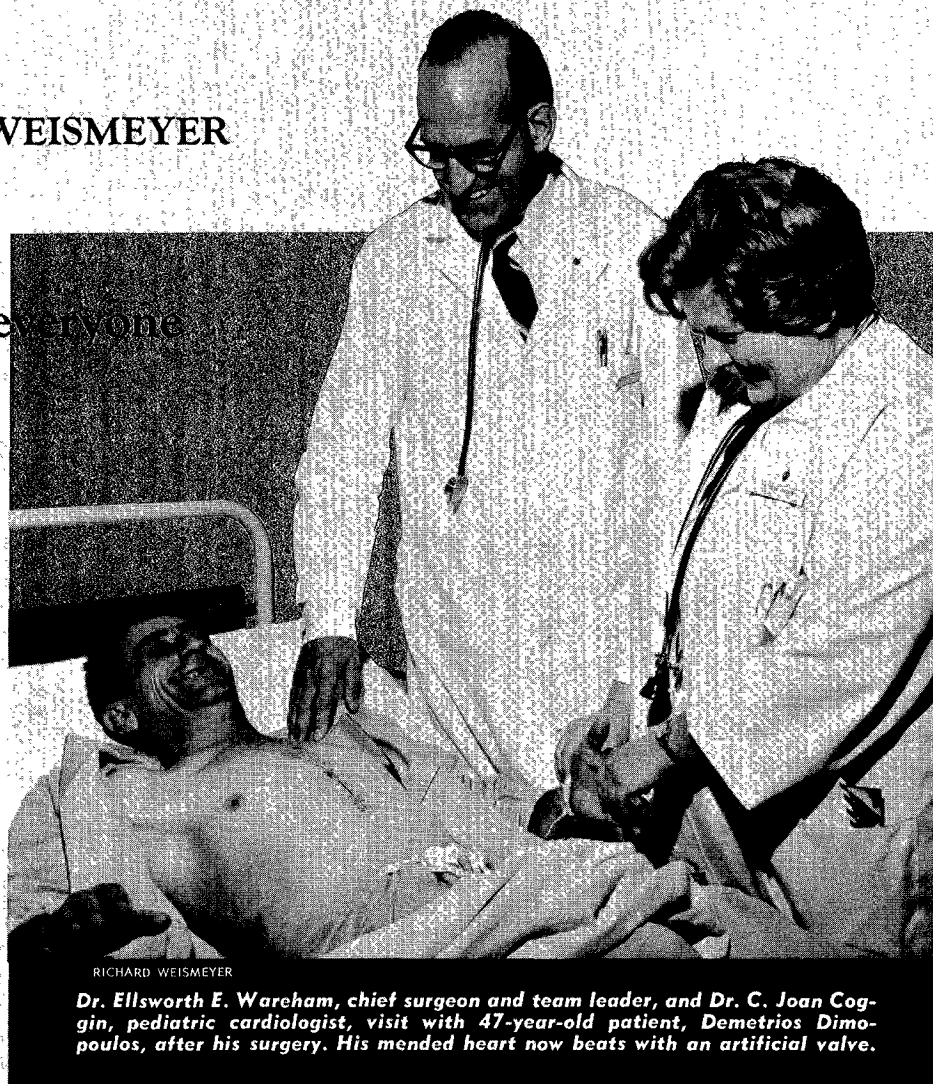


By RICHARD WEISMEYER

"In a world where everyone
tries to convince us
that there
is no room
for anything but
inhumanity and
(To page 2)



RICHARD WEISMEYER
Dr. Ellsworth E. Wareham, chief surgeon and team leader, and Dr. C. Joan Coggin, pediatric cardiologist, visit with 47-year-old patient, Demetrios Dimopoulos, after his surgery. His mended heart now beats with an artificial valve.

Grateful *Mended* Hearts

Grateful ^{Mended} Hearts

selfishness, love always finds ways to show up.

"For it is love that brought you here; you the doctors of the faraway Loma Linda University; you who are human being first—and then doctors—to make weathered young faces smile again.

"And we, the operated, unlike the nine lepers of the Gospel who ran away from the Saviour crying out with joy, but like the only one, we come back humbly to kiss the hand that gave us life and wish that God might lead this miraculous hand and give it skill and power to continue its wonderful work.

"We dare say that the best reward for your efforts is only our smile. We are indeed very sorry that we cannot, each one of us separately, thank you in your language. But feelings have an international language.

"Therefore, we feel sure that you understand our gratitude that springs from the inner part of our 'repaired' hearts."

This letter was signed by 13 of the 31 patients operated on by the Loma Linda University open-heart-surgery team.

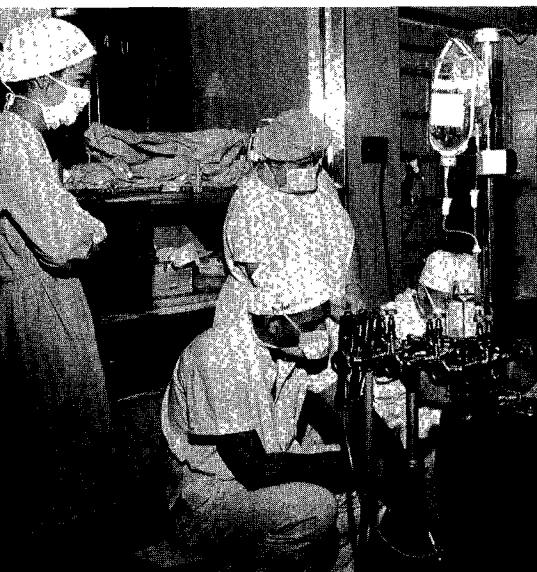
For the second time in two years the ten-member open-heart-surgery team from Loma Linda University

left a lasting impression on not only the repaired hearts of 31 patients but on thousands of Greeks, from the men and women in the streets to the Prime Minister of the nation.

The mission, called "impossible" at one point, was to contribute the team's technical skill, knowledge, time, and equipment in an effort to develop Greece's open-heart-surgery capabilities.

Invited to Athens by the Greek Government, the team took with it nearly a ton of supplies, including \$14,000 worth of plastic heart valves, antibiotics, cardiac medicines, tracheostomy tubes, respirators, blood-gas analyzer, heart-lung-machine tubing, disposable surgical supplies, and many other medicines that were vitally necessary for examinations, operations, and postoperative care.

But the story doesn't begin or end there. It began nearly ten years ago when a factory foreman in Karachi,



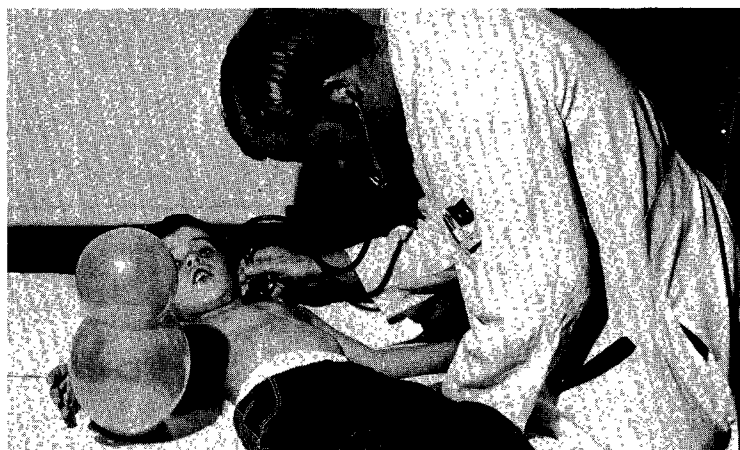
Dr. Roy Jutzy and Dr. Coggin ready the heart-lung machine for surgery. Australian Lynette Beaman observes.



Cardiac nursing specialist Lavaun Sutton and two Greek nurses make a patient comfortable in the intensive-care ward. The team set up the first IC unit ever in the hospital.



Dr. Coggin examines one of the 350 patients checked for possible heart disease.



Left, Spiridon Varouxis coughs to help clear his lungs. Above, senior med student Larry Miller examines a semihappy boy. A supply of balloons for the Greek children was a gift of Los Angeles radio station KFI.

Pakistan, received hope of renewed life for his daughter suffering from a congenital heart defect after he read a story in the *Signs of the Times*.

After months of ensuing correspondence with the editors of the magazine and Loma Linda University physicians, and with the help of Lyndon B. Johnson, then Vice-President of the United States, the foreman's daughter was flown to Los Angeles to be operated on by the heart-surgery team.

Almost immediately upon receiving news of the successful surgery, numerous requests for similar surgeries were received from Pakistanis.

The United States Department of State, with the active support of Vice-President Johnson, arranged for the Loma Linda University team to travel through Asia performing open-heart surgeries in Pakistan, India, Thailand, and the Republic of China.

The story of the team's Asian trip printed in a Loma Linda University publication was read by a Los Angeles woman, Mrs. Rebecca Weiler, who had recently befriended several patients from Greece who were at the University of California at Los Angeles Medical Center for open-heart surgery. Three of the Greeks, all children, had died.

Mrs. Weiler knew she must find a better way to help the Greek people. She telephoned Peter M. Kalellis, pastor of the Westfield, New Jersey, Greek Orthodox church, who was then associate pastor of St. Sophia's Greek Orthodox church in Los Angeles.

Pastor Kalellis called Dr. Ellsworth E. Wareham, professor of surgery at Loma Linda University and chief of the cardiac-surgery team.

"If the Greek people want us to help them and a way can be found for us to travel to that country and carry on our work the team will go," Dr. Wareham said.

A way was found. Early in 1967 the Loma Linda University open-heart-surgery team received an invitation from the president of the Evangelismos Hospital, the largest hospital in Athens, to help instruct their physicians in the techniques of open-heart surgery.

Later that same year a group of eight specialists left their California homes en route to Greece, where they performed 30 open-heart surgeries.

But one visit wasn't enough. During the short six-week period in 1967 the team examined more than 1,000 patients and estimated that nearly 800 of them needed surgery.

Last year the team received another invitation, this time from the nation's Minister of Health, to return to Greece to continue the open-heart-surgery program they had begun two years before.

Again the team's response was the same.

After months of correspondence and planning they left Los Angeles on October 28 en route to Greece for the second time.

With Dr. Wareham were Dr. C. Joan Coggin, pediatric cardiologist; Dr. Wilfred M. Huse, cardiac surgeon; Dr. Roy V. Jutzy, cardiologist; Dr. Allen L. Brandt, anesthesiologist; Dr. Leonard L. Bailey, fellow in cardiac surgery; Larry Miller, senior School of Medicine student, fellow in cardiology; Lavaun W. Sutton, specialist in cardiac postoperative care; Ann J. Ekroth, operating room nurse; Raymond M. Savage, heart-lung machine technician; and Richard W. Weismeyer, public information officer.

After arriving in Athens the days for the team members immediately became full. There were equipment to set up, an intensive-care unit to organize, patients to examine, and conferences to hold with members of the medical and nursing staffs of the hospital.



Drs. Wareham and Constantine Linardos, a New York City cardiovascular surgeon, operate on one of the 31 patients to receive surgery during their six-week stay in Athens.



After their return to the U.S., the LLU heart team met with President Richard M. Nixon at the White House. From left are Dr. Constantine Linardos; Dr. Allen L. Brandt, anesthesiologist; Larry Miller; Lavaun Sutton; Jerry Pettis, U.S. Congressman, thirty-third district; Dr. Ellsworth E. Wareham; President Nixon; Dr. Joan Coggin; Peter M. Kalellis, pastor, Westfield, New Jersey, Greek Orthodox church; Dr. Wilfred M. Huse, cardiac surgeon; Dr. Roy Jutzy, adult cardiologist; Ann Ekroth, operating room nurse; Richard W. Weismeyer, PR officer; Dr. Leonard L. Bailey, fellow in cardiac surgery.

The first surgery was performed November 10 on 13-year-old Margarita Lykari, daughter of a fisherman from the island of Naxos in the Aegean Sea.

Other surgeries, 31 in all, followed in the quick weeks. The doctors followed a taxing schedule. Two surgeries were performed on Mondays, Tuesdays, and Wednesdays. Tuesday evenings and Thursday mornings were reserved for examining patients. One surgery was scheduled on Fridays.

It wasn't uncommon for the physicians to work for 36 hours, sleep eight hours, and then return for another 36 hours of work. Sleep was the exception rather than the rule.

But the heart-surgery team members weren't the only ones who helped to make the trip and surgeries successful.

Expenses for the trip were raised by Pastor Kalellis. Transportation for the team from Los Angeles to New

York was donated by a member of Father Kalellis' parish. Olympic Airways owner Aristotle Onassis contributed round-trip transportation for the heart team from New York to Athens.

Many of Pastor Kalellis' parishioners contributed to help the Loma Linda University team meet their expenses. An elderly woman held a garage sale and gave the \$75 proceeds to the team. Youngsters from a Westfield, New Jersey, Sunday school sold candy to raise money to pay for a heart valve placed in a young Greek patient.

Surgical and hospital supply houses donated or lent hundreds of dollars' worth of equipment to the heart team.

The trip was a smashing success! More than 350 patients were examined. Thirty-one difficult surgeries were performed, with only three deaths.

The efforts of the team were felt

throughout the nation of Greece. Patients came to be examined from the island of Crete to the south and from the high mountain country on the Albanian border to the north.

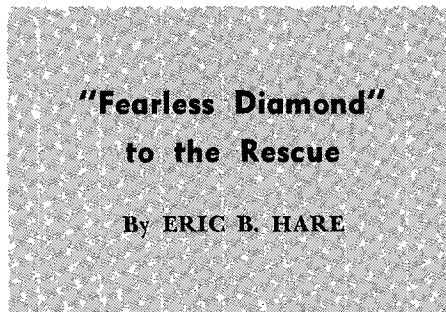
In a meeting in Athens with the Prime Minister of Greece, George Papadopoulos, just prior to their departure for New York, Mr. Papadopoulos expressed the gratitude of his nation for the team's "hands and hearts of gold," and invited the team to come back in the near future for the third time.

The climax of the team's visit to Athens came when the team held a party for their special guests—the 28 surviving patients. Here the patients received membership in a highly exclusive international club, the Mended Hearts, Incorporated.

But the true meaning of the project came from the patients who, like the one leper, came back humbly to kiss the hand that gave them life. ♦♦

A STORY FOR THE YOUNGER SET

IT WAS vacation time at our mission school in Burma. Only about 20 boys and the same number of girls remained to help with the summer work. San Yok, the mission engineer, had lit the gasoline lanterns and carried one to the chapel, one to the boys' house, and one to the new girls' dormitory.



"Fearless Diamond" to the Rescue

By ERIC B. HARE

bucket and rushed to the scene. And as I ran, visions of our beautiful new dormitory in ashes filled my mind. I couldn't help it. There was noise and shouting enough to believe that any building was being burned down.

But when I got there, there was no fire! No smoke! Not even a light! The half moon smiled down on us, revealing the girls' dormitory in all its beauty, and 40 frightened figures with shaking knees standing around wondering what had happened. The boys also had quieted down to a puzzled silence. For a moment I was speechless; then I managed to gasp, "What happened?"

At once 20 voices burst from 20 throats all together. "Oh, Thara, it was terrible," gasped the lady teacher in charge. "I didn't know what to do. I grabbed my two children, and I don't know how I got down the stairs."

"It was the gasoline lamp," panted another. "There was something the matter with it, and someone said it ought to be turned out and taken to San Yok to be fixed. So someone tried to turn it out, but they must have turned it the wrong way. Then the gasoline began to leak out, and with a sudden *woof* the whole thing

was in flames. Then everybody screamed and we tried to get out, and we don't know what happened after that."

"Well, I ran for my life," said one.

"I did too," said another.

"I didn't even stop to get my box!"

"I didn't either."

"Yes, but who brought the lamp out?" I managed to ask. "Why didn't the house catch on fire?"

"We thought it *was* on fire!"

"It was Fearless Diamond who brought the lamp out," shouted one girl. "I saw her." And all eyes turned toward little Fearless Diamond, yes *little*, for she was almost the littiest girl in school. And there she stood, nervous and self-conscious, first on one leg and then on the other, with one hand in her mouth.

"Come, Fearless Diamond," I coaxed. "Come, tell us all about it. What did you do?"

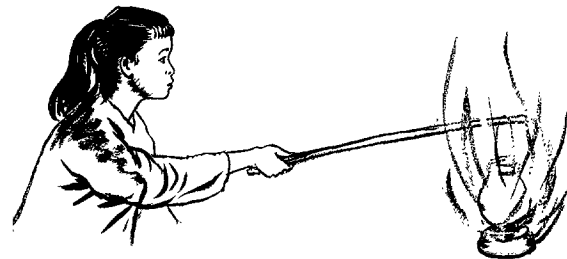
"Well," she started simply, "when everybody ran I knew something would have to be done with the lamp, and I knew if we waited till you or the boys came maybe the table and the floor and the whole building might be on fire. So I grabbed the wooden pole that keeps the window open, and somehow or other I managed to poke it through the handle of the flaming lantern. Then little by little, walking backwards, I got the blazing thing outside, and it soon burned itself out."

"Ah, good for you!" shouted 40 voices, and I added, "But weren't you terribly scared?"

"Oh, yes, I was. But someone had to do it, and—"

But I interrupted by saying, "How many think Ku Sein was well-named? Three cheers for Fearless Diamond."

And you should have heard those cheers.



We had finished worship. The evening was quiet and lazy and hot. Half a moon tempted us to sit outside, but there was no breeze. So the boys sharpened their *dahs* (chopping knives) and played "tigers and chickens" in the light of their lamp. The girls sat around their lamp and busied themselves with their sewing and fancywork. And I repaired to my study to read.

Suddenly from the girls' house there came an unearthly scream, "Fire! Fire! Girls' house! Lamp! Fire!"

Instantly the boys caught up the alarm and yelled, "Fire! Fire! Fire!" as they stampeded to the rescue. My hair stood on end; goose pimples stood up all over me. Fire? The new girls' dormitory on fire? "Oh, no," I groaned as I grabbed a

FEAR THAT CAN MAKE YOU UNAFRAID

By SYDNEY ALLEN

SUPPER was over. The invited guest held the family spell-bound. After he described a hair-raising encounter with a spirit medium, an eight-year-old boy, his blue eyes sparkling with excitement, asked in awe, "Weren't you awful scared, mister?"

"No, son, I wasn't. In fact, I can honestly say that God has given me complete freedom from fear."

I was that little boy and must admit that I was not convinced. Perhaps he told the truth.

We can be certain, however, that what this man claimed is far from the normal human experience, even for most Christians. Most people are well acquainted with fear. Even the apostle Paul told the Corinthians that when he first entered their city he came "in weakness, and in fear, and in much trembling" (1 Cor. 2:3). He had just come from Athens, where he was mocked by the sophisticated philosophers.

Paul's Courage

It isn't easy to endure mockery. If cultured Athens treated him roughly, Paul probably had good reason to fear his reception in a rugged sailors' town such as Corinth. Yet, in spite of his fears and foreboding, he went into Corinth and triumphed. How did he do it? In *Mr. Standfast*, John Buchan wrote: "But the big courage is the cold-blooded kind, the kind that never lets go even when you're feeling empty inside, and your blood's thin, and there's no kind of fun or profit to be had, and the trouble's not over in an hour or two but lasts for months and years. . . . I reckon fortitude's the biggest thing a man can have—just to go on enduring when there's no guts or heart left in you. . . . But the head man at the job was the Apostle Paul."

Paul didn't have to preach the message of Jesus to hostile audiences. He could have traveled the Roman world as a respectable philosopher. His fu-

ture was guaranteed as a member of the Jewish Sanhedrin.

What was it that drove him out into the teeth of peril and misunderstanding to tackle the Roman government, the Jewish brotherhood, the Greek sophisticates, and the pagan toughs—day after day and year after year, in spite of his fears?

The answer is that Paul was more "afraid" of displeasing God than he was of any danger that faced him. Describing wicked men, he said, "There is no fear of God before their eyes" (Rom. 3:18). From Paul's point of view, to be without the fear of God was the worst possible condition. Better to face the whips of the magis-

trates and the stones of the mob, better to endure the mocking philosophers and shipwrecks in the turbulent Mediterranean, than to live outside the fear of God.

The Fear of God

What do Biblical writers mean when they speak of the "fear of God"? The Lord was not a despot before whom Paul or David or Solomon had to cringe. Neither was God some metaphysical essence that could be ignored with impunity. For Paul to "fear the Lord" was to show Him the respect that He deserves, knowing that to ignore His Lordship would be to turn away from all that would bring meaning and health and hope to life.

The Bible tells us that "the fear of the Lord is the beginning of wisdom" (Ps. 111:10). As Ernest Jones put it, the fear of God is "the initiation of the good life, the only way to start, and further, the very goal itself" (*The Greatest Old Testament Words*, p. 57).

To Paul, then, the "fear of the Lord" was another way of describing the Christian life of faith. It meant responding to God and His wishes with appropriate respect; it meant hating sin; it meant trusting God's decisions and living in terror of nothing but wounding His heart of love. As the Psalmist put it: "When I am afraid, I put my trust in thee. In God, whose word I praise, in God I trust without a fear. What can flesh do to me?" "In God I trust without a fear. What can man do to me?" (Ps. 56:3, 4, 11, R.S.V.).

Far from being craven prostration, the "fear of God" is an affirmation of God's loving Lordship. The "fear of the Lord" takes away the fear of man. It can give us the same enduring courage that made Paul into a Mr. Steadfast. We can all live without fear if we, with Paul, make the "fear of the Lord" the beginning of anything we do. ♦♦

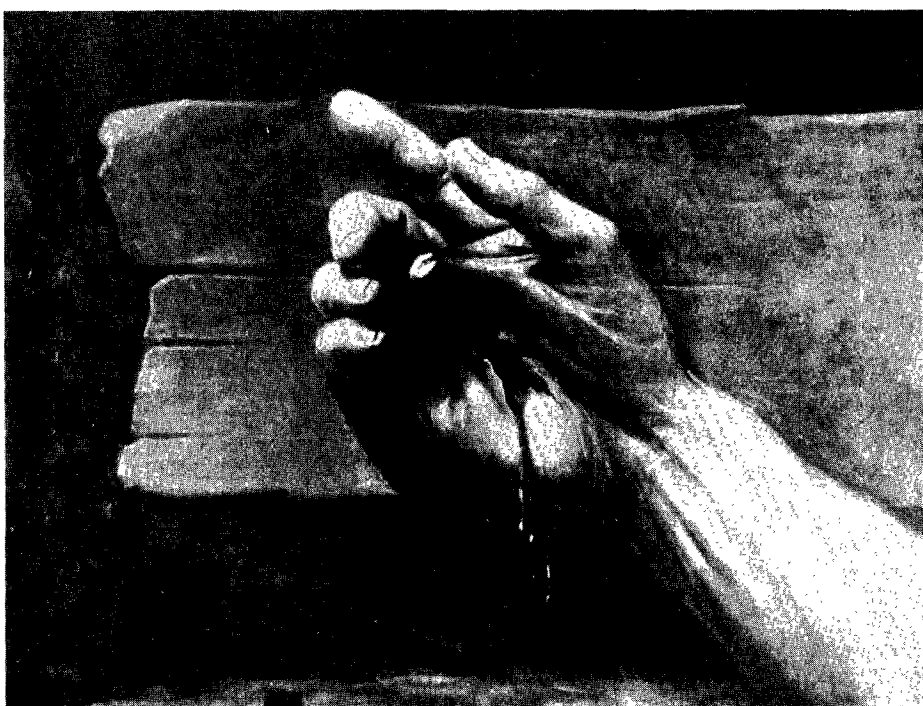
The Night Season

By JOHN READ

Sometimes, at close of a busy day,
I retire to bed in the usual way.
Says my peaceful spirit,
"All is well!"
Relaxed, I wait for blessed slumber,
All those little lambs I number,
But each fiber of my being
Seems to rebel.

Then I sense in this silent hour
The yearnings of a Higher Power
For communion that by day
Has been denied.
Seeking some words of inspiration,
My soul finds food for meditation,
And, for a time, my hunger
Is supplied.

How grateful, Lord, I am to Thee
For the insomnia enforced on me
That whisks away the cobwebs
From my brain.
And when the trouble and cares of day
Your precious time would root away,
Then make it up at night—
Do not refrain!



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LOUIS RANSOM, ARTIST

Always New, Always True—8

Himself the Priest, Himself the Victim

By R. S. WATTS

NO DOCTRINE of Scripture is of greater importance than that of the atonement. By the atonement I mean not only the atoning death of Christ upon the cross but also the work of atonement in the sanctuary in heaven.

We need to broaden our concept of the work of Christ as our high priest in the heavenly sanctuary. At the present time Christ is completing His work in the Most Holy Place, and we need to know what is required of us in this time. We have been told, "All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above."—*Testimonies*, vol. 5, p. 575.

The earthly tabernacle that Moses built in the wilderness was a "copy" of the "great original" in heaven (*The Great Controversy*, p. 414). The ancient services conducted in the earthly tabernacle were typical of the work of Christ. The morning and evening sacrifices and individual offerings for sin pointed forward to

the Saviour's sacrifice on Calvary's cross.

The ministry of the priests in these services pointed forward to the ministry of Christ in the heavenly sanctuary, where He applies the benefits of His atoning sacrifice to the individual sinner. The Day of Atonement services pointed to the work to be accomplished in the heavenly sanctuary after 1844, which eventually culminates in the complete eradication of sin.

The atonement springs from the heart of God. What took place on Calvary happened while we were enemies of God. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). In other words, the atonement was not made in order to induce God to love us, "it was made as a manifestation of the love that was already in God's heart" (*Signs of the Times*, May 30, 1895, p. 9).

Much has been written upon the ministry of Christ taking place now

in the Most Holy Place in the heavenly sanctuary. We have been told that "the correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith" (*Evangelism*, p. 221). It is, indeed, the hub of the third angel's message.

Christ's Ministry the Theme of Hebrews

Christ's high priestly ministry is the great theme of the Epistle to the Hebrews. Notice the expression "Consider the . . . High Priest of our profession, Christ Jesus" (Heb. 3:1).

In the book of Hebrews we are invited to enter into the heavenly sanctuary that we may behold Christ ministering there and benefit personally from His ministry: "Let us then with confidence draw near to the throne of grace" (Heb. 4:16, R.S.V.). "Let us draw near with a true heart in full assurance of faith" (chap. 10:22, R.S.V.).

When our Lord died on the cross, the veil of the Temple in Jerusalem was "rent in twain from the top to the bottom" (Matt. 27:51). Why did this strange phenomenon take place? It happened to reveal to all succeeding generations that the shadow had met the substance; that type was fulfilled in antitype. When Christ died upon the cross a "new and living way" was opened in heaven for all who by faith would accept the substitutionary sacrifice of Christ.

We can now "come boldly unto the throne of grace" (Heb. 4:16, K.J.V.), not with fear and dread but with assurance and joy, with peace in Christ, who has become our surety. When the Lord gave Himself for the sins of the whole world (1 John 2:2) the way into heaven was opened.

Through the vicarious sacrifice and priestly ministry of Jesus Christ there is full and complete pardon for all sin, and also requisite power for living obedient and victorious lives in Christ. "The blood of Jesus his Son cleanses us from all sin" (1 John 1:7, R.S.V.). "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (verse 9).

A Miraculous Provision

What a miraculous provision to free us from the guilt of sin! When we are bowed down with a sense of shame and guilt we need only to look up and behold our free pardon in the pierced hand of our great High Priest in heaven. We can take that hand that still bears the marks of crucifixion and go on our way rejoicing in the knowledge that there is now no condemnation of sin, for sin is no longer our master. Provision for our full emancipation was provided when

Jesus came forth from the tomb. He tasted death for every man, and His sacrifice is counted to be a price sufficiently complete to atone for every sin. No wonder the apostle admonishes us to come boldly to the throne of grace.

No mere human savior could have paid such a price and purchased redemption. Not in the least! Why? The demands of a broken law were too exacting. That law had been broken by finite beings incapable of again rendering complete obedience, but the law demanded that a perfect obedience be rendered. Man could not do it. It required a God-man. Only Jesus, the incarnate in human flesh, could do it. And when He did it, He did a completed work. He did not purchase a half pardon; He did not provide a partial blotting out of sin. His was a perfect atonement for us. He set us free. We no longer need to pay the penalty for our transgressions. We are absolutely free of all condemnation and guilt.

Christ Is Our Intercessor

Christ as our exalted Lord shares the throne of God the Father. He shares the throne as our advocate. The apostle John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins" (1 John 2:1, 2, K.J.V.).

Let us review how Christ becomes the remedy for our sins. In order fully to discharge His priestly office, Christ, like the ancient Israelite priests, must of necessity have "somewhat . . . to offer" (Heb. 8:3). When Aaron presented himself before the Lord in the typical service he had to have the blood of a sacrifice. When the risen Christ presented Himself before the Father it was "by his own blood he entered in" (Heb. 9:12). It is through "the precious blood of Christ, as of a lamb without blemish and without spot" that we are redeemed (see 1 Peter 1:19).

When Christ went to Calvary the burden of the world's sin was rolled upon Him. The apostle Peter expresses it thus: "Who his own self bare our sins in his own body on the tree" (chap. 2:24). Thus were our sins imputed to Him. He became "sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

Yes, the battle is won. We are redeemed. The price is paid. What a wonderful Saviour is Jesus, our Lord! When He offered up Himself, He was both priest and sacrifice. This thought is emphasized by Ellen G. White: "Christ took the form of a servant,

and offered sacrifice, Himself the priest, Himself the victim."—*The Desire of Ages*, p. 25.

While this atoning sacrifice was definitely *finished on the cross*, yet Christ *now* in the heavenly sanctuary ministers to us the virtues of this atoning sacrifice. Day by day we can receive the benefits of His atonement. From the throne of grace He dispenses His blessings and intercedes in our behalf. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). And yet if we are to be saved we must come to God! When we confess our transgressions and accept Christ by faith, at that moment something happens. Christ forgives us and justifies us. How? By an instantaneous miracle of divine grace. Christ imputes His own righteousness to us, and we stand before God as if we had never sinned. He declares us righteous in His sight. This is justification.

But we must take another step and follow on. We must daily experience Christ as an indwelling power. We must permit Him continually to appropriate His grace to us for victory over our sinful natures. We do this by submission to His divine will. He then imparts His righteousness unto us. We call this sanctification. "The righteousness by which we are *justified* is imputed; the righteousness by which we are *sanctified* is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35. (Italics supplied.)

Here is an imperfect illustration of how these two principles blend and work in our lives: When we take a picture with a camera we set the range-finder, adjust for proper light and speed, and press the shutter. In a split second the sunlight enters the lens, touches the film, and a picture is taken. But development must follow.

What sunlight did must be developed and fixed.

And so it is in our lives. In a moment the heart yields to Christ. Every barrier is let down. We surrender to Him. Instantly a transformation takes place. But development must follow. All through life this goes on. There may be a dark-room experience now and then (trials will come), but we must keep striving.

Calm, Trusting Faith

The work of justifying and sanctifying God's people has been going on ever since the plan of salvation was set into operation. Yes, we can thrill with the experience of justification through Christ's blood; we can experience the transforming power of the Holy Spirit, the joy of being brought to a state of spiritual soundness, of becoming partakers of the divine nature. This is a work that goes on in our hearts every hour of every day.

We can understand this wonderful truth only as we experience it in our lives. We need above everything else to cease from any confidence in our own works, efforts, and struggles to secure for us salvation, and to enter into a calm, trusting, living faith in the merits and righteousness of Christ.

The time has come when we should accept at full value the assurance that sin in all its hatefulness can be driven from the soul temple. Day by day we can experience the joy of salvation and know the reality of the victory that overcomes the flesh and the devil.

The time has come when we, as God's chosen children for this last hour, must reach loftier heights in our relationship with our blessed Lord. We must live victorious lives.

Let us not rest until we fully enter through the door of faith into the blessed experience of sanctification and holiness and peace in Christ, our Lord. ♦♦

Of Alphabets and Presses

By NICHOLAS LLOYD INGRAHAM

Immortal couriers of time and space,
Our alphabets made rounds with history,
Eavesdropping on a world whose rebel race
Would murder God and set Barabbas free,
They carved word images for restive eyes,
And sealed a covenant of melded speech,
Compelling voice and vision to devise
Phonemic signs with syllables to reach
Beyond mere sound. Now printing presses
hum

Their tunes of linotypes and molten lead
And matrices that ride a metal drum,
Delivering type-loads of gospel bread,
Our alphabets and presses feed us light
On printed pages—people eat by sight.



Troublesome Parents

By **GEORGE GREEN**

PLEASE, Pastor, I don't know what to do about mother. I need help. We can't seem to get along at all. What's wrong?" Questions such as this are raised frequently by young married couples. Their happy homes are becoming unhappy because of a demanding parent. After many years of valid complaints, ulcerated stomachs, and nervous breakdowns among harrassed children, it is time someone spoke up. What is wrong with troublesome parents?

Too often they don't know what they want. If this is a time of frustrated youth, then these young people come by it honestly. The same book that says "Honour thy father and thy mother," says also, "Provoke not thy children to wrath." Too many children remember the latter but forget the former; on the other hand, an increasing number of parents quote the former but ignore the latter. It is impossible to lay down a formula of parent concern applicable to everyone, yet some parents take what other

children have done for their parents as a hard-and-fast rule in their own case. This is unkind and undeserved.

A man's first responsibility is to his God. Next comes his immediate family—his wife and children. How can parents forget this? Many of them taught it to their children. This does not mean that parents are to be neglected. Nor does it mean unloving children can shake off unwanted mothers and fathers. Yet too many mothers want to foster-mind another's home. The only thing they foster is trouble. My mother once told me that "there is room for only one queen in every hive."

Let's review a basic in the home—husband and wife are to become one. Man did not say this. God did. Husband and wife are to become one. In the marriage relationship, three is indeed a crowd.

Have you ever tried to analyze the thinking of adults? They talk about mixed-up children, and they are right. But how often they are irrational!

Some of this cannot be helped, as tenure, personal finances, and aging moods vary. I contend that much irrationality can be eliminated. Some parents want to be babied, when what they really need is to grow up. Others feel neglected and crave attention to the extent they expect children to "drop everything and come running." Granted, attention is what every normal human being needs, perhaps elderly parents more often than others. However, much attention that is given is unappreciated, resulting in discouraged, weary children. "Mom's never satisfied." "She takes everything for granted." "Pastor, I'm at my wit's end trying to please my wife and parents. What can I do?"

If you think the above situations infrequent, you're still fitting fig leaves as clothing. Situations such as I describe are fast becoming problems around the world. Perhaps the cares of this life, the time of the end, and the fast pace of life are contributing causes, but I submit that Christ is the answer to this, as well as to any other problem.

Psychologists suggest creative activities for aging parents. Gardening, personal visitation in their neighborhoods, regular prayer committees, Bible-study groups, may be suggested for those able to be even moderately active. One bed-ridden veteran enrolled people in the Bible course by telephone. Another called new mothers to congratulate them and mourners to encourage them. Still another joined a prayer committee for her pastor, and any special requests were submitted to her. God blesses all such efforts. Finally, brethren, what things are sensible, what things are expedient, what things are kind, what things are unselfish, whatsoever puts the happiness of others first, think and do these things, both young and old, and there will be fewer troublesome parents and happier, better adjusted children. This is God's plan. ♦♦

"Do You Live With God?"

By **ANNITA LARWOOD MCPHEE**

Lesson time had arrived at our little church company's Sabbath school. The children, many of them Maori and more than half of them non-Adventist, thoroughly enjoyed the songs and activities of their year-old Sabbath school.

Louise, the youngest of a Maori family, was one of the children before me. Her father is a drunkard and badly mistreats his wife and children. During the time we had known the family the children had come regularly to Sabbath school, and we tried to make birthdays and Christmas happy days with clothing gifts and an occasional food parcel.

God's great love for Louise was slowly becoming a reality to the little girl despite the great lack of love in her family.

Then that day Louise touched me, and her eyes glistened as she softly asked, "Mrs. McPhee, do you live with God?"

Our eyes met and a smile grew on her face as she waited for an answer. "No, Louise, I do not live with God, not yet. But very soon our heavenly Father wants to take us to live with Him in heaven. Then we all will live with God!"

Her eyes radiant, mine moist, she kicked her legs back and forth excitedly and whispered, "I would like to live with God too!"

It was a touching moment, one that brought into sharp focus the purpose of our work—helping others to get ready to live with God.



H. M. LAMBERT

TAKE TIME TO BE A *Mother*

By ROSE OTIS

SOMEHOW it is difficult for me to imagine a home without a mother. Take mother away and the house seems empty. Yet how few mothers realize the important role that is theirs.

Studying the reasons for Eve's downfall, I discovered that Eve's real reason for yielding to temptation was her desire to rise to a "higher sphere" than her present status afforded her. I couldn't help saying to myself, How true of women today! How very true!

Many mothers today are spending their energies striving to reach that "higher sphere," all the while neglecting the important task at hand, that of rearing their families. We do not have to look far to see mothers who, while trying to satisfy their own

personal ambition and hunger for unnecessary praise, are leaving their families to suffer for the want of a real mother!

The commodity children value most is mother's time. Parents are willing to spend many dollars to satisfy and delight their children, but dollars will not buy a mother's time. It comes as a gift, one of the most lasting and precious of all gifts a mother can bestow.

As you look back over your childhood days I am sure it is not the material gifts that have left the most pleasant and lasting memories, but, rather, the gifts of time. Perhaps it was the day mother called you and said, "Today is yours. We're going to make doll clothes for your dolls to-

day!" Or, "Children, what do you say we hide the ironing basket and spend the day at the beach?" How your eyes lighted up at the mere suggestion, and all the while you kept thinking that your mother must be the grandest person who ever lived!

I sometimes shudder when I think how easy it is to shove these little jewels into the background while mothers busy themselves with things that really do not have any eternal value. This point was brought home to me a few weeks ago when, after reminding my little Heidi for about the third time that we must hurry, she turned to me and said, "Mommy, is this another hurrying day?"

I stopped cold. Her words haunted me as they kept repeating themselves over and over in my mind. It was all I could do to tell her that because I had said Yes to something of little importance, this would have to be another hurrying day. But somehow she had taught me a lesson I needed. I promised myself to be more careful in the future and to avoid saying Yes when it would rob us of precious time together. The time will come quickly when she will walk out the front door to start school. Then there will be time for the other things.

As we search the Bible we see repeatedly that it was the exceptional mothers who gave us exceptional examples: Moses, Samuel, and our only perfect Example—Jesus Himself. We can see clearly that if our children are to grow to be exceptional men and women we must first resolve to be exceptional mothers—mothers who see the need of giving their time and selves unselfishly.

With the social and moral conditions such as they are today, how can we afford to do less! I am sure that every mother desires to be able to discern how to use her time to best advantage, omitting the time robbers. This often is not an easy thing to do, but through careful and constant prayer, the Lord will direct mothers in the same way He led Mary, Hannah, and Jochebed of long ago.

Perhaps the next time a mother is caught up in this dilemma, if she will keep repeating this little phrase it will serve as a guideline: "My family comes first!" Then she should stick to it!

When the Lord comes mothers will have the joy of looking into the faces of their children and hearing their dear ones say, "Thank you, Mother, for taking time to show me the way."

I cannot dream of a greater reward. Can you? ♦♦

Homemakers' Exchange



**How does one create a Christian atmosphere in his home?
How should we witness to neighbors and friends who drop in?**

► To create a Christian atmosphere in the home one must have a living connection with Christ. The words we speak and all our actions must be seasoned with the love of Jesus, full of kindness and gentleness and mercy.

The same holds true when friends or neighbors drop in—if Jesus is in the heart He will shine out in the home.

We read that to be in Jesus' presence was like heaven. So it can be with us if we really want this experience and seek it diligently. It's really something to work for.

Grace Wich

Calistoga, California

► We can create a Christian atmosphere in our home by keeping our Bibles and our Christian literature in evidence and by not exhibiting worldly magazines. Also by the pictures on our walls we can show forth our faith. I believe every home should have some picture that witnesses to our belief in Christ or a motto that shows our faith in God.

Also the TV or radio programs to which we listen should be such as a Christian can sanction.

I do not believe we should force our beliefs on anyone, but we should always be ready to speak a word if the opportunity should come. By living exemplary lives we can create a curiosity that may cause our neighbors to ask questions that will open the way for us to speak a word in season to them.

Mrs. John Deeb

Fort Meade, Florida

► To preserve a Christian atmosphere in the home, the Christian, like Christ, should in act, word, and thought reflect a continuing love for God, for his family, and for people beyond the family. I think Christ fitly summed up the Christian's total role in Matthew 25:31-46, aptly phrased in verse 40: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (R.S.V.).

When we love one another in our homes, avoiding unkind and cutting remarks, choosing to see and listen to TV and radio programs that are positively uplifting, we will be radiating a holy influence that like an open light sheds its beams, naturally, to all within our radius. The atmosphere of the home will be positively beautiful.

Few things are so well calculated to help one maintain a sweet temper and a cheery home atmosphere as fine music, well chosen and appropriately performed. When such music becomes a part of family worship, each member is given a precious companion for the day.

A home radiating a Christian atmosphere is a witness in itself. When neighbors and friends drop in they might like to know what makes our homes so positively different

from other homes. We may then introduce them to the One altogether lovely, Jesus. We may introduce them to the family worship hour, when everyone willingly comes and enjoys studying God's word and singing together or listening to the best music. We will allow our visitor to see and hear what is everyday life in our family. Such witness will have more power than anything else we can offer.

Nathan Moore

College Place, Washington

► As a Seventh-day Adventist Christian you will have many opportunities to witness for the truth if you make such a witness priority number one: the choice of the television programs, radio programs, activities shared by children, amount of time spent on reading the newspaper, and time spent in being neighborly or helpful. Christians are important people—sons and daughters of God—and they need to pursue specific goals so as to be able to impart a healthy view of life to their fellow men.

By listening to and talking with others about spiritual matters, the Christian advances a wholesome atmosphere in the home. The Christian will seek the guidance of God and ask for divine strength in order to give an effective Christian witness in a real world. If he is doing his work at home or in the community in a socially acceptable way, his influence will be extended. Regardless of the task at hand, the Christian will seek to emulate the example of Jesus. His life will reflect the love defined in I Corinthians 13. Witnessing is an expression of one's own particular personality and talents, and serves as a solidifying bond in the community of saints.

Alfaretta J. Cooley

Hemet, California

► Everything we put into our homes to furnish them will add to or detract from the desired home atmosphere. A careful use of colors will add a quality of peacefulness to the home, so much lacking in many homes today.

But I think it is more important what attitude both parents have. If it is natural for them to enjoy talking and reading about Christian topics, the children will do the same spontaneously. Are not our children said to be our mirrors? Some people will never read Seventh-day Adventist literature, but they see us living out our faith day by day. May we be worthy examples!

But there will be some willing to accept reading material, so we ought to have some in a handy place to give to them. Many opportunities will present themselves, and we must be ready. Many are worried about the future and would be happy to know of a hope for the future life.

I believe our strongest argument in favor of our faith is still a well-ordered family. Nothing can cripple our influence like unruly, disobedient children. I know a woman of another faith who is a sincere person, trying to spread the gospel as she believes it. But her children have never been taught to be respectful or obedient. I know people who have missed attending church because they would have to ride in the car with these youngsters and sit near them at church. One well-ordered family will always be as strong a witness for our faith as a well-preached sermon!

Myrna N. Elliott

Ladysmith, British Columbia

► A Christian atmosphere can be created in the home by living the Christian life in the home. No one can refute Christian acts of kindness, neighborliness, unselfishness, honesty, and patience. Our conversation can be pure, untainted by coarse speech and risqué stories, evil surmises and gossip.

Cleanliness is recognized as being next to godliness, and God is a God of order, so cleanliness and order should be paramount features of our houses and yards.

Consistency—or the lack of it—is readily detected by those with whom we associate. In short, if we live our religion, not being ashamed of our standards, we can be witnesses.

Mrs. R. H. Jacobs

Mountain View, California

► A Bible rests on the lamp table in the living room, a hymnal or two are found on the piano, and good books fill the shelves. If there is a television set in the home for occasional viewing, it is relegated to the den.

Perhaps a picture of Jesus with Mary and Martha hangs in the dining room. If a meal is shared at our table, grace is not omitted. Each member exhibits courtesies to every other member.

No one need shout, "We're more religious than most people are—see?"

The nonchurchgoing widow across the street shared our Thanksgiving dinner with us. Perhaps she will want to know us better.

Gladys Adams

Silver Spring, Maryland

NEXT QUESTION

In his search for a mate, what qualities should a man look for in the ideal wife?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

No Pentecost Without Calvary

By ARNOLD V. WALLENKAMPF

BE FILLED with the Spirit" (Eph. 5:18) is the apostolic admonition. Since "All His [God's] biddings are enablings" (*Christ's Object Lessons*, p. 333), we are assured that this command may be fulfilled in our lives. God does not mock anyone; He tells us to do only what we can achieve. God is now willing and eager to fill us with the Holy Spirit.

"The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it."—*Review and Herald*, March 19, 1895.

If Heaven is waiting and eager to give you and me the Holy Spirit, why is not His plentitude now found in the church and in our lives? This article lists four prerequisites for the infilling of the Holy Spirit.

First, individually we must be vitally interested in being filled with the Holy Spirit. We must hunger and thirst for it. Does the following statement by the servant of the Lord possibly find its application in our experience? "The promise is not appreciated as it should be; and therefore its fulfillment is not seen as it might be. The promise of the Spirit is a matter little thought of."—*Testimonies*, vol. 8, p. 21.

With what are you and I most concerned? As married people, are we more concerned with securing a comfortable home than in being filled with the Holy Spirit? As parents with children of school age, are we more interested to give them a Christian education than to receive the Holy Spirit? As a student, am I more concerned with getting good grades than with receiving the infilling of the Holy Spirit?

And you who are not married, what is uppermost in your thinking? Are you more concerned about finding a

companion for life than to be filled with the Holy Spirit? God knows that most young people should get married. Marriage is part of His plan. But are you more concerned about finding that life companion than you are about receiving the Holy Spirit, who will impart adequate discernment enabling you to find the right mate?

With what are the rest of us most concerned? Are we more interested in getting new cars, new carpets for our homes, new furniture, than we are about being filled with the Holy Spirit?

There is nothing wrong with any of the desires I have enumerated. They are all permissible, and their acquirement possibly even laudable. In most instances God wants you and me to have all the things mentioned. But what are you and I longing for most intensely? How earnestly do you and I really desire and long to be filled with the Holy Spirit?

Our Uppermost Desire

As far back as I can recall, I have cherished a desire to be able to play the piano. When I was growing up we had an instrument at home, but I cannot recall ever putting my fingers on the keys. One of my brothers learned to play, and some of my sisters did also. The first time I tried to play the piano was a few years ago when our oldest daughter insisted that I learn to play "Peter, Peter, Pumpkin Eater." But since that occasion I cannot remember having placed my fingers on the piano keys again. With only such a lackadaisical desire to learn to play the piano, how soon do you really expect me to be able to do so? Obviously never.

Is your desire and mine for the reception of the Holy Spirit just as languid as that?

If there is anything we desire more than to be filled with the Holy Spirit, then the experience will not be ours.

Furthermore, if there is something we desire equally ardently, then the experience will not be granted us.

Second, we must claim the promise of the Holy Spirit by expecting to see it fulfilled in our personal experience. The disciples did that. Each of them expected personally to receive the promised Holy Spirit. And as they unhesitatingly expected to see that promise of the Master fulfilled, they made preparation for it.

When our first baby was expected, in anticipation we procured a bassinet, baby bottles, and other necessary articles. My wife had her suitcase packed ready to go to the hospital at the first indication that the baby's arrival was imminent. The only thing she needed to do was to pick it up and depart for the hospital. Our faith and expectation for the baby's arrival was real. It was as tangible as baby bottles and diapers. The disciples' expectation for the reception of the Holy Spirit was just as firm and real. Is your expectation and mine to be filled with the Holy Spirit equally tangible?

Third, in order to receive the Holy Spirit we must follow the promptings of the Holy Spirit. And that means more than paying tithe, keeping the Sabbath, and attending church regularly. These things we will naturally do. But to follow the promptings of the Spirit means more. One day the Holy Spirit may whisper to you, "Go and speak a word of courage to Mr. — because he is discouraged." Or He may say to you, "Tell Mrs. Gray that you are sorry for what you said to her yesterday."

Canvassing in a lumber region under the midnight sun in northern Sweden some years ago, I had territory that included a small lumber town. I systematically visited the homes and offices of that particular town street by street, house after house, and business place after business place. But I purposely by-passed for several days the big office of a certain lumber company. Every morning before I went to work I heard a voice saying to me, "Go to the office of the lumber company today." But I refused. When I returned to my rented room in the evening the voice was there again, saying, "Tomorrow morning you go to the office of the lumber company." But I would not heed the voice that spoke to me.

The reason I did not want to visit that office was because it had many employees. Some 30 men and women were seated at their desks in a spacious room. To see the president of the company I would have to go through this large office. His desk was at the farther end of this big room. Then I would have to present my

sales talk to him in the sight and hearing of all those clerks. That I just did not want to do. But the voice urging me to go there did not leave me. Finally, one day I went, and what a burden rolled from my heart!

In a similar manner the Holy Spirit is speaking to us today. What is our response? In order to be filled with the Holy Spirit we must follow His promptings as we know Him today.

Fourth, in order to be filled with the Holy Spirit we must be undivided in our allegiance to God. You who are married may return in your thoughts to those blissful, dreamy days when you were courting your sweetheart. You men, relive the evening you asked your wife to marry you. Imagine that this had been her reply as you asked her to marry you, "I like you a great deal, but I also like your friend Frank quite well." As she noticed you freezing up at this confession, she added quickly: "But I

promise to marry you anyway, but now and then I want to spend an evening with him."

What would you have done if she had answered you in that way? Would you have said, "I certainly appreciate your readiness to marry me"? No one of you would have married a girl like that and then given her your name, handed over to her your car keys, your billfold, and your checkbook. Irrespective of how much you loved her and how much you desired to marry her, you would not have wanted to marry a girl who gave that answer to your marriage proposal.

If you and I were that particular about whom we married and to whom we gave access to our paltry possessions, should not God be particular as to whom He fills with the Holy Spirit? The Holy Spirit is the key to all the resources of the universe. "All 'good things' are comprised in this. The Creator Himself can give us nothing greater, nothing better."—

Thoughts From the Mount of Blessing, p. 132.

There can be no personal Pentecost or infilling of the Holy Spirit without a personal Calvary. Only as we crucify all self-interest can we receive the fullness of the infilling of the Holy Spirit. "When one is fully emptied of self . . . the vacuum is filled by the inflowing of the Spirit of Christ."—*Gospel Workers*, p. 287.

Why are we not filled with the Holy Spirit? Probably it is because there is no more room for Him in our lives. "Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude."—*Testimonies*, vol. 8, p. 21. Today as in days of yore God is eagerly looking for men and women whose hearts are fully emptied of self and perfectly His. "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).

To us the Spirit of Prophecy testifies, "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God."—*The Ministry of Healing*, p. 159.

It was during Moody's first visit to Britain in 1876 that he heard the words that created a longing in his heart for the infilling of the Holy Spirit. The words that introduced a new era in his life were these: "The world has yet to see what God will do with and for and through and in and by the man who is fully and wholly consecrated to Him."

"He said 'a man' thought Moody, "he did not say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, but simply 'a man.' I am a man, and it lies with the man himself whether he will or will not make that entire and full consecration. I will try my utmost to be that man."—William R. Moody, *The Life of Dwight L. Moody*, pp. 133, 134.

That was Moody's determination. The words kept ringing in his ears and burning their way into his soul, until he was led into the experience that culminated in his receiving the Holy Spirit one day on Wall Street in New York City.

God desires us to become spiritual giants (see *Evangelism*, p. 134). We may become such by making room for the Holy Spirit in our lives.

In the spirit of the gospel prophet Isaiah, let us respond, "Lord, here am I, fill me." ♦♦

(Concluded)

To Our Schools Goes the Credit

By H. M. TIPPETT

I had met Johnson Adeniji one lunch hour at Newbold College, where he was pursuing his studies in the Extension Seminary of Andrews University. I saw him again as he demonstrated his "talking drum" to a group of delegates in the reception hall at the World Youth Congress in Zurich. Dressed in the costume of the Yoruba tribe of Nigeria, from which he sprang, he freely chatted with me in perfect English about his work and his ambitions for the church's work in West Africa.

Pastor Adeniji is education and Missionary Volunteer secretary for West Nigeria Mission. He was among the first group of graduates with a Bachelor's degree in theology from the Adventist College of West Africa at West Nigeria. He planned next to continue his education toward his Master's degree at Andrews University.

A pagan by birth (on his own confession), he gained his entire education through the primary, secondary, and college years in Adventist schools. He is enthusiastic about our educational program as an evangelistic agency in these once-primitive but now burgeoning lands of equatorial Africa. He said his people readily respond to the Christian faith if it is intelligently presented. Contrary to some erroneous conceptions of these people, they resent and turn away from a purely emotional appeal. They respect the educated teacher and minister.

Pastor Adeniji said he had some of his ancestral gods with him to satisfy the curiosity of those who know little about his land. I asked him how far he could be understood with his talking drum. Depending on the wind and the weather, he said it could be two to five miles. To the uninitiated, the tattoo sounds not unlike the Morse code.

Pastor Adeniji's wife, parents, and children are all Seventh-day Adventists, as well as several other close relatives. He stressed an intelligent evangelism as Nigeria's greatest need. He admitted that the Mohammedan and Hindu segments of the population are the hardest to reach, but our health message, with its emphasis on non-alcoholic beverages, proscription of unclean meats, and clean living, is a valuable point of contact with them.

I had no sooner finished my chat with Pastor Adeniji when Simon David's face beckoned through the crowd. MV and education secretary of the South India Union, he too was full of praise for the evangelistic influence of Seventh-day Adventist schools on our youth. He himself is a graduate of Spicer College secondary school, and is doing his preliminary studies for entrance at Andrews University, hoping to obtain his Master's degree in due time.

In a casual conversation like this, astonishing facts are sometimes revealed. For instance, Pastor David said that 50 per cent of the membership of the church in the Southern Asia Division are in the South India Union. Last year that union had 2,700 baptisms, and evangelistic work is flourishing. Much of this work is due to the influence of our education program. One of Pastor David's daughters, Vasanthe, is attending Columbia Union College, Washington, D.C.

These examples are only typical of many living testimonies found at the 1969 congress, and they should stir resolution in our leaders of education to strengthen our school systems all along the line, from the primary grades to the graduate programs, making evangelism basic in every program.

RACE, RELIGION, AND THE REMNANT

From time to time we receive letters that touch on the question of race. Some reveal deep prejudices and bitterness. Some come from whites; a few come from blacks. Some express concern that the church is moving too slowly toward the goal of full integration. They point to instances of discrimination in their local churches, and declare that as the result of their efforts to bridge the gulf between blacks and whites, fellow church members tend to ostracize them.

One letter of this kind, picked at random, says, in part: "I have read in the REVIEW and have studied in our Sabbath school lessons that we are not to be respecters of persons. Nevertheless, I find myself very unpopular with our church members when I suggest plans that I feel will improve understanding between the races.

"For example, it is impossible in our church to invite a minister from a Regional conference to speak in our pulpit. Our members fear this might lead to integration in social functions. What stand does our church take on this subject? Do we spend millions of dollars and send missionaries to convert the Africans, and then refuse to associate with people in our own country merely because their skin happens to be dark? Do we feel a burden to convert black people in Africa but not in the United States?

"Do we insist that Adventist blacks must attend only their own churches? If they have accepted the truth and given their lives to Christ, why cannot they belong to any church they desire? Why are we told when we follow up Bible correspondence school enrollees, that we should refer the names of Negroes to the Regional conferences?

"I am confused. Some of our members say Negroes are black because God cursed Ham; others say it's because He cursed Cain. I don't believe this. We are told in Acts 17:26 that God 'made of one blood all nations of men,' and I believe if they are Christ's they are Abraham's seed, even as you and I. The Lord is soon coming, and I want to sit down with my black brethren at the marriage supper of the Lamb. I love the brethren and sisters in the church, but on this subject we are not in one accord."

Here is what we replied, adapted for publication:

Dear ———:

You are right. The REVIEW has consistently taken the position that God is no respecter of persons, and that all races are equal in His sight. Sabbath school lessons also have taught this. Moreover, the denomination has always held that it is unchristian to discriminate against fellow human beings on the basis of caste, race, color, nationality, or other differences.

Ellen G. White set forth clearly the view that the religion of Christ breaks down every barrier, and unites men of all races and backgrounds in a unique brotherhood. Here are a few representative statements from her pen:

"Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God."—*Testimonies*, vol. 7, p. 225. (See also *The Ministry of Healing*, pp. 25, 26.)

"No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are

one through redemption."—*Christ's Object Lessons*, p. 386.

"No human mind should seek to draw the line between the colored and the white people. Let circumstances indicate what shall be done, for the Lord has His hand on the lever of circumstances. As the truth is brought to bear upon the minds of both colored and white people, as souls are thoroughly converted, they will become new men and women in Christ Jesus. Christ says, 'A new heart also will I give you,' and that new heart bears the divine image. Those who are converted among the white people will experience a change in their sentiments. The prejudice which they have inherited and cultivated toward the colored race will die away. They will realize that there is no respect of persons with God. Those who are converted among the colored race will be cleansed from sin, will wear the white robe of Christ's righteousness, which has been woven in the loom of heaven. Both white and colored people must enter into the path of obedience through the same way."—*Review and Herald*, April 2, 1895 (in *The Southern Work*, reprint, p. 22).

The Church Takes Action

For several decades church members, in general, were somewhat slow to put into effect the clear principles set forth in these and other statements. Many felt that the church would make its mission more difficult by pushing ahead of contemporary cultural standards as regards racial matters. But in his report to the session of 1958 R. R. Figuhr, the president of the General Conference, stated: "We are a universal church. We could not be otherwise. The divine mandate, to proclaim the gospel to every nation and people, makes us such. Consistent with this fact, we believe, is the universal brotherhood of man and that God 'hath made of one blood all nations . . . to dwell on all the face of the earth,' as the Scriptures say. We therefore deplore, as contrary to the spirit of the gospel, any effort to depreciate as inferior any nation or people, believing that all alike are precious in God's sight. We believe in the oneness that there is in Christ and as set forth by the apostle Paul, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.'"—*Review and Herald*, June 20, 1958.

From this time forward efforts to achieve full racial equality within the church were accelerated, and in 1961 at the Autumn Council an action was voted that said, in part: "In consideration of our denominational stand on human relations, and with a view to better communication and understanding, we recommend the following:

"1. That we continue to encourage the employment of workers in our institutions without regard to race, color, or national origin, and on the basis of qualification and merit."

At the 1965 Spring Meeting of the General Conference Committee the meaning of brotherhood within the church was spelled out further in this action:

"We recommend, That the following principles and practices be adopted and carried out in our churches and institutions:

"1. Membership and office in all churches and on all levels must be available to anyone who qualifies, without regard to race.

"2. In our educational institutions there should be no racial bias in the employment of teachers or other personnel nor in the admission of students.

"3. Hospitals and rest homes should make no racial distinction in admitting patients or in making their facilities available to physicians, interns, residents, nurses, and administrators who meet the professional standards of the institution.

"It is further recommended that these recommendations be given very serious consideration and that every effort be put forth to implement them as rapidly as is consistently possible."

The same year (1965) at the Autumn Council it was voted that human-relations meetings on the union and local conference levels include in their agendas for study "the encouragement of an exchange of pulpits between Regional and Caucasian churches." It also was recommended that "our institutions and church organization not only open their doors for the employment of qualified personnel of any race or nationality but should seek to provide the job training, experience, and guidance toward such achievement."

This review of actions that show the official denominational position on the race question is necessarily incomplete. But it is comprehensive enough to show that at the very highest levels the leaders of the church have sought to remove inequities, and have endeavored to provide equal opportunities for all races within the church. If race prejudice still exists in various places, it may be attributed to the fact that "even the Advent people, preparing to meet their God, are sorely handicapped with the frailties of finite approaches to age-old problems."—F. D. NICHOL, *Review and Herald*, April 29, 1965.

No Super Race

Part of the problem, of course, is lack of information. People who sincerely believe that Negroes are descendants of a cursed ancestor will find it difficult to accept blacks as equals. But surely in these enlightened times there is no reason for people to be ignorant about racial origins. Negroes are not black because of a divine curse. No one knows exactly how the human race became divided along color lines. But it is just as logical to conclude that Caucasians are white because of a curse, as to draw the conclusion for blacks. After all, there are fewer white people in the world than those of other colors. Black, yellow, and red people far outnumber whites. The Christian view is that all races are equal, and each has distinctive contributions to make to the world. Each excels in some areas. There is no super race.

This view stands in contrast to the philosophy of many people in the world, both in theory and practice. The unconverted heart harbors prejudice, it clings to concepts that one race is superior to another, it seeks privileges for the favored few, it tries to keep so-called inferiors "in their place," it puts financial considerations above human rights, it tolerates inequities, it refuses to grapple with wrongs that appear impossible to rectify, it refuses to help the oppressed overcome their economic and educational disadvantages, it compromises on moral issues. This is not surprising, for Christ stated plainly that the unconverted are not part of God's family. Said Jesus to those who were plotting to murder Him: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

But Christ came to create a new humanity, a universal race based not on color or facial features but on the new-birth experience. To members of *this* race, no longer does color, economic status, or social standing seem important. No longer does prejudice influence interpersonal relationships. Members of this race treat all men as brothers. They become "color blind." They seek to help the disadvantaged.

In her writings Sister White spoke often of this. Here

are a few examples: "The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God."—*Review and Herald*, January 21, 1896 (see also *The Southern Work*, reprint, p. 55).

"Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves, as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors."—*Ibid.*, Dec. 17, 1895 (see also *Christian Service*, p. 217 and *The Southern Work*, reprint, p. 43).

"When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now regarded."—*Testimonies*, vol. 9, p. 209 (1908).

"When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood."—ELLEN G. WHITE in *Review and Herald*, Oct. 24, 1899.

"Both the white and the colored members of our churches need to be converted. There are some of both classes who are unreasonable, and when the color question is agitated, they manifest unsanctified, unconverted traits of character. Quarrelsome elements are easily aroused in those who, because they have never learned to wear the yoke of Christ, are opinionated and obstinate. In such, self clamors with an unsanctified determination for the supremacy."—E. G. White letter 105, 1904.

The Need for Christ

God's people have made substantial progress in the realm of race relations. Without fracturing or splitting the church body, they have integrated their institutions and congregations.

But much remains to be done. Further progress on all levels must be made before God can point to His people and say: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). White people must stop thinking white. Black people must stop thinking black. Both whites and blacks must think Christ. Like the apostle Paul, they must determine "not to know any thing . . . save Jesus Christ, and him crucified" (1 Cor. 2:2). Every member must think of the best interests of the church. He must be willing to forsake prejudice, suffer loss, surrender selfish ambition, yield to the judgment of others, or make any other necessary sacrifice to help the church become God's showcase in which unity and justice can be put on display before men and angels.

This will not be easy. Of ourselves we are powerless to meet the challenge. The Ethiopian cannot change his skin, nor the leopard his spots. Christ alone, through the power of His Spirit, can change our attitudes, motivate us to act on principle, and crucify the old man of sin.

But it can be done. Now is the time to let God's glory be revealed through His remnant people. Now is the time for the Holy Spirit to be poured out. Now is the time for love to possess every heart and govern every life. Now is the time for the walls of prejudice and separation between whites and blacks to "tumble down . . . as did the walls of Jericho." Now.

K. H. W.

THE MODERN CRY FOR RELEVANCE

"Is God Coming Back to Life?" In large type these words appeared on the cover of the December 26, 1969, issue of *Time* magazine. This question led readers to the feature story, which reviewed the current recovery of religious activity on the part of many, whether rich or poor, black or white, Protestant, Catholic, or Jew, around the Western world.

Referring to the "God is dead" controversy, the article described the recent past as the "December of religion." However, it suggested that many signs on the horizon indicate that a new spring of hope and renewal is evident in the religious world. "The most notable fact in religion today," *Time* said, "is that ministers of all denominations are trying, somewhat desperately but with immense energy and imagination, to find new ways to carry God back into the everyday life of society and to make him, in the prevailing cliché of the day, 'relevant.'"

This concern for relevancy has prompted churchmen to raid draft boards, march for peace, revamp worship services with rock music, and to rethink personal relationships with the institutional church. A sizable segment of the younger generation has searched for relevancy in such activities as drug reveries, Eastern mystery religions, the beat of rock music, and simple "togetherness." The traditional church with its familiar methods has been considered by many as an irrelevance.

The Traditional Church Affected

It is no secret that during the past decade, with its unprecedented social change reflected in the rising crime rates, drug culture, and sexual permissiveness, the traditional church has been directly affected. This deterioration of moral value emphasizes the erosion of the church's moral authority, and this conflict has directly affected every synagogue and church community, Protestant or Catholic. Within many denominations church members have divided themselves into two groups. On the one hand are those who tend to see the answer to the modern challenge in terms of the traditional, familiar methods of soul winning, and on the other, those who tend to see the gospel primarily in terms of social action.

Perhaps at no time since the Reformation has the polarity within Christendom been so evident. Admittedly, this division of thought is heightened by the moral near-collapse of modern society; yet the conflict and anguish within the church itself arises out of, and is proportionate to, its misunderstanding of the New Testament message. The condition of modern society merely exposes the embarrassment within the heart of Christendom.

The cry for relevance is a cry for meaning and purpose. The outreach of a hand for drugs or of a young person for individualized clothing, bizarre and offensive as it may be to some, is a cry for personal meaning in an alien and aloof world. Martin Luther King shared his dream with us all, but it was more than a dream—it was a cry for worth and meaning for all men as they march together in solving human problems.

The Commitment of Faith

The *Time* article, in reviewing the diverse ways modern man is trying to satisfy his "burgeoning awareness of God," has reminded the English-speaking world that man, in spite of his unparalleled abundance of material comfort and the promise of much more to come, was made to find purpose and meaning in a personal commitment beyond his material world. The New Testament calls this commitment faith. And because faith has been so often misunderstood by most, either within or without the Christian church, the force and relevancy of Christianity is embarrassed today. Only in authentic New

Testament faith will man find relevancy and conviction in his feelings and a consistency and certainty in his beliefs.

Strange and unorthodox as some expressions may be, the modern outreach for relevancy is another signal to the church that man needs God as never before. Beneath his cry for relevancy, however, is man's deeper cry for certainty, and this will be satisfied only when the truth about God and the truth about man are communicated in the most relevant manner and with the clearest note of authority.

H. E. D.

(To be continued)

HISTORICAL DEVELOPMENT OF THE CHURCH'S MILLENNIAL DOCTRINE

Last week we noted that the church is unique in its views on the millennium. No other religious body, to our knowledge, interprets the millennium as do Seventh-day Adventists. How did we arrive at our unique position? One thing is certain, we did not get it from the Millerites, at least not all of it, for as we pointed out, they believed that the millennium was a reign of Christ with the saints here on earth.

With regard to events at the beginning of the millennium, William Miller's views were as follows: "Jesus Christ will appear again on this earth, . . . he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the 'New Jerusalem,' the 'beloved city.'"

"And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth again until 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven, or dispensation, forever, even forever and ever."—Joshua V. Himes, *Views of the Prophecies and Prophetic Chronology, Selected From Manuscripts of William Miller*, pp. 33, 34.

An Incongruity Early Detected

Regarding events at the close of the millennium, William Miller held: "After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadths of the earth, out of the city, a great company like the sand of the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. 'This is the second death.' After the second resurrection, second judgment, the righteous will then possess the earth forever."—*Ibid.*, pp. 34, 35.

Since a problem with this view, early detected, was the incongruity of having the bodies of the wicked rise from the cleansed and renewed earth, other interpretations soon were suggested.

For example, writing in 1855, but looking back, James White said concerning the establishment of the kingdom on this earth: "E. R. Pinney held as early as 1844, that the Kingdom of God would not be established on the earth till the close of the seventh millennium. The Editor of the REVIEW has taught the same since 1845, five years before Mrs. W.[hite] had a view of this subject."—*Review and Herald*, Oct. 16, 1855, p. 61.

Writing in 1846, Joseph Bates suggested that the earth would be renewed in one spot only at the Second Advent—the place on which the Holy City was to rest (see *The Opening Heavens*, pp. 22, 32).

In a letter to Eli Curtis dated April 21, 1847, Ellen G. White confirmed her husband's view concerning the establishment of the kingdom of God on the earth after the 1,000 years. She wrote: "I fully agree with you, that there will be two literal resurrections, 1,000 years apart.

"I also agree with you, that the new heavens, and the new earth (Rev. 21:1. Isa. 65:17. 2 Pet. 3:13.) will not appear till after the wicked dead are raised, and destroyed, at the end of the 1000 years."—*A Word to the "Little Flock,"* p. 11.

By the time the emerging church published its first periodical, the doctrine of the millennium had become considerably clarified. In the April 1850 issue of *The Present Truth* Ellen G. White wrote: "I saw that the saints will rest in the Holy City, and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the mount of Olives, and the mount will part asunder, and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised (at the end of the one thousand years) and gather up around the city; for the feet of the wicked will never desecrate the earth made new. Then fire will come down from God out of heaven and devour them; burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked, will purify the earth."—Page 72.

It remained after this to clarify only a few points. In the November 1850 issue of *The Present Truth* Ellen G. White mentions the fact that after the saints enter the city they will be engaged in a work of judgment: "The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead."—Page 86.

Millennium Doctrine Crystallized

In the decade of the 1850's there was considerable discussion of the millennium in the REVIEW AND HERALD. In part this was evoked because of the "Age to Come" deflection, a contention on the part of a few that Seventh-day Adventists adopt the old literalist form of premillennialism from which the Millerites had dissented. By this time the doctrine as now held by the church had been fully developed.

We should note that although some of the early written statements on the millennium came from the pen of Ellen G. White, the views, according to James White, were not originated by the visions. Answering a charge that Seventh-day Adventist doctrines came from the visions, he said, "It should be here understood that all these views as held by the body of Sabbath-keepers, were brought out from the Scriptures before Mrs. W. had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."—*Review and Herald*, Oct. 16, 1855, p. 61.

The millennium doctrine as taught by Seventh-day Adventists has stood the test of years. The reason it has not received more widespread acceptance is perhaps the tenacity with which the Return of the Jews doctrine has held on. An acceptance of the simple biblically stated principle that the promises of ancient Israel were conditional on their obedience to the terms of the covenant greatly simplifies prophetic interpretation. But many evangelical Christians who are interested in prophecy are at the same time steeped in predestinationist concepts and find it difficult to accept the simple principle of conditional prophecy.

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.]

WE GIVE THEE THANKS

I just had to drop a word of appreciation for your REVIEW cover of November 27 [the one with the emblems of Christ's body and blood, and the words "We Thank Thee"]. I had received the copy in the mail, glanced at the eye-appealing picture on the cover, and laid it aside for future reading. Two or three times on subsequent occasions I again looked at the cover. Each time I was impressed more than the time before.

Then just the other day I picked it up to read it. I again looked at the cover picture. The depth of meaning leaped out at me. I found myself saying out loud: "Yes, Jesus, I do thank Thee for Thy spilled blood and

broken body." I felt spiritually refreshed.

What a treasure we have in Jesus! Why don't we evaluate this Treasure in its true worth? If we walk closely with Him—sharing in His sufferings and joys in our labor and witnessing for Him—we will be enabled to sense just how precious a friend we have in Jesus.

HORACE F. KIRBY

Tempe, Arizona

BIBLE REFERENCE SYSTEM

I would like to share a method of Bible references that I enjoy very much. I select a word each from the most prominent and often-used texts and list them alphabetically, putting the reference after each word. Such a list can be put in the blank pages in the back of a Bible or in a small notebook that may be carried in a pocket.

For example, for the promise "All things work together for good . . ." one could select the word "all" or "things," and then put after it Romans 8:28. For Job 22:21 "acquaint" would be a good word. My list has more than 400 texts in it.

R. G. PETERSON

Bryant, Alabama

INTELLECTUAL GIANTS

I have read with sorrow and dismay the suggestion by a certain religious body that it eliminate the study of Biblical languages from its seminary courses (Sept. 18, 1969). For those who have lost their belief in the divinity of Christ and the inspiration of the Bible, it may be just as well, perhaps better. Bible reading without faith is actually harmful (see *Steps to Christ*, p. 110). But for our students to do so would be a great mistake. To be sure, four years of college do not complete one's education; they bring him only to its commencement. If any of our students feel that they are studying too hard and learning too much, let them read page 194 in *Testimonies to Ministers*. There God asks that His ministers seek to become intellectual giants. They are urged to enter upon a lifetime of study. God is not satisfied with ignorance or mediocrity. He will accept only our best efforts. Everyone must study the Bible for himself. How can he really know what it teaches if he must depend wholly upon the research of another?

VERNE KELSEY

Hendersonville, North Carolina

Adventists Gain Foothold in Moslem Sulu

By BERNARDO U. DONATO, *Secretary*

*Public Relations Department
South Philippine Union Mission*

A small appropriation combined with much courage has created a foothold for the church in the predominantly Moslem islands of the Philippines called the Sulu Archipelago.

Scattered on the vast green sea southwest of Mindanao, Philippines, these more than 800 lush islands are inhabited by 400,000 Filipinos, most of whom are faithful followers of Islam. Among these land-settling Tausogs and seafaring Badjaos one can easily meet a hadji, distinguished by a white cap or turban, a person who has achieved prominence among his fellow Moslems by having gone on a pilgrimage to Mecca.

At present there are only 40 baptized Adventists in the whole of the Sulu Archipelago. Of these the majority are converts from other Christian denominations. The active members among former Moslems are only three: a faithful widow who serves as a deaconess at the Jolo church; Exsuan Dagbusan, a government community-development representative assigned in Bongao, who was converted through his fellow student, who subsequently became his wife while they were scholars at the Mindanao State University in Marawi City; and Abdulmusin Abdulmajid, a student of Mountain View College and a former hadji who by God's grace enrolled at MVC last year and was converted there. Taking the education course, he is looking forward to the time when he will be able to work among his people. The other former Moslems have either left the church or moved to other places because they were ostracized and persecuted by their parents, relatives, and friends.

These islands, endowed with beautiful scenery and abundant in all kinds of tropical fruits, look deceptively like the Garden of Eden. But here a life may be snuffed out instantly in a sudden flash of anger. Exciting and challenging, Sulu is becoming one of the booming tourist attractions of the Philippines.

Of the islands of Sulu, the principal ones are Jolo, which is the seat of the provincial capital; Siasi; and Tawitawi, which is just a few hours away by motor launch from Sabah, Malaysia.

For decades the Catholic and Protestant churches have tried to gain a foothold in these islands. Considering the lovely buildings these denominations have erected, especially that of the Catholic Church, which is supposed to have cost some \$750,000, one can see that Christianity is making headway.

For many years the South Philippine Union Mission of Seventh-day Adventists has also tried to reach the people of Sulu. The late Alfonso Sumicad, on his own initiative, pioneered the work in these islands. He was followed by Francisco Cabansag, now retired, Dionesio Niere,

and Gerundio Ellacer. Working side by side with these ministers were mission school teachers Felix Suico, Gideon Suan, and Consorcio Racoma. These brethren braved the dangers of living in the midst of a violent people for the sake of their Lord. Their courageous wives broke nervously as they witnessed people being killed before their eyes.

Building "Miracle" in Jolo

During the last Ingathering campaign I was in Jolo. I saw our chapel on our own lot in one corner of town. This chapel, with a parsonage behind it, is not yet finished, but it is a wonder to see such a structure built with only a \$1,000 appropriation. Of this amount \$500 came from the union. The rest was raised by the local church members from their own funds and from friends. This building "miracle" was made through the construction ability of Consorcio Racoma, a former student worker of Mountain View College who has been district leader of Sulu for three years, and Rosendo Lenaming, a carpentry teacher in Sulu high school and the current church elder.

"If only we had another \$1,000, what great things we could do for our chapel and compound here, which often becomes a guest home for visiting friends and foreign missionaries," Pastor Racoma declared wistfully.

In order to complete the church project, he needs window and door shutters, ceiling for the main chapel, fencing of

the property, and a guest room furnished with an indoor bath and comfort room, which is necessary in this area where shootings take place at any moment, day or night, during which it is dangerous to step out of the house.

Among the recent visitors to our Jolo church were Dr. Gotfried Oosterwal, of Andrews University; R. H. Woolsey, editor of the Philippine Publishing House; Dr. and Mrs. Allan Magie, of Mountain View College; Dr. and Mrs. Otis Edwards, of Philippine Union College; D. Lois Burnett, of the MVC School of Nursing; an American Adventist doctor and his wife; and a number of Filipino workers, such as C. P. Legaspi and B. U. Donato, of the South Philippine Union Mission, and L. D. Duriquez, C. D. Artigas, Jr., C. O. Gravino, and A. A. Duga, of the Western Mindanao Mission.

There are bright days ahead for the Adventist work in these Moslem islands. At present, in addition to the permanent foothold at the capital, there are two Sabbath school home divisions in Sulu, one in Bongao and another in Batu-batu.

"When our people know that we have already a permanent work in this archipelago, with a lovely chapel and a large congregation of believers in Jolo, they will settle in these islands. Then through their active and consecrated influence we will see many more persons converted, especially from among the Moslems." These were the words of Brother Racoma as he viewed the future with courage and confidence.



Moslem mosques abound in the Sulu Archipelago. The missionaries standing at the entrance of this mosque work untiringly to give the gospel message in these islands.

FAR EAST:

Rapid Growth Planned by Division Council

At the recent Far Eastern Division council the nine unions and the detached Far Eastern Island Mission set goals totaling 90,950 baptisms for the years 1970-1973. Present membership is 221,000.

The spirit of dedication and enthusiasm that was present during this November 17-21 meeting gave the strong impression that these goals would be reached.

During the council a vacancy in leadership received attention. R. S. Watts, Jr., was elected president of the Southeast Asia Union Mission. He succeeds Dan Guild, who recently returned to North America. Elder Watts, who has been serving as Sabbath school secretary of the Far Eastern Division, was formerly Sabbath school secretary of the Korean Union. The Southeast Asia Union has more than 12,000 members.

Bangkok, Thailand, city of canals and temples, was the venue chosen for this division council. The delegates represented the workers of the church in 17 countries. They came from countries as far apart as Japan in the north to Indonesia in the south, from Thailand in the west to Micronesia in the east.

The division officers and departmental secretaries gave strong leadership during the council. The General Conference was represented by W. J. Hackett, general vice-president; H. E. Rice, associate secretary of the Medical Department; C. G. Cross, general manager, Christian Record Braille Foundation; and R. R. Frame, associate secretary.

The division celebrated its fiftieth anniversary in 1969. When organized in 1919 it had a membership of 5,919; today the total has risen to 221,000.

As the 1969 council opened, the division president, Paul H. Eldridge, referred to the golden anniversary. He spoke of the 50 days between the Passover and Pentecost in apostolic times as a time of dedication, a time for developing faith and vision, a time of preparation for further action. In drawing a parallel with the past 50 years in the Far East, Elder Eldridge said, "As we celebrate the golden anniversary of our work in the Far East, let us determine to take the spirit of Pentecost with us into the new period and reap a great harvest of souls."

The words "While It Is Day" appeared in large letters at the front of the auditorium where the council members gathered daily. These words were constant reminders of the need to complete the work of preaching the gospel to the 370 million people of the Far East while doors are still open. Actions taken stressed the urgency of the hour and the necessity to give even greater impetus to the work of evangelism.

Reports revealed that approximately 14,000 persons were baptized in the first three quarters of 1969. This figure compares favorably with the total of 15,372 for all four quarters of 1968.



A precouncil study group is chaired by G. O. Bruce, Southeast Asia Union treasurer.

In January, 1969, the Far East Harvest program was launched. This project provides for a program of coordinated evangelism. The names of all interests are receiving careful attention in the many fields, and Gift Bible Evangelism has a large part in the program. Thousands of Bibles have been distributed, and the increase in baptisms is largely attributed to Far East Harvest. The program will continue and be evaluated at regular intervals.

R. R. FRAME

TAIWAN:

Physician Gives Chapel for Work in Home Town

A new chapel, just opened in Lu Kong, Taiwan, as a physician's gift to the church, was inspired by a missionary's small gift to him.

The physician is T. C. Lin; the missionary, Abbie Dunn; the gift, a copy of *Counsels on Stewardship* by Ellen G. White.

For nearly 20 years Dr. Lin had wanted to do something special for his home town to help his friends and relatives learn the gospel message. He began by establishing a medical practice there, but he soon felt that the witness of his own life was inadequate to impress friends and relatives with the truths of the everlasting gospel.

Gradually a plan began to take shape in his mind, a plan to build a church where his people could hear the gospel. But he was undecided, even reluctant, to proceed with such a project.

At first Dr. Lin thought of building a church on a plot of ground that he owned. Legal complications prevented this. Then one day Pastor Liu, from Chang Hwa, asked him whether he thought he could give NT\$300,000 (US-\$7,500) for the construction of a church. It happened that this was the very amount he had been thinking about us-

ing. Since Dr. Lin couldn't build a church, he decided to see whether he could purchase a building in a central location that could be renovated and used as a church. He found just such a place and at about the price Pastor Liu had mentioned. He purchased it.

In reporting his experience at the opening ceremonies, Dr. Lin said, "That night during my evening devotions I was especially burdened for the success of the church project. I was also concerned about my medical practice. Patient patronage had been declining. I prayed earnestly for guidance and the blessing of the Lord. About 3:30 A.M. I had a very impressive dream. I seemed to hear a voice say, 'I will repay you one hundredfold.' I knew this was a promise from Scripture and soon found the text in Matthew 19:29. I accepted this as God's promise of success."

About a month after the purchase of the property Dr. Lin was making arrangements for registering the title. Just one day before he was to register it Pastor Liu again visited him. In the course of the conversation Pastor Liu said to him, "Are you going to register this property in the name of the church? If you are really giving it to the church you should put it in the name of the church."

Actually Dr. Lin had intended to register the property in his own name. "I promised to think and pray about the matter," he later recounted. "I knew I should register the property in the name of the church, for the promise of 'one hundredfold' was to those who forsook houses and lands 'for my [Christ's] name's sake.' This meant unreserved giving. Yet one corner of my heart was unwilling. It said, 'No, keep it in your name. The church can use it.'

"I was greatly perplexed. How could I know what I should do? I asked God for an answer, but wondered how He was going to let me know. The next day as I was praying about the question the thought struck me, 'Get *Counsels on*

Stewardship off the shelf. It will give you the answer.' Since Miss Dunn had given it to me in 1960, that book had collected dust on the shelf. I took it down and opened it. It opened to page 315. Eagerly I read:

"When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money, than a pledge made to God."

"A strange excitement came over me. I trembled like a tree shaken in a typhoon. This was God's answer. Now I knew what I should do."

That very day Dr. Lin traveled to Pastor Liu's home to tell him of his decision. The two men immediately went to the lawyer's office and made arrangements to register this property in the name of the church. In a matter of months the renovation was completed, the opening ceremonies were held, and a remarkable story of providence was related to the doctor's relatives and friends.

DELBERT W. CURRY
President, Taiwan Plains Mission

GERMANY:

Friedensau Seminary in Seventy-first Year

As the Friedensau Missionary Seminary in the German Democratic Republic enters its seventy-first year of service, its staff looks back upon the longest uninterrupted period of ministerial training, extending from its reopening in 1947 to the present.

Since 1947, 189 students have finished

the preachers' course and another 950 their training in lay activity, prenursing, and music (organ and choir conducting). In 1968 the school began a new three-year training course for women Bible instructors, with 11 students at present.

In the year of jubilee we at Friedensau were happy to count 75 students at the seminary. In addition there were eight students who had finished their training and who are interns in evangelism. They will return to the seminary for a final study of 12 weeks. All our students, without exception, originate from the territory of the German Democratic Republic, where they also return after their final graduation.

This Seventh-day Adventist training school was opened by the former German Conference of SDA, November 1, 1899, at a former watermill estate situated east of Magdeburg, a famous German city on the Elbe River. The name of the place at that time was Klappermühle ("mill with a clapper"). Under the ownership of Adventists its name was then changed to Friedensau ("meadow of peace"), a designation still appropriate.

School began the following Sunday, November 19. Otto Lüpke was manager, teacher, and principal, all in one. "One single room was available, used as a classroom, office, and medical laboratory," he reported. "Teacher and doctor are lodging together in a neighboring chamber."

The first years of the twentieth century in Friedensau saw a race between the number of students and the construction of buildings. By the end of the first scholastic year 29 students had found their way to Friedensau Seminary. In 1904 the enrollment was more than 100; five years later, more than 200; and in 1912 the total number was 257 students. At that time they came from nearly all

parts of Europe, and after their study went to all parts of the world. That, however, did not last for too long a time. Two terrible world wars left their traces on the history of Friedensau. We are thankful to our heavenly Father for His protection.

FELIX SCHÖNFELD, *Principal*

INDONESIA:

Union Mission Sends Workers to Other Fields

For the West Indonesia Union Mission, 1969 has been a special year for sending missionaries to other lands. It is the first year the union has sent missionaries to places outside the Far Eastern Division.

The West Indonesia Union shared the following workers in 1969:

1. Jimmy Mamanua, Voice of Prophecy worker, Singapore.
2. Christine Moniaga, nurse, Benghazi Hospital, Libya.
3. Nenny E. Umboh, nurse, Benghazi Hospital, Libya.
4. J. B. Umboh and family, departmental secretary, Sarawak Mission.
5. L. Pandjaitan and family, publishing secretary, Sabah Mission.
6. O. Tambunan and family, district pastor, Penang, Malaya.
7. K. Pandjaitan and family, publishing secretary, Sarawak Mission (under appointment).
8. Kan Tje Siang and family, chaplain, Taiwan Hospital (under appointment).

When a country can send missionaries to other parts of the world, it feels that it is truly an adult member of the Advent family and is carrying more of the responsibility of taking the gospel to all the world.

CLINTON L. SHANKEL, *President*
West Indonesia Union Mission

GHANA:

Over 100 Accept Sabbath in Meetings at Berekum

Twenty-five people have been baptized and 50 more are studying in a baptismal class as the result of a recent evangelistic campaign in Berekum.

J. K. Amoah, mission president of South Ghana Mission, conducted the campaign with the assistance of the lay activities secretary, P. K. Asare, and four other workers.

On opening night the mission tent was full, and many stood around the edges listening to the gospel message. The daily attendance was approximately 600 people.

The largest crowd came the night the Sabbath question was presented. More than 100 indicated that they had decided to keep the Sabbath.

TH. CHRISTENSEN
President
West African Union Mission



Faculty and students of Friedensau Seminary, Magdeburg, German Democratic Republic.

The Problem of Polygamy in Africa

By D. SOFRANAC

In the Congo polygamy is not generally considered a sin, but rather a sign of social dignity, that is, of authority and of wealth. The wealthier a man is, the more wives he will have.

On a safari not long ago, D. S. Williams, Congo Union departmental secretary, and I met several polygamists who consider themselves Adventists. They give tithes and attend services, but because of their marital situation they cannot be members.

At one place the Adventist pastor introduced us to the chief of the area and to his young secretary, Daniel. The pastor asked us to reserve a little time for a committee meeting that evening in behalf of the two men.

Before the men were called individually before the committee, he related to us the story of the old chief and his five wives. Only one wife was now living. These five wives had produced 35 children, who in turn had enough grandchildren and great-grandchildren to make a complete village. No one knew the exact number of this great host of offspring.

"I know," the chief said as he met with us, "that I have done many sinful things, but having repented, I have come to ask you if there is still divine grace for me and a place in God's church. For a long time I have refused to listen to my conscience, but after having seen some of my children who have accepted the third angel's message, I have become ashamed, because I should have gone before them and shown them an example, since I am their father."

We called his son, a man well respected in that area, and asked him to tell us something about the private life of his father. He could tell us only good about the spiritual life of his father, except for the former problem of polygamy. The chief was accepted.

In the case of young Daniel, I didn't need any witnesses. This handsome, happy, and kind young man had much authority, and he had welcomed us with a choir of young people who sang splendidly. Here was a nonmember who had organized the largest church we have in this area, along with several groups. We asked him to diligently seek a solution to his problem of polygamy.

According to our church plan, only the first wife, who is considered the legitimate wife, can be baptized. The husband and his concubines cannot. After we had talked with Daniel, immediately and without any discussion he agreed to keep the first wife (who is an Adventist) and give up the other two so he could be baptized. I was happy, because this brave young man, a secretary in that community, will also become a regular member and a leader of our church.

In another region we observed how the husband directs his wives. The large,

impressive house of the husband is in the center, and surrounding it are the houses of his wives and their children. These houses all look alike. The husband gave each of his wives a certain responsibility: one carried the water to wash our feet, another brought the drinking water, the third served us fruit, a fourth washed the linen, and the fifth cooked the rice and other foods.

If we could accept all who want to be Seventh-day Adventists we would have thousands of members in this one place. But each man who wishes to join the church must put away all but his first wife. And the secondary wives of a polygamist must find a way to dissolve their marriage bond with him before they are accepted into church fellowship.

Brief News

NORTHERN EUROPEAN DIVISION

♦ So successful was the Field School of Evangelism held by G. E. Knowles at Stanborough Park, Watford, that the British Union has approved two such

schools in Wales and Ireland in 1970.

♦ A school and church are to be erected in Grantham at a cost of 41,850 (U.S. \$100,000).

♦ The Kosman church at the Boulevard, Balham High Road, in London, has been bought for £18,000 by the Seventh-day Adventist church. The nearby Brixton church cannot hold all its members. Other Adventist communities in London are expanding.

VICTOR H. COOPER, *Correspondent*

AUSTRALASIAN DIVISION

♦ Because of the recent fire in their headquarters building, the Greater Sydney Conference has converted a residence next door to the partly destroyed building to house the Dial-A-Prayer, Radio-TV, temperance, and medical departments, and conference records. The conference is developing plans for a new two-story extension to the office building.

♦ E. E. White, the division educational secretary, recently spoke to 30 third-year students at the Sydney Kindergarten Teachers' Training College on the history, teachings, and outreach of the Seventh-day Adventist Church. It was in connection with the course "The Teacher in Society." This course deals with the history, beliefs, and activities of various religious bodies in order to prepare the teachers, now in their last year of training, for better and more sympathetic contact with mothers of the young children they will teach in the future.

M. G. TOWNEND, *Correspondent*



South Africans on Tour of Bible Lands

The South African Union Conference sponsors regular field workshops incorporating visits to the Middle East and Reformation lands of Europe.

R. H. Kent, union ministerial secretary, recently led a group of 12 workers and laymen on a nine-week itinerary. Here they are gathered around an old grinding stone at Capernaum.

M. F. KRAUSE
Teacher Training Department, Helderberg College

AUSTRALIA:

Job-training Center Opened for Aborigines

Four-hundred spectators attended the recent official opening of the new Manual Training Centre at the Kuranda-Mona Mona Welfare and Aboriginal Centre.

Climaxing years of planning and many months of hard work, the director of the center, J. J. Dever, welcomed state government, civic, and church dignitaries who officiated at the ceremonies.

The center includes a workroom under the main assembly hall, equipped with strong work benches and some hand tools. Many more tools, some electric, will be acquired later. The purpose of the center is to train the aboriginal people for outside employment.

First to speak at the service was the chairman of the Mareeba Shire Council, Councillor Borzi, who said, "This center will be a great asset to the aboriginal work in the north and a fine acquisition for the Kuranda Mission."

Ben Hooker, government officer in charge of the employment of aborigines, from the Department of Labour and National Service, spoke of his appreciation for the center and its potentialities for training the aborigines for more skillful participation in the work of the community.

M. M. STEWART
*Departmental Secretary
North Queensland Conference*

MARSHALL ISLANDS:

Second Baptism Brings Membership Up to Five

Three persons were baptized October 25 into the Majuro church in the Marshall Islands. This second baptism in Adventist history there brings our Marshall-ese membership to five.

Ten months have passed since the first baptism in the Marshalls, when Dr. and Mrs. Henry Samuel were baptized. Their son Mudge followed them in the second baptism. Mudge first heard of the Bible truth when his parents were receiving studies from Walter Welch. He was interested and determined in his heart to be baptized someday. Later he took the Bright Horizon Bible Course from the Voice of Prophecy.

While Mudge was working for the U.S. weather station on Majuro it was difficult to obtain Sabbath privileges. Last September he determined to keep Sabbath at all costs. When he requested this privilege his employer told him he could not work there and keep Saturday as the Sabbath. Mudge resigned his work and prepared to attend Mountain View College in the Philippines. Two weeks after his baptism he left Majuro for Mountain View College to prepare to be a worker for God and return to his people. Before he left he introduced two of his friends to Bible study, and they are now planning on baptism in the near future.

God has been guiding the lives of Ongra and Hemrina Hanerc, the other two in the second baptism. Their home atoll is Jaluit, 150 miles southwest of Majuro. Ongra was working there for the Trust Territory Government Agriculture Department. He received a request to come to Majuro to teach in the agriculture department's training program. When the couple came to Majuro they moved into a house one block from our mission. This was the first time they had heard of Seventh-day Adventists.

A fellow teacher with Ongra was a Peace Corp volunteer. This volunteer was a friend of mine, and one day he came to me with a request that I go and answer some Bible questions for Ongra and his family. Bible studies were begun, and the truths were accepted. Soon the couple began to share with other friends the blessings they were receiving. To date they have studied with nine others.

They have been in Majuro only 11 months of the original two years, but now the agriculture department is planning to send them back to Jaluit atoll. It has not been a long stay in Majuro, but long enough for them to learn of the truth of Christ's second coming. Soon a third atoll in the Marshalls will be entered.

P. SIDNEY NELSON
District Pastor, Marshall Islands

OKINAWA:

New Servicemen's Center Now in Use on Okinawa

The Seventh-day Adventist Servicemen's Center on Okinawa was dedicated on November 26. Among the special guests were Chaplain (Col.) Thomas D. McGrath, senior chaplain, and Desmond T. Doss, Sr.

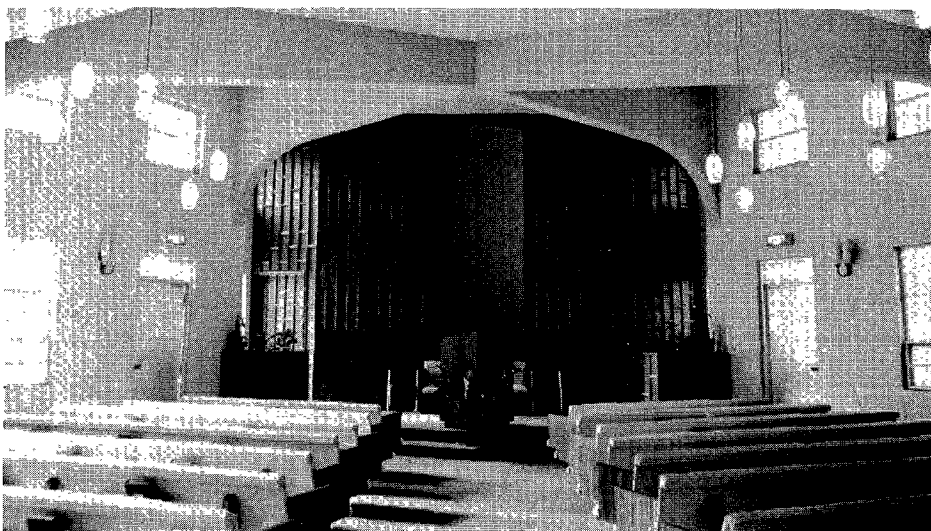
The ceremony consisted of a plaque unveiling in front of the center and a dedication sermon in the chapel by Civilian Chaplain Clyde R. Bradley. Others on the program included Chaplain McGrath, Chaplain (Lt. jg.) Harold H. Eslinger, Capt. Frank Fowler, M.D., Mr. Doss, and Cecil Williams, Okinawa Mission president. Chaplain McGrath brought greetings from High Commissioner Lieut. Gen. James B. Lampert.

Though the spacious grounds were without lawns or landscaping, the buildings had an inviting look, and the members of the congregation rejoiced to have their own place of worship at last.

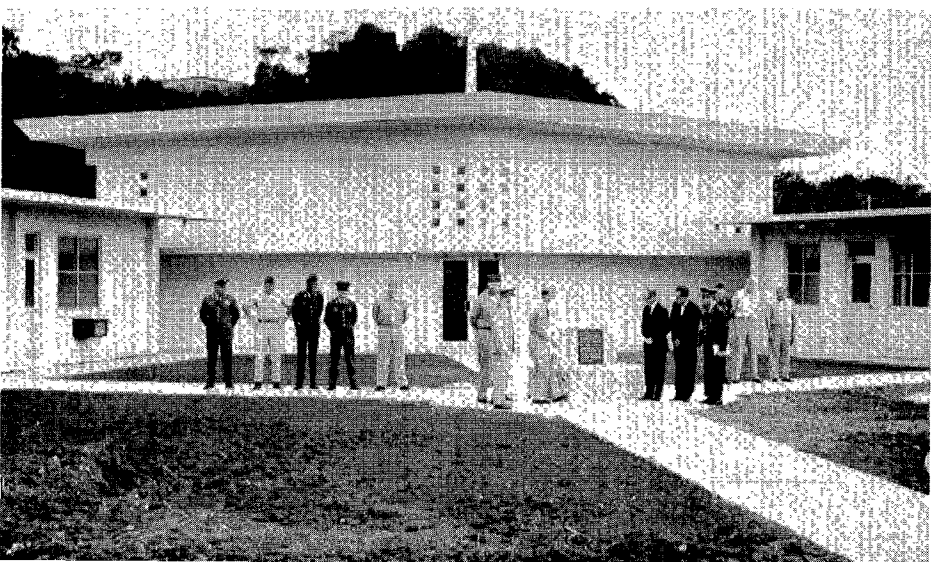
We began having services in the new Okinawa Servicemen's Center on December 20.

CLYDE R. BRADLEY
Civilian Chaplain

The interior of the chapel of the new center for SDA servicemen on the island of Okinawa.



Desmond T. Doss, Sr., unveils a plaque at the dedication of the Servicemen's Center.



Atlantic Union

✦ New York Conference has far surpassed its conference Vanguard goal of \$113,875. On January 3 the total was \$132,558.

✦ The medical staff and health education department of the New England Memorial Hospital, under the coordination of Max J. Klainer, M.D., and Patsy Rushing, R.N., have announced a new program for interested adults in the communities served by the hospital. The program, entitled "The Challenge to the Adult Generation," will be a series of discussions on the confrontations between the older and younger generations.

✦ Six persons were baptized at a recent district meeting held by Gordon L. Edgerton, pastor of the Salamanca, New York, district. Three of the candidates were from one family. The mother of the family had come into the church through the faithful work of a layman of the Perrysburg church.

✦ Much interest in the better-living program has been shown in the New York Conference. Haysmer Cox, J. F. Harold, Michael Ortel, and Henry Uhl are presenting Five-Day Plans in their respective church districts—Binghamton, Glens Falls, and Elmira-Corning. An extensive follow-up will continue after each of these programs. Larry Grahn, of the Rome district, reports that he and Tom Gibbs, principal of the Stanwix church school, were invited to show the film *Time Pulls the Trigger*, and demonstrate Smoking Sam to more than 1,000 Rome high school students.

✦ A Week of Prayer was recently conducted at Cedar Brook Intermediate School in Rehoboth, Massachusetts, by about 30 students from Atlantic Union College. The group was headed by Kim Johnson, a senior theology major. One of the high lights of the programs was special music provided by the AUC Missionary Volunteer folk group. Mr. Johnson reports the Week of Prayer was influential in helping 21 young people make a decision to join the baptismal class.

✦ South Lancaster Academy in South Lancaster, Massachusetts, has purchased a used 1965 school bus. It has a capacity for 39 adults or 60 children, and will be used for recreational and educational trips for both elementary and secondary pupils.

✦ For the first time, South Lancaster Academy, in South Lancaster, Massachusetts, has a student temperance team that visits schools in the surrounding area presenting a program that points out the dangers of smoking and drinking. Four programs have been given so far—one at nearby Fort Devens, two in Leominster, elementary schools, and the fourth at Hopkinton high school. The team has purchased a Smoking Sam and plans to buy films to help with these programs. Don Mote, SLA temperance president, states that a second team is now being organized.



Central Union Colporteurs Break Records

More than 200 persons attended this year's Central Union institute held at Lees Summit, Missouri, near Kansas City. Literature workers from each conference told how God had worked miracles and had blessed them with the highest achievements ever experienced in the Central Union. During the year 168 persons were baptized, almost twice as many as in 1968, and more than \$1.6 million worth of printed material was sold.

For 1970 the literature evangelist pledged to win 350 persons for baptism and to reach deliveries of \$1.5 million.

General Conference president Robert H. Pierson, and Central Union president R. H. Nightingale, congratulated the literature evangelists of the year. They are left to right: Ernest Gay, Central States; Bob Tate, Kansas; Dick Norman, Colorado; Noah Beasley, Central Union; Wendell Springer, Wyoming; Gene Richardson, Missouri; Clair Pettit, Nebraska.

Each conference selected the literature evangelist most representative of a spiritual sales and soul-winning program. Most of these workers reported several customers baptized during 1969. Mr. Richardson reported more than 1,600 enrolled in the Bible correspondence courses. Each conference Literature Evangelist of the Year received a special inscribed pair of book ends, and the union Literature Evangelist of the Year was presented with a clock trophy.

J. N. HUNT, *Publishing Secretary*
Central Union

✦ Stella Forrest, a Fitchburg, Massachusetts, artist, recently displayed her paintings in the lobby of the New England Memorial Hospital. The exhibit was well attended, and a number of paintings were sold, with a portion of the proceeds donated to the ladies' auxiliary fund.

✦ The Northeastern Conference recently purchased property for the building site of the newly proposed Northeastern Academy. G. R. Earle, president of the conference, states the site in the St. Albans, Long Island, area is convenient for public transportation to practically all points of the city. Financial plans for the construction of this much-needed facility were discussed and approved at a recent meeting of the Northeastern Conference workers at Victory Lake camp.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Literature evangelists of the Ontario-Quebec Conference have sold \$380,000 more than any past year of the conference's history. Twenty-eight students earned scholarships, and sold \$121,000 worth of literature, making this a record in student deliveries.

✦ Ministers of Ontario-Quebec Conference baptized nearly 300 persons during 1969, the largest number in the history of the conference. Evangelistic campaigns were held at Lake Head, Sudbury, Chatham, Hamilton, Toronto, St. Catharines, Montreal, and other centers.

THEDA KUESTER, *Correspondent*

Columbia Union

✦ Between January 17 and March 7, seven Go Tell rallies will be conducted in the Potomac Conference on Sabbath afternoons. The area meetings feature soul-winning reports and plans.

✦ The Cumberland, Virginia, Sabbath school reported an Investment per capita of \$58.26 in 1969. R. H. Brodersen, Potomac Conference Sabbath school secretary, reported a total conference Investment of \$96,440.92.

✦ The New Jersey Conference continues to hold the record for the highest per capita in Ingathering in North America. For several years New Jersey has held this honor. Helping to achieve the record are churches such as Newark Spanish, whose 43 members achieved a per capita of \$126.30. Every church in the conference surpassed the Silver Vanguard goal.

✦ Sixty-five Potomac Conference laymen attended a five-day laymen's training school at New Market, Virginia. V. W. Schoen, of the General Conference Lay Activities Department, was the featured speaker.

✦ Laymen from three Ohio churches recently conducted public meetings in the Lorain, Ohio, YWCA hall, with John Castaneda, of the Oberlin church (Allegheny West Conference), as the principal speaker. He was assisted by Leonard Schmidt, Clifford Robbins, and Edwin L. Thoms. Meetings were well attended, and follow-up programs are being carried out.

✦ More than 500 Dorcas workers in the Allegheny East Conference met recently at the Dupont Park church in Washington, D.C., to report their relief activities, and to elect new officers for 1970. John Wagner, head of the welfare center on Sixth Street in Washington, D.C., presented ideas for operation and promotion of the center. Officers elected were: Mrs. Ollie B. Anderson, president; Mrs. Alice Norcott, vice-president; Mrs. McCall, secretary of the Central Federation; and Mrs. Parthenia Chapell, secretary of the Allegheny Federation.

✦ Delegates from various parts of New Jersey recently attended a meeting called by President W. B. Quigley to discuss the needs and opportunities for youth witnessing in that area. Plans are under way for a State-wide youth rally to promote the One to One program.

MORTEN JUBERG, *Correspondent*

North Pacific Union

✦ Outstanding Americans Foundation recently named three Columbia Academy seniors in the Outstanding Teenagers of America Contest for 1970. The students are Susan Ochs, of College Place, Wash-

ington; Leslie Colburn, of Eugene, Oregon; and Marlene Berry, of Cottage Grove, Oregon. These students were selected on the basis of ability, achievement, and scholarship. They will now compete for the Governor's Trophy Award.

✦ As a result of an evangelistic series by David Parks in Tekoa, Washington, four people have been baptized by Roy Churchill, pastor of the Fairfield church.

IONE MORGAN, *Correspondent*



Pioneer Adventist Addresses New Converts

Addressing a group of 28 persons baptized as the result of the Centralia-Chehalis, Washington, district's It Is Written crusade, Ernest Farnsworth, faithful member of the Chehalis church, recalled having been baptized 85 years ago at Washington, New Hampshire, where Sabbathkeeping was first practiced by Adventists.

He told the group how happy he was to have been in regular attendance at the series of meetings and assured them that they had found the true church. He admonished them as young Christians to study the Word of God daily. He reminded them that sanctification is the work of a lifetime and that it comes by studying the Word and practicing what it teaches.

Ernest Farnsworth is the twenty-first of twenty-two children born to William Farnsworth, who is reputed to be the first Seventh-day Adventist, that is, the first of the Adventists who kept the seventh-day Sabbath.

At 97 years of age, Uncle Ernest, as he is affectionately called, needs a cane, but even with it, he cares for two acres of garden, whose produce he shares, as well as the message he holds dear, with many friends, relatives, church members, and neighbors.

Jim Hiner, Washington Conference evangelist, stands with Ernest Farnsworth.

MRS. MAYNARD CLARK

It Is Written Crusade Press Secretary

Northern Union

✦ Groundbreaking ceremonies were held for the new Cedar Rapids, Iowa, church on December 7.

✦ During 1970 every home in Spencer, Iowa, will be contacted with the gift-Bible brochure, "Shall I Look Into This?" Additional literature will also be left at the homes.

✦ Temperance workshops were conducted throughout the Northern Union during the last week in January and the first week in February by Milo Sawvel, from the General Conference Temperance Department.

✦ Lee Hammond, a literature evangelist of Baldwin, North Dakota, recently conducted a series of 12 evangelistic meetings in the Turtle Lake church. Several nonmembers attended, and as a result, Bible studies have been arranged in one home since the meetings closed.

✦ The junior and senior choirs of the Sioux Falls, South Dakota, church recently presented concerts at the mall and at the State penitentiary, where Dr. D. D. Hawley, a Sioux Falls member, is the prison dentist.

✦ Because of the interest created in the Platte, South Dakota, community from a series of meetings held by R. R. Patzer, South Dakota Conference evangelist, and the local pastor, Eugene Wagner, in November and December, a second series began on January 4.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Viley Parsley, an 81-year-old Fresno, California, church member, spent 870 hours in 1969 making things in her home for the Dorcas to sell or give to those in need. Since she has been in Fresno she has made approximately 1,000 pillows, 1,000 aprons, 200 quilt tops, 35 dresses, and many other items. In addition to this, she helps at the Dorcas center whenever she can.

CAROLE M. BARTHULI, *Fresno church*

Southern Union

✦ Two hundred delegates from churches of the Alabama-Mississippi Conference brought in more than \$10,000 in dimes for the development of Camp Alamisco.

✦ Bass Memorial Academy, in Mississippi, hosted the seventh annual alumni homecoming January 23-25. The classes of 1963

and 1966 were honored. George Powell, pastor of the Fort Walton Beach, Florida, district, was the Sabbath morning-worship speaker.

♦ As a result of evangelistic meetings held by Raymond Roberts, a new company of believers was organized in Crenshaw, Mississippi, on January 24. The group is meeting in a mobile chapel provided by the Laymen's Church Development Foundation.

♦ Eight young women recently graduated from the practical-nursing class through the inner-city program being conducted in Atlanta, Georgia, by R. J. McKinney, of the South Atlantic Conference. The nursing program was directed by Ann Richards, Bettye Hargrove, and Winifred Blanton.

♦ New facilities were opened on December 15, 1969, for the Pine Forest Hospital and Sanitarium located near Meridian, Mississippi. This is a self-supporting educational and medical institution chartered under the State Welfare Act as a non-profit organization. The new 50-bed hospital is a fireproof masonry structure.

♦ Fourteen Southern Missionary College students have received notice of their acceptance for study at Loma Linda University School of Medicine. This is the largest total of SMC students ever accepted in the freshman class at the medical school.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

♦ The Little Rock, Arkansas, congregation recently broke ground for their new church. When completed, the new sanctuary will have a seating capacity of 400, as well as several auxiliary rooms. The new church is on an eight-and-a-half-acre plot and is adjacent to a new \$130,000 junior academy recently completed.

♦ Jim Partridge, of Texarkana, Arkansas, who entered the literature ministry in January, 1969, has ended the year as top

salesman for the Southwestern Union, with a total of \$23,103.40.

♦ Milo C. Sawvel, of the General Conference Temperance Department, with Wilbur A. Burton, temperance secretary of the Texico Conference, held several better-living meets in Texico churches and schools during January.

♦ Twelve persons were baptized in the Oklahoma Conference as the result of literature evangelists' contacts in 1969. Colporteurs gave away more than 30,000 pieces of literature, enrolled more than 3,000 persons in free Bible courses, and gave more than 775 Bible studies.

J. N. MORGAN, *Correspondent*

Andrews University

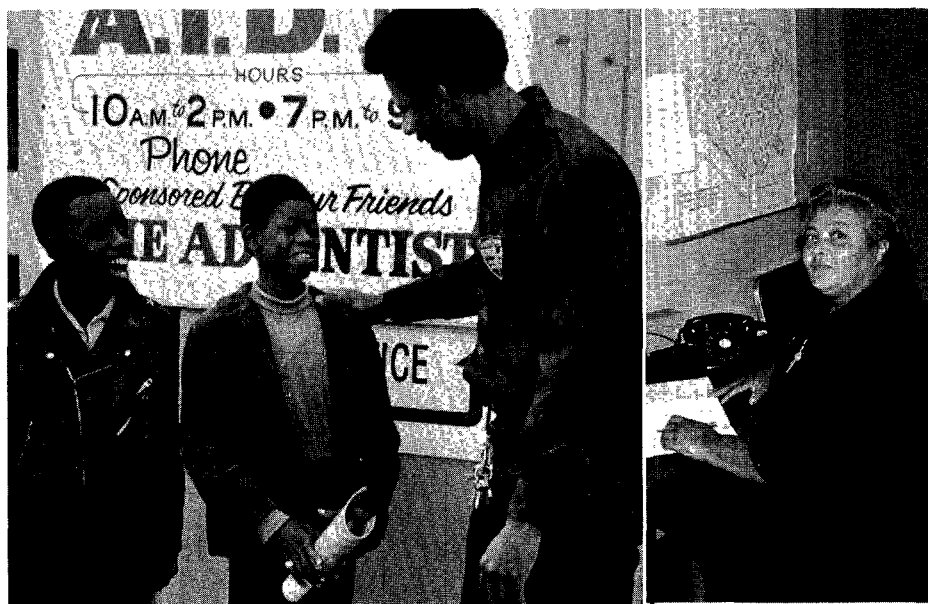
♦ More than 1,000 persons attended the recent dedication service of the archeological museum at Andrews University. The museum, housed in the James White Library, contains many artifacts and replicas from Biblical lands. Some objects are nearly 5,000 years old.

♦ George E. Vandeman, director and speaker for the international television series *It Is Written*, was recently cited by the Andrews University Alumni Association as its outstanding preacher alumnus.

♦ Siegfried H. Horn, professor of archeology and history of antiquity at Andrews University, has successfully translated a complex inscription on a ninth century, B.C., stone slab found near Amman, Jordan. The stone, known as the Amman Citadel Inscription, has been in the possession of Jordanian archeologists since they discovered it in 1961. Officials of the archeological museum in Amman asked Dr. Horn to translate the inscription when he was in Jordan on an expedition to Heshbon, in the summer of 1968. The Amman Citadel Inscription and its translation is a valuable contribution to Biblical archeology, Horn feels, because its text is the third longest that has been discovered in Palestine during the past century of exploration, and it is the earliest inscription of any length in the ancient Ammonite language in the possession of scholars.

♦ Three major research projects are currently in progress at AU. The National Science Foundation has awarded a grant of \$2,000 for the support of a study of the temperature dependence of energy band gaps in semiconductors. A \$6,000 grant has been received from the Research Corporation for a study on the synthesis of protein and ribonucleic acid (RNA) in a mutant cell of a microorganism. And Andrews University and the Animal Disease and Parasite Research Division of the U.S. Department of Agriculture collaborated recently on a research project involving protozoan parasites that are of human, as well as veterinarian, importance that are found on rodents.

OPAL HOOVER YOUNG, *Correspondent*



Inner-City Work in Two Atlanta Areas

R. J. McKinney, director of the inner-city program for the South Atlantic Conference, makes friends with community boys (left).

He reports that two centers have been set up in Atlanta, Georgia, one in the northwest section of the city, where 3,000 underprivileged persons live. The city has donated an apartment in the area for the operation of the inner-city program.

Mrs. H. M. Mouzon (right), local lay leader and coordinator of the center, said that eight women recently completed a ten-week practical-nursing course, which enabled them to secure remunerative work. Each Tuesday night Mrs. W. S. Banfield conducts a special program for the senior citizens of the community.

The second center is situated at Vine City, a small high-crime area in Atlanta. Elder McKinney and Missionary Volunteers from the local Adventist churches have been successful in showing temperance films and in distributing specially designed literature to people in this area. Professional workers in the church are offering their services.

The over-all program is co-sponsored by the Southern Union, Georgia-Cumberland, and South Atlantic conferences together with the local churches.

OSCAR L. HEINRICH
Public Relations Secretary
Southern Union

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Bibles for Orphans

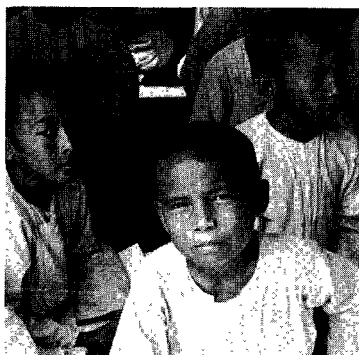
Members (above) of the Phu Nhuan church, adjacent to the Saigon Adventist Hospital, prepare to transport 200 Vietnamese Bibles to the Orphan's Village branch Sabbath school (left).

These Bibles cost \$1.00 (U.S.) each and are used in Bible-marking classes for older orphans and their leaders. With more than 2,000 orphans and 160 leaders living at the village, this is probably the largest branch Sabbath school in the world.

The church's goal is to put a Bible in the hand of every child who is able to read.

V. L. BRETSCH

President, Viet Nam Mission



A. Graham Rees, PR staff, Kettering Medical Center, Kettering, Ohio, from London, England.

Warren T. Skilton, pastor, Jersey City Heights-Union City district (New Jersey), formerly pastor (Wisconsin).

Mrs. Edwina Williams, Bible instructor (Allegheny West).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Charles L. Prowant, D.D.S. (attended SUC '56-'58, University of Nebraska '65), to be dentist in Karachi Hospital, Karachi, West Pakistan, Mrs. Prowant, nee Mollie Sue Hallsell (attended SUC '54-'58), and four children, of Grand Island, Nebraska, sailed on the M/S Hoegh Elan, from San Francisco, California, December 5.

Earl J. Gregg (WWC '41), to be treasurer

Tanzania Union, Musoma, and Mrs. Gregg, nee Vera Dean Lower (WWC '41), of Berrien Springs, Michigan, left Chicago, Illinois, December 9.

Jon R. Gibson (Canadian Union College '60; WWC '63), to be science teacher Kama-gambo Secondary School, Kisii, Kenya, Mrs. Gibson, nee Eva Pearl Johnson (attended WWC '61-'63), and two children, of Clarkston, Washington, left Washington, D.C., December 29.

C. Larry Pugh (CUC '69), to be teacher Rusangu Preparatory School, Monze, Zambia, and Mrs. Pugh, nee Elaine Ida Sparrow (Bulawayo Teachers' Training College '66; attended CUC Summer School '68), of Vienna, Virginia, left Washington, D.C., December 30.

Ernest L. Runge (attended AU), to be maintenance supervisor Middle East College, Mrs. Runge, nee Esther Marion Roth (attended AU '48-'49), and three children, of Takoma Park, Maryland, left New York City, January 1.

Gary Alan Marsh (PUC '68), to be Bible teacher Ikizu Training School, Tanzania, East Africa, and Mrs. Marsh, nee Marla Patricia Palmer of Ukiah, California, left Washington, D.C., January 6.

W. R. BEACH

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—No monetary value. Destroy if not deliverable."]

E. Lloyd Smoot, Rt. 1, Box 65, Donnellson, Ill. 62019, wishes a continuous supply of *These Times*, *Signs, Liberty, Life and Health, Listen, Message, Smoke Signals*, booklets, tracts for magazine racks. Do not send *Review*.

WANTED: A continuous supply of Bibles, books, magazines, *Quarterlies*, and pictures, by James Allen, Rt. 2, Box 264, Kingstree, S.C. 29556.

URGENTLY NEEDED: Clean 1968 and 1969 issues of *Primary Treasure*, *Little Friend*, and *Guide* to be made up into readers to send to the mission field. Send to Mrs. E. R. Elkins, General Conference of SDA, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Cin Za Kham, SDA Seminary, Mosokwin Road, Myangmya, Burma, wishes songbooks, Bibles, *Review, Liberty, Signs, Listen, Medical Ministry, MV Kit, Counsels on Health, Counsels on Diet and Foods, Counsels to Ministers, Counsels on Sabbath School Work*, games.

Joel Jondonero, West Visayan Mission, Box 241, Iloilo City, P.I., needs a continuous supply of *Signs, Liberty, Instructor, These Times, Review*, books, Chapel records.

Mr. and Mrs. Emmanuel Adjepong, SDA, Old Juabeng, Ashanti, Ghana, W. Africa, desire a continuous supply of Bibles, books, magazines, picture cards. Eunice Octavio, Carabalan, Himamaylan, Negros Occ., P.I., desires *Quarterlies*, songbooks, Bibles, tracts, books, magazines.

Ronald Strasdowsky, Malamulo Hospital, P.O. Makwasa, Malawi, Africa, needs *Signs, These Times, Life and Health, Listen, Liberty, Smoke Signals, Alert, Message*.

Manuel A. Panaguiton, Don Carlos, Bukidnon, P.I., needs *Signs, flannelgraphs, Life and Health, These Times, Listen, Liberty, Bibles*.

Send a continuous supply of literature to B. S. K. Amoako, SDA Mission, Techimantia, Ghana, W. Africa.

WANTED: A continuous supply of Christian Home Calendar, *Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You*, Bibles, *The Sabbath*, and other denominational books, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa.

Send a continuous supply of old Bibles to Idamae Melendy, *Review* and *Herald*, Washington, D.C. 20012.

Mrs. Zotin Khumi, SDA Mission, Cherry Road, Maymyo, Burma, needs *Signs, These Times, Liberty, Life and Health, Listen, The Adventist Home*, picture cards and Christmas cards.

Send missionary literature to the following: Eliud Sosthene, P.O. Box 297, Kisii, Kenya, E. Africa; Mrs. Virgilio Halagay Astorga, Dumarao, Capiz, P.I.; O. M. Bulahan, Central Bukidnon Institute, Bagonta-as, Valencia, Bukidnon, P.I.; D. J. Generato, Jr., Miller Sanitarium Hospital, P.O. Box 306, Cebu City, P.I.; Luisito B. Osorio, San Mariano Roxas, Or. Mindoro, P.I.; David Bantigue, Southern Mindanao Mission of SDA, Panlake Bldg., General Santos, P.I.

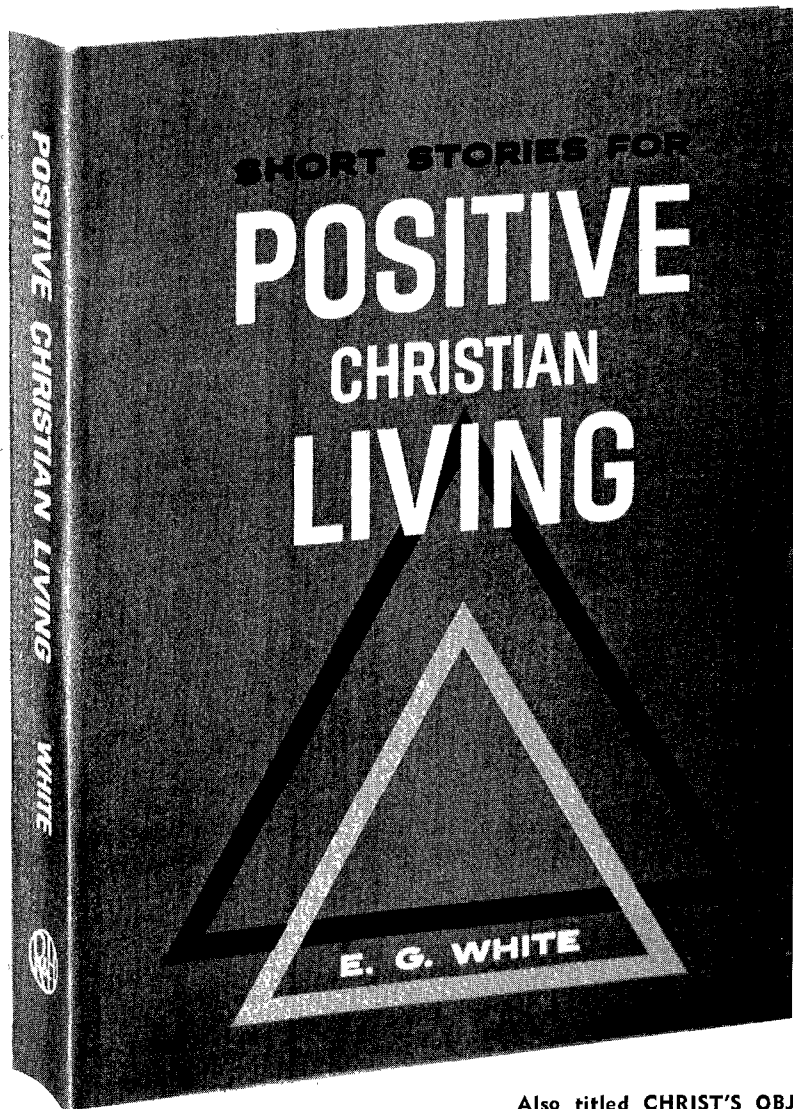
I. O. Bautista, Box 2494, Manila D-406, Philippines, wishes *Signs, These Times, Life and Health, Listen, Morning Watch* books, VOP sermon booklets, missionary books of the year, used Spirit of Prophecy books, tracts, and especially *GO*.

Church Calendar

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
Youth Magazine Offering	March 28
Thirteenth Sabbath Offering	
(Northern European Division)	March 28
One Million New Pulpits	April 4
Church Lay Activities Offering	April 4
Andrews University Offering	April 11
Literature Evangelism Rally Day	April 18
Education Day and Elementary School Offering	
(local conference)	April 25
Health and Welfare Evangelism	May 2
Church Lay Activities Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Home-wide Enrollment Day	May 23
Home-Foreign Challenge	June 6

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- *Church of Power ☐
- Come and See ☐
- *Converted Monk, The ☐
- Cup of Cold Water, A ☐
- Down Lilac Lanes ☐
- Friendship Flames ☐
- *From Riches to Ruin ☐
- *From the Bottomless Pit to the Golden Age ☐
- Gateway to the Kingdom ☐
- Gleanings ☐
- God Does Answer Prayer ☐
- God Is Our Refuge ☐
- *God's Commandment-keeping Church Today ☐
- *God's Desert Broadcast and Dwelling Place ☐
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- Golden Stairs ☐
- Greatest Thing in the World, The ☐
- *Heaven ☐
- Homespun ☐
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- I Take This Woman ☐
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- Never Stop Growing ☐
- Our Father's House ☐
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- Sufferings of Christ, The ☐
- Supremacy of Love, The ☐

- Testimony of the Birds, The ☐
- Testimony of the Flowers, The ☐
- Testimony of the Trees, The ☐
- Think It Over ☐
- This Basket of Words ☐
- Through the Lattice ☐
- Thy God Is With Thee ☐
- *Tower of Tongues, The ☐
- Under the Juniper Tree ☐
- Upper Room and Other Poems, The ☐
- Victory in Christ ☐
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- What Is a Gentleman? ☐
- Wheel-Chair Reveries ☐
- When Days Are Dark ☐
- Where the Light Falls ☐
- Whereas I Was Blind ☐
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- Witnessing Without Fear ☐
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This Week...

Our efficiency has finally caught up with us, and we have an issue in which all the authors have either been covered by a biographical sketch within the past few months or else we have been unable to obtain any biographical information on the author at all. So just for a refresher we want you to know the writers and their present positions.

Richard Weismeyer, author of "Grateful Mended Hearts" (page 1), is the public information officer for Loma Linda University. R. S. Watts, who writes the eighth in the Always New, Always True series under the title "Himself the Priest, Himself the Victim" (page 6), is a general vice-president of the General Conference. Sydney Allen, who authored "The Fear That Can Make You Unafraid" (page 5), is now in the U.S. on furlough from Philippine Union College, where he is listed as dean, school of theology. And Arnold V. Wallenkampf, who continues his series on the Holy Spirit with the title "No Pentecost Without Calvary" (page 11), is chairman of the religion department at Atlantic Union College in Massachusetts.

As the result of interest generated by the recent Out of the Cities series by Wesley Amundsen, some readers have

asked how they might go about finding property in a country setting. Elder Amundsen states that he can provide interested persons with the name of one of the largest realty companies in the United States. They have properties available all over the nation and are reliable. The company provides special services to Seventh-day Adventists. Address queries to Wesley Amundsen, 8019 Glenside Drive, Takoma Park, Maryland 20012.

Since last fall gears have been turning here in the REVIEW office in preparation for the inexorable day when the General Conference session begins in Atlantic City. New temporary files have been set up since last October. Requests have already been sent out to those who will have the daily devotionals and to those who will be giving the myriad reports that are always given. These will appear in the daily issues of the REVIEW at that time. The REVIEW office and the plant will be operating around the clock in order to bring out the special issues that week.

It is still not too late to subscribe so that you too can receive firsthand information from the General Conference session to be held in mid-June. And you can get it at the lowest price offered all year—\$6.95—if you go on the continuous renewal (perpetual) program. Order immediately from your Book and Bible House.

Review and Herald

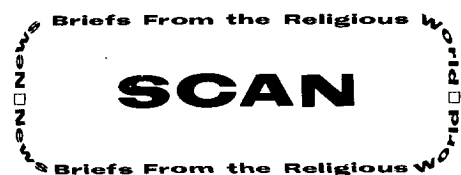
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW 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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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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



RETURN TO GOD AND BIBLE URGED

PUEBLO, COLO.—"The only way the world is going to stop short of the brink of nuclear holocaust is a return to God and the principles of the Bible—and this is what the young people, even the militants, are trying to tell us," Dr. George Wald said here during a two-day symposium on science and the social imperatives. Dr. Wald, Nobel prize winner, Higgins Professor of biology at Harvard, teacher, and humanist, received tremendous applause from the academicians gathered at Southern Colorado State College.

"Nuclear holocaust," Dr. Wald declared, "can only be averted by faith, love, and hope, and the precious principles of the Bible. I know that this is the sheerest, nonacademic sentimentality, but I'm convinced that this is the only way we are going to prevent the total chaos that we are headed for—and probably within the next ten years."

DECLINE OF RELIGIOUS PRESS

LONDON—British religious newspapers have lost 60,000 readers in the past year, according to a detailed survey published in the first issue of *The Christian Record*, new evangelical weekly journal here.

The Christian Record is being produced by the same editorial staff and published by the same company that produced and published the evangelical-leaning *Church of England Newspaper*. It is designed to fill a gap in evangelical journalism created by the recent demise here of the Billy Graham organization weekly *The Christian and Christianity Today*.

The press survey article was written by John Capon, editor of the *Church of England Newspaper*. He points out that many religious periodicals do not publicly quote their circulation figures, "but the figures of those who do make unhappy reading."

19 SEMINARIANS DISMISSED

ROME—Nineteen students at Lombardy Seminary here were dismissed for privately expounding ideas that were considered "too progressive" by their superior, it was reported in the Italian press.

PROTESTANT LAYMAN FACES CHARGE

ATHENS—An elder of the Greek Protestant Church in Piraeus was arrested here on a bus for distributing "Gospel tracts" to fellow passengers. John Boukis, 68, was booked on a charge of "proselytism."

The tracts, reportedly reprints of Bible verses with no sectarian comment, were published by the American Mission to Greeks, Ridgefield, New Jersey.

The district attorney here is said to have admitted that the leaflets were "non-proselytistic," but reportedly complained that there was a printed address to which people could write for further information and literature, "which could very well be of a proselytizing nature."

MAY we suggest to all *Youth's Instructor* subscribers that the future is bright! Even though your magazine will cease publication soon, you will not go unnourished by vigorous Christian journalism. The publishers of *Insight*, a new magazine for young Adventists, announce with pleasure that, beginning on May 5, you will receive *Insight* in fulfillment of your present subscription. We think you will be pleased by the unflinching candor and daring Christian commitment that will characterize its pages.

End of War in Nigeria Raises Concern for Rehabilitation

The war is over at last. We have been praying for this now since the middle of 1967, and our prayers are answered.

Every morning the staff in the West Nigerian Mission office has prayed for their brethren in our neighboring mission. We know most of them personally and have felt for their pitiable condition in the East Central State of Nigeria.

Now our prayers are answered, and soon we shall be able to meet our brethren again. In December we heard that the East Nigerian Mission president, Z. N. Imo, was still alive. One of our remaining prayer requests is that we will soon meet him and his colleagues.

Despite the state of the country for the past 30 months, reports presented at the West Nigerian Mission biennial constituency meeting, January 14 to 17, in the Ede Secondary Grammar School, were encouraging. Membership has increased by more than a thousand (20.2 per cent) in the biennium. Tithes too have increased.

Rehabilitation is now our concern. Pray for this country as we work toward a continuing and lasting peace and the growth of our mission work in the country.

K. A. W. LETHBRIDGE

New Youth Magazine *Insight* Replaces *Instructor* in May

The May 5, 1970, issue of the new youth magazine *Insight* will be sent to everyone who has an unexpired subscription to *The Youth's Instructor*. Youth regularly attending Sabbath schools now provided with *The Youth's Instructor* will receive *Insight* beginning in May.

Senior youth not attending Sabbath school need *Insight* as well. In an attempt to provide *Insight* for them the 1969 Autumn Council voted that the local church use the offering received at the church service on March 28, 1970, for such a purpose. The tides of thought that sweep society affect all youth. *Insight* will speak to these nonattending youth in clear terms on the issues getting attention in youthful circles. Youth will speak to one another through the pages of *Insight*.

These troubled, confused times demand "insight" as never before, and the church is mobilizing its youthful forces through this appropriately named journal. To receive *Insight* when it begins in May, call your church lay activities secretary and order this 32-page weekly magazine to come to your home at the low subscription price of \$6.95. Everyone needs *Insight* today.

THEODORE E. LUCAS

Inca Union's High Elevations Witness Record Baptisms

The Inca Union is next to the Rumanian Union in number of baptisms, writes Arturo Weisheim, lay activities secretary of the Inca Union.

He says, "Next to the Rumanian Union,



Seventy-two persons were baptized October 18 at an elevation of 15,000 feet in Lake Titicaca Mission. The same day 682 other candidates were baptized in this mission.

the Inca Union is the second in the world in the number of baptisms. We thank God that while in 1968, 8,724 persons were baptized, the 1969 reports, which are now being tabulated, show nearly 10,500 baptisms. The best baptismal month in 1969 was October. On the eighteenth of that month there were baptisms and church dedications in all the districts of the Lake Titicaca Mission. Thirty-eight churches and places of worship were dedicated, and 754 persons were baptized.

"On that Sabbath in one of the most isolated places, at a 15,000-foot elevation, I baptized in a two-hour service 72 new converts in a very cold river. With the help of laymen, the district leader ministers to 27 groups of believers.

"On Monday, October 20, at a second baptismal service I had the great satisfaction in a three-hour ceremony of baptizing 102 persons in a beautiful, crystal clear but very cold river at an elevation of 14,000 feet. In spite of physical fatigue, I felt great spiritual joy.

"The Lake Titicaca Mission has more active laymen than in any other part of our union. Laymen are winning 30 to 50 persons each year, and the pastors confirm the new converts in the faith. Ninety per cent of the people baptized are the fruit of the work of laymen who use The Bible Speaks program. All the candidates attend church three or four months before being baptized and are faithful in tithing and Sabbathkeeping."

J. ERNEST EDWARDS

West Indonesia Union Sets 1970 Goal at 2,750 Baptisms

During 1969 more than 2,300 persons were baptized in the West Indonesia Union. This is an increase of nearly 600 over last year. The working force has set its minimum goal at 2,750 baptisms in 1970. This number has been pledged by the eight mission presidents.

During the 23 months that he has been Ministerial Association secretary of this union, Ted Jones has led out in numerous evangelistic campaigns, resulting in more than 350 baptisms. Elder Jones closes his report with this inspiring word: "Satan has worked hard without and within, but we are determined not to yield the conquest until Jesus says, 'Well done.'"

N. R. DOWER

NOTICES

General Conference Session

Official notice is hereby given that the fifty-first session of the General Conference of Seventh-day Adventists will be held June 11 to 20, 1970, in Convention Hall, Atlantic City, New Jersey, U.S.A. The first meeting will open at 7:30 p.m., June 11, 1970. We trust that all duly accredited delegates will take notice of this and be in attendance at that time.

ROBERT H. PIERSON, *President*
WALTER R. BRACH, *Secretary*

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in Convention Hall, Atlantic City, New Jersey, at 9:15 a.m., June 16, 1970, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-first session of the General Conference. By order of the Board of Trustees.

ROBERT H. PIERSON, *Chairman*
K. F. AMBS, *Secretary*

General Conference Association of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held in Convention Hall, Atlantic City, New Jersey, at 9:15 a.m., June 16, 1970, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the fifty-first session of the General Conference. By order of the Board of Trustees.

ROBERT H. PIERSON, *Chairman*
K. F. AMBS, *Secretary*

North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in Convention Hall, Atlantic City, New Jersey, at 9:15 a.m., on June 16, 1970, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-first session of the General Conference. By order of the Board of Trustees.

ROBERT H. PIERSON, *Chairman*
K. F. AMBS, *Secretary*

IN BRIEF:

★ **Deaths:** Mrs. Eliza Massey, 103, oldest member in the Southwestern Union, January 25, at Dallas, Texas; B. W. Brown, 95, long-time conference president and pastor, February 3, at Lodi, California.

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