

*The Advent Delayed?—I***CERTAINTY***Balanced  
With***CONTINGENCY**By **LE ROY EDWIN FROOM***[Based on chapters  
37 and 38 of the author's  
new book, Movement of Destiny.]*

One hundred and twenty-six years have elapsed since the great expectation of October 22, 1844, and yet our Lord has not returned. Why has He delayed so long? Who or what is responsible? Have Adventists been mistaken and misled in their expectation of an imminent Advent? What does the Spirit of Prophecy say concerning the time when the Advent may be expected? Does it mention explicit reasons for the long delay?

Some have tended to side-step these questions. Others have hesitated to raise them, lest their loyalty to the certainties of the movement be questioned. A few have feared to face the facts. But genuine truth has nothing to fear. God does not deceive; He does not lie. In Him we can place our complete trust. Let us therefore face the questions frankly.

But before we can find the answers to our questions, we must clearly identify the problem and deal forthrightly with expressly revealed reasons for the long delay in the return of our Lord.

A brief review of the world scene at the dawn of the nineteenth century will provide the historical background for the answers we seek. Looking back, we can trace the blending of historical fulfillment and prophetic prediction in the appearance of the

Second Advent awakening, based on widespread recognition of the hour of God's judgment (Rev. 14:6, 7). It was heralded in the Old World before it touched the New. It had an auspicious beginning. It was preeminently a *time* movement—the "hour of his judgment is come" (v. 7); "then shall the sanctuary be cleansed" (Dan. 8:14).

But this announcement never became a *movement* on the European Continent, or even in Great Britain—only an *awakening*. And even there this earliest development broke down in the late 1830's. The Old World declaration did not have an "1844" phase. And only occasional voices were heard in Latin America, such as that of Lacunza. Similarly, in other areas of earth the awakening did not take root generally, as it might have.

Only in North America did the heralding of the Advent assume the form and dimension of a distinctive movement, as the messages of the first and second angels were proclaimed in sequence by William Miller and his associates.

Under the "seventh-month movement," or "true midnight cry," as the second angel's message augmented the first message, some 100,000 people responded—according to contemporary records—came out from the Protestant churches in North America, joined the previous Millerite "hard core," and unitedly but mistakenly looked for their Lord to return on October 22, 1844.

There were leadership and literature, and united action and ardent expectation, in the Millerite movement. And North America became the focal point from which the ad-



vent-judgment message radiated, near and far.

The entire Millerite movement was characterized by a sense of immediacy. Christ was coming "*soon*." In fact, as the fall of 1844 approached, the very day for the appearance of Christ in the clouds of heaven was fixed upon.

### Sense of Immediacy Predominant

Surprisingly, this conviction that Christ was to appear soon, survived the day of disappointment. Unable to solve the dilemma into which his prophetic calculations had led him and his associates—calculations which they felt were flawless as to chronological arithmetic—William Miller still believed that the Second Advent was imminent. In December of 1844 he wrote: "Brethren, hold fast; let no man take your crown. I have fixed my mind upon another time, and here I mean to stand until God gives me more light.—And that is *Today*, TODAY, and TODAY, until He comes, and I see HIM for whom my soul yearns."—Quoted in *The Midnight Cry*, Dec. 5, 1844, p. 180.

The expectation of an imminent Advent became the heritage of the Adventists who found an explanation of the disappointment in a re-study of the sanctuary truth. They looked forward to no long period of time upon this earth. In her early writings Ellen White repeatedly urged the hopeful, waiting ones to prepare anew for the soon-coming Saviour. One statement in particular, published in 1851, seemed to indicate that probation was soon to close.

"I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer."—*Early Writings*, p. 58.

But as the years rolled by, and the concepts of the Seventh-day Adventist Church expanded to include giving the message *to all the world*—a task that has always seemed beyond human capabilities and facilities—Mrs. White's statements were challenged. How could Inspiration say that time was almost finished when decades were passing, and the world task was seemingly more formidable than ever? It was indeed bewildering.

### Ellen White's Explanation for the Delay

In 1883 Mrs. White answered her critics, providing a basic explanation for delays of the expected Advent:

"A statement published in 1851 in *Experience and Views*, and found on page 49 [page 58, present edition] of *Early Writings* is quoted as proving my testimonies false: 'I saw that the time for Jesus to be in the most

holy place was nearly finished, and that time can last but a very little longer.'

"As the subject was presented before me, the period of Christ's ministration seemed almost accomplished. Am I accused of falsehood because time has continued longer than my testimony seemed to indicate? How is it with the testimonies of Christ and His disciples? Were they deceived?

"Paul writes to the Corinthians:

"'But this I say, brethren, *the time is short*: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not' (1 Cor. 7:29, 30).

"Again, in his epistle to the Romans, he says:

"'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light' (Rom. 13:12).

"And from Patmos, Christ speaks to us by the beloved John:

"'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for *the time is at hand*' (Rev. 1:13). 'The Lord God of the holy prophets sent his angel to shew unto his servants the things which must *shortly* be done. Behold, I come *quickly*: blessed is he that keepeth the sayings of the prophecy of this book' (Rev. 22:6, 7).

"The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional.

"God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warning. The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming.

"Had Adventists [the host expecting the Lord to come in 1844], after the great disappointment in 1844,

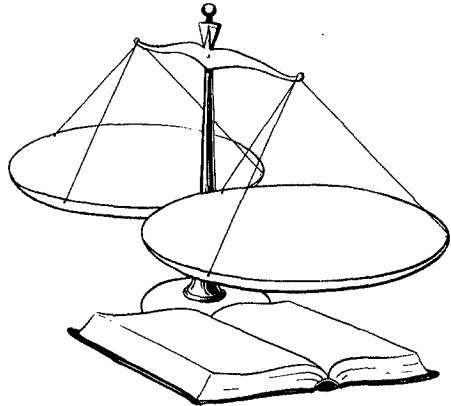
held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.

"But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith. Dissensions and divisions came in. The majority [of the Millerite host] opposed with voice and pen the few who, following in the providence of God, received the Sabbath reform and began to proclaim the third angel's message. Many who should have devoted their time and talents to the one purpose of sounding warning to the world, were absorbed in opposing the Sabbath truth, and in turn, the labor of its advocates was necessarily spent in answering these opponents and defending the truth. Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!

"It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief' (Heb. 3:19). Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years."—Manuscript 4, 1883, in *Selected Messages*, book 1, pp. 66-69. (See *The Great Controversy*, pp. 457, 458.)

Because of the human element—spiritual unpreparedness, erroneous views, and an unaccomplished task—the Second Advent had to be postponed. In 1883 the people proclaiming the Advent were still not ready, and their world work and witness were scarcely begun. It is important



to bear in mind that, paralleling the certainties and absolutes of the prophetic word, there is a conditional element and contingent factor. *Certainty and contingency together provide the answer to the problem.*

That the Lord will come, there is no doubt. God rests His integrity on His assurance of a Second Advent. The return of Jesus is certain. But *when* He returns is, in part, at least, contingent on human conditions.

### High Lights of Spirit of Prophecy Coverage

The following selections, in chronological sequence, reveal the over-all scope and intent of the Spirit of Prophecy coverage between 1850 and 1913. The array may look formidable, but such a conspectus is vital to our quest:

(1850) "Time can last but a very little longer."—*Early Writings*, p. 58.  
 "Refreshing" deferred because of neglect (*ibid.*, p. 71).

(1859) "God has given the message time to do its work. . . . Many lost the effect of the message."—*Testimonies*, vol. 1, p. 186.

(1865) "Not prepared for the loud cry of the third angel."—*Ibid.*, pp. 485, 486.

(1868) Advent "deferred in mercy, because . . . so many would be found unready."—*Ibid.*, vol. 2, p. 194.

(1883) "Time has continued longer than we expected." "The unbelief, the worldliness, unconsecration, and strife . . . kept us in this world . . . so many years." "Had Adventists . . . held fast their faith, . . . Christ would have come ere this [1883]. . . . It was not the will of God that the coming of Christ should be thus delayed."—*Selected Messages*, book 1, pp. 67, 69, 68.

(1884) "In mercy to the world, Jesus delays His coming."—*Spirit of Prophecy*, vol. 4, p. 292.

(1889) "God meant that His people should be far in advance of the position which they occupy today."—*Testimonies*, vol. 5, pp. 714, 715.

(1892) Not to speculate on "definite time" (*Review and Herald*,

March 22, 1892; *Evangelism*, p. 221).

(1892) "Work is soon to close."—Letter 32, 1892; *Evangelism*, p. 707.

(1892) "Our burden . . . can never be laid down till the whole earth is lightened with the glory of the Lord."—*Gospel Workers*, p. 470.

(1895) Can have Spirit's outpouring now.—*Review and Herald*, March 19, 1895; *Evangelism*, p. 701.

(1896) "Outpouring of the Spirit . . . will not come until we have an enlightened people."—*Review and Herald*, July 21, 1896.

(1896) Lack of "living experience" delays; "world would have been warned ere this" (*ibid.*, Oct. 6, 1896).

(1898) In church's power to "hasten our Lord's return" (*The Desire of Ages*, pp. 633, 634).

(1898) Could have been in "city of God" ere this (*Australian Union Record*, Oct. 15, 1898; *Testimonies*, vol. 6, p. 450).

(1900) "When the character of Christ shall be perfectly reproduced in His people, then He will come."—*Christ's Object Lessons*, p. 69.

(1900) "Only a moment of time, as it were, yet remains."—*Testimonies*, vol. 6, p. 14.

(1900) "Had the purpose of God been carried out . . . Christ would, ere this, have come."—*Ibid.*, p. 450.

(1901) Advent "will not tarry past the time that the message is borne to all nations."—*Review and Herald*, June 18, 1901; *Evangelism*, p. 697.

(1901) "We may have to remain here in this world because of insubordination many more years."—Letter 184, 1901; *Evangelism*, p. 696.

(1902) "The goodly fabric of character . . . will stand out before the world as a witness. . . . Then the work will move forward."—*Medical Ministry*, p. 185.

(1903) If a living connection had been preserved, "they could today be in the heavenly Canaan."—*General Conference Bulletin*, March 30, 1903; *Evangelism*, p. 694.

(1903) "In our power . . . to bring this scene of misery to an end."—*Education*, p. 264.

(1904) Coming hastened by "bearing fruit" (*Testimonies*, vol. 8, p. 22).

(1909) Had Millerites accepted third angel's message "closing work would have been completed" (*ibid.*, p. 116).

(1909) Uncertainty of watchmen put work "years behind" (*ibid.*, vol. 9, p. 29).

(1911) Will return when "appointed work" is done (*The Acts of the Apostles*, p. 111).

[Additional quotations, all in their fullness, with comments, are in the volume *Movement of Destiny*.]

### Basic Principles Involved

The following principles should be noted:

1. The gospel commission could have been finished by the generation that preached the 1844 message: "Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history." "Had [all] Adventists, after the great disappointment in 1844, held fast their faith, . . . receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, . . . Christ would have come ere this."—*Selected Messages*, book 1, p. 68.

Ponder that year 1844. Many devout students—able scholars and well-known capable leaders—were among 100,000 or more persons involved in the pre-disappointment, seventh-month Advent movement. This movement was no small force, considering that the entire population of the United States in 1844 was only 17 million. The Millerite movement at its peak in 1844 had publishing facilities, with a battery of some 28 periodicals, and possessed organization and men of prominence. (See *Prophetic Faith of Our Fathers*, vol. 4.)

By way of contrast, it was not until 1911 (67 years after 1844) that the Seventh-day Adventist Church passed the 100,000 world membership mark—the approximate number of the Millerite host back in 1844. In 1888 our total membership was only 26,112. As to world evangelism, the estimated population of the world in 1850 was, for example, 1,171,000,000, and in 1890 was as yet only 1,518,000,000. In 1970 it is 3.632,000,000.

But the Millerite host refused to accept, in addition to the first and second angels' messages, the third angel's message of Revelation 14. A mere handful of dedicated men and women, without money or prestige, buffeted by opposition from their former brethren and the scoffing and hostility of a resistant religious world,

had to start all over, as it were, working against crushing handicaps. Many years were required even to get into significant motion.

It would be a grave mistake, however, to conclude that the failure of the majority of Millerites to move on into the third angel's message alone has delayed the Second Advent for more than 125 years. At some point in history the failure of Seventh-day Adventists to meet God's specifications must be blamed for continued postponement of the Advent.

### The Delay Will End

Can we retard the Second Advent indefinitely? Will God continue to wait and wait for us to meet the standard He has set? Precisely, what is God waiting for?

2. The unfulfilled condition for which all heaven waits is first the character preparation of those who profess to "keep the commandments of God, and the faith of Jesus." The message of the third angel calls for a character exhibit that God can stamp with His seal of full approval. As early as 1850 Ellen White was asked by her accompanying angel: "'Do you reflect the lovely image of Jesus as you should?' Then I was pointed to the earth, and saw that there would have to be a getting ready among

those who have of late embraced the third angel's message."—*Early Writings*, p. 64.

The fullest explanation of character development as the condition for which all heaven waits is found in *Christ's Object Lessons*. Almost every chapter amplifies this theme, which runs throughout the teachings of Jesus. The focal statement is found on page 69:

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel."

3. The promised power of the Spirit that will usher in the glorious period of the "loud cry," and the climax of gospel witnessing, depends upon the character preparation of the remnant church. God will grant His mighty power when His people can be trusted effectively to use it to His glory.

In 1859 Ellen White said: "If the counsel of the True Witness had

been fully heeded, God would have wrought for His people in greater power. . . . Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translocation."—*Testimonies*, vol. 1, pp. 186, 187.

### Holy Spirit's Work Hindered

In 1865 she stated that the Adventists were at that time "wholly unfitted to receive the latter rain" (*ibid.*, p. 466). In 1882 she categorically connected character preparation with receiving the latter rain: "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost."—*Ibid.*, vol. 5, p. 214.

Thus the Holy Spirit—ready, willing, and able—could not do His allotted work because of the unpreparedness and apathy of the professed Adventists. Unpreparedness was the great lack, getting ready the supreme essential.

4. God is fair to the just and the unjust. Probation will not close suddenly upon the living until all have had opportunity to accept God's way and will in the life. "In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—*Spirit of Prophecy*, vol. 4, p. 292.

5. Emphatically, then, Ellen White states that any delay is not the Lord's will or neglect or caprice, but the result of the church's continued unpreparedness.

Never, Ellen White emphasizes, is it to be forgotten that "the promises and the threatenings of God are alike conditional. . . . It was not the will of God that the coming of Christ should be thus delayed. . . . The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault."—*Selected Messages*, book 1, pp. 67-69.

Then in 1901 she counseled: "For Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action."—*Letter 184*, 1901; *Evangelism*, p. 696. ♦♦

(Next Week: *The Irrevocable Moment of Destiny*)

## The Wayside Pulpit

By Harry M. Tippet

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

Every impulse to do good is prompted by the Spirit of Him of whom the testimony was that He "went about doing good" (Acts 10:38). The world is astonished when anyone does a bit of meritorious service without any expectation of reward. But this kind of altruism is the essence of the Christian ethic. It is the most convincing testimony that we are children of God.

Paul admonishes us, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). What a happy feeling it is to know there are dear ones in our church communion who would make immediate response to our expressed need. This truly is the spirit of Christian fellowship.

Yet sad to contemplate, we shrink from asking some people a favor, even in the church. Our experience of previous requests is that they never let us forget it.

Some go as far as to remind us of our indebtedness when they want something done for them. Their religion is on a computer basis—equal returns for all favors done!

How many impulses to do good are suppressed with invalid excuses such as, "I've already done my share," or "Some other day perhaps, but I haven't time now," or "Why should I go out of my way when others do nothing?" In the great judgment to come the solemn adjuration of the Master may surprise all who begrudge their service: "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:45). Read the next verse. It's rather shocking.

"Especially unto them who are of the household of faith"—it is unthinkable that we should neglect them. The oft-told story is pertinent here of the puffing junior boy carrying his hefty younger brother across the street. When asked by an observer if the load wasn't too much for him, he replied with a smile, "Naw, he's my brother."

# Academic Freedom in Action

By WALTER RAYMOND BEACH

**O**UR conviction is that Seventh-day Adventist academic freedom can be understood only in the setting of scriptural freedom; that any other form of academic freedom can become a smoke screen for irresponsible, individualistic, selfish action. The net result of such other forms of freedom in the case of the school would be to place the teacher beyond the reach of proper evaluation. However, a lack of evaluation and group discipline cannot be squared with the requirements of a Christian community. A prime element of Seventh-day Adventist academic freedom in action, then, is the teacher's willingness to be evaluated and to seek help in improving his understanding and skills.

From my viewpoint, therefore, the Seventh-day Adventist community, far from young academic freedom, really points to a more excellent way of handling this difficult matter. Freedom to search, to think, to instruct, and to publish will be balanced with responsibility by submission to group good and discipline.

Such discipline starts at the simple level of spiritual fellowship in which the faculty without benefit of academic regalia or classroom desks meets together as persons to share burdens and triumphs under a common Master. In this fellowship everyone matters to everyone else. Corrective words can be spoken in love. Reputations are protected, idiosyncrasies are borne, and schism is avoided. Out of such a fellowship it is possible to tackle matters of belief and practice, moving the notion of academic freedom from individuals to the higher freedom in community.

Naturally, within this community

of mature scholars there must be freedom to try out new ideas without fear of reprisal and recrimination—even when these ideas test the margins set by the commitment of a particular institution. This must apply even to sensitive areas, although borderline discussions ought to be engaged in with an uncanny sense of responsibility and impact. Seventh-day Adventist teachers will approach these areas with a spirit of tentative inquiry rather than dogmatism. Some new ideas will survive, others will disappear. Those that survive may become advanced insights, good for everybody. Those that emerge as untrue will be abandoned with joy and gallantry. This will be all the easier when the scholar recognizes human partiality in knowledge. This partiality is evident on three counts:

## Reasons for Human Partiality

1. The human mind's comprehension is limited. The fact of this statement as recognized by all is expressed well by Robert Rodale:

"Of all the lessons that science has taught us, the most impressive should be that we can't learn everything. The more the mysteries of life are opened to view, the more we realize that there are still more mysteries to be solved, or that there is no practical way in which life can be influenced by some of the information which is being uncovered."

2. The validity of the conclusions to which the human mind arrives may finally run out. Medicine is a case in point. What appears to be a perfect medication today is soon outdated by further information and practice. So it is, more or less, in all areas of knowledge.

3. Research ever discovers new tangents of truth. The more one knows, the more one sees and realizes that there is much more to discover. Today's discoveries are but an outline of what lies beyond man's present limits. Research on DNA is typical. The decoding of the DNA language showing life to be the transduction of chemical energy into mechanical, electrical, or osmotic work has only widened the horizons of the unknown in this area of knowledge.

On the basis of these three points, true academic freedom is quite different from the flaunting of untried notions before students. With the students, as in the fellowship of the faculty, the Seventh-day Adventist teacher will make clear: (a) His positive endorsement of the particular character and aims of the institution that provides his credentials; (b) his concern for the spiritual, as well as the intellectual, needs of the student he is privileged to instruct; (c) his willingness to submit in humility his findings to the judgment of the community.

Let it not be forgotten, however, that academic freedom in action is not designed to impose simply a repetition of the ABC's of truth. The great lines of truth must be more clearly and more beautifully drawn. The everlasting gospel must be made more winsome and attractive. The skills of evangelism must be sharpened and perfected. Renewal and outreach must be a constant concern. To best achieve these aims, academic freedom and institution policy will provide for an open sesame of communication not only between teacher and student but between scholars, and between scholars and church leadership.

Academic freedom in action must enable the teacher to be concerned with what might be termed "the wisdom of this world" and its relation to revelation. Paul warned against being enamored of the world's wisdom when it was not related to and grounded in the message of the cross.

## Lesson From History

Perhaps a bit of church history, particularly on the era of the earliest church fathers, could be instructive on this point. These fathers refused to have anything to do with "pagan" learning or education. This attitude was reinforced by the fact that the apostle Paul mentioned philosophy only rarely and then only to belittle or condemn it.

But later church leaders, struggling with the problem of communicating the gospel to pagans, began to realize that pagan learning contained elements of truth. While decrying

certain pagan philosophies, the apostle Paul himself was philosophical in his treatment of cosmic aspects of God's reconciling work and the resurrection. He was decrying, not learning or philosophy as such, but a certain twist in the treatment of them.

Actually, Paul's stand was against the humanism of the Greeks. The framework of their thinking made man the measure of all things. Over against this he insisted that all knowledge must be set in a new framework—that taken from revelation, nature, and history. In this framework the salvation of man became the first measure of all things. And such should be the framework of all Seventh-day Adventist intellectual achievement today.

Possibly the apostle Paul is himself the best example of academic freedom in action. He was an independent thinker. It had been decided to send out a letter commending Paul and his gospel and including two or three church requirements, one of which was abstinence from food offered to idols. But soon after Paul returned to his field he began to teach that under certain circumstances it was perfectly all right to eat such food! He explained his viewpoint to the Corinthians (1 Cor. 10). They could eat whatever they found in the meat market without raising any question on the ground of conscience (verse 25). If an unbeliever should invite them to dinner they could eat whatever was put before them without raising questions of conscience (verse 27).

On the other hand, he cautioned, "Take heed lest by any means this liberty of your's become a stumbling-block to them that are weak" (chap. 8:9). Explaining his course of action under such circumstances, he added, "Wherefore, if meat make my brother offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (verse 13).

The conduct of the apostle under certain circumstances no doubt raised questions of discipline, as it could today. Some might conclude from certain of Paul's statements that his academic freedom was limitless. Comparison is sometimes made between the apostolic church's attitude to Paul and the disciplinary measures that have seemed necessary sometimes with regard to teachers or ministers who go beyond the bounds of Christian freedom today.

#### Answer to a Quandary

I think we find an answer to our quandary in the conduct of Paul. Everywhere he went he established churches and won hundreds, perhaps thousands, of converts to the faith.

He left behind him a spirit of love and unity. Everywhere he traveled he collected a large offering for the poor saints at Jerusalem (Rom. 15:26). Wherever Paul worked, the new converts expressed their love and loyalty to the movement by giving generously to support the work at headquarters.

The case of such a teacher or minister is quite different from that of present-day workers who, outside the bounds of Christian freedom, attract disciplinary action. These workers do not star in winning converts to the advent faith or in confirming students in their denominational loyalty. Their primary aim is to ensure the success of their views. Instead of love and loyalty they leave behind an atmosphere of disaffection and disunity. Instead of raising funds to support the work at headquarters, their endeavors have resulted in the diversion of large sums of money into other activities; while in the classroom such teachers lack commitment to the community and become divisive. Their activity only divides, fragments, and defeats.

#### FOR THE YOUNGER SET

### The Secret of the Dishes

By INEZ BRASIER

JEAN MARIE was very unhappy. You see, she did not like to wash dishes. Mother had to call her every morning to wash the breakfast dishes.

Jean Marie scowled. "I always have to wash dishes, an' I don't like it at all."

"What did you say?" mother asked as she came into the kitchen.

"I don't see why I have to wash dishes always and always." Jean Marie threw a fork into the pan beside a plate. "There are so many to wash every time."

"There are only the breakfast dishes for you and father and me, and those are not many." Mother took a fork and a spoon from the draining pan and put them into the pan of soapy water. "These aren't clean. I want you to be the kind of housekeeper whose dishes are always shiny clean."

Jean Marie did not say a word just then. She washed the fork and spoon again as mother went upstairs. "I know I have to, but I just hate these old dishes. I'm not going to be so p'tic'lar."

She wiped the cups and saucers and forks and spoons and plates and put them on the shelf. Then she threw the towel across a chair. She did not wait to hang it neatly.

When Jean Marie came to breakfast the next morning she saw grandma, who was staying with them, standing by the table. She was looking at a fork with yellow streaks on it, and a spoon that had brown spots on it.

Here it would be well to consider the difficulty that arises when a simplistic emphasis is placed on individual academic freedom while denying the possibility of institutional academic freedom—that is, the right of a group of like-minded scholars to come together to explore the implications of a certain point of view and to co-opt to their number other like-minded scholars, and finally to hand on to students who choose to join them the results of their thinking.

The same Dr. Frank R. Haig we quoted in our introduction has this to say (*Liberal Education*, December, 1968):

"The denial of institutional academic freedom would make all colleges basically alike. Some might have more money and hence better facilities and more prestigious faculties. But with each professor going completely in his own direction, the institution could go in no direction. All colleges would present the same image of over-all chaos and lack of definition. Higher education would be like a mass of mashed potatoes—

Jean Marie tiptoed away. Those yellow spots got bigger and bigger as she thought about them. And the glasses were so dingy. They looked too dreadful to use. They still had food on them.

"Mother's always right. I wish I had washed them clean," she whispered to herself.

"Jean Marie! Come to breakfast," mother called.

Jean Marie was very quiet as she kissed grandma and sat down at the table. Somehow, she was not very hungry. And as soon as breakfast was over she carried the dishes to the kitchen. She put them in the pan.

"I shall never, never, never be so—so dirty again." She held up a glass as she dried it. "How sparkly it is!"

She washed the rest of the dishes as well as mother always did. "They're shiny, too. Why, it really is fun to make them look like this! An' they look so nice on the shelf!"

The next morning Jean Marie ran into the dining room when mother called her.

"How these dishes shine!" mother exclaimed.

"They surely do," grandmother agreed.

Jean Marie looked at mother. She looked at grandmother. "I'll always wash them shiny clean now. I found out yesterday it makes me feel dreadful when I don't, an' it makes me feel good and happy when I do."



pretty much the same wherever you took a scoop. . . . So long as each institution decides what its values are and publicly announces them to prospective teachers, no faculty member will be taken off guard by trustee or administrative action. . . . It would be a foolish move to press individual academic freedom to such an extent that institutional academic freedom became an impossibility. . . .

"The point is that openness to dissent does not require the hiring or retaining of a professor who does not agree with the ideals and objectives of the college. . . . The principle involved is that the fact that an institution must tolerate dissent does not imply that it must on any continuing basis pay the dissenter.

"The original skillfully framed statement on academic freedom and tenure promulgated jointly by the American Association of University Professors and the Association of American Colleges in 1940 carefully safeguarded this possibility. It recognized that an institution might have a certain personality that it wanted to preserve. So long as the institution's aims and requirements were openly avowed and 'clearly stated in writing at the time of the appointment,' it granted freedom. The hope naturally is that the statement will not be altered in this regard."

#### SDA Framework for Authentic Academic Freedom

Seventh-day Adventist academic freedom requires; then, that not man or learning or art or science, but the salvation of men become the first measure of knowledge.

1. This concept will mean in terms of academic results:

a. The Seventh-day Adventist who masters philosophies and religions and arts and sciences will go beyond and see these always and only against the framework of divine revelation and purpose (the salvation of men).

b. Having endeavored to master the techniques and findings of the behavioral sciences and to learn about the average man, the Seventh-day Adventist will learn to compare these findings always with the perfect man, Jesus Christ, understanding that man's self-knowledge is not complete unless he goes beyond describing what man does to realize what man ought to do.

c. Having tried to master the disciplines of the scientific method and the factual discoveries of the natural sciences, the Seventh-day Adventist will go beyond to see these in the framework of God's creation. The assumption here is that God's revelation in nature does not contradict His revelation in Scripture or in his-

tory, and that whenever there appears to be a contradiction the scholar or student has interpreted improperly either science, the Bible, history, or all three. He will suspend judgment, and endeavor to resolve the apparent contradiction.

d. Having sharpened skills and communications through the world's masters of expression in literature, art, and music, the Seventh-day Adventist will go beyond the ephemeral judgments of the human mood and view these arts against the timeless Christian values.

#### Test of Genuineness

2. This concept of academic freedom will make the following criteria a test of genuineness for Seventh-day Adventists:

a. Does my freedom deliver from the forces that would prevent me from serving and enjoying my Creator?

b. Does my freedom involve me in the positive happiness of living in fellowship with God in the place where He is pleased to bless?

c. Does my freedom imply release from the destructive influences or wrongness and voluntary commit-

ment to righteousness and the good of all men—that is, to the glory of God?

d. Is my freedom contributory to my better living?

e. Does my freedom beautify and enhance the temple of the Holy Spirit?

f. Does my exercise of freedom contribute to the upbuilding of the community and the enhancement of the cause of truth?

g. Is my exercise of freedom understood by the community and found to be acceptable and contributory to it?

h. Has my freedom built consensus and unity, step by step, without producing shattering, sterile controversy that consumes time and talent in fruitless combat?

An affirmative answer to these eight questions will attest a proper conception of Christian freedom in academic pursuits—a Seventh-day Adventist framework for academic freedom. Any educator who fits into it will be a beckoning star in the search for truth and renewal, and in the training of Seventh-day Adventist youth. ♦♦

(Concluded)

## Blessings Through Suffering

By ELSIE BROWNSBERGER

It is the lot of all Christians in their sojourn on this earth to pass through periods of suffering and sorrow. The Scriptures abound in scores of passages that bring comfort and solace when we suffer. At such times how eagerly we seek help from God's Word, as well as from the Spirit of Prophecy, for "of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor" (*The Desire of Ages*, p. 225).

It is now nearly 40 years since my husband and I passed through a year of great sorrow. Through the years we have preserved one letter that came to us during those dark days. It helped us not only then but during lesser troubles of succeeding years. The letter was written by my husband's sister:

"And happier days are coming for you, I know. I sometimes think that a devastating sorrow is like a flood, that washes away the soil, and destroys everything in its path, and leaves all barren and desolate and forsaken. (Remember how it looked along the French Broad River after that year of the cloudbursts.)

"Or maybe we can liken it to a forest fire that rages until the mountains are blackened and everything beautiful is burned up (like what we saw when we drove along the Rim of the World some years ago, when we were all together still, and didn't know what trouble was). Everything appears hopeless.

"But God makes the grass to cover the scars with its soft green, and the flowers spring up, and by and by young trees and shrubs grow again, and little by little, so gradually we hardly know how it happens, the traces of devastation are gently obliterated. There are changes, to be sure; things are never just the same again, but it doesn't look nearly as discouraging as time goes on.

"So I think it is with our sorrow. God sends us little simple, homely, common kindnesses from those around us, to cheer us; and the sympathy of our friends blossoms like the flowers, and somehow the tendrils of love stretch out from our own hearts to those about us; and because we have suffered, we can understand the griefs of others. And in mercy God gives us work to do, and we establish interests that grow and develop, like trees, broadening and spreading, and so, at last, a miracle of healing. I pray that it may be so with you."

And, friends, we found this was true.

## How Our TV Problem Was Solved

By EDGAR R. HOWARD

As a family we have never been very enthusiastic about television, for we realized that it bombards the mind through the two most accessible avenues, the eyes and the ears, with almost constant stimuli to evil thinking.

As a result of these feelings, we went for many years without a television set. However, our oldest daughter has always been keenly interested in history and current events, and she expressed a desire to see the national political conventions as televised in 1964. We purchased a used model from a friend for this purpose.

Of course, the set outlasted the conventions, and we began to watch it more and more. Before we could judge the merits of a program we had to watch it first (we thought); and by then, the time had been wasted, and perhaps the mind polluted. We found ourselves "sampling" more and more programs and looking for the tidbits of "good" here and there, even though we were having to wade through much mental and spiritual "garbage" to find the redeeming features, if any.

Under the above demoralizing influences, family worship was either omitted or hurried through. Family business and important reading were postponed, or done at odd times. Conversation and social contact between family members was curtailed. At times nearly all our family activities were influenced either directly or indirectly by that subtle tyrant, the local TV log.

I must admit that on occasion one can see worth-while programs such as news, special events, nature, travel, or religious. In fact, there may be one or two of these good programs every day. But the ones that are most habit forming seem to be those that are mostly good, with only a minimum of objectionable things. Many of them are filmed in beautiful natural settings, and some could even be called educational.

In the meantime, our secondhand set was getting older, and we suspected that it would probably quit working just before some important event. Sure enough, it blanked out just before the first moon walk! That convinced us that we should have a more reliable set, and certainly one with color, so we could better enjoy the programs set in beautiful natural surroundings.

### Investing in Color TV

After the moon walk we went to our favorite store and ordered a large-screen, color television set, a new model not yet in the stores. The store assured us it would be delivered in one week.

The week passed with no delivery, and we then went on a two-week camping trip where we enjoyed the "beautiful natural surroundings" firsthand. When we returned, the color television set was still not available. In the latter part of the summer I began reading *Spiritual Gifts*, volume 1, which I had been putting off for years. When I came to a part I thought especially interesting, I

would call our eight-year-old daughter and read it to her. She was thrilled! Before long she was coming to me and saying, "Daddy, read some more to me about Sister White." She thus enjoyed many pages of *Life Sketches*. Imagine! An eight-year-old begging her father to read the Spirit of Prophecy to her. It happened in our own living room last summer.

School opened, and our teen-age son and daughter were busy with academy study and activities. Our eight-year-old was enjoying third grade, and reading book after book. My wife and I began reading magazines and books. We even went to prayer meeting and church board meeting for the first time in years.

Finally, toward the end of the fall, the store called and said our television set had arrived and we could pick it up. A few days passed during which we did nothing about it. Somehow, we did not seem much interested. The store called again to remind us. We had a family council. Our teen-age children said they were too busy to watch television, and did not like it much anyway. My wife and I knew we were too busy and we were enjoying other things much more, without the time-consuming, polluting influence. The eight-year-old did have a favorite program or two that she wanted to see, but we talked it over with her, and when we promised to let her join a couple of book clubs, she was satisfied to give up the new color television too. Inasmuch as the store had waited more than three months (instead of one week) to deliver, and had increased the quoted price, we felt justified in canceling our order.

Now, after nearly a year without television, I have almost completed two rooms in the attic and have done some research work for my job. My wife has read several substantial volumes of a spiritual nature and has begun to read the *SDA Bible Commentary*. I began to read the *Testimonies* at the first of the year. My soul has been watered; my mind has been stimulated as never before. I have had to face a description of myself on many pages of the *Testimonies*, and this has caused me to try to square my life with God's plan. The children have made good marks in school, have read many worth-while books, and have earned part of their tuition.

Our television problem has been solved, and I am grateful. I feel that the Lord sometimes arranges circumstances so that we can deliver ourselves from evil and temptation, and we should strive to be alert to see these opportunities and have the will power to do what we know to be the right thing. Instead of watching the unfolding of artificial lives and seeing fantasy and evil portrayed on TV, we have learned to live life ourselves—the real thing, with no substitute. It is much better to go out into the natural surroundings and actually do things; to read substantial, worth-while literature of eternal value; and to associate with real human beings who can think and react in your presence. I think time is too precious and life is too meaningful to waste viewing programs that depict a neurotic, depraved, and distorted world.

## If the Decision Were Yours

By D. R. MANZANO

*"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matthew 24:36.*

We frequently have occasion to repeat this text as we discuss the events of our world, especially since we do not want to be considered "time setters."

But, suppose you could make the decision as to which day Jesus would return; what date would you select? How soon, how far off?

Try to imagine your decision and the consequences.

"I'd have Him come tomorrow."

If this is your choice, it would mean a quick end to war, suffering, and human problems of every kind, but what would it mean to your mother and father, daughter, son or neighbor?

"I'd want Him to come after I finish college and get married. There are some things I'd like to do first."

If this is your choice, are you going to extend this same opportunity to your younger brother or sister, and where and at what point are you going to deny this condition to others? Have you thought about those Seventh-day Adventist Christians who are being persecuted for their faith? What about those who at this moment are imprisoned for their obedience to Christ? How long are you going to keep them there?

The only conclusion at which I can arrive is: How wise and merciful God is to keep the dates and times within His own control! His Word tells us, these are "the last days," this is "the time of the end." Christ is "before the door." My heart and mind respond, "Come quickly, Lord Jesus."



By  
LOIS  
CHRISTIAN  
RANDOLPH

# The Broken Ostrich Egg

J. BYRON LOGAN PHOTOS

ONE hemisphere of an ostrich egg lies on top of my filing cabinet, a perpetual reminder that it is better for an African souvenir to be broken than to wound a little girl's heart. That lesson I choose never to forget.

Two small girls came to my home regularly for an enrichment of their preschool days. One morning (foolishly, I now realize) I let six-year-old Sherrie hold the ostrich egg as part of our procession while we sang, "He Loves Me Too."

"Hold it tight with both hands, one on each side. That large egg can break," I cautioned.

After a while Sherrie disregarded my directions and held the egg under her arm without steadying the fragile object with her hands. Crash! One half lay on the floor, but the other was in a multitude of pieces. I felt thankful that half of my ostrich egg was intact.

With plenty of feeling I scolded Sherrie. "Why didn't you hold it the way I asked you to? Now it's gone, and I probably can never get another."

To me it was a special memento. My father, now dead more than 20 years, had brought it from Africa after one of his long mission trips. But the memory of a Japanese vase, also an heirloom, cooled my boiling

emotions. I recalled how my father had dealt with a similar situation.

Once a cleaning woman at our home inadvertently dropped a valuable vase that father had bought in Japan several years before. With fear and trembling she faced her employer to report the accident.

"Never mind, Beatrice," father consoled her. "Since the vase is broken only in three pieces, I think an expert can mend it. Always remember that it's better to break a vase than the Ten Commandments. Don't break them." Beatrice, not a member of our faith, reported the remark to her mistress, and often alluded to it thereafter.

For 20 years I have had that vase standing on our dining-room table. On the trying day just mentioned I looked at it again, determining to be a worthy daughter. So I hugged tight a tearful girl who sobbed, "I didn't mean to break your egg. I didn't mean to." We hid the pieces in a drawer and never again alluded to the mishap.

Children have a keen sense of justice. They *know* that daddy and mother, in spite of being grown up, have accidents. Mother breaks a cut-glass dish and father locks his car without taking his keys out of the ignition. Sometimes it mystifies children why adults always pounce on

children when they are so polite to each other or to strangers who may have an accident.

Worse yet, sometimes a child is blamed for something an adult has done. Children should not be led to tell a falsehood to escape blame, because of fear of punishment. A reasonable attitude on the part of parents will usually ensure their telling the truth.

## At the Bar of Justice

Each day Mr. Mason commuted between his home and his office in the city. Since his employment was sedentary, he enjoyed his exercise at home—planting and caring for the large garden on his deep lot. One morning before leaving home he told his boys, Richard and Jason, "Boys, be sure when you play in the back yard not to leave the garden gate open. Stray dogs might dig up our fine garden."

In pride he gazed at his weed-free garden and his neat rows of string beans, peas, carrots, sweet corn, and other vegetables. This spring he had spent nearly all his spare time weekends and evenings raising a profitable garden to bring down the ever-rising cost of living. Now the flourishing vegetables promised rich dividends.

Mr. Mason's rigid nature and stern sense of right and wrong contrasted

with his gentle wife's womanly tact, which had rounded off some of the sharp corners in his character. Their two sons respected and feared their father, but they adored their mother.

That evening when Mr. Mason returned home to find the gate open and his vegetable garden sadly mutilated, his temper flared. For a moment he scrutinized the destruction caused by the neighborhood dogs. Then he walked past his apple trees to find an appropriate switch. Richard and Jason saw him coming. Dick, the older, walked toward his father. "We are very sorry your garden has been spoiled, Daddy, but —"

"There's no excuse. None at all. You boys must remember."

"But, Daddy, listen. I'll explain," Richard ventured.

#### Swift Retribution

"Not another word out of either one of you," shouted Mr. Mason. Sure and swift came the retribution on the older son, while the younger stood by with trembling lips. When his turn for punishment came, he showed a much more defiant attitude. The expression on his tearful face mirrored the expression of the face that bent above him.

Having done his duty as a disciplinarian, Mr. Mason pattered around the place a few minutes before entering the house. When he entered the living room, he saw his wife sitting in a big chair with one arm around each of his sinners. Clearly the boys were all broken up.

After a few minutes, Mrs. Mason asked quietly, "Henry, why did you whip the boys?"

"Mary, haven't you seen our damaged garden? Those pesky dogs! I told the boys only this morning always to close that gate."

"Yes, but why did you whip the boys?" she repeated.

"Because I can't tolerate such carelessness and disobedience."

"But Henry, why did you punish the boys?" This time she emphasized the last word strongly. Suddenly it dawned on him that perhaps his sons were innocent. Maybe that was why Richard had wanted to explain something. His father had refused to listen.

Mrs. Mason arose and laid her hand on her husband's arm, looked him right in the eye and said, "Henry, forgive me. I left the garden gate open."

The father's face turned white; then red from shame. He sank into his chair and buried his face in his hands. At his own bar of justice he felt condemned. He loved his sons dearly, but he also struggled with pride. His sense of fairness told him

that he owed his sons an apology.

Finally he called Richard and Jason over to his chair. With tears running down his cheeks he asked their forgiveness. Never had the boys seen their father cry before. Soon Richard threw his arms around his daddy's neck, laid his tear-stained face next to his father's cheek, and kissed him.

Not so with Jason. His face still bore the marks of his reaction to the unjust treatment he had received.

## Especially FOR MEN

By Roland R. Hegstad

### NOSTALGIA FOR SALE

Occupying a place of honor in my library are two Sears Roebuck catalogs for 1897 and 1908. They are surrounded by nostalgia from a period when Ellen G. White was recording God's will for His remnant church. And of all the books and magazines either originating in, or describing, that era, they stand foremost in providing an intimate look at the America that was.

One might not learn that McKinley was president of the U.S., that 40 per cent of Americans lived in cities, or that insurrection and violence marked the land. But one could be made aware, through stereopticon slides of "The Terrible San Francisco Earthquake and Fire" (60 for 75 cents), and "The Siege of Port Arthur"—the "most thrilling and realistic pictures ever made of the Japanese-Russian War" (100 for 85 cents). Also available: Fifty stereoscopic views of the great plant of Sears, Roebuck & Co., beginning with R. W. Sears, president, at his desk.

The catalogs offer intriguing glimpses of a lifestyle that seems eons away. There were no radios, television sets, air conditioners, refrigerators, electrical appliances, and workshop tools that are standard fixtures today in every man's home workshop. There were: wolf tooth forceps for extracting wolf teeth; talking machines (in 1908); surreys and buggies (beginning at \$28.95, with covered wagons available until 1924); corsets guaranteed to mold you to fashion's breathless dictates (40 cents); ladies' shoes (from \$1), a pain to behold or wear, with rapierlike toes that seemed capable of penetrating a bowling ball; boys' knee pants for 15, 25, and 38 cents.

Bargains offered by the "Cheapest Supply House on Earth" ranged from solid values to sensational. Protruding from the hyperbole is an occasional gem of honesty as, for example, this frank advertisement for a \$24.95, 1897-model gents' bicycle: "We offer the wheel in competition with all other low-grade

The mother stepped over to the chair and reminded Jason of how Jesus forgave those who had treated Him unjustly. This story of Jesus' sufferings melted Jason's heart so that he climbed up on his father's knee and gave him a kiss of forgiveness.

I'll always remember four words that a wise old lady declared would cure many of the world's ills—"Praise loudly. Blame softly." Nothing is more noble than to forgive and forget. ♦♦

wheels, but do not feel safe in guaranteeing it. In fact, it is like all cheap wheels on the market, made to sell and not for service." Can you imagine a modern automotive manufacturer offering its new compact with an advertising campaign geared to *that* pitch?

A home-remedy kit offered in the 1897 catalog included belladonna, digitalis, nux vomica, and opium. There were also "Arsenic Complexion Wafers," highly recommended "by the celebrated Madame La Ferris of Paris and many others." The wafers were guaranteed to have no equal in producing a "clear complexion and plump figure." If these nostrums did not satisfy, one could order: the Heidelberg Alternating Current Belt, offered as a help in kicking the habit and shucking the blues; the Electric ring, for rheumatism (with a warning against spurious electric rings playing on the genuine's popularity); Nerve and Brain Pills; Siberian Catarrh Snuff; Dr. Allan's Asthma Cure with guaranteed "instant relief and a permanent cure"; Dr. Roe's Obesity Powders; and assorted cures for epilepsy, Saint Vitus' dance, canker, cholera, fevers, congestions, ague, piles, indigestion, weak stomach, rheumatism, and, of course, "brain fog."

After 770 pages filled with 6,000 items ranging from autoharps and dulcimers to teething rings, kraut cutters, foot scrapers, and feather boas, one would have a pretty fair idea how Americans dressed, thought and bought, and lived.

Such information can be valuable to the student of church history. For example, consider Mrs. White's letter to the sisters of Loma Linda, in which she advised them to shorten their skirts. If any man in *Reviewland* thinks that letter should be reprinted in next week's University church bulletin, I'll take up a collection to buy him a white cane and tin cup. But a look at the catalog for 1897 reveals that such counsel was entirely appropriate for that day.

Against the backdrop of America in the late 1800's and early 1900's, one can better understand the inspired insight of a little lady who dared to challenge the wisdom of her age. And one gains, not incidentally, increased conviction that, going on a century later, she is still eminently worth listening to.

## NERVES, TRUST, AND TRANQUILIZERS

The United States Public Health Service recently released the findings of a survey on the state of the nation's nerves.

After questioning a cross-section of people aged between 18 and 79, investigators came to the conclusion that nearly one in five living Americans has suffered a nervous breakdown at some time, or has experienced symptoms that indicate one was coming on. The estimate suggested that 20 million Americans have had nervous breakdowns.

A further idea of the state of the nation's nerves is suggested by the number of tranquilizing drugs used. According to official estimates, more than \$460 million worth of major and minor nerve depressants and sedatives were bought in 1969 by druggists and pharmacists for dispensing by prescription or for sale over the counter.

When we add to this the sea of tea, coffee, and alcoholic beverages that people consume, much of which is taken to "calm" the nerves, and the millions of packages of cigarettes used daily for frequently the same reason, we have a picture of the nervous state of multitudes.

Certainly there are conditions surrounding us today that contribute to ragged nerves. The speed with which the affairs of life go on around us gives some the feeling that mind and muscle are inadequate to control life. And the nagging problems of world pollution, overpopulation, politics, and a hundred and one other things that insist on our attention must haunt all but the heedless. Consequently, many feel insecure, threatened, isolated, out of control of things.

World political leaders are oftentimes insecure men. Under the pressures of anxiety and stress they sometimes become suspicious and fearful, and consequently may threaten, bluster, and confuse the issues.

### Outward Stresses Versus Inward Storms

But we are told by psychologists and psychiatrists that it is not so much the outward stresses and storms of life that disrupt the personality and defeat us. It is the inner conflicts and miseries. If a person has an inward serenity that comes from being at peace with himself, if he has found a really satisfying philosophy of life, it will buffer him against outward pressures and stresses. He will be able to meet them even though they may at times be severe.

Everyone longs for this inward peace and poise. And they seek constantly for means by which they may secure it. The popularity of tranquilizers and kindred drugs, previously referred to, testifies to their wide usage for this purpose.

Thousands of others, those who can afford it, turn to psychiatrists for help. Within the past 30 or 40 years the psychiatrist has reached a position of tremendous prestige in our society. According to one writer, "To thousands upon thousands of despairing souls he holds out a ray of hope and the promise of emotional stability. Among many sections of educated people he has successfully supplanted the minister of religion as a medium of salvation."—MURDO MACDONALD, *The Need to Believe*, p. 10.

We believe in psychiatrists. There are certain situations in which their service is invaluable. However, unless they turn men to the ultimate solution, they offer only a temporary or partial panacea for a problem that is more deeply rooted than any man can reach. The type

of problem we have been discussing grows from a more basic insecurity that is there because he is separated from God. And unless that gap is bridged individuals within and without the church will continue to have those problems.

### Trust Versus Tranquilizers

As every Christian knows, the only man who can truly be free from the tensions of life is the converted man. Instead of tranquilizers, cigarettes, and alcohol to soothe his nerves, he uses faith and prayer. He is at peace with God and he knows that God's favor is upon him. He keeps the path to God and his fellow men clear, so he has an untroubled conscience, and freedom from nagging fear and guilt. Because he is living in harmony with God, he has inward harmony. He can say, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1).

T. A. D.

## MIND POLLUTION

The report by the U.S. National Commission on Obscenity and Pornography has been released, and debate over its validity has begun. The report took the view that filthy literature and plays have no lasting harmful effects on character and that they do not lead to the commission of crime.

Almost immediately the President of the United States took issue with this conclusion and rejected the "morally bankrupt conclusions and major recommendations" of the report. He declared: "Pornography can corrupt a society and a civilization. . . . The warped and brutal portrayal of sex in books, plays, magazines and movies, if not halted and reversed, could poison the wellsprings of American and Western culture and civilization. . . . Smut should not be simply contained at its present level; it should be outlawed in every State in the Union. . . . American morality is not to be trifled with. The Commission on Pornography and Obscenity has performed a disservice, and I totally reject its report."

Columnist Nicholas von Hoffman, of the *Washington Post*, rushed to the defense of the commission. In a column, entitled "Dirty Books: Why Not?" Von Hoffman freely admitted that morality in America has sunk to a low level, but argued, "If we wish to pollute our adult selves by going to dirty movies and reading filthy books, it's our pleasure and our business." He said, further: "Americans have become a happy, smut-loving people. . . . Last year *Playboy* alone sold 63 million copies and each one of them was loaded with naked girls, orgies and every other kind of combination that one through a hundred people can think of to make it.

"Sex books are always among the best sellers, and the movies . . . well, read the figures. Of projected 1970 movie receipts, 44.5 per cent will be earned by R- and X-rated shows. In last week's *Variety* (Oct. 21), of the 50 Top-Grossing films, 28 are X or R rated. If the movie industry only made the kind of film the President would take the little First Lady to, there wouldn't be enough films to keep more than two-thirds of the theaters open."

### Law and Free Choice

There is danger that the commission's report will become a political football, principally because the commission was appointed by a previous President. We do not wish to become involved in this kind of exercise. We do, however, wish to discuss some of the issues

raised by the commission, the President, and his critics.

First, should adults be allowed to pollute themselves? We are as skittish as anyone else in the presence of the specter of censorship, for censorship wields a sword with two edges. This sword can cut from the newsstands and libraries publications that are "filthy," but it also can cut from public consumption books and magazines that set forth unpopular religious truths. Thus censorship is a threat to good, as well as to evil. When government decides what its citizens shall read, it is, to a certain extent, controlling the minds of fellow human beings.

Even God does not remove the privilege of choice from responsible beings. He permits temptation, but urges man to resist it and choose that which is good. In Eden He warned against eating the fruit of the tree of knowledge of good and evil, but He did not remove the tree, nor did He forcibly prevent Eve from touching it. He gave Adam and Eve opportunity to decide how they would relate to good and evil. If they had ignored Satan the fruit from the tree of knowledge would simply have gone begging. The fact that God let man make his own choice, however, did not remove the need for law, nor for penalties for disobedience.

We wish that citizens would refuse to buy filthy books and magazines, and would avoid the box office of dirty movies and stage plays. If boycotted, the cancer of smut in the arts would soon disappear, for the simple fact is: Publishers and moviemakers must have a market for their product. They produce for profit. Lacking profit, they go out of business.

But since this is not about to happen, laws are needed. Unprincipled purveyors of pornography must not be permitted to prey on children and youth. Ideally, parents should do the utmost in their power to shield their young from mental seduction. They should guide them in their choices until such time as they have sufficient information and maturity to make choices for themselves.

Unfortunately, too many parents have abdicated their responsibilities in this area. Many are so involved with their own problems that they give little, if any, thought to the reading matter that is absorbing the attention of their children. Only when they happen to glance through a book their youth are reading, or when some church or civic leader expresses concern over the flood of vile material pouring from the nation's presses, do they surface long enough to bellow, "Why doesn't somebody do something!" Lawmakers then start formulating stricter legislation, and law-enforcement agencies crack down on violators. Government action would not be called for if parents were more conscientious about their responsibilities.

### Adults Pollute Youth

This points up another problem—too many parents enjoy pornography. Obviously these parents are not going to make much effort to keep smut from their children—they dare not, lest their youth brand them phonies. Here is where the argument breaks down that "if we wish to pollute our adult selves by going to dirty movies and reading filthy books, it's our pleasure and our business." A society of corrupt adults inevitably will corrupt its children. The standards of parents will be reproduced in their offspring. Age groups in a family or community do not live in vacuum-tight compartments. They coexist, acting and reacting on one another. "Like father, like son."

This is too evident to be argued. Liquor-drinking parents are producing drug-using teen-agers. Cigarette-smoking adults are producing marijuana-smoking youth. Mate-swapping parents are producing sexually promiscuous young people.

No wonder some national leaders, including the President, have become alarmed. No wonder they talk about the need for stronger legislation and stricter law enforcement. These men recognize that freedom is not to be equated with license; that liberty is not a synonym for irresponsibility. Long ago it was established that freedom of speech does not give one the right to cry "Fire!" in a crowded theater. Individual liberty must, at times, be curtailed in order to provide liberty for the group. Freedom does not give one the right to drive north in the southbound lane of a freeway.

Enacting laws to control mind pollution may not be the ideal way to deal with the problem of pornography, but in a very unideal world, where depraved, avaricious people are determined to get rich quick by producing and selling pornography, it seems necessary and justified.

There are other aspects that should be considered, particularly as they relate to Christians. These we shall explore next week.

K. H. W.

(Concluded next week)

## WHO WAS DANIEL?

Who is the Daniel mentioned in the *New English Bible* of Ezekiel 14:14, 20 and chapter 28:3? Since the King James Version in each of these instances reads Daniel, most readers of this version have assumed that the Daniel of the book of Daniel is referred to. In Ezekiel 14:14 it is stated, "Though these three men, Noah, Daniel [N.E.B., Danel], and Job, were in it, they should deliver but their own souls by their righteousness." The N.E.B. has a footnote in connection with Ezekiel 14 and 28 which reads, "Or, as otherwise read, Daniel."

It is true that in Hebrew there is a difference in spelling: In Ezekiel the name is spelled *Dani'el* (if the consonants alone are considered, a form Danel is possible) and in the book of Daniel *Dan'y'el*. However, a variation in spelling of a name does not necessarily mean that different persons are identified. For example, the ancient Babylonian king's name appears in the Old Testament as both Nebuchadnezzar and Nebuchadrezzar (for examples, see Ezra 1:7; Jer. 21:2). In the Hebrew Old Testament the name is spelled four ways.

The reason that the N.E.B. reads Danel in the texts cited above is obviously the fact that its translators and editors follow the majority of contemporary scholars, who assign a second-century B.C. date to the composition of Daniel, rather than a sixth-century date, which Seventh-day Adventists hold. For a discussion of the date of Daniel and a defense of the Seventh-day Adventist position, see *Seventh-day Adventist Bible Dictionary*, article, "Daniel, Book of." If, as most scholars hold, the book of Daniel was not composed until the second century B.C., then obviously Ezekiel, who wrote in the sixth century B.C., could not have been referring to the author of the book of Daniel.

### An Ancient King Danel

These same scholars point to a Danel mentioned in a long epic text from Râs Shamra, who was a king and of whom it is said:

"He judges the case of the widow  
And judicates the cause of the fatherless."

Since this text is dated around 1400 B.C., it is thought possible that Ezekiel referred to this ancient king. For such an identification there is, of course, no proof.

Acceptance of the earlier date for the book of Daniel obviates the necessity of finding a Daniel who lived in

an earlier period to fit the Ezekiel passages. Daniel and Ezekiel were contemporaries. They were in Babylonian captivity together, Daniel having been carried away in 605 B.C. and Ezekiel in 597 B.C. Hence Seventh-day Adventists find no problem in Ezekiel's mentioning the Daniel of the book of Daniel.

Some have pointed to the order in which Ezekiel mentions the three men—Noah, Daniel, Job—as indicating that Daniel preceded Job in time. But this is not a necessary conclusion. We may assume that the prophet was simply not concerned with chronological order.

The influence of recent scholarship is evident throughout the *New English Bible*. Much of the influence is good. God has permitted light to shine upon His Word through archeology, whose discoveries have illuminated ancient history, customs, and languages. On the other hand, some of the contentions of modern scholars are mere conjectures. The arguments for novel translations need to be carefully weighed. Scholars are often in disagreement, and a particular translation may represent a minimal majority vote of translation committees.

D. F. N.

## LETTERS

### ...to the Editor

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

#### AUTHENTICITY ATTESTED

Readers of the timely REVIEW article, "Anniversary of an Important Event in Sacred History," by Associate Editor Don F. Neufeld, may be interested in this further word concerning the authenticity of the reproduced extract from the handwritten Hiram Edson statement appearing on the REVIEW cover of October 22, and in fuller form on page 3. The original document, now housed in the Heritage Room, James White Library, Andrews University, was secured in 1936 for the Advent Source Collection at the time the source documents were sought out and brought together for *The Prophetic Faith of Our Fathers*, volume 4, which deals with the rise and development of our church.

At the time this manuscript was located and secured, we obtained an affidavit from Mrs. Viah Cross, granddaughter of Hiram Edson—notarized September 30, 1936—attesting first that the manuscript was assuredly in the handwriting of her Grandfather Edson. Second, that the recital appearing in the manuscript was identical with what she had personally heard him relate on numerous occasions. This fully authenticates the letter, with its unique historical witness.

A second affidavit (notarized July 6, 1936), from Elder H. M. Kelley, told how he came into possession of this priceless item from Mrs. Cross, and turned it over at our request for documentation of *Prophetic Faith* (vol. 4, chap. 41, pages 877-883; see pages 879, note 2; and 883, note 6). And now it forms part of the new *Movement of Destiny* record. Thus the authenticity of the Hiram Edson recital of the epochal events of October 22, 1844, and its vital aftermath, is soundly established. It is part of the groundwork and heritage of the Advent Movement.

LEROY E. FROMM

Takoma Park, Maryland

#### MIDDLE OF THE ROAD

When Pope John XXIII tossed his aggrornamento (up-dating) pebble into the Vatican pool causing ever-widening ripples, we little dreamed that the steady current of Seventh-day Adventism could also be mark-

edly affected by current trends. But the ripples are here and we find ourselves caught up in the modernizing swirl. We are a lively, progressive people. We believe in keeping up with the times, even ahead of the times in some things. This new trend has found a ready response among us—we are busy changing the names of our books, revamping our magazines, and putting almost everything under the modernizing microscope.

I welcome the face lifting given the REVIEW. The new Sabbath school lessons are excellent; and there are many other changes that I greatly appreciate, though there are one or two that I am still thinking about. Change in itself is nothing to be afraid of; but to turn a thing upside-down, paint it, and give it another name may not improve its performance. Because there is danger in going to extremes I pray the Lord to place a restraining hand over this modernizing urge, and keep us in the middle of the road.

The world is watching Adventists. We need to guard our reputation for high standards of living, sober thinking, and reverence for sacred things. Especially in advertising should we avoid the showy and sensational. We should aim at touching people's hearts rather than merely hitting them in the eye. The back page of one of our magazines recently carried a picture of a girl slumped in a garbage can. Her boy friend had discarded her in favor of a book that was being advertised. Admittedly, it was clever, but rather offbeat for a spiritually-oriented book—too cheap and flippant. Surely we can find more appropriate things than garbage cans for advertising our beautiful books! There is something a little unsavory about garbage cans lined up in a side alley. Let us keep to the middle of the road.

ARTHUR MOUNTAIN

Paradise, California

#### FOOD FOR THOUGHT

Having recently seen in the SDA Health Food Shop in Watford a can of American vegetarian food labeled "Ham Flavored," I pondered a little.

Why stop at "Ham Flavored"? How about "Visit your friendly Adventist snack bar—now selling beer-flavored grape juice"; or "Get Whisk-Apple—the whisky-flavored apple juice—the flavor that satisfies." "Your party will come alive as you pass around Marijuana-flavored Herbal Cigarettes."

How long before our church notice boards advertise:

"'Mass Type' Ordinance of Humility and Communion" (new style Communion for ex-Roman Catholics)

"Séance Type Prayer Meetings" (for ex-Spiritualists)

I hope I have made my point. Non-Seventh-

day Adventists should both know and observe that Adventists are different and, moreover, that we have good reasons for being so, and will willingly give a reason to everyone that asks, both for the differences and the hope that is within us.

ARTHUR H. COWLEY

Watford, England

#### CONSISTENCY?

Though many pages have been printed on "dress," the wrongs still exist. How can we claim to be God's people when so many Adventist women (even pastors' wives) dress in terms of the very latest worldly fashions?

I wonder how many, young and old, have gone astray because many women of our church wear their hemlines high above the knee?

The Scripture comes to mind: "Come out of her, my people, that ye be not partakers of her sins" (Rev. 18:4).

If we must ape the customs of the world, why not wear earrings, bracelets, and the rest?

REUBEN S. OLSON

Craig, Colorado

#### DANGER SEEN

"Sensitivity Training: for Christians?" [Sept. 10] alarmed me. The suggestion was left that all would be well if we had "responsible leadership in this area." In other words, we can expect "sensitivity training" to be used in our schools. But "no man is sufficient for these things!"

There is much literature available on what power groups, small and great, have done in this area.

A better description of sensitivity training is the "process by which well minds are made sick."

MRS. RUTH MCCLURE

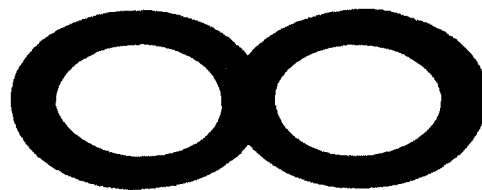
Escondido, California

#### PLEA FOR KNOW-HOW

Although there are two churches approximately 20 miles in each direction, neither seems anxious to establish any work locally. We feel handicapped for lack of know-how to begin a serious work here. Every other denomination seems to have churches here, and they feel no need of another group giving them something new. Sometimes I feel so discouraged. We have only secondhand literature and our example. For practical purposes it is not enough. Dark county? None darker. We just don't know how to go about it. Can anyone help us?

MRS. SHIRLEE HOWARD

Green, New York



*Psychology Today*, July, 1969: "In less than half a century sex in American life has rocketed from the unmentionable to a topic of almost obsessive public concern." *U.S. News & World Report*, June 16, 1969: "'Americans have become a rather bloody-minded people,' concludes the National Commission on the Causes and Prevention of Violence." *Time*, September 26, 1969: "Pop Drugs: The High as a Way of Life." Sex, violence, and drugs—terms more and more characteristic of modern society. Various explanations for these disconcerting changes in the American way of life may be given, but consider the significance and implications of the one that follows.

"Overdependence on sex" and "much interest in violence (directly or indirectly) through fantasy," say Leeper and Madison in their book, *Toward Understanding Human Personalities*, are evidence of emotional poverty. (The book was written more than a decade ago before the popular use of sense-stimulating drugs, and if written today the authors would surely have included drugs in their analysis.) Emotional poverty occurs, these writers suggest, because some motivations go unsatisfied. "Are we not driven to the conclusion that our modern life is perhaps leaving us motivationally starved in some important respects even though it has provided us with many things that are very satisfying and that compensate to some degree for these other things in which our lives are deficient? Or, putting the matter even more bluntly, may it not be that human beings in our modern society typically suffer from some degree of emotional starvation or emotional poverty?"<sup>1</sup>

The range of needs (or motivations) of man relate to the physical, mental, social, and spiritual aspects of his being. "We know how to get plenty when it comes to food and other material things. But somehow we have missed wholeheartedness and depth of emotional meaning in our ordinary civilized life."<sup>2</sup> The great emphasis today is on the senses as most advertisements would loudly testify. But an emphasis on the senses does not give depth of emotional meaning nor does it satisfy the motivation to which Augustine and the psalmist refer: "Restless is our heart until it comes to rest in thee,"<sup>3</sup> and "My soul thirsteth for God."<sup>4</sup> Ellen White summarized our modern plight: "Everywhere men are unsatisfied. They long for something to supply the need of the soul."<sup>5</sup>

This is "an age of spiritual depression," another comments. In an age when religious matters are regarded as of little importance, demeaned, or ignored entirely, one's spiritual needs will likely go unrecognized. But unsatisfied needs of any kind produce a restlessness that impels one to seek satisfaction. When the need is unidentified, however, a person may seek satisfaction from sources that have previously satisfied him.

But solid food will not satisfy thirst; substitute satisfactions fail because the need demands something of an entirely different kind. As the unsatisfied needs continue to clamor for fulfillment the restlessness grows, and one goes further and further in his search for satisfaction in those more familiar experiences that have provided previous relief for other and different needs.

#### Unsatisfied Needs Produce Restlessness

This may explain, in part at least, the phenomenal, almost anarchic increase in "sexual outspokenness," the "pathologically violent society," and the surprising number of straight students as well as the growing number of adults "turning on" with the drug habit. "People grope," observes Orrin Klapp in *Collective Search for Identity*, "because they do not really know what is wrong, especially when there is physical prosperity yet a sense of being cheated."<sup>6</sup>

Perhaps it is time for a renewed emphasis on the experience of Christian worship. It may be that in our day, as it has been in times of stress over the centuries, Christian worship will satisfy those needs for which so many are restlessly and blindly seeking.

The worship of God for the committed Christian transcends all other experiences. If our worship is not a richer experience than our loves, our amusements, our sensory pleasures, the satisfactions from work, successes, and triumphs, then we are not experiencing its possibilities. If it is indeed transcendent, we are missing the richest of all experiences.

When one considers how worship is experienced in heaven—the awe evidenced in the veiling of faces as the name of Deity is spoken, the prostration before the throne of God, the joy and ecstasy in songs of praise—we sense that there is something all-consuming in the experience, that this must be the magnificently supreme experience of existence.

It is not possible, of course, to explain or describe the



# Experiencing the Ultimate

By MARION MERCHANT

worship experience in such a way that another readily understands it. Only as a person experiences it for himself can he know it. But suggestions of what it is may help to guide an honest seeker toward its discovery.

## Blending of Intellectual and Emotional Involvement

The worship experience is a blending of intellectual and emotional involvement related to an object of supreme regard; the heart and mind focus on the Lord of the universe. It is a personal encounter and requires response and participation.

For most Americans who have stood in the Lincoln Memorial there is a compelling focusing of thought and feeling on the brooding stone figure there seated. One loses himself in an awareness of Lincoln, but mingled with this awareness is a deep sense of what he was—a common man who achieved greatness, a man of character, a President of the United States who well may have saved the country. And with the awareness of these meanings there are associated the responses of respect, regard, admiration, appreciation, and commitment to the ideals that he exemplified.

This is but a limited representation, however, of what the worship experience can be because the object of worship—God—is infinitely greater than a human being. His meaning for man far transcends that of the best of our fellow men, for He is the Supreme Being and Lord of the universe. One responds to the majesty, wonder, and awesomeness of God, to a love and personal care beyond understanding, to the challenging experience “of having one’s powers of comprehension stretched to the limits” as Paul Pruyser expresses it in his book, *A Dynamic Psychology of Religion*.<sup>7</sup>

## Opening to One Who Knocks

There is in man the need to reach out for something beyond himself. Rollo May, in his latest book, *Love and Will*, refers to this as “an eternal reaching-out, a stretching of the self, a continuously replenished urge that impels the individual to dedicate himself to seek higher forms of truth, beauty, and goodness.”<sup>8</sup> What profound challenge and meaning and satisfaction, then, comes from reaching out for that which is beyond all else! But it is not mere reaching. It is more of an opening, on our part, to the Lord who is knocking at each man’s door.

But what if one does not feel any particular response

in activities meant to provide the worship experience? He feels no intellectual or emotional involvement. He gives little or none of his mind or heart. There may be several reasons for this spiritual barrenness. Is it possible, however, that worship has little meaning because there is something lacking in the person’s understanding of God?

Consider the difference between the experience of someone like the late Carl Sandburg, well-known Lincoln authority, and a tribesman from New Guinea just transported to this country, standing in the Lincoln Memorial. To Sandburg, doubtless a deeply moving experience; to the tribesman probably nothing but idle curiosity. One knows Lincoln well; the other not at all.

The more we know about God, know Him in respect to His majesty and power, the more we know Him in a deeply sensed and meaningful relationship of gratitude and trust, the greater will be the depth and satisfaction and meaning of the worship experience. This is why it is important to spend time in learning more about Him as well as in thanking Him for His love and leading in our lives.

This is why the focusing of thought in religious activities, whether private or public, is imperative. For it is through learning and reflection, by focusing our thoughts on what is said and done in worship services, shutting out of the mind all that is irrelevant, that we increase our awareness of God and have the meaning of God broadened and intensified to the point where we experience worship in its fuller dimensions.

Then shall we know the transcendent experience to which the psalmist refers: “In thy presence is fulness of joy.”<sup>9</sup> Here is emotional richness above all else. Here is an experience of profound depth and meaning and satisfaction to meet the need of the soul.

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- <sup>2</sup> *Ibid.*, p. 251.
- <sup>3</sup> Augustine: *Confessions and Enchiridion*, trans. and ed. A. C. Outter (Philadelphia: Westminster Press, 1955), I. I. 1., p. 31.
- <sup>4</sup> Ps. 42:2.
- <sup>5</sup> Ellen G. White, *The Desire of Ages* (Mountain View, California: Pacific Press Publishing Association, 1940), p. 187.
- <sup>6</sup> Orrin E. Klapp, *Collective Search for Identity* (New York: Holt, Rinehart and Winston, Inc., 1969), p. vii.
- <sup>7</sup> Paul W. Pruyser, *A Dynamic Psychology of Religion* (New York: Harper and Row, Publishers, 1968), p. 227.
- <sup>8</sup> *Psychology Today*, August, 1969, adapted from Rollo May, *Love and Will* (New York: W. W. Norton & Company, Inc., 1969).
- <sup>9</sup> Ps. 16:11.

# FLYING IN THE HIGHLANDS OF NEW GUINEA

*Missionary L. H. Barnard's Cessna plane has taken him to many places in the wilds of New Guinea. Inset: The scar on Len Barnard's leg was caused by the plane's propeller.*



By D. A. DELAFIELD  
Associate Secretary, White Estate

WE WERE flying in a little Cessna plane over the southern highlands of New Guinea, feeling our way through clouds, struggling to surmount soaring peaks before we descended to the forest plain, with its big rivers that carried mountain waters to the sea.

"Len," I asked the pilot, L. H. Barnard, director of our Western Highland Mission of Australasian New Guinea, "do we have radar connections or radio contacts?"

"We fly by landmarks." He pointed to the rivers below.

"If you crash here," he went on, with no comfort in his voice, "the trees open wide their arms, embrace you, and close in around you. There are wild pigs and crocodiles down there ready to extend a warm welcome."

I hoped we would reach the airstrip at Kiunga safely. We did.

Leonard Barnard's Lagaip District of Seventh-day Adventist churches in the western highlands of Australasian New Guinea is not exactly like a district of churches in North America. For one thing, the people are primitive, largely uneducated by Western standards, and mostly non-Christian. The products of technology are beyond their meager financial resources. But the men do carry sharp, bright steel axes imported from Switzerland.

My work with the White Estate took me on a long journey to Australasia some months ago, and I visited the highlands of the fabulous island of New Guinea, second largest in the world. As Len Barnard flew me in his four-place Cessna westward from Lae, in northeast New Guinea, we followed a great river between the mountains until we neared a place called Laiagam. Below us a

graded road ran westward to this little town and a bit beyond. Here we landed at a grass airstrip perilously slanted upward. This is where Len Barnard and his courageous wife live. From this "airport" Len flies his little aircraft on missions of mercy over and around 10,000- and 12,000-foot mountain peaks, even in the monsoon season.

## A Multimissionary

I discovered that Len, in addition to being a missionary pilot, is a graduate nurse, ordained minister, spiritual leader of many hundreds of Adventist native believers, "general surgeon," "physician," and about everything else that a preacher generally is not.

Leonard Barnard belongs to a breed of men who are unsatisfied with the normal pace of life and who are eager to "get on with it," as the

Australians say. His restless, courageous spirit has led him to attempt daring things for God and to achieve good success in his soul-winning work—particularly in reaching into remote areas with the third angel's message.

I spent only about three or four days with Len and his wife. During that time he flew me to the most remote places I have ever seen. For example, a day or two before Christmas we flew through heavy, white monsoon clouds westward to a remote village named Telefomin.

The Telefomin people are intensely primitive. An Australian policeman and a native associate were killed here by the tribespeople a short time ago—over a land-ownership dispute, Len explained.

When our plane came to a stop on the little grass airstrip and we jumped out, a tiny group of happy Adventists welcomed us. Len spent about half an hour chatting with a national leader and discussing the work. There were ten baptized believers at Telefomin—all from the highland.

The wild Telefomin people are what Len described as "sex worshippers." There were some men working on the airstrip, and they were totally naked. Apparently they are enamored of the human body, as primitive peoples have been through the millenniums.

There were a few houses and a tiny post office. The Australians built the airstrip upon which we landed, and they maintain regular contact with this outpost as with others.

From Telefomin, which is in Northeast New Guinea, we flew south to another place far removed from civilization—Kiunga, in the part of New Guinea called Papua. It was



*This little New Guinea highlands girl was given the name Mrs. White by her mother, who is a great admirer of Ellen G. White.*

during this flight that the conversation related at the beginning of this article took place.

At Kiunga I met Paul Piari. Some of the readers of the REVIEW will remember Pastor Piari as a delegate to the General Conference session held in Detroit in 1966. Pastor Piari is one of the most lovable, saintly men I have ever known.

We found him suffering from a tropical sickness, so we flew him, his wife, and his two children out of Kiunga, where he was serving as a missionary, eastward to the village of Laiagam.

When our plane soared off toward those tall mountains again, I wondered whether we would make it over them. When the plane reached its optimum performance ceiling of 11,500 feet I wondered how we were going to go any higher.

The mountains were shrouded in heavy rain clouds, so we circled around as Len looked for an opening in the clouds. Finally he found one, and we shot through not far from the tops of the peaks. Below us a river appeared—in the nick of time it seemed to me. We followed that river back to Laiagam. It was a thrilling journey, but I was glad when we got back! How happy the people of Laiagam were to see Pastor Piari and his wife and family. In spite of his illness, he spoke at length to the people and tried to encourage them in the faith.

Christmas Day we flew over the valleys east of Laiagam near the town of Mount Hagen. I saw smoke curling skyward from many native homes. "Christmas pig!" said Len simply. "They are roasting pigs in their grass shacks for the feast today and the dances. The smoke rises through the roof into the air."

### Watching a Sing-Sing

Later I spoke to our people at Laiagam—about 200 of them—on Christmas Day. A few moments before we went into the beautiful church made of native grasses and branches of trees I heard in the mountains the unearthly sounds of a native sing-sing.

"Len," I said, "even if we are late for the church service, please drive me up to the sing-sing. I want to get a look."

We jumped into the jeep and drove up a muddy road about one half mile. There I saw a small group of natives with faces blackened with charcoal, wearing cassowary feathers in helmets made of human hair. They were preparing for the holiday dance. It was the grand rehearsal. I saw them beating their drums with their fingers and tramping on the brown earth with their bare feet.

After ten minutes at the sing-sing I stood in front of our own people in the little church and looked into their faces. The contrast was overwhelming. I found it difficult to hold the tears back. What a difference, I thought, between the Adventists of these highlands, whose hearts have been changed by the love of God, and those pagan dancers at the sing-sing, who worship they know not what and whose faces were pictures of solemn ignorance. But the Christians were smiling, and they said to me as they waved their farewell, "Take our warm love and our greetings back to America."

"That Leg Can't Come Off!"

"Len," I asked one day just before we boarded the aircraft, "did you ever have a crash?" My eyes had set-



*These are seven of the nine dancers whom the writer watched at the sing-sing whose appearance and manners contrasted so sharply with the Adventists he met at Laiagam.*

tled on a huge scar on his left knee. "No crashes," he replied, "but I did get nicked by a spinning propeller one day. My leg was cut off above the knee straight through muscle, bone, and skin. It was hanging from the back, supported by a few tendons and muscles."

"What on earth did you do?"

"I was taken to Goroka," he replied. "There at the hospital a Czechoslovakian surgeon informed me that the leg would have to come off."

I said, "Doctor, that leg isn't coming off. I need it in my work for God."

"It will have to come off, Mr. Barnard, if you expect to live."

"That leg cannot come off, sir," I pleaded. "I need that leg in my work for Christ in these highlands."

"Well," the doctor said, "I will give you three days. First, I will sew it together if I can. Then three days from now we will see whether circulation has been re-established in the tissue."

"Well," Len explained to me, "three days later the blood was moving smoothly through the traumatized leg. It was a miracle, an answer to prayer, and I thank God and give Him all the glory."

I learned that all over those highlands of New Guinea it had been reported that the Adventist pilot had lost his leg. Later when they saw Len walking the streets of Goroka and Mount Hagen they could hardly believe their eyes. He told the story of how God had saved his leg and of the Lord's healing mercies. The people were deeply impressed.

After the surgery Len was incapacitated seven or eight months. A year later he walked 12 miles one day in those western highlands visiting churches and church members. To me and to hundreds of others he is indeed the miracle man of New Guinea.

I celebrated Christmas Day in those New Guinea highlands with Len and his wife. I envied him the fact that he had his dear companion with him. I missed mine and my family very much. In fact, on this trip I was gone from home during my birthday, my wife's birthday, Christmas Day, and New Year's Day. But I thought that if I had to spend any holiday away from home I couldn't have chosen a better place.

"Mrs. Barnard," I questioned, "when your husband flies, don't you get nervous?"

"Elder Delafield," she replied, "I never get used to it. I pray for him when he takes off from the airstrip, and I am never quite myself until he is safely home again."

Many miracles have occurred in bringing Len and his fellow pilot, C. M. Winch, safely back to the ground again. I wasn't able to meet Elder Winch, who is now working in another area of New Guinea, but both of these men are to be greatly admired.

Len Barnard takes chances day by

day. He has to. But he is not careless or presumptuous. He is a careful pilot. Pray that God may bless this flying missionary of the New Guinea highlands and his associate, Pastor Winch, as they bring our precious gospel of Jesus' love to these primitive people who live in the land that time forgot. ♦♦



Meeting with the Hungarian SDA church union committee, which convened in October, were (from left): Robert H. Pierson; Odon Szabo, union president; C. L. Powers, Trans-Mediterranean Division president; and K. Berzenczei, union treasurer.

## Report of a Visit to Hungary

By ROBERT H. PIERSON  
President, General Conference

C. L. Powers, president of the Trans-Mediterranean Division, and I paid an official visit to Hungary in October. On Sabbath, October 24, we participated in morning and afternoon services in the largest of our ten churches in Budapest. The sanctuary was crowded for both services; young people were standing five deep in the back.

A large choir charmed us with their singing, which included the official songs for the 1966 and 1970 General Conference sessions. These special numbers added to the warm Adventist atmosphere that made us feel very much at home. The president of the Free churches in Hungary and the president of the Baptist churches in the country were both in attendance.

Workers and members from a few of the 145 Seventh-day Adventist churches in Hungary came to Budapest for the occasion. There are 5,820 Seventh-day Adventists in two conferences in the Hungarian Union. Between 150 and 300 persons are baptized each year.

Wintertime is the season for evangelism, and most of the 40 ordained and licensed ministers conduct Sunday night meetings in our churches. They continue these meetings for about six months.

Each member of the union executive committee pastors at least one church in addition to his administrative or departmental assignments. Every committee member has served the church for at least 20 years.

During our three-day stay in Budapest we paid a courtesy visit to Mr. I. Miklos, Vice-Minister for Religious Affairs in the Hungarian Government. Mr. Miklos and his associates received us kindly, and we spent 45 minutes discussing matters of mutual interest. Church members in Hungary enjoy freedom to worship in their own church buildings throughout the land. Five-day work weeks enable them to find employment with Sabbaths free.

Odon Szabo, president of the Hungarian Union Conference, told us of an old folks' home we are operating about 60 kilometers from Budapest. We also operate a small seminary for training ministers and Bible instructors. This seminary, with three teachers, operates in the same centrally located building in Budapest that houses the union office, the local conference office, the church auditorium, and an apartment for one of the workers. It is a large building and well adapted to the needs of our work. Several additional church buildings are needed to house congregations in different parts of the two conferences.

Elder Powers and I spent much of our time in the city counseling with the union executive committee about various plans and opportunities of developing God's work. We left the country encouraged by what we saw and heard. Under the blessing of God we believe good days are ahead for the work of God in this great country of Hungary.

# The Worldwide Circle of Prayer

By MARGARET L. FULLER  
General Conference President's Secretary

The blackboard in the chapel at General Conference headquarters appears at first glance to be only an ordinary blackboard—just like hundreds in schools and lecture halls all over the world.

But this blackboard is different! To the General Conference family it represents workers—from a place in Africa where a lone missionary family works faithfully, having little with which to operate, to the busy centers teeming with activity; from the windswept Altiplano of Peru and Bolivia to the megalopolis of New York, or Los Angeles, or Tokyo; from small dispensaries dotting the solitary places of earth to the chain of large hospitals scattered around the world; from a tiny school in a lonely jungle, where teaching is done without the benefit of badly needed equipment, to well-equipped colleges and universities.

Each morning of the working week the General Conference family kneels, and earnest prayers ascend for an organization or institution somewhere in the world, and its workers are mentioned by name. As weeks roll by, all divisions are in our thoughts and prayers.

The Worldwide Circle of Prayer was initiated at the General Conference office in January, 1967. A *Yearbook* was set aside as the *Circle Yearbook*, and since the first day, a division (or some of its unions, conferences, or missions), a publishing institution, a medical unit, or an educational complex, have been especially mentioned each week. We include laymen from around the world whose names are taken from lists sent to the General Conference by divisions and conferences. Letters go out to those chosen so they may join in the petitions for God's blessing on the work in their particular area.

The institution and the workers are chosen alphabetically, and a check mark is placed in the *Yearbook* by the name of the one remembered. By now those tiny checks represent hundreds of workers for whom the General Conference family has prayed.

And what wonderful letters have been received! I would like to share just a few excerpts with you. A letter from India says, "Thank you very much for including us—an obscure little missionary couple—in the General Conference prayer circle." "That particular day was an unusual day for me in my Christian experience," says a letter from the Philippines. "I felt the presence of the Holy Spirit and had the intense desire to be more fully dedicated to the Lord's service."

## "A Source of Courage"

From New Guinea: "Words fail me to convey to you the impact of your letter on my whole being. This will be

a source of courage, strength, and perseverance to me as day by day I shall endeavor to do something for God." A worker in North America says: "Your letter came on just the right day. I had a special problem to solve, and I know the Lord led in the solution."

Just a few days ago a letter came from a worker in a distant mission field. He had left the mission early one morning to go into town to purchase supplies. Only a few minutes after he arrived a telephone call came telling him of a critical situation that had suddenly come to a head, and suggesting that he return at once. It was impossible for him to return immediately, but by 4:00 P.M. he had completed his work and was on his way back to the mission.

The worker realized the gravity of the situation, but as he drove the 150 miles he thought of the letter he had received a few days earlier from the General Conference saying that on that very day the General Conference family would be praying for him. He had been conscious of the fact as he drove into town. He had thought of it when he received the disturbing news. In his letter he went on to say, "As I drove back alone I said to myself, Only a couple of hours ago [owing to the difference in longitude] the brethren and sisters at the General Conference were presenting my name before the throne of grace for special help today. That means that at this very moment the Saviour is interceding for me before the Father. I have no occasion for anxiety, but have only gratitude and confidence. And all through that long journey, instead of turning the problem over anxiously in my mind, I was able

to rest in the quiet confidence that the Great Superintendent of the work had all things under His control.

"I am sure it will not surprise you when I say that upon my arrival at about 7:00 P.M. I called upon the chief parties concerned, and the whole matter had taken a completely new turn; the urgency was gone, and from then onward it quietly faded out. I retired that night with a profound sense of gratitude to our great Intercessor and to the General Conference family who had that day upheld me in faith, not knowing the immediate need, but believing they were doing the will of God in interceding for the workers in the field in this way."

## Types of Requests

Many appealing letters come asking for prayer because of illness, problems in the home, loved ones who are far from God. There are many aching hearts who long for comfort and help. We get requests from pastors asking to be remembered as they start special evangelistic or revival meetings.

So you see, this blackboard is different. It means a lot to us who work at the General Conference. It symbolizes our fellow workers, both denominationally employed and lay workers, who are busy in other places of earth fulfilling the commission "Go ye."

The Circle of Prayer has spread to other offices, and now from time to time some of us at the General Conference receive letters saying our names are going to be remembered. I can say from experience that it gives the recipient a wonderfully warm feeling of belonging to a family—a family interested in your welfare and your progress on the road to the kingdom.

So while you who are reading this do not know where we are in the schedule here at the General Conference office, won't you join us each morning as we pray for those who are carrying on God's work around the world?



GENERAL CONFERENCE FAMILY DAILY FELLOWSHIP OF PRAYER					
WEEK ENDING OCT. 23					
DAY	ORGANIZATION OR INSTITUTION	ADMINISTRATORS	DEPARTMENTAL LEADERS	PASTORS & EVANGELISTS	OTHER WORKERS OR LAYMEN
MONDAY	CANADIAN U.	P. W. MANUEL	MRS. BOWLES	R. J. URIANZ	ANDERSON
TUESDAY	SGERMAN	K. F. NOLTZ	M. WOYSCHE	E. EBNER	R. RUPP
WEDNESDAY	C. KOREAN	E. Y. KIM	W. C. CHIN	S. I. LO	T. SCHMIDT
THURSDAY	LA SIERRA	A. PETERS	R. M. FORD, JR.	MRS. DIGNEO	DR. HAMER
FRIDAY	CASTLE H.	M. C. MIDKIFF	D. BROWN	F. PERVORS	

SPECIAL REQUESTS: HAZEL BLAZIER

Mrs. Nancy Heller writes the names of the people prayed for on Friday, October 23.



## Atlantic Union

★ A two-session Five-Day Plan was conducted recently at the Hartford, Connecticut, intermediate school. The sessions were directed by Wayne Willey. Eighty-five per cent of those attending stopped smoking.

★ Mrs. James Valentine recently joined the Greater New York Conference working force as Spanish secretary responsible for translating materials for the Spanish-speaking members in the conference.

★ The Ron Halvorsen-George White Metro Evangelistic Team has conducted 11 efforts in 15 months, baptizing 265. This is an average of 24 for each crusade.

★ One hundred and seventy recently completed a training course on home health in the Greater New York area. These will join the 464 who completed the course last year and are carrying on medical-missionary service in the area. Mrs. June Croft is director of the Adventist Nurse Service Agency.

★ Students at the Pioneer Valley Academy, New Braintree, Massachusetts, raised \$2,400 for Ingathering during a one-day campaign recently.

EMMA KIRK, *Correspondent*

## Canadian Union

★ A 15-minute weekly radio broadcast, That the World May Know, is heard over CKY, Toronto, Sundays at 8:00 A.M. The program is prepared by Adventist pastors in the metropolitan area of Toronto.

★ Carl C. Weis, associate secretary of the General Conference Lay Activities Department, recently spent a week in the Alberta Conference holding laymen's rallies.

★ Members of the Vanderhoof church, British Columbia, extended a written invitation to each of the 14 churches in the area to attend their Visitors' Day program. Numerous homes were also visited with invitations. As a result church attendance was more than doubled. Each visitor was given a copy of *These Times, Steps to Christ, or Your Friends, the Adventists*. Following the service the visitors were invited to attend a fellowship dinner.

THEDA KUESTER, *Correspondent*

## Central Union

★ The Boulder Memorial Hospital recently received word of accreditation for a period of two years from the Joint Commission on Accreditation of Hospitals. This is the result of an evaluation conducted by a surveyor for the commission.

★ Twenty-seven persons were baptized recently in the Laramie, Wyoming, Bible Speaks Crusade conducted by John W. Fowler, conference evangelist, and the Laramie church pastor, Ken Taylor. This brings the total baptisms for the Wyoming Conference to 187 for the year.

★ L. E. Loomer, a Kansas literature evangelist, is leading out in a branch Sabbath school in Hiawatha, Kansas. Members of the Troy church are assisting. There is an attendance of from 35 to 47 each Sabbath afternoon.

★ Ward A. Scriven, Colorado Conference educational superintendent, directed the conference's 75 elementary and secondary school teachers in a four-day conference-teachers' convention recently. The group met at Glacier View Camp, the youth camp of the conference.

★ Walton W. Smith, one of the pastors of the College View church, baptized three persons at the sunset meditations, October 31. CLARA ANDERSON, *Correspondent*

## Columbia Union

★ A new church has been organized at Luray, Virginia. The 53 members have purchased property for a church edifice and expect to build in the spring of 1971.

★ A. C. Marple, chaplain of the Washington Sanitarium and Hospital, Takoma Park, Maryland, recently appeared on Panorama, a daily telecast on channel 5 in Washington, D.C., in an interview regarding the Five-Day Plan to Stop Smoking. Appearing with him were Mrs. Carole Beauchamp, a Congressional staff member, and John Porecca, a business executive, both graduates of the Five-Day Plan.

★ Twenty-one schools in the Pennsylvania Conference opened their doors this fall to 793 students, a 67 per cent increase over the previous year's enrollment.

★ Mrs. Walterene Brooks, a fifth-grade teacher at the Sligo Elementary School, Takoma Park, has been nominated by the Maryland State Board of Education for the Professional Standards Board, which advises the State Board on various matters relating to teaching policies and standards.

★ The Union City Spanish church, in New Jersey, has been officially organized with 44 charter members. This is the tenth Spanish church in New Jersey.

★ Psychiatrist Elizabeth Kubler-Ross participated recently in a series of 28 group sessions held at Kettering Medical Center, near Dayton, Ohio, to help nurses cope with the special needs of terminally ill patients and the patients' families. Also participating were Chaplains Darrell Nicola, Albert E. Brendel, and Ronald G. Gordon, all of Kettering Hospital.

★ Eric R. Norman, Arlington church pastor, and John Van Ginhoven, local elder, recently presented Congressman Joel T.

Broyhill of Virginia's Tenth District with the book, *A Century of Miracles*, in appreciation of his stand on the separation-of-church-and-state issue and his help with the Postal Reform Bill.

★ Milton J. Murray, consultant for institutional development for the Columbia Union Conference, has been appointed chairman of the International Relations Committee of the American College Public Relations Association, a national organization of 1,240 colleges and universities. He is currently at Kettering Medical Center, near Dayton, Ohio.

MORTEN JUBERG, *Correspondent*

## Lake Union

★ The Joliet, Illinois, church has grown from 30 to 140 members in five years' time. The conference evangelistic team of Roland Lehnhoff and David Peterson have concluded a series of meetings that resulted in 20 baptisms, bringing the total baptisms for the year for Joliet to 33.

★ A new 63-bed nursing home has been opened at Hancock, in Michigan's upper peninsula. The institution is owned and operated by a corporation headed by Adventist laymen Ben Rendel and Wayne Schaffer.

★ This year about 7,000 people used the facilities at Camp Au Sable in Michigan, as compared with 300 the year the camp was opened.

GORDON ENGEN, *Correspondent*

## North Pacific Union

★ Of the 1,769 students enrolled at Walla Walla College this year, 205 are foreign students, representing 29 countries. Because many of these students are freshmen, the college is offering for the first time a freshman composition class to aid those needing help in writing and speaking English.

★ Seattle Adventist teen-agers now have a center for a varied recreational and evangelistic youth program. Because of consolidation with other schools in the area, Seattle Junior Academy has been put on the market for sale. Until it is sold, the entire facility has been made available for the teens of the city.

★ More than 200 academy and college students from nine academies and Walla Walla College met recently for four days of concentrated Bible study on last-day events at Camp Mivoden, Idaho.

★ Seven Northwest Academy seniors have received recognition for their high performance in the 1970 national merit scholarship qualifying test. Will Stuiwenga, of Laurelwood Academy, and Lowell Hazelton, of Walla Walla Valley Academy, were



among the 14,750 semifinalists. Letters of commendation were received by Gary Gingrich (Portland Union Academy), Sandra Hannant and Denzel Booher (Upper Columbia Academy), Gary Wade (Walla Walla Valley Academy), and Orville Butler (Laurelwood Academy).

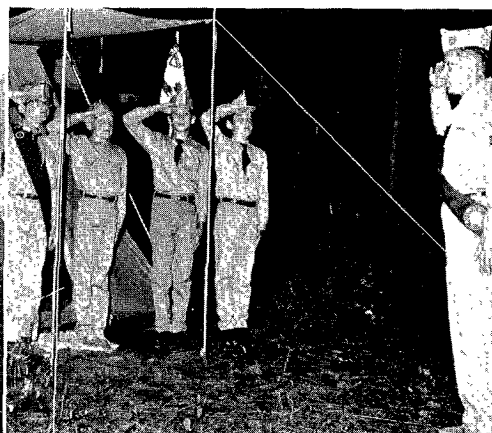
CECIL COFFEY, *Correspondent*

## Northern Union

### Cleveland, North Dakota, Church Dedicated

The Cleveland, North Dakota, church was dedicated on Sabbath, October 31. W. H. Elder, Jr., North Dakota Conference president, preached during the morning worship. Gideon Haas, pastor of the Southview church, Minneapolis, spoke in the afternoon.

D. G. ALBERTSEN  
PR Secretary  
North Dakota Conference



### Fifteen Hundred Pathfinders Enjoy Camporee

More than 1,500 Pathfinders, representing 53 clubs from the eight States of the Southern Union territory, held a fall camporee at Stone Mountain, Georgia, recently. The four-day event was directed by Don Holland, youth director of the union, assisted by the local conference MV secretaries and local church Pathfinder Club directors. Many clubs built their teepees (left) for the campout. Preparing for a unit inspection are (right) four boys with their director.

For older youth there were instructions in such skills as auto mechanics for boys, and cooking, art, and typing for girls. For younger children there were courses in reading, math, arts, and crafts, in addition to recreation and weekly trips to various places of interest. Adults took typing, cooking, Spanish, English, and a course in Black studies. Some 125 disadvantaged youth and adults in the black community took advantage of the program. George Henderson was the general coordinator of this program.

On Mission Beach, near San Diego, another group of Adventist youth established an attractive-appearing beach center, where vegetarian snacks and refreshments were available. The youth combed the beach, talking to interested young people. Many of their contacts enrolled in the Way Out Bible course.

At Monument Valley 30 youth, accompanied by six laymen, constructed a two-room schoolhouse and painted five buildings.

The San Diego projects, which were featured on TV news reports, received a total of one hour's TV time. Fred Lewis, a reporter for the NBC television broadcast, gave his personal thanks to the Adventist young people "for reminding me that we can and should have fun, but that one of the ways to really enjoy life is to put something back into the world, the community, and the people around us. Man can have no more noble calling."

MERRILL L. ENRIGHT  
Pastor, Chula Vista Church

the South Carolina Science Fair of 1970 in Greenville's spacious Textile Hall in October. Sixty-three thousand people attended the event. The *Listen* display was popular with junior and senior high school students. Twenty-five school principals asked for Smoking Sam to be brought to their schools for a program.

✦ Robert Morris, Madison Hospital administrator, has been elected president of the Adventist Hospital Association at meetings held jointly with the American Hospital Association in Houston, Texas.

✦ A successful Five-Day Plan to Stop Smoking was concluded at Madison Hospital recently with 22 of the 25 participants quitting smoking. The plan was conducted by Chaplain Robert Laue and Drs. Elmer Bottsford and Claude Randolph.

OSCAR L. HEINRICH, *Correspondent*

## Pacific Union

### San Diego Youth Program Assists the Disadvantaged

This past summer 94 Seventh-day Adventist young people planned and carried out their own evangelistic projects: two in the San Diego, California, area, and one at the Monument Valley Hospital, Utah.

The San Diego projects were such that a large part of the community were aware of the Christian witness of the youth. One of them was so successful that the South-eastern California Conference is continuing it throughout the year.

These projects consisted of an inner-city program and a beach-house program. The inner-city program, which the conference is maintaining, was held in the Community Center of the Thirty-first Street Seventh-day Adventist church. It consisted of "school" for youth and adults.

## Southwestern Union

✦ J. V. Scully, associate secretary of the General Conference Religious Liberty Department, recently spent 14 days in the Southwestern Union visiting the academies and college in the interest of religious liberty.

✦ E. F. Sherrill, president of the Arkansas-Louisiana Conference, reports 45 evangelistic meetings conducted in the conference during the first nine months of the year. More than 200 persons have been baptized in Arkansas-Louisiana this year.

✦ B. E. Leach, Southwestern Union Conference president, conducted a one-week evangelistic series in San Marcos, Texas, recently.

J. N. MORGAN, *Correspondent*

## Southern Union

✦ Smoking Sam, *Listen* magazine, and the Five-Day Plan to Stop Smoking were featured by Narcotics Education, Inc., at

# Planning for Progress-2

Reported by BERNARD E. SETON  
Associate Secretary, General Conference

## General Recommendations

### ● Theological Questions

We recommend, The adoption of the following procedures presented by the resident subcommittee of the General Conference Biblical Research Committee, whereby a church member may present his views on doctrinal and exegetical matters to "brethren of experience" for counsel, in harmony with the admonition of the Spirit of Prophecy in *Testimonies*, volume 5, page 293, and *Counsels to Writers and Editors*, pages 43 to 51.

### Objectives

The procedures are intended to assist in the accomplishment of the following objectives:

1. To demonstrate that the church will welcome the opportunity to examine "new light."
2. To ensure to the individual church member the right, the channels, and the assurance of all reasonable speed in bringing his views to the church for consideration.
3. To set reasonable limits on the possibility that minor matters command the major attention of the church.
4. To demonstrate confidence in the wisdom that God bestows upon all levels of the church's organization.

### Procedures

1. A church member desiring to present his views to the church is invited to review them with his church or district pastor. If the pastor or the member feels the need of wider counsel, the pastor will forward the member's written presentation to the local conference or mission president. (In the case of persons employed by a denominational institution, the forwarding might well be done through the head of the institution.)
2. The conference or mission president may deal with the matter himself, provided it is to the satisfaction of the church member, or he will arrange to submit the matter to an *ad hoc* committee of experienced Bible students (remembering the availability of trained theologians at our educational institutions). The matter would be presented to the committee members in written form, and a decision to call them together as a committee to study the matter, or to hear the church member in person, would hinge upon the reaction received from the readers of the presentation.
3. Should the previous steps fail to satisfy the member presenting his views or the brethren taking the views under advisement, he or they will request the conference president to report the matter to the union conference president for a comparable consideration at the union level. (In counsel with the union conference president, the local conference president might merge steps 2

and 3, carrying the matter to the union level at the outset.)

4. Depending upon the involvement and seriousness of the views presented, and the satisfaction of those involved in the hearings to this point, the union conference president in turn may direct the matter to the division president for comparable consideration.

5. Only after such steps in the process have been completed will the division president forward the matter to the General Conference for the attention of the Biblical Research Committee. In such instances, the member's presentation and the findings and recommendations from the several study groups will be forwarded to the secretary of the Biblical Research Committee of the General Conference.

6. The resident administrative subcommittee of the Biblical Research Committee will make arrangements for the consideration of the matter.

7. The Biblical Research Committee will present its findings to the General Conference officers, who will determine whether to refer the findings to the General Conference Committee, and in either case there will be a report to all those who have been concerned in presenting and hearing the matter previously.

8. As an evidence of good faith, the church member making the presentation and all those hearing him throughout the procedure are requested to refrain from any and all public discussion of the points at issue, whether as to substance or procedure, and whether orally or in writing. The committees and the church member are requested during this time to refrain from publishing or circulating any documents relating to the points at issue or to the request for a hearing.

9. A member who, without a knowledge of the above procedures, has published his views, shall have the right to present his views, as set forth in the foregoing, for the fair consideration of his situation and his views.

10. A disfellowshipped church member who wishes to present his views to the church is advised first to exercise his right of appeal for reinstatement as outlined in the *Seventh-day Adventist Church Manual* (1967 edition, pp. 69, 70, 241, 242). Upon reinstatement he would follow the procedures outlined above. Exceptions to the provisions of this paragraph would be made at the discretion of the organization to which appeal is made and would be based on the merits of the case.

11. Upon the completion of any step in the procedures outlined above, the church member making the presentation has the right of appeal for a review of the case by the next level of the church's organization. Before making such appeal he is requested to consider prayerfully the counsel given in *Counsels to Writers and Editors*, pages 43-51.

### ● Seventh-day Adventist Periodical Index

WHEREAS, There are indices available, such as the *Cumulative Index to Nursing Literature*, *Index to Religious Literature*, and *Readers Guide to Periodical Literature*, but there is no general or special index for the major periodicals of the Seventh-day Adventist Church; and

WHEREAS, The North American Division college and university librarians have developed a successful pilot project during January-March, 1969, of a *SDA Periodical Index*; and

WHEREAS, The NAD Education Advisory Committee has endorsed the project, and has made the following recommendations,

*Voted*, a. That we look with favor to the general plan for the establishment, publication, and circulation of an SDA periodical index along the lines suggested by the following proposal:

1. Establish a permanent comprehensive SDA periodical index, to index by author and subject major periodicals of the SDA Church;

2. Sponsor and arrange a program to finance the SDA periodical index;

3. Maintain a world view in SDA church literature, suggesting possible entries in the English, French, and Spanish languages;

4. Subcontract the task of indexing to an Adventist university library with the head librarian assuming the local responsibility, guided by an advisory board and with editorial policy to be established.

b. That the details with respect to financing, publication, and distribution be referred to the General Conference for further study, the report to be brought back to the 1971 Autumn Council.

### ● Vacation Policy

*Voted*, That the vacation policy as amended by the 1969 Autumn Council be further revised as follows:

1. The need of our denominational workers to an annual vacation is recognized. Vacation time is granted on the following basis (effective date January 1, 1971):

a. Two weeks annual vacation after one full year of service.

b. Three weeks annual vacation after ten full years of service.

c. Four weeks annual vacation after twenty full years of service.

In order to comply with community practices, it is understood that medical institutions may adjust the service requirements as stated in paragraphs b and c above.

2. With the object of obtaining the maximum good from annual vacations it is the plan that vacations be taken each year rather than allowing an accumulation over several years. However, when requested by the worker and approved by the employing organization, vacation time may be carried over from one year to the next as follows:

a. One week of vacation time may be carried over from one year to the next, but not more than four weeks' vacation may be taken in any one year.

b. The number of paid holidays granted in any one year shall be limited to seven, and any leave taken beyond that shall be treated as a part of the annual vacation.

3. Exceptions to this general plan are rec-

ognized in lands where laws require longer vacations and also in certain mission fields where climatic conditions require longer leaves. Each division shall therefore regulate vacation policy in its own territory.

4. In transferring workers, the vacation should be considered in working out the settlement between the two organizations or institutions involved. Otherwise the organization employing the worker at the time the vacation is taken will be responsible.

#### ● Financial Assistance for Overseas Workers' Children Attending Adventist Universities

*We recommend,* That when overseas divisions send personnel with their families to Andrews/Loma Linda University on some type of bursary plan that provides less support than workers receive on the North American rate, unmarried dependent children attending the elementary, secondary, or liberal arts schools of Andrews/Loma Linda University may be granted up to 60 per cent of their tuition by the sending division. Effective date, January 1, 1971.

#### ● Missionary Book of the Year—1972

*Voted,* That the missionary book of the year for 1972 be a condensation of *The Adventist Home* under a new title.

#### ● 1971 Spring Meeting of the General Conference Committee

*Voted,* That the 1971 Spring Meeting of the General Conference Committee be held in Takoma Park, D.C., March 30 through April 1.

#### ● 1971 Autumn Council

*Voted,* That the 1971 Autumn Council be held in Takoma Park, D.C., October 6 to 14.

#### ● Midterm Council

*Voted,* That the Autumn Council formerly designated as the "biennial" Autumn Council be called the "midterm" Autumn Council, and that it be held in Mexico City, Mexico, in the fall of 1972.

#### ● General Conference 52d Session—1975

*Voted,* That the fifty-second session of the General Conference, scheduled for 1975, be held in Europe, leaving with the officers and the available members of the General Conference Committee to finalize on the exact location where the session shall be held; and further,

*Voted,* That the General Conference officers be requested to study the question of date, attendance, exhibits, and other details affecting the fifty-second session and report its recommendations to the 1971 Autumn Council.

#### ● Working Policy—General and North America

*Voted,* To approve in principle the separating of North American Working Policy items from the General Conference *Working Policy*, and to authorize the resident members of the General Conference Committee to give final approval to this revision of the General Conference *Working Policy*.

#### ● Canadian Union Periodical Territory

At the present time the Canadian Union is served by two missionary periodicals, *These Times* serving Eastern Canada, and *Signs of the Times* serving Western Canada. At the

time of the merger of the Maracle Press with the Pacific Press the Canadian Union became Pacific Press territory. Autumn Council action of a previous year assigned Eastern Canada territory to the missionary periodical published by the Southern Publishing Association, and Western Canada territory to the missionary periodical published by the Pacific Press. Organizational and promotional judgment indicate that the Canadian field should be served by the missionary periodical published by the house that has the field as its territory.

*Voted,* That the entire Canadian field be served by the missionary periodical *Signs of the Times* published by the Pacific Press.

After some discussion of the item from the floor, the chairman explained that this recommendation does not exclude the circulation of *Message Magazine* in Canada any more than it excludes the *REVIEW AND HERALD*.

#### ● Monthly International Edition of the Review and Herald

WHEREAS, The *REVIEW AND HERALD* is "our church paper for the world" (*Counsels to Writers and Editors*, page 135) and

WHEREAS, Due primarily to economic and shipping problems, the number of subscribers outside North America is small compared with the potential, and

WHEREAS, the *Review and Herald* Publishing Association and the Stanborough Press have merged, therefore

*Voted,* 1. That the *Review and Herald* Publishing Association give study to the publication of a monthly, 16-page edition of the *REVIEW AND HERALD* in England.

2. That the magazine be edited in Wash-

ington by the same staff as the weekly *REVIEW*.

3. That the market for the paper (like that of the weekly *REVIEW AND HERALD*) be any place in the world where subscribers may be found.

4. That the price be made as attractive as is consistent with sound business principles.

5. That publication begin as soon as possible, perhaps by July 1, 1971.

#### ● Broadcasting Program

Considering the unique first-time opportunity for a total European-Middle East short-wave broadcasting program, it was

*Voted,* To request the union and local conference leadership in the North American Division to approve special contacts with individuals interested in assisting the European Division in the financing of this short-wave broadcasting program.

#### ● Loma Linda University School of Dentistry and Government Aid

*Voted,* To accept the recommendation of the General Conference officers of October 12, 1970, which reads:

"Agreed, to recommend to NADCA that as an exception to the present policy Loma Linda University be authorized to accept two specific grants as follows: (1) Expansion of the Loma Linda Medical Center, (2) Expansion of the Loma Linda School of Dentistry."

[The following three resolutions are given in summary form.]

#### ● Jewish Evangelism and Literature

In view of the fact that the servant of the Lord has called for the church "to take par-



### Zambia's President Visits Adventist Exhibit

His Excellency, Dr. K. Kaunda, President of Zambia, paid a surprise visit to the Seventh-day Adventist exhibition at the 1970 Lusaka, Zambia, Agricultural Show, recently. With him is Ray Foster, M.D., director of the Trans-Africa Leprosy Rehabilitation Services (TALRES).

The exhibit capitalized on the national tourism slogan, "Zambia in the Sun." A great many people visited the display, and hundreds left their names indicating their interest in our work and beliefs.

BRIAN PILMOOR

Pastor, Rusanga Secondary School

ticular interest in the Jewish people" (*The Acts of the Apostles*, p. 381), it was recommended that the Lay Activities Department prepare a training course for ministry and laity for work among the Jews, that a new series of Jewish tracts be prepared, that a paperback missionary book be written for the Jews, and that the Temperance Department study the possibility of conducting Five-Day Plans to Stop Smoking in Jewish areas.

## ● North American Division Board of Higher Education

The North American Division voted a Board of Higher Education to serve within its territory as a central body for Seventh-day Adventist higher education on both the undergraduate, graduate, and professional school levels.

The duties of the board will include the initiation and development of long-range planning, the coordination of activities and offerings of the individual institutions, and the maintenance of the general overview of higher education in the North American Division.

The board will be elected by the North American Division Committee on Administration at the time of the Autumn Council and will be composed of ex officio as well as appointed directors. Ex officio: the president, secretary, and treasurer of the General Conference, the vice-president for North America, a general vice-president of the General Conference, an associate secretary for North America, the undertreasurer of the General Conference for North America, the secretary and an associate secretary of the General Conference Department of Education.

Appointive directors: the president or board chairman of each member institution; a union conference secretary of education; a principal of a secondary school, five lay members, and three others.

Sitting as consultants from a Seventh-day Adventist college or university will be three academic deans, one dean of student affairs, one registrar, and two finance officers.

An executive secretary shall be elected at each General Conference session, serving for the five-year period.

An operating fund up to \$25,000 for 1971 was authorized for such purposes as research, travel where not otherwise provided, and consultants.

## ● World Foods Service

A threefold statement of philosophy and objectives for the operation of Seventh-day Adventist food production and marketing industries was voted and inserted in the General Conference *Working Policy*.

In summary: 1. The food ministry integrates with the health ministry in promoting healthful living.

2. The food ministry, working under the over-all interest in each person's eternal welfare, is concerned with:

- Producing foods in harmony with the dietary principles of the church.
- Complementing health-education programs.
- Employing Seventh-day Adventist workers.
- Connecting with our schools whenever this is economically justified.

e. Operating profitably.

f. Sharing earnings in order to relieve suffering humanity.

3. Because of changes in social and economic pressures, the food ministry is dedicated to constant advances in product quality and marketing acceptability.

The relationship between the secretary of World Foods Service and denominational food industries was defined as well as the program for the promotion of our food industries through the denominational organizations. Emphasis was given to the organizing of retail outlets for the sale of those foods and beverages that conform to the health and dietary standards of the church.

In addition, renewed emphasis is to be given in the preparation of suitable articles for publication in our denominational journals covering the broad scope of human nutrition and other aspects relating to health education and reform.

(Concluded)



## Filipino Adventist Doctor Named Outstanding Jaycee

Dr. Loreto Garcia, Jr., chief surgeon of the Miller Sanitarium and Hospital, Cebu City, Philippines, who is also a director of the Cebu Jaycees, has been given five awards by the Japanese Junior Chamber of Commerce for outstanding humanitarian endeavors.

Dr. Garcia was chairman for a Cebu Jaycees project in which 128 patients with harelip were given surgical attention in 1969. Because of this project the Cebu Jaycees won awards both nationally and internationally.

The doctor's work with the Jaycees has benefited the church in the community. In the first few days of the Ingathering campaign he raised some 3,000 pesos.

D. M. NIERE

PR Secretary, Central Philippine Union Mission

## Liberty Magazine Helps to Preserve Threatened Liberty

"Lean liberty," said an Old English writer, "is better than fat slavery."

To those who have liberty, to those who have always had it, it seems so simple. Yet it is rare, and precious, and perishable; forever challenged, forever encroached upon, forever abused. And no one's liberty is safe under conditions of indifference, or with unwillingness to carry responsibility or to preserve principles. No one's liberty is safe so long as comfort is valued more, or so long as we are content to let others do too much for us—especially too much thinking and doing of what we should be doing for ourselves.

Seventh-day Adventists value their freedom and recognize their commission under God to declare His message of freedom to mankind. One of their instruments for doing this is *Liberty* magazine.

In the pages of *Liberty* are found timely truths, guidelines for freedom, and flags warning of endangered liberties. As God's ambassadors it is incumbent upon us to see that others know about these things as well as we do.

There are men in high places—lawyers, statesmen, congressmen, government officials, doctors, ministers, teachers, in government, education, science, and medicine—whose influence is needed to help hold back the tide threatening our freedoms. Our *Liberty* campaign affords us a golden opportunity to introduce the *Liberty* magazine to these people.

Do your share toward providing one million subscriptions to *Liberty* in 1971 that those who need the magazine may receive it.

F. L. BLAND

General Vice-President  
General Conference



Robert Barnett, ministerial intern (Iowa), from Pacific Union College.

Kenneth C. Beem, auditor (Central Union), formerly treasurer (Southwestern Union).

Ivan Christen, district pastor (Minnesota), formerly pastor (Northern California).

Gary Jensen, ministerial intern (Iowa), from Andrews University.

J. D. King, district pastor (South Dakota), formerly pastor, St. Louis, Missouri.

(Conference names appear in parentheses.)

## From Home Base to Front Line

North American Division

Herbert A. Holness, M.D. (LLU School of Medicine '52), to be self-supporting physician at Andrews Memorial Hospital, Kingston, Jamaica, Mrs. Holness and four children, of San Diego, California, left Miami, Florida, July 10.





Christmas is the time for giving  
and to remember the Greatest Gift of All.  
May your home be filled with the joys of  
this holiday season.

*Loma Linda Foods*

# Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

**LAYMEN'S YEAR.** Seventh-day Adventists around the world will be "united in hope and service" to make the year 1971 a mighty year in soul winning. In denominational circles the year soon to begin has been designated Laymen's Year.

Church leaders, particularly lay activities directors, have made large plans that involve all members of the church everywhere. The main objective for the year is 128,000 new members won by laymen. It is envisioned that North American Division laymen will win 17,100 of these new church members. L. A. Shipowick, associate lay activities secretary for the General Conference, informs us that it is hoped "every Seventh-day Adventist family will distribute three gift Bibles and strive to win two souls during 1971" as a big step in realizing this objective.

A beautifully prepared booklet, printed in blue and gold, bearing the title *SDA Laymen's Year—1971*, which tells about service opportunities and explains tools available in soul winning, is now ready and should reach the hands of all members in all churches early in the new year. It is suggested that if any member fails to receive a copy he request one from the church lay activities leader, who can and should have sufficient quantity from the conference or mission lay activities secretary.

**NEW READING GUIDES.** Gift-Bible program participants will be happy for two new reading guides, one of which is now ready, and the other is rolling off the presses this month. Both will be available from Book and Bible Houses early in 1971.

The first, *Insight Adventures*, consists of 20 captivatingly titled and designed folders especially tailored for missionary work among the youth of the '70's. Here are some of the titles: "What's in It for Me?" "Tell It Like It Is," "The New You," "What's Your Tomorrow?" "That Gone Feeling," "The Case of the Blinded Church," "Hot Line to Heaven," "Er-satz," "The Secret of Growing Up," "Countdown Eternity," "New Hope for You." *Insight Adventures* offers a challenge to youthful Adventist missionaries and to others who are especially impressed to work for specific youth groups.

The second, *Christ Speaks to Modern Man*, is a collection of 26 reading guides for adults, attractively printed with a color cover picture of Christ speaking to a present-day man and woman. Titles of the leaflets are such as: "Christ for the Crisis," "Here's Where Happiness Is," "Cosmic Power," "Last Call," "Day of Decision," "Unconditional Surrender."

Laymen's Year offers numerous facilities and opportunities to witness for our faith and "blessed hope."

**COMMITTEE NOTES.** These items of interest were recorded at recent General Conference Committee meetings:

1. V. W. Schoen, who has just returned from a seven-week trip through the Central European Division, told about the eagerness with which our brethren in Germany responded to the challenge of soul winning and personal witnessing for the message. Three large congresses and four leadership courses were held.

Along with the division's new leadership, the members in the churches proposed, under God, to make 1971 a milestone in soul-winning endeavor in Central Europe.

2. E. E. Cleveland, reporting news from the island of Jamaica, West Indies, stated that during the first half of the year 3,312 persons were baptized. Ten ministers have each baptized more than 100.

3. The general committee appointed 39 standing committees to serve and help the general committee do its work during the 1970-1975 quinquennium.

**AUDITORS.** The General Conference Committee recently named Milton McCulloch, of the Pacific Union, to serve as an associate auditor. The auditor and the associate auditors work under the direction of the General Conference Committee and are responsible for periodically checking the business operations of the General Conference, the divisions, the unions of the North American Division, and the general organizations and institutions. Divisions, unions, and conferences also appoint auditors to examine the records of the organizations under their supervision. The General Conference auditor is R. M. Davidson. Associates are R. B. Caldwell, Richard Green, Milton McCulloch, T. P. Miller, and K. W. Whitney. These men make at least 69 complete audits each year.

**STAFF MEMBERS.** These staff members have arrived in Washington to take up their duties since last we reported: Vice-President M. S. Nigri from Montevideo, Uruguay (Mrs. Nigri arrives later); Associate Secretary B. E. Seton and Mrs. Seton from Watford, Herts, England (student son, Gerard, is at Andrews University, nurse student daughter, Hilary, is in London); GC Insurance assistant manager C. O. Frederick, Mrs. Frederick, and son, Allen, from Riverside, California (married daughter, Cheryl, lives in California); Rowena Rick (treasury office) from Singapore, Republic of Singapore.

Joy M. Reeve (UC '69), to be elementary teacher in the Japan Union Mission, Yokohama, Japan, of Omaha, Nebraska, left Seattle, Washington, August 11.

Marcella A. Jacobson (PUC '69), to be elementary teacher at the Ethiopian Adventist College, Kuyera, Ethiopia, of Bakersfield, California, left Chicago, Illinois, August 23.

David Ronald Watts (KC '56; Canadian Union College '58; AU '59), returning as ministerial secretary South India Union, and president Kannada Section, South India, and Mrs. Watts, nee Dorothy May Eaton, left Miami, Florida, September 8.

Bruce M. Wickwire, returning as publishing secretary Northern European Division, and Mrs. Wickwire, nee Sarah Adele Sander-son (WWC '43), left New York City, September 14.

Alden E. Denslow (School of X-ray Technology '52; Lansing Business University '62), returning as secretary-treasurer South Peru Mission, Puno, Peru, Mrs. Denslow, nee Emma Bernice Holton, and four children, left Miami, Florida, September 15.

Jack Henry Tegler (CUC '44), returning as principal Maxwell Preparatory School, Nairobi, Kenya, East Africa, and Mrs. Tegler, nee Wilma Marguerite Levison, of Lambertton, Mississippi, left New York City, September 15.

June Eleanor Wilson (GS&H School of Nursing '45; PUC '47), returning as matron Kendu Hospital, Kendu Bay, Kenya, East Africa, left New York City, September 15.

A. Ruby Williams (WWC '42; AU '55), returning as dean of women Middle East College, Beirut, Lebanon, left Montreal, Canada, September 17.

Violet V. Wentland (WWC '54; AU '62; LLU '68), returning as teacher Middle East College, Beirut, Lebanon, left New York City, September 20.

George E. Bryson (PUC '61), returning as teacher in Bekwai Training College, Bekwai, Ghana, Mrs. Bryson, nee Jeanette Patricia Wright, and three children, left New York City, September 21.

Mrs. Clifford A. Ortner, nee Vera Bernice Hoehn, returning to rejoin Elder Ortner, who is principal of the Ayer Manis School, Kuching, Malaysia, and who left August 25, left San Francisco, California, September 21.

C. O. FRANZ

## Church Calendar

Ingathering Campaign	November 14, 1970- January 2, 1971
Thirteenth Sabbath Offering (Inter-American Division)	December 19
1971	
Soul-winning Commitment	January 2
Church Lay Activities Offering	January 2
Liberty Magazine Campaign	January 16-23
Religious Liberty Offering	January 23
GO Emphasis	January 30
Gift Bible Evangelism	February 6
Church Lay Activities Offering	February 6
Faith for Today Offering	February 13
Christian Home and Family Altar Day	February 20
Christian Home Week	February 20-27
Listen Campaign	February 27
Tract Evangelism	March 6
Church Lay Activities Offering	March 6
Sabbath School Visitors' Day	March 13
Spring Mission Offering	March 13
Missionary Volunteer Day	March 20
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Australasian Division)	March 27
One Million New Pulpits	April 3



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## MOVEMENT OF DESTINY

by LeRoy E. Froom



ROBERT H. PIERSON, President  
General Conference of Seventh-day Adventists

In the last days God's truth and God's movement will be challenged. The faith of this people will be tried to the uttermost. We must know well the certainties upon which this truth has been built. We do well to remind ourselves frequently of God's marvelous interpositions on behalf of His remnant church. LeRoy E. Froom, scholar and long-time leader in the Seventh-day Adventist Church, is well qualified to refresh our minds on the history of this church.

*Movement of Destiny* is a must for every worker and for every church member who loves this message and longs to see it triumph in the near, very near, future.



NEAL C. WILSON, Vice-President General  
Conference for the North American Division

As verily as God led the Exodus movement in the days of ancient Israel, even so by His Word, by the Spirit of Prophecy, and by His providences He is leading a worldwide Advent Movement in these latter days. Again He is delivering a people from bondage—the bondage of sin. Without question this is a *Movement of Destiny*. This is a story that will confirm our faith. It will kindle the fires of dedication and commitment. Most of all, it will conclusively substantiate the fact that we have nothing to fear except as we forget how God has led His people.



THEODORE CARGICH, General Vice-President  
General Conference

*Movement of Destiny*, a new volume by LeRoy Edwin Froom, is a monumental and carefully prepared assessment of God's leading in the doctrinal development of the Seventh-day Adventist Church. The past development of the church is presented as a grand and significant design of God, arousing confidence in the reader's mind as to the ultimate triumph of the gospel commission.



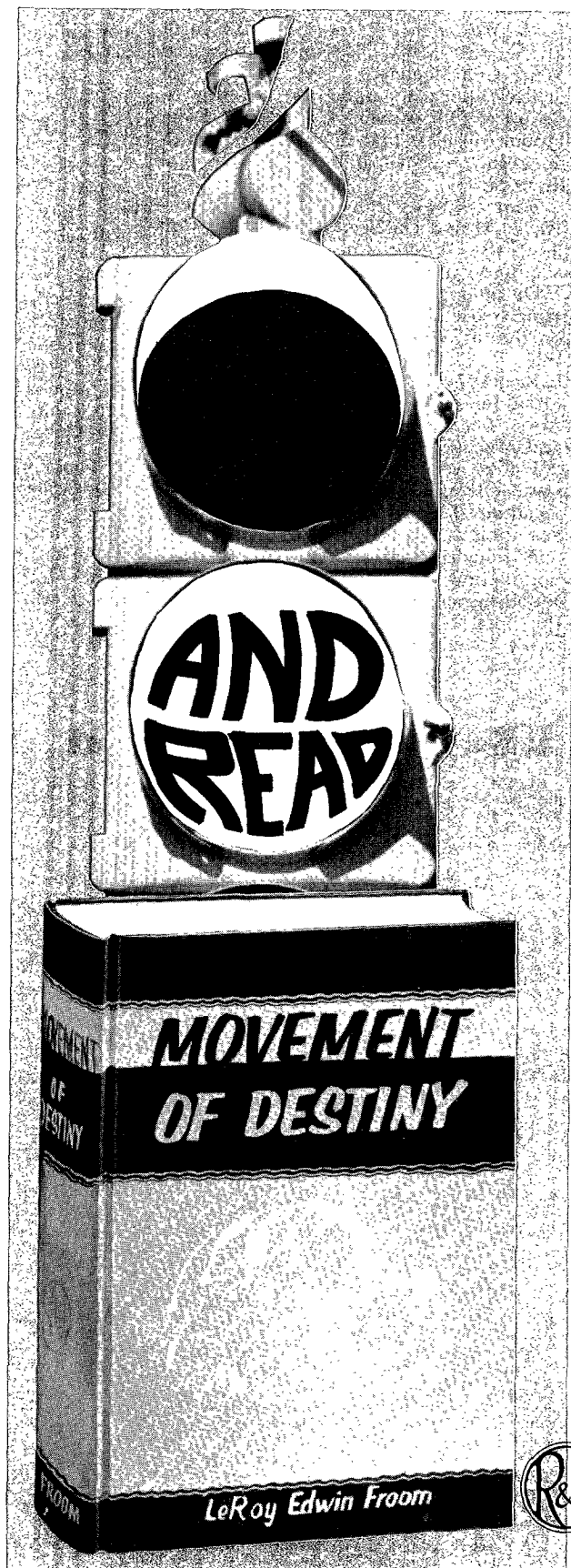
KENNETH H. WOOD, Editor  
Review and Herald

*Movement of Destiny* is a truly unusual book in that it is not merely a restatement or review of familiar information. It takes the reader behind the scenes and introduces him to facts and incidents hitherto known by only a few.

The reader will be awed as he realizes anew that the Advent Movement is unique. It has the divinely appointed task of holding up before the world in this climax hour of history the light of truth in all its brilliance. Every Seventh-day Adventist should read this book. In this age of doubt and uncertainty it brings truth into sharp focus. It leads one to the clear conviction that the Advent Movement, raised up by God, will triumph, and that right soon.

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AT YOUR BIBLE HOUSE!

## This Week...

L. E. Froom, the Adventist author well known for his four-volume work, *The Prophetic Faith of Our Fathers*, is soon to have another book off the press. Review readers get a preview of that book, *Movement of Destiny*, in the cover article this week. "Certainty Balanced With Contingency" is the first of two articles appearing under the running title of "The Advent Delayed?" Elder Froom considers that this book, for which he began research in 1930, has been a lifework.

Four schools claim his allegiance—Pacific Union College, Walla Walla College, the Washington Foreign Mission Seminary, and the University of Nanking.

For about 35 years Elder Froom was associated with editorial work. He worked on the *Signs of the Times*, both in English (Pacific Press) and Chinese (Shanghai), and his name is associated with the founding of two denominational magazines, *The Shepherd's Voice* in Chinese, and *Ministry* magazine.

For 24 years he served the church in the General Conference Ministerial Association, first as an associate secretary, and then as head of the department.

Although he officially retired from denominational employment in 1958, Elder Froom has not retired from working for the Lord.

We live in a day when many, young

and old, have lost confidence in the bastions of stability such as the church, the home, and the government. Part of this phenomenon may be caused by the erosion of purpose and discipline in these social girders; but some of the explanation may be found in the fact that people may have been in the past misplacing their confidence and have lodged too much trust in these human institutions.

Marion Merchant, author of "Experiencing the Ultimate" on the Young Adult pages (page 14), moves quickly to the heart of the modern un-ease or dis-ease; when a person is not grounded on a personal, self-validating experience with the Lord of the universe, nothing else will prove soul-satisfying. He will keep looking, restlessly, with either the heart of the cynic or the heart of the hopeful.

Worship of the loving God is man's ultimate experience because it blends his best thoughts with his best feelings in a unified response. A mystery? Yes, but only to those who have not worshiped. Cold and impersonal? Only to those who choose to remain lord of their own lives.

Those who haven't yet subscribed (or resubscribed) to the REVIEW can still do so at the special campaign price of \$7.95. That price is good only until December 31, so order now through your Book and Bible House.

And while you are at it, why not check on the Gold Seal Plan. You'll be glad you did.



### COMPULSORY CHAPEL RULE UPHELD BY JUDGE

WASHINGTON, D.C.—A U.S. district judge's decision upholding compulsory chapel in the three military service academies as "integral and necessary" will be appealed here by the American Civil Liberties Union.

Judge Howard F. Corcoran ruled that mandatory worship requirements are not, within the military, violations of the First Amendment prohibition of establishment of religion or of the free exercise clause.

### CANADIAN PENTECOSTALS STRESS YOUTH PROGRAMS

TORONTO, ONT.—The Pentecostal Assemblies of Canada have attributed the denomination's rapid growth to strong evangelical and Biblical teaching among young people.

A strong youth emphasis is anticipated at the biennial national general conference of the Assemblies in Victoria, August 20-25.

Officials of the Pentecostal Assemblies noted that it is the only evangelical denomination in Canada that has youth work organized on a national basis. There are an estimated 125,000 active Sunday school members and 20,000 active members in the youth organization, Christ's Ambassadors. In the past year, 36 young men were ordained to the ministry and more than 400 students were enrolled in five Bible colleges.

### "LARGE" SUNDAY SCHOOLS PREDICTED FOR THE 70's

WHEATON, ILL. — The 1970's will be the "decade of the large Sunday school," according to Elmer Towns, Sunday school editor of *Christian Life* magazine.

"There seems to be no secret or 'inside' information that causes these Sunday schools to grow," he said, adding, "They simply apply the New Testament pattern of soul winning, prayer, teaching the Word of God and constant revival. They are led by an aggressive, gifted pastor, who heads up a militant program of evangelism."

### BAPTIST CAMPAIGNS REPORT MANY "DECISIONS" IN ASIA

RICHMOND, VA.—The 1970 Asian Baptist campaigns have reported that more than 2,311 people have made decisions for Christ during the first few days in the Philippines, Thailand, Hong Kong, Vietnam, and Taiwan. The campaigns, sponsored jointly by Southern Baptist missionaries from the United States and Asian nationals, have featured evangelists and musicians from the United States. Thousands of Gospels of John have been distributed. Preliminary reports from the Philippines list 2,097 decisions made during the June 21-July 5 campaign, according to D. Leslie Hill, Southern Baptist missionary cochairman for the crusade.

## 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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## 2,000 Attend Reopened New Gallery Centre, London

More than 2,000 non-Adventists attended the opening lecture of Evangelist Russell Kranz, Sunday, November 1, in the renovated and redecorated New Gallery Centre, London. The church family that formerly worshiped there has located in a sanctuary of its own, so the center is being used only for evangelistic programs, as it was in its early years.

Elder Kranz, who worked in London some years ago, was invited from Australia to become speaker and director. He is using an archeological approach, which has kept the attendance at the 1,000 level on Sundays. Seats for the four weekly programs are booked for several months ahead.

D. W. HUNTER

## Inter-American Division Reports Progress and Needs

A reviewing of God's providences, plans for progress, and a call for repentance, revival, and reformation to be made throughout the division, were among the matters considered by the year-end council of the Inter-American Division held recently.

The six-day council, convened at Miami, Florida, laid plans to involve every member and all departments of the church in reaching a goal of 200,000 new church members for the quinquennium. Reports of baptisms for 1970 indicate that the goal of 28,250 for the year will be reached; 700 have been baptized in Cuba this year.

The need to enter areas not yet evangelized was considered. A want of physicians and other health-related personnel to staff hospitals was often pointed out.

It was brought to the attention of the council that one of the major needs of most countries in the division is better church buildings to house the fast-growing congregations.

B. L. Archbold, Inter-American Division president; Jose Figueroa, the division secretary; and A. R. Norcliffe, treasurer, led out in the council.

NEAL C. WILSON

## AU Students Benefited by Prophetic Guidance Lectures

Some 125 Andrews University ministerial students, enrolled in Prophetic Guidance classes taught by Thomas H. Blincoe of the Theological Seminary, participated in a two-week series of lectures offered by Arthur L. White, White Estate secretary, in November.

The purpose of the series was to acquaint the students with Elder White's background in denominational history as a grandson of Ellen G. White. Elder White's teaching at the Seminary through the years has provided more than 1,000 men and women with a broader understanding of God's providential leadings in the Advent Movement.

One B.D. graduate commented on the series: "I didn't think I would enjoy the

class. I thought it would be run of the mill. I found it to be the most exciting class in my entire Seminary experience. I have strength and confidence now that I didn't have before."

W. P. BRADLEY

## Bookmen of Eastern Lands Report Many Baptisms

From the Far Eastern Division comes a report that literature evangelists in that division have been responsible for 1,461 baptisms during the first nine months of this year. During the same period they enrolled 42,715 people in Voice of Prophecy correspondence courses, gave 55,858 Bible studies, and prayed in 120,397 homes.

J. Benjamin, a literature evangelist of the Kerala Section, India, set himself a baptismal goal of 100 for 1970. He expects to reach the goal by the end of the year, according to a report from J. M. Curnow, publishing department secretary of the Southern Asia Division. A. C. Brown, a literature evangelist of the Assam Section, north India, had seven of his contacts baptized during the month of September.

D. A. McADAMS

## Spirit of Revival Reported on N. A. College Campuses

A spirit of earnestness involving thousands of youth and their leaders is characterizing many Adventist collegiate campuses this fall. For example, at Andrews University, where a student-inspired revival occurred during October, College Chaplain Gordon Paxton and vice-president for student affairs M. O. Manley say, "It takes all we can do to keep ahead of the demands of these students for witness opportunities."

Returning from a retreat, 100 students, refreshed by a new experience, shared their new-found joy with their fellow students. As a result spontaneous prayer and Bible study groups sprang up throughout the campus. "This gives authenticity and a freshness and vitality to their new-found faith in Jesus," Carl Ashlock, assistant dean of men, says.

Both men's and women's deans reveal that problems have diminished sharply and that a spirit of cooperation has become part of the scene. The faculty demonstrated their participation when John Kroncke, pastor of the Pioneer church, invited them to make public their testimony. According to one observer, they surged forward en masse.

Up to 20 groups of students leave every weekend for preaching appointments in churches and academies throughout the Lake Union. "The revival on campus continues to blossom beautifully. The impact is extending," writes Elder Kroncke.

Oakwood College, on the weekend of October 30, 31, and Atlantic Union College, the weekend of November 6, 7, have shared in this exchange so far. The most recent campus visited was Columbia Union College over the weekend of Novem-

ber 20-22. At Sligo church the 11-o'clock service was characterized by scores of personal testimonies substantiated by scriptural references. The meeting continued late into the afternoon. There were also afternoon and evening meetings.

Local youth leaders used Thanksgiving vacation to share their faith in their home churches.

Four vital elements have emerged—prayer, study of the Word, witness, and fellowship.

MICHAEL STEVENSON

## Senior SS Lessons Available on Records

Beginning in January, the senior division Sabbath school lessons will be available on free records for persons who cannot hold books or comfortably sight read normal-size print, and for blind persons and those who have failing eyesight. Contact Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506, for more information.

C. G. CROSS

## N. A. Ingathering Report—2

As of November 24: \$2,483,162.26. This is \$55,516.28 less than for the same date last year.

Three conferences, Alabama-Mississippi, Allegheny East, and Allegheny West, are over last year's total. With its per capita of \$22.78, the Carolina Conference is nearing its Silver Vanguard goal.

## IN BRIEF

♦ **New Position:** Don Reynolds, president, Pennsylvania Conference, formerly conference evangelist, Ohio Conference. He will replace O. D. Wright, who will retire on January 1.

♦ **Death:** Mrs. Mabel Graham (nee Barbee), 86, wife of Lyman W. Graham, treasurer of the Review and Herald for 18 years, at Takoma Park, Maryland, November 25.

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