons are being baptized every day. But soon more than 1,000 will be converted in a day, most of whom will trace their first convictions to the reading of our publications.

dental clinics, Seventh-day Adventist Welfare Services, day care, and Headstart programs are soon to begin.

Pastors and laymen of the Lake Region and Michigan conferences have formed an inner-city committee to support the community aspect of this venture. Mrs. J. R. Wagner is acting director for community services.

C. E. BRADFORD
President

Lake Region Conference

✦ A new welfare center was opened at Peoria, Illinois, October 1. Among those present for the occasion were C. O. Smith of the Peoria Human Relations Commission; Hazelle Harper from the American Red Cross; Mrs. Kenneth Grant, director of the center; and A. W. Bauer from the Lake Union office.

✦ Mrs. Curtis D. Edwards (Roselyn) has been chosen editor of *The Good Deeder*, a monthly paper published by Your Story Hour, which is a children's broadcast produced by Seventh-day Adventist laymen.

✦ Instead of exchanging Christmas gifts at their school, students in the ninth grade at the Madison, Wisconsin, school bought a dairy calf for the farm at Northeast Brazil College (Educandario Nordestino Adventista).

✦ Teddric Mohr, pastor of the New Albany, Indiana, church, received the V.F.W. Citizen of the Year Award. He was interviewed by the bureau chief of the Louisville, Kentucky, *Courier-Journal* and was honored at a 360-guest banquet. He was cited for his leadership, especially in the areas of health and welfare, in the Harrison, Clark, and Floyd counties of southern Indiana.

✦ The grand opening meeting of the initial evangelistic campaign to be held in the Lake Region's Better Living Center Auditorium in Detroit housed a capacity audience as J. M. Phipps spoke on "The Black Man in Bible Prophecy." Music was furnished by singing evangelist T. M. Kelly, Mary Mabson of Cleveland, Ohio, and the ladies' chorus of the Burns Avenue church.

✦ Hinsdale Sanitarium's 79 Candy Strippers under the direction of Mrs. Charles Sea recently purchased a new wheel chair. One of the parents of a former Candy Stripper started the project with a donation, and the girls added their annual dues until they had sufficient funds.

MILDRED WADE, Correspondent

Pacific Union

Governors, Pitcairn Islanders Join in Bible Reading

The governors of at least five States joined with staff members and friends at the Voice of Prophecy in a continuous reading of the Bible beginning at midnight, December 31, 1969.

The reading, which took some 85 hours, followed a public program in the chapel at broadcast headquarters in Glendale, California, about the value of Bible study. More than 70 persons participated in the continuous reading of the Scriptures.

Governors of North Carolina, South Dakota, Arizona, Delaware, and Vermont were among the early respondents stating they would join in the reading. The governors read portions of the Psalms on tape which were presented at the proper time during the reading.

Also participating were persons on Pitcairn Island reading from the beloved Bounty Bible that changed the course of Pitcairn's history.

"Our example in this reading of the Bible, made public through broadcasts and widespread press coverage, is intended to recommend the counsels of the Scriptures to all men, and also closely to tie the Voice of Prophecy radio broadcasts to the Holy Bible in the public mind," says H. M. S. Richards, Jr., speaker and director of the Voice of Prophecy broadcast.

HERBERT FORD

VOP Public Relations Director

Southern Union

✦ The Voice of Prophecy evangelistic meetings conducted in St. Petersburg, Florida, attracted an audience of approximately 500 nightly. A daily VOP broadcast had been sponsored for more than six months preceding the series, which was held in the Bay Front Auditorium. More than 175 gift Bibles had been distributed to interested persons as a follow-up on the broadcast and in an endeavor to arouse interest in the meetings.

✦ The Florida Conference Welfare Federation presented a weekend luggage bag to each boy living at the Florida Sheriffs' Boys' Ranch at Live Oak, Florida. Most of the boys had used cardboard boxes and paper sacks for their occasional visits home.

✦ The Florida Sanitarium and Hospital picked up two first-place awards in the second annual publications awards of the Florida Hospital Association (FHA). One of the awards was in the employee-publications category, and the other was for the patient information packet in the patient-publications section.

✦ The Kentucky-Tennessee chapter of Loma Linda University Alumni met December 7 at Madison Hospital. Twenty-nine persons were present to hear Frank Lemon, M.D., report on his research into Adventists' diet and health habits and the correlations to cancer and heart disease. Dr. Lemon is associated with the University of Kentucky at Lexington. The nearly 60-member chapter meets quarterly at Madison Hospital.

✦ Both Highland and Madison academies in the Kentucky-Tennessee Conference conducted successful Ingathering field days. The Madison students raised nearly \$2,500, and the Highland students \$2,199. The totals of both schools will increase as students donate time from work done on campus during the special mission-emphasis day.

✦ Twenty-two students at Southern Missionary College have been named for listing in the 1969 edition of *Who's Who Among Students in American Universities and Colleges*. Students are chosen on the basis of academic standing, service to the community, leadership in extracurricular activities, and future potential.

OSCAR L. HEINRICH, Correspondent



Andrews Workshop for Nutritionists

Thirty persons received Home Nutrition Instructor certificates at the completion of their week-long workshop at Andrews University. One goal of the recent workshop was to prepare personnel to serve as instructors in inner-city nutrition programs.

Staff of the workshop included Mrs. Alice Marsh, chairman of the AU home economics department, and Mrs. Dorothy Christensen, associate professor of home economics (first and second in front row, left). Behind them is Ella May Stoneburner, assistant secretary of the Health Department of the General Conference and a consultant to the Andrews workshop.

VIETNAM:

Air Force Chaplain Earns Love and Respect of Men

Each Thursday night—until recently—a U.S. Air Force captain could be found riding a jeep, checking the guards at Tan Son Nhut Air Base in South Vietnam.

In the back seat, next to a short-wave radio, lay a flak vest (a padded vest worn to reduce shrapnel wounds) and rain gear. Black cloth captain's insignia were sewed on his collars.

From all indications Capt. James J. North, Jr., 30, of Portland, Oregon, appeared no different from any other officer. But there was one significant difference—he is a chaplain, an Adventist chaplain. His weapon is friendliness and comfort for the men who watched and guarded Tan Son Nhut at night.

Until the completion of his overseas service on October 5, Chaplain North performed routine military chaplaincy duties during the day. He led worship services, conducted spiritual training classes, counseled anyone who requested it, and, as the need arose, visited the sick and injured in the base hospital. At the close of his complex day he could have left his office, gone to eat dinner, and relaxed before going to bed. Some nights he did, but those times were rare.

Each Thursday night Chaplain North reported to the 377th Security Police armory. There he waited while the night crew was issued weapons, briefed by their superiors, and driven to their posts. Chaplain North and the flight commander spent the next four or five hours driving along the 17-mile perimeter of the base, stopping at each post to see how the men were doing, and letting them know that they were not forgotten.

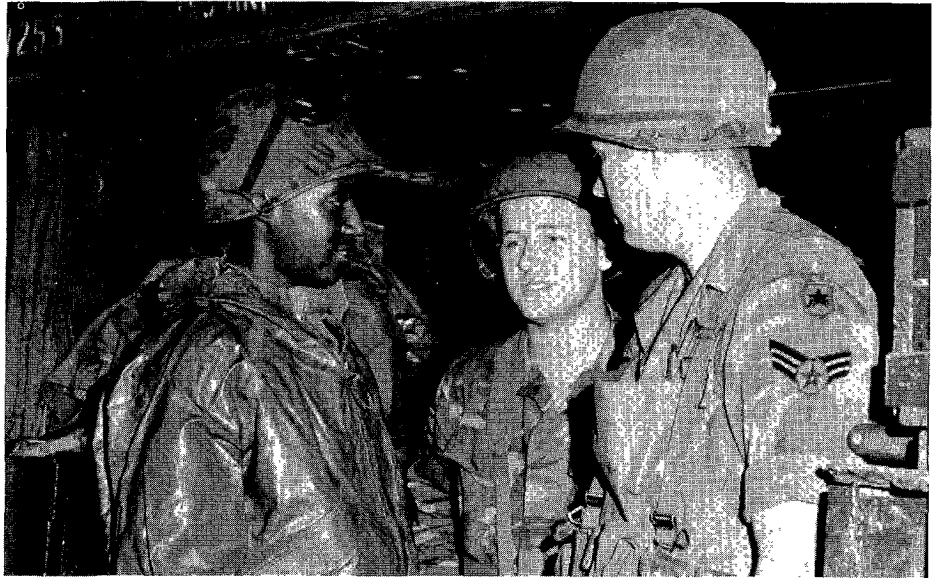
Whenever the base was attacked, Chaplain North would go immediately to security police headquarters to render whatever aid and comfort was needed. He stayed until the situation was back to normal—at least normal for a combat zone.

Ministry by Example

Chaplain North's philosophy has been "ministry by example." In visiting with the men he did not mention religion unless the men brought up the subject. He asked each man whether he was getting his mail and whether everything was all right at home. If a man had a special problem that needed talking out Chaplain North would stay on the post no matter where it was—a 40-foot-high guard tower, a machine-gun bunker, or a sentry dog patrol—and help the man.

In general, problems among the guards seem to be marital, moral, or family—similar to problems faced by military personnel in the United States. The fact that he is so far from home multiplies and intensifies a man's problems and frustrates him. What can be done immediately in the States takes weeks in Vietnam.

Chaplain North brought cheer to the guards. A man engrossed with a personal



U.S. Air Force Chaplain (Captain) J. J. North, Jr. (left), steps inside a perimeter bunker to visit with Sgt. D. S. Franklin (right) and Airman First Class T. L. Powell.

problem or who is depressed is unable to concentrate on the job of watching; thus the chaplain's visits were very important.

The chaplain said, "I don't quote texts to the men when I visit with them. I simply try to communicate my own feeling of confidence and calmness in the dangerous situation we face. If they happen to ask me about life or death or how I feel about being in danger or the chance I might not return home, I tell them.

"Another thing I try to communicate to the troops in visiting them is that there are men—chaplains—who care enough about them personally to come and see them no matter what the circumstances.

"As the men think about this, they will realize there is also a God who cares about them no matter where they are and regardless of the circumstances."

Chaplain North received his Bachelor of Arts degree in theology in 1960 from Atlantic Union College, South Lancaster, Massachusetts. He was awarded the Bachelor of Divinity degree in Old and New Testament in 1963 from Andrews University Theological Seminary, Berrien Springs, Michigan.

Chaplain North became a second-generation minister when, in 1963, he began his ministry in Portland, Oregon. His father, James J. North, Sr., Jamaica, New York, was an active lay minister in the church before being ordained. The father has had charge of several churches in both New York City and State, as well as serving as lay activities secretary in the Northeastern Conference.

Chaplain North was asked how he feels about war in general.

He answered, "From the standpoint of how man ought to relate himself to man, war is never desirable. As I understand and know God, He is not a God of war. He wants people to live in peace. However, all men do not care to be at peace with their fellow man. All men

have sin and evil within them, and some allow these traits to dominate their lives and will not let others live in peace.

"So we live in a world where there is war simply because of the very nature of man.

"I see war in terms of a greater struggle of two forces at work in the universe—God and the devil, good and evil."

At the completion of his overseas service he was awarded a plaque and special commendation as "outstanding chaplain of 1969 for PACAF command."

Chaplain James North was well loved and respected by all who knew him.

On October 5 he gave his last sermon at the Tan Son Nhut chapel in Saigon, Vietnam, where he had been stationed. More than 200 servicemen met after the meeting for a reception in his honor.

The *Pacific Stars and Stripes* of October 5 featured Chaplain North in a full-page story with three pictures. According to Vernon L. Bretsch, president of the Viet Nam Mission, Chaplain North "has really earned a wonderful reputation."

S.SGT. RICHARD FULTON, USAF
and D. A. ROTH, Assistant
Secretary, Far Eastern Division

PERU:

Dying Group Revived by Bible Speaks Plan

The church members of South America during the past year and a half have placed more than 200,000 Bibles in the homes of those who will study them.

In one place, Jacha-Ja, Peru, these Bibles saved a church. We have a rather old church there that had not been used for some time because difficulties had arisen among the members, and the church body had almost disintegrated. The community was planning to take over this building.

In September or October, 1968,



Daniel Luorno, Montevideo Central church pastor, hands a quantity of Bibles to E. E. Bietz, South American Division's medical secretary. In all, 558 Bibles were given out on one Sabbath to his church members to take from home to home in the Bible Speaks plan.

medical director, sang for the governor. Among those in the governor's entourage was M. S. Forna, minister of finances. Before departing, His Excellency praised the Seventh-day Adventist church of Sierra Leone for the work being done at Masanga.

J. M. HAMMOND
President, Sierra Leone Mission



A portion of the new school building at Boissard, Pointe-à-Pitre, Guadeloupe, which was officially opened on September 14.

a young Adventist, Jaime Apaza, 19, determined that this building would not be lost to the denomination. He thought of a plan. He bought 61 Bibles, using all his personal funds for the purchase, and visited the homes, offering the Bible Speaks plan. But he sold the Bibles.

Soon he began a series of meetings in the church at six-thirty in the morning, based on the Bible Speaks lessons, and found so many people attending that he began evening meetings as well at six-thirty, when the farmers returned from working in the fields.

He thought he really should have some music for his meetings, so he asked his two brothers and two sisters to form a quartet. During the day they worked in the fields, and in the evening he preached and they sang. In his series of meetings he covered 30 subjects. Since he did not have much education, he was at a loss to know what to do next, so he repeated the same meetings again and again until he had covered the doctrines four times.

Not long ago he wrote to the district pastor asking him to come and visit him. When the pastor arrived, 350 people presented themselves for baptism. Of this number, 151 have already been baptized and the others are receiving additional instruction. Now the plan is to take down the little old church and build a new one with a 1,000-member capacity.

Jaime Apaza has gone to another community with the Bible Speaks plan, selling the Bibles, and in this place 100 people are already interested. A letter just came to my desk from Arturo Weisheim, lay activities secretary for the Inca Union, stating that as a result of the Bible Speaks program, baptisms in the South Peru Mission were up 41 per cent over 1968.

Word just received from Jose Bellesi, departmental secretary for the East Brazil Union, indicates that one of the small churches (180 Sabbath school members) in a very poor area of Rio de Janeiro bought 946 Bibles for its Bible Speaks program. Another church of 120 members in the state of Rio de Janeiro purchased 511 Bibles.

But the best report in Bible Speaks is from the Niteroi, Brazil, church. With its 250 active members, this church, so far as we know, has the record per capita for the division—1,700 Bibles.

These are the reports that keep coming in to the division office. From the highlands of Peru to the shores of Guanabara Bay, from the massive green jungles of the Amazon to Tierra del Fuego, the division's 20,000 laymen have linked arms with the ministry in evangelism. Well over 22,000 were prepared for baptism during the past two years. Every force of the church is united in this great evangelistic program.

ROBERT E. ADAMS
Lay Activities Secretary
South American Division

SIERRA LEONE:

Dignitaries Commend Work at Leprosarium

The visit of Governor General Justice Banja Tejan-Sie to the Adventist leprosy center recently climaxed a series of visits by dignitaries, including Siaka Stevens, the Prime Minister of Sierra Leone; Ambassador R. Miner from the United States; and Ambassador A. Alexandrov from Russia.

The Masanga Leprosarium choir under the direction of Dr. S. L. DeShay,

GADELOUPE:

New Junior Academy Building Inaugurated

Another step in the educational program of the Guadeloupe Mission was taken September 14, when a modern four-story school building was officially opened in Pointe-à-Pitre.

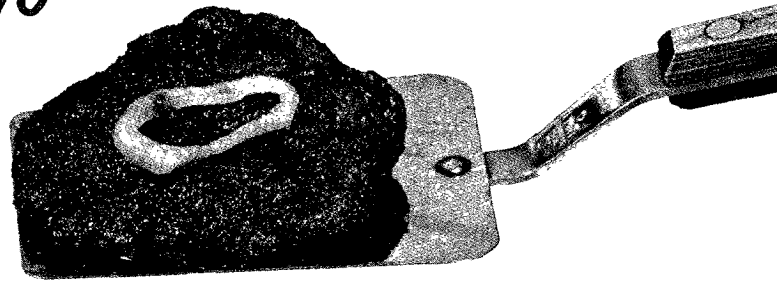
The new building was located on the same plot of land as the Boissard church, in the commercial capital of the island. A half basement, ground floor, and two floors above provide space for a cafeteria, offices, classrooms, and the necessary sanitation and utility space. The school serves primary grades up through junior high school.

Of a total cost of about \$100,000, half was raised by the mission itself, while the other half was contributed by the Franco-Haitian Union, the Inter-American Division, and General Conference in special appropriation.

Among the special guests were the vice-governor of Guadeloupe, the mayor of the adjoining town of Les Aymes, the president of the Chamber of Commerce of Pointe-à-Pitre, and W. R. Beach, secretary of the General Conference. Others present were B. L. Archbold, secretary of the Inter-American Division; W. R. Vail, president of the Franco-Haitian Union; and N. Grunder, secretary-treasurer of the union. Many representatives of the Martinique and Guadeloupe missions were also present.

W. R. VAIL

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INDIA:

Baptisms Up 75 Per Cent; Ten Companies Formed

Evangelists in the Kerala Section of South India increased their baptisms by 75 per cent for the first six months of last year over the comparable period in 1968 and raised up congregations in ten new places.

K. C. Chacko, a veteran evangelist of 25 years, had a burden to start work in Chiranchira, a stronghold of another Christian faith in central Travancore. Pastor Chacko rented a plot of land and erected a bamboo tabernacle. The first two days only children came, because none of the churches would permit their members to attend. However, he showed several temperance films. The adults came to see these, and they became interested. Much opposition was aroused, and a nearby Protestant church threatened to file a court case against Pastor Chacko for trying to convert their members.

He didn't become discouraged; he worked harder and prayed more often. At the close of the meetings only 13 had decided on baptism. He spent two days in fasting and prayer and redoubled his efforts. Ultimately 25 were baptized in that place. He now has four Hindu families preparing for baptism, and he hopes to baptize another 25 people from his follow-up meetings.

In Velankuzhy, when John P. Thomas and O. M. George conducted a campaign among the Syrian Christians, great opposition arose. One religious leader stood in front of the tabernacle where the meetings were being held and chased away the people who were listening on the roadside. Rowdies came with the purpose of stoning our evangelists, but the Lord protected the workers. One of the evangelists was assaulted while riding on a bus, but he maintained his self-control, and the other people on the bus turned against his assailant and sympathized with the evangelist.

Despite the opposition, 22 persons were in the first baptism, including one of the ministers of an opposing group. Subsequent baptisms were held for one, two, or three persons every Sabbath, and now more than 30 members—50 in the Sabbath school—are celebrating God's Sabbath there.

At Parantode, S. Dunson opened new work and baptized 56 people. The new members have already begun to raise funds to build a church.

Some people from a neighboring town five miles away attended the meetings and invited the evangelist to come and preach in their village. He expects 75 baptisms there, because a strong interest has already been aroused. The new members are using the Gift Bible Plan.

At Bharatanoor, P. L. Manuel started up an interest in a Hindu colony with the Gift Bible Plan. He erected his tabernacle just opposite the colony and began to preach. More than 300 people attended the opening night, and he had to build the tabernacle larger.

Opposition was aroused, and the people were threatened with expulsion from their homes as a result of becoming Christians, but 72 people took their stand and were baptized during May and June. A court case was filed against the pastor, but the local Hindu merchants took his side and protected him. They have now invited him to come and preach the gospel to them.

Ten new stations have been opened, but land must be purchased and churches must be built so that people may have confidence that we are a lasting church organization. They must know that we will stay by and care for their spiritual

needs after they have left their established churches to embrace the Bible truth.

The workers state that there has never before been so much opposition aroused against the preaching of the Bible truth and never before has the Holy Spirit given them such good success. But they are perplexed. They testify that they can now raise up churches in every city and town. There are 92 cities and 1,100 towns with more than 10,000 population each. The Master says Go, but where are the funds?

D. R. WATTS
Ministerial Secretary
South India Union Mission

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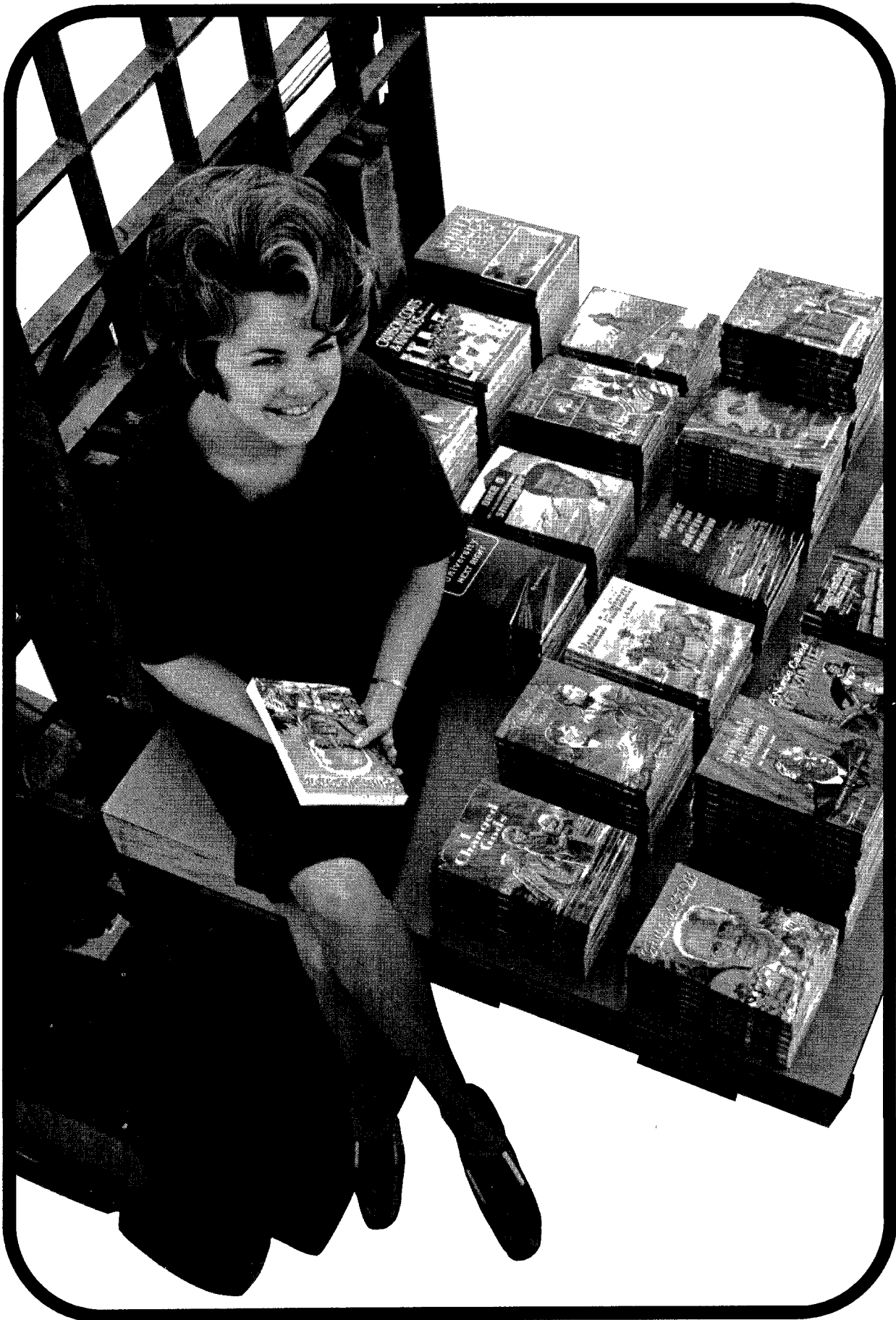
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Ernest Furness, intern pastor, Monroec-Snohomish-Startup district (Washington), a recent graduate of Andrews University.

N. G. Gager, publishing secretary (Alabama-Mississippi), formerly assistant publishing secretary (Alabama-Mississippi).

Mrs. Sharon Read, director of nursing service, St. Helena Sanitarium and Hospital, from Mountain View, California.

C. H. Turner, secretary-treasurer and Book and Bible House manager (Wyoming), formerly stewardship secretary (Colorado).

Fred Holweger, teacher, Bismarck church school (North Dakota), from same position (South Dakota).

(Conference names appear in parentheses.)

'64), and son, of Loma Linda, California, left Washington, D.C., November 25.

Yasuko Tanaka, to be nurse-anesthetist Tokyo Sanitarium-Hospital, Japan, of Worcester, Massachusetts, left Los Angeles, California, November 29.

Robert C. Bird (UC '66; AU '68), to be relief worker Singapore, and later educational worker South China Island Union Mission, Taipei, Taiwan, and Mrs. Bird, nee Diana Lee Rickards (PUC '64; AU '68), of Grand Junction, Colorado, left Los Angeles, California, November 30.

W. P. BRADLEY

Church Calendar

Liberty Magazine Campaign	January 10-17
Religious Liberty Offering	January 17
GO Emphasis	January 24
Gift Bible Evangelism	February 7
Church Lay Activities Offering	February 7
Faith for Today Offering	February 14
Christian Home and Family Altar Day	February 21
Christian Home Week	February 21-28
Listen Campaign	February 28
Penetration Tract Evangelism	March 7
Church Lay Activities Offering	March 7
Sabbath School Visitors' Day	March 14
Spring Mission Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28

From Home Base to Front Line

North American Division

Glen Edward Smith (AUC '46), to be stewardship and development secretary Inter-American Division, headquarters at Miami, Florida, of Lincoln, Nebraska, began his work April 17. Mrs. Smith, nee Lila Mae Rex (Columbia Junior College '41), and three sons arrived June 24.

F. Rollin Bland, M.D. (UC '64; LLU '68), to be physician in Adventist Hospital at Ile-Ife, West Nigeria, Mrs. Bland, nee Dolores Faye Fuller (attended UC '62-'63; Riverside City College '65), and daughter, of Denver, Colorado, left New York City, September 15. They were later transferred to the Jengre Hospital.

Elmer T. Nelson (attended LSC '53-'55; '59-'60; California Institute of Medical Technology '55), returning as X-ray technician São Paulo Hospital, São Paulo, Brazil, Mrs. Nelson, nee Charlotte Mae Nicola (PUC '57), and three children, left Los Angeles, California, November 12.

John D. Sproed, M.D. (WWC '59; LLU '63; '67), to be physician-internist in Seoul Sanitarium and Hospital, Korea, Mrs. Sproed, nee Arlene Schulz (attended LSC '64-'66), and two children, left Los Angeles, California, November 16.

Barbara H. Thurlow (attended CUC and LLU '65-'67), returning as nurse for Bella Vista Hospital, Mayaguez, Puerto Rico, left Baltimore, Maryland, November 17.

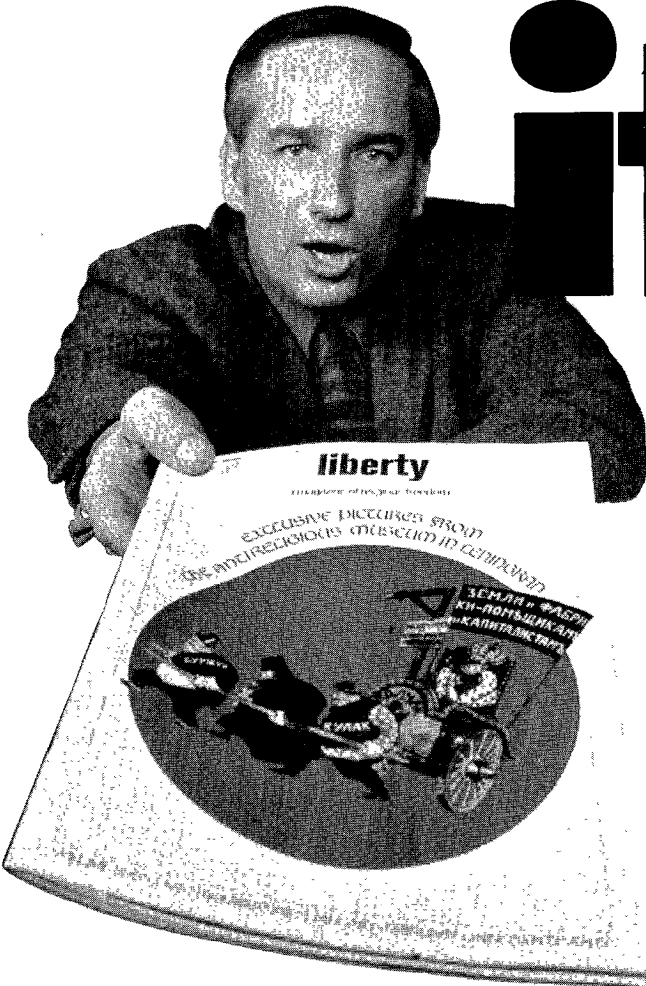
Dunbar W. Smith, M.D. (SMC '28; LSC '32; LLU '50), to be medical secretary Trans-Africa Division, Salisbury, Rhodesia, and Mrs. Smith, nee Kathryn Avis Johnson (attended LSC '28-'32; attended University of Redlands '49-'50), of Uniondale, New York, left New York City, November 22.

Doyle M. Barnett (SUC '39; LSC '49; AU '60), returning as departmental secretary Southeast Asia Union Mission, Singapore, left Los Angeles, California, November 9, Mrs. Barnett, nee Pauline Louise Moddrell (attended SUC '39-'40), left Los Angeles, November 23.

John Wm. Griffin, M.D. (WWC '64; LLU '69), to be physician in the Empress Zauditu Hospital, Addis Ababa, Ethiopia, Mrs. Griffin, nee Sylvia Werk (Canadian UC '61; WWC

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miss you. And you'll miss the information that God has directed us to bring you. For He has a magazine for this hour.

This Week...

Perhaps one of the most important questions recorded by history was that asked by the disciples at the time of Christ's Last Supper, "Lord, is it I?" Wilbert M. Schneider, president of Southern Missionary College, discusses this question this week (page 4).

Wilbert Schneider began denominational work in 1942, two years after receiving his Bachelor's degree from Union College, serving as chairman of the business administration department at Southwestern Junior College (now Southwestern Union College).

In 1945 he moved to Walla Walla College, where he occupied the same position for eight years. Then he moved to Emmanuel Missionary College (now Andrews University), where for two years he was chairman of the same department.

He became academic dean at EMC in 1955 and remained there until 1958, when he became treasurer at Loma Linda Food Company in the main office at La Sierra, California. In 1957 he earned his Ph.D. degree from the University of Southern California.

After two years away from educational work, he went to Southern Missionary College, where he served as academic dean until 1963, when he accepted a call from Pacific Union College for the same position. He became president in 1967.

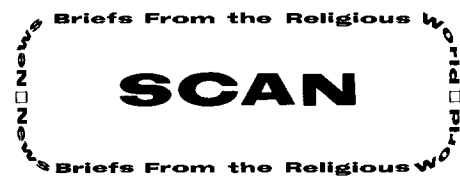
This week the second of a series of articles, under the running title "Always New, Always True" appears under the title "The Good Book Still Stands" (page 7).

The running title is borrowed from J. B. Phillips' rendering of 1 John 2:7 in the 1947 edition of *Letters to Young Churches*. It says, "You may think that the original message is old, and yet as I give it to you again I know that it is always new and always true."*

F. L. Bland received his college education at Oakwood Junior College and Dillard University, from which he graduated in 1933. After the miscellaneous responsibilities assigned a ministerial intern, he became an ordained minister in 1938 in Raleigh, North Carolina, and immediately moved to the Alabama-Mississippi Conference to serve for four years as pastor-evangelist.

In 1945 he became secretary-treasurer of the Allegheny Conference, a position he held for three years before becoming president of the Central States Conference. After 11 years there, he went to the same position in South Central Conference, where he served three years. In 1962 he was elected one of the associate secretaries of the General Conference Regional Department, where he worked until 1966, when he became a vice-president of the General Conference.

* From J. B. Phillips, *Letters to Young Churches*, p. 216. Copyright 1947, by The Macmillan Company. Used by permission.



BOMBED-OUT SYNAGOGUE REBUILT

WASHINGTON, D.C.—Jewish and Christian leaders here rededicated the Temple Hills Synagogue of Congregation Shaare Tikvah, repaired after a high-explosive bomb in January, 1969, demolished part of the building.

The bombing "seared the soul of every thinking and sensitive person," a Jewish leader said at the dedication meeting, adding that Christians "rallied to bring not only their sympathy but their material help."

PAPERBACK BIBLE FOR 60 CENTS

NEW YORK—A paperback Bible that sells for 60 cents has just been published by the American Bible Society. Containing the Old and New Testaments in the King James Version, it is the first complete paperback Bible the society has produced.

A paperback New Testament in the Today's English Version, *Good News for Modern Man*, was published by the American Bible Society in 1966. That volume, popularly referred to as the TEV, a runaway best seller for the past three years, has topped all other paperback books in the United States with a total of more than 17 million copies now in circulation.

Entitled *The Way of Life*, the new paperback Bible is designed especially for people in prisons, hospitals, youth camps, and other institutions.

"MASSIVE SUICIDE" OF A.D. 73 REJECTED AS "FABRICATION"

NEWTON, Mass.—History has been hoodwinked by the ancient Judean chronicler, Flavius Josephus, into believing that the defenders of the rock-fortress at Masada committed suicide in A.D. 73 after the Roman legions had breached the walls, according to Prof. Trude Weiss-Rosmarin of New York University.

Speaking here at the annual meeting of the American Academy of Religion, Prof. Weiss-Rosmarin, of NYU's Institute of Hebrew Studies, dismissed as "conscious fabrication" the suicide accounts in Josephus' first-century work *The Jewish Wars*.

In scoring the idea of mass suicide, the professor disputed the interpretation given archeological findings at the Masada excavations (near the west bank of the Dead Sea) by Dr. Yigael Yadin, Israel's former military chief of staff.

Prof. Weiss-Rosmarin argued that Josephus invented the story about the luring of 39 of his compatriots to death by a suicide pact before he became a turncoat on the Roman side, in order to bestow immortal glory on them.

Dr. Weiss-Rosmarin concluded that in the absence of proof that the Masada guerrillas committed suicide, one cannot but infer that as seasoned and determined fighters "they fought to the end and died as soldiers in battle."

Review and Herald

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

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REVIEW AND HERALD, January 8, 1970

**Five-Day Plan Is Listed
Top SDA 1969 News Story**

The top news story of 1969 involving Seventh-day Adventists was the Five-Day Plan to Stop Smoking. Not one week passed without a healthy supply of news stories arriving at the General Conference Public Relations Bureau reporting on several of these popular programs being conducted somewhere in North America.

The high interest in the plan is indicated by the steady flow of enrollees wherever it is held and the large picture features printed in the public press. People are concerned about their health. Church exhibits that used the smoking manikins sponsored by the Temperance Department drew fascinated crowds.

Even newspapers and radio stations have sponsored the Five-Day Plan. Their staffs have taken advantage of the opportunity to rid themselves of the smoking habit.

Ellen G. White said that when the mind is cleared of such beclouding influences as smoking and alcohol it can more readily perceive the beauty of the good news of salvation. That the church has a contribution to make through this action of the right arm of the message is obvious.

M. CAROL HETZELL

**New York Bible Course Offer
Brings Heartening Response**

A seven-inch single-column advertisement in four New York newspapers brought 1,920 requests for the Israelite Heritage Bible course, reports Gordon F. Dalrymple, Faith for Today public-relations director. The advertisement appeared in the *New York Times*, *New York Daily News*, *New York Post*, and *Newsday*. Already 60 people have begun studying the lessons, and many more are expected to begin shortly. The advertisements appeared during September and October.

WALTER R. L. SCRAGG

**E. G. White Volume Selected
Missionary Book for 1970**

Seventh-day Adventists generally will rejoice that the much-loved Ellen G. White book *Christ's Object Lessons* is the selection for the 1970 Missionary Book of the Year. Under the appealing and contemporary title *Positive Christian Living* and with updated chapter titles, this practical volume, recounting and illuminating the parables of Jesus, will provide an appealing, message-filled book to be shared with friends and neighbors.

Ellen White declared: "The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life."—General Conference Bulletin, April 14, 1901, p. 215. She stated further that by the distribution of this book "great good has been accomplished, and the work should be continued" (*Colporteur Ministry*, p. 124). In these days of shrinking dollars and rapidly growing printing costs, the publishers are to be

commended for producing an attractive softback book for just one dollar; hard-bound for \$1.50.

It is of interest and purely coincidental that the Sabbath school lessons for the second quarter of this year will be on the parables of Jesus. No work could furnish a better lesson help than does the missionary book for 1970. In its missionary book form and under its missionary book title, the Ellen G. White text appears in its entirety and unchanged, and its pages are keyed to the standard volume and the *Index to the Writings of Ellen G. White*.

All connected with the selection and production of *Positive Christian Living* anticipate an unprecedented distribution of this timely, inspiring truth-filled book.

ARTHUR L. WHITE

**Seven New Members Boost
ASI Membership to 206**

At the recent convention of the Association of SDA Self-Supporting Institutions held in Miami Beach, Florida, seven new organizations were accepted into membership, bringing the total to 206. These are:

Aagaard Medical Laboratory, Ukiah, California; Anacapa Grinding Company, Riverside, California; John A. Beaulieu, Insurance (personal member), Takoma Park, Maryland; Glendale Retirement Hotel, Glendale, California; Glen Oaks Rehabilitation Center, New London, Minnesota; Heritage House Convalescent Home, Madison, Tennessee; and Wahpeton Rehabilitation Center, Wahpeton, North Dakota.

CARIS H. LAUDA

**Liquor Sales Curtailed
in Australia Referendum**

Victory in a referendum in New South Wales over the sale of liquor on Sundays is the first such legislative triumph for many years in Australia. This victory was not attained on a religious approach but on the emphasis "for your family's sake."

Other states were awaiting the outcome of this referendum in Australia's most populous state. It is expected that a trend toward curtailing liquor sales throughout the nation has begun.

E. H. J. STEED

**Trans-Africa Young People
Reach for 50,000 Baptisms**

During the past three years youth participation in MV TARGET evangelism has resulted in 38,785 baptisms. This is a record achievement not exceeded by any division of the world field.

Reporting the thrilling news, Bob Jacobs, MV secretary of the Trans-Africa Division, said: "It looks as though we will be reaching our quadrennial goal of 50,000 souls without any great difficulty. During the last two quarters we have baptized approximately 10,000 persons as a result of youth evangelism. Certainly the Lord is

blessing the efforts of the youth here in Trans-Africa, and we continue to seek your prayers in behalf of the work in Africa."

Following is a breakdown of the baptisms resulting from the various youth evangelistic projects (54,979 in all): Voice of Youth, 14,871; Operation Fireside, 4,395; Friendship Teams, 6,998; MV branch Sabbath schools, 5,542; MV Gift Bible Evangelism, 6,979—a total of 38,785.

LAWRENCE NELSON

N.A. Ingathering Report—6

As of December 20: Total for the first six weeks, \$6,172,046.23, a gain of \$218,963.34 over the same period a year ago—another million-dollar week!

The Southern Union has exceeded the million-dollar mark, with a total to date of \$1,035,139.99. The Columbia and Pacific unions will soon be million-dollar unions!

Nine of the ten unions are showing very good gains over this period last year. Indiana, Minnesota, Ontario-Quebec, and Wyoming join a growing list of conferences exceeding last year's final totals.

Seven conferences have now exceeded the \$25 per capita to attain the Silver Vanguard status: Alabama-Mississippi, Carolina, Illinois, New Jersey, Newfoundland, New York, and Oklahoma.

IN BRIEF

† Deaths: Jarrod E. Johnson, pastor-evangelist and conference departmental secretary, December 10, at Riverside, California; Clarence E. Stenberg, teacher in the United States and in Caribbean Training College, December 11, at Boulder, Colorado; Arthur Russell Smith, former college and hospital administrator and Pacific Union Conference auditor, December 13, at Grass Valley, California; William C. Sandborn, dean of Kettering College of Medical Arts, December 21, at Kettering, Ohio, of a heart attack.

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