



# GOD'S HAND

# IS ON THE

# WHEEL

By ERNEST LLOYD

**A** LETTER from a fellow minister contained the following significant statement: "We do not know what the future holds, but we know who holds the future." It will be helpful to recall these words frequently as we journey along the pilgrim way. The truth of this statement is a precious one—a truth to treasure for our peace and comfort. God's hand is on the wheel.

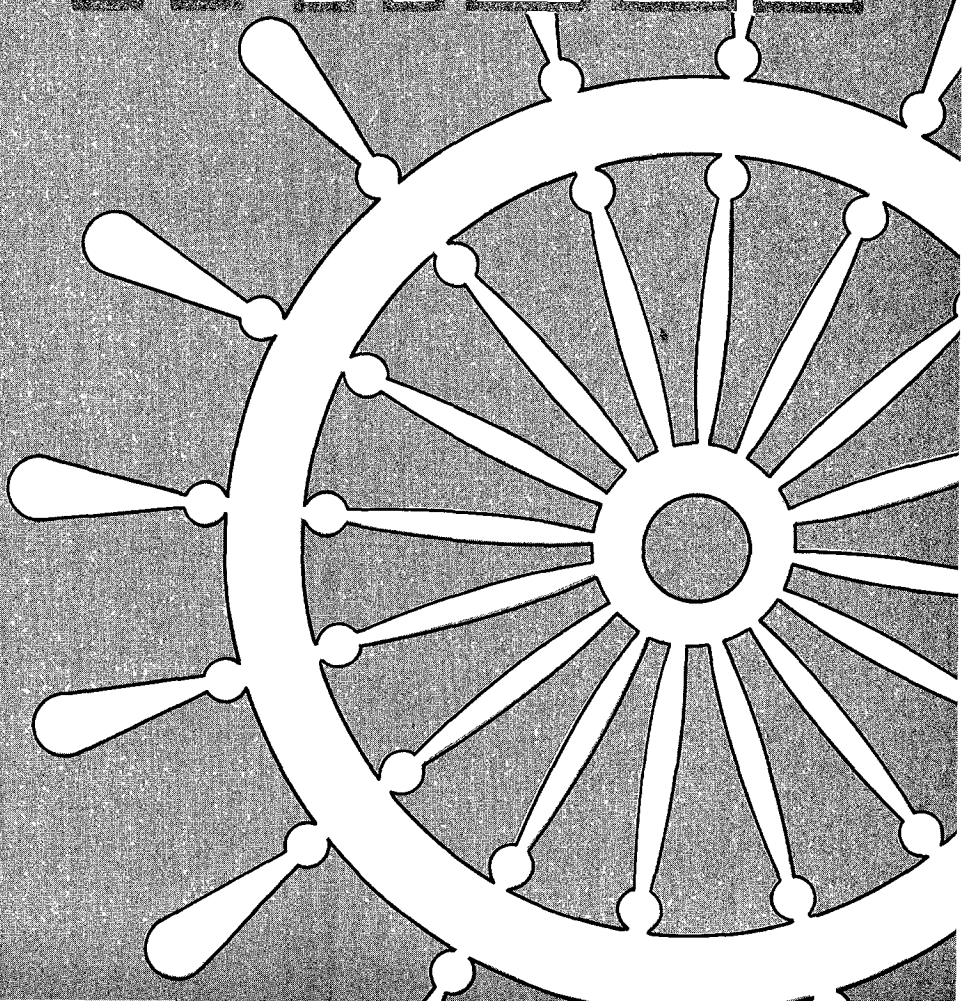
Ellen G. White put it like this: "Fearful perils are before those who bear responsibilities in the cause of God. . . . But the word comes, 'My hand is upon the wheel, and I will not allow men to control My work for these last days. My hand is turning the wheel, and My providence will continue to work out the divine plans, irrespective of human inventions.'"—*Evangelism*, p. 65.

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."

—*The Ministry of Healing*, p. 417.

Since the above statements are true, why should we ever worry? If we do we lower our vital forces, we fail to master our circumstances, and we give room for doubts to creep in and weaken our spiritual health. Let us rather say confidently: "God has taken care of me since my birth. He will do the same now and tomorrow and on to the end."

As the old hymn has it, "So long Thy power has kept me, sure it still will lead me on." Let us fill our minds with the great and precious promises of God's Word. Here is one: "I will fear no evil; for thou art with me" (Ps. 23:4). And again here is another: "Let not your heart be troubled, neither let it be afraid" (John 14:27). Yes, He holds the future. ✠



## Time for a Truly Christian Life-Style

**W**E HAVE just completed a busy itinerary that took us clear around the world. In seven weeks we traveled to Tahiti, Fiji, New Zealand, Australia, New Guinea, Indonesia, Singapore, South Vietnam, Thailand, India, Italy, and Great Britain. We visited churches, hospitals, schools, and publishing houses. We attended a division council, a union mission session, a camp meeting. We spoke to small groups and to large audiences. And in the process we gathered impressions and insights that we shall share with REVIEW readers in the coming months.

Would that every Seventh-day Adventist could see what we have seen! How silent would fall the tongues of those who declare that the message of the church is irrelevant in the 1970's. How foolish would seem the criticisms of those who say that the church is not coming to grips with the world's needs. How distorted would appear the perspective of those who argue that we should give priority to the needs of the work in the homeland over those in the mission fields.

For we have seen heathen villages transformed by the power of the gospel. We have seen dedicated missionaries working around the clock to meet the physical and spiritual needs of the people. We have seen lepers regain the use of toeless, twisted feet, through surgery. We have seen scores of students tell the story of Jesus at branch Sabbath schools, conducted at 6:30 in the morning on wet, muddy ground.

### Multitudes in Need

And we have seen millions upon millions of people crowding every inch of space in great cities, and swarming over the roads like ants. We have seen these multitudes controlled by superstition, with false views of God, and no knowledge of Christ's love and saving power. We have seen hundreds of orphans. We have seen children, thousands of children, carrying backbreaking loads to try to make a living; and other thousands begging piteously for food.

We have seen churches with neither piano nor organ. We have seen dormitory beds with no mattresses, only boards, for students to sleep on. We have seen hospitals, understaffed and overcrowded. We have seen churches with no pews, only backless benches. We have seen schools, hospitals, and homes with electric power for only a few hours each day. We have seen college young men with only an irrigation ditch in which to bathe. We have seen 60 young men sharing one dormitory "room."

And ever as we beheld the staggering needs and the tremendous opportunities, we hoped that we might be able to picture the situation so vividly that church members in the homeland might sense how great a debt they owe to those who are almost destitute of material and spiritual blessings. Ever we were possessed by the deep conviction that all of us must obtain a new vision of the unfinished task, that we must give all that we have and are

to the great work of fulfilling the gospel commission; that we must cut back on our own needs and wants; that we must give up our luxuries; that we must practice true self-denial.

### Not Self, But Others

As never before we sensed that personal Christianity, if it is genuine, will reorient the life, shifting one's interests away from self, and toward others. Jesus gave up His place in heaven to save our lost world. Forsaking the courts of glory, He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death" (Phil. 2:7, 8).

"The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16). If Jesus practiced self-denial, if He led the way in personal sacrifice, we who take His name must follow His example. We must give our lives in service. We must see that the true purpose of life is ministry. We must do all we can to help meet the spiritual and temporal needs of others. We must see ourselves as stewards of God's blessings. Like the apostle Paul, we must declare: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14).

The life-style of the true Christian will be dramatically different from that of the non-Christian. While the unconverted, like the foolish rich man of Christ's parable in Luke 12, are pulling down their old barns, and replacing them with larger ones; while they are indulging their every whim, and overproviding for the future; while they are saying, "Take thine ease, eat, drink, and be merry" (verse 19), the followers of Jesus will share their Master's view that "it is more blessed to give than to receive" (Acts 20:35). They will endeavor to do all they can for others. They will live frugally, in order to give all they can to feed the poor, clothe the naked, minister to the sick, and send the gospel to the lost.

### Need to Lift the Cross

We talk much of the need for the latter rain. We long for the outpouring of the Holy Spirit. But God cannot pour out His Spirit upon a people who fail to represent Him in life and work. "It would dishonor His own glorious character to let streams of grace come upon the people who will not wear the yoke of Christ, who will not bear His burdens, who will not deny self, who will not lift the cross of Christ."—*Welfare Ministry*, p. 307.

As a result of our recent trip we are determined to develop a life-style entirely consonant with the grand, holy mission to which God's people have been called in these solemn times. May every church member join us in this. Nothing less will enable the church to complete its God-appointed task in this generation.

K. H. W.

# This Week...

With all the chaos that surrounds us, it is good to know that "God's Hand Is on the Wheel" (see cover). And Ernest Lloyd speaks from the experience of a lifetime when he reconfirms that thought. Elder Lloyd, a retired minister, and his wife live in Deer Park, California. He has been a frequent contributor to the REVIEW.

The year 1971 is still new enough so that a personal New Year's resolution can be adopted—if it hasn't already been. Read Betty Cooney's article "Take Time for Private Devotions" (page 4). One of Mrs. Cooney's thoughts is well worth pondering by those of us who measure our lives by alarm clocks, time clocks, 12-o'clock whistles, 5-o'clock bells, and the 6:15 news. In her own opinion, "the time we set aside for individual worship need not be at a precise hour. People who are hamstrung by calendars and timetables are not drawn to yet another check on their schedules. A morning watch may be torture for some, a midnight session beyond the physical limits of others. But somehow, at some time, those of us who sincerely wish to place Christ and His world first in our lives must make room for this daily Sabbath portion."

After graduating in 1959 with a degree in English from Atlantic Union College, Betty Cooney continued her education by correspondence from the Famous Writers School, of Westport, Connecticut. Prior to her marriage she was an editorial secretary in the MV Department of the General Conference and then an English teacher at Mountain View Academy in California.

She now lists herself as a housewife and free-lance writer; it is good to know that her education and experience in communications skills are not being neglected. Her by-line is well known to REVIEW readers.

The application of the book of Isaiah to our day is the subject of Alger F.

John's second article (page 7) this week. In a war-racked world perhaps the best part of Isaiah's message is summed up in this paragraph from the article:

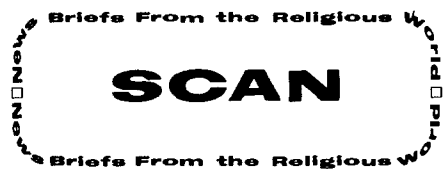
"Yes, Isaiah is the gospel prophet, and our salvation rests on no mere human being, but on the God-man, Christ Jesus. The final word of Isaiah 9:6, 'peace,' is the final state of His kingdom, and of this 'government' and 'peace' there will be no end."

Elder Johns holds a Doctor's degree in Near Eastern studies from Johns Hopkins University in Baltimore, Maryland.

Esther Lau, another housewife, contributes to the Family Living pages this week. Mrs. Lau, who holds her Master of Science degree in nutrition from the University of California, suggests that children respond more readily to music than to some other means of communication and she offers suggestions on how to use it. Mrs. Lau has taught dietetics in both the Hinsdale Sanitarium and Hospital and at the Good Samaritan Hospital School of Nursing in Lexington, Kentucky. She and her husband, Benjamin, now live at Loma Linda, California.

Some months ago a young woman was taking the tour through the Review and Herald building and stopped for a visit at our office. She was all enthusiasm as she told us of her lobbying activities on Capitol Hill. Of course, we realized that such enthusiasm should also be channeled into the church paper, and we suggested that she should write for us. She did, and that's how it happens that Jo Frazier's first article, "By Myself," appears in the Family Living section this week. Mrs. Frazier and her husband, a farmer, live in New Mexico.

This week the REVIEW begins a monthly feature of the North American unions. Southwestern Union leads off on page 18. All the unions are preparing their own two-page spreads for the magazine; they will feature what they feel to be important in their respective areas. Watch for this feature as it appears each month.



## MOSLEM, CATHOLIC LEADERS MEET

VATICAN CITY—Top Moslem and Roman Catholic Church leaders met here recently for a series of talks on religious and cultural matters of mutual concern. In an atmosphere of great cordiality, delegates of the Supreme Council for Islamic Affairs and of the Vatican Secretariat for Non-Christians participated in two days of conversations on the aims and methods of the two organizations.

## FEDERAL LOANS TO BE REPAID

AUSTIN—The University of Corpus Christi has been ordered by the Southern Baptist General Convention of Texas to find private funds to repay a low-interest Federal loan.

A \$500,000 loan from the Small Business Administration was accepted this fall by the Southern Baptist-affiliated university to rebuild facilities damaged by Hurricane Celia.

Although sympathy was expressed for the school, the eighty-fifth annual Texas Baptist convention, meeting here, pointed out that acceptance of Federal loans was in violation of convention policy and could not be approved.

## LUTHERANS EXPECT MAJOR DECLINE IN MISSION STAFF

NEW YORK—The number of missionaries for the Lutheran Church in America will probably decline from 325 in 1969 to 250 in 1972, because of restricted income, according to their Board of World Missions.

Possibilities for "selective retrenchment" of existing programs for the sake of new projects were also mentioned in the financial report.

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

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

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# TAKE FOR PRIVATE

By BETTY COONEY



THE call to family worship is a familiar one to many Christians. We may have heard it in our childhood, when our parents called us to worship with them, or we sound it now to bring our own children to us for Bible study and prayer. Those who have experienced this group devotional period tend to remember it thankfully, aware of the benefits that come when a family regularly puts aside its work and its pleasure to think of God—a kind of miniature Sabbath that can come to a home each day.

There is another call, another daily Sabbath portion, that is the Christian's special privilege and responsibility—personal or individual devotions. This call is so private and so quiet it escapes the family as it bustles about. Daily, personal devotions are the foundation of an individual's spiritual life. We may be able to manage spiritually without a family or group worship experience, but without regularly lifting our thoughts above our little world to the Source of our only true strength, we will most certainly be overwhelmed by whatever influences we allow to

*Betty Cooney, of Belle Harbor, New York, is a housewife and free-lance writer.*

take the place of God in our lives.

If we find it convenient to bypass personal devotions, there are many excuses that can be found. Looking at almost any schedule today, it is obvious that there is little time for prayerful study and meditation. But if the demands of a person's environment are great, his own needs are even greater. If he is to perform successfully in his own sphere, a person must have strength, must have food to impart. He can only get these from Christ. While we are exhorted to be humble and to think more of the Lord and of others than of ourselves, a measure of thought of self must be retained. No matter how selfless a Christian tries to be in his daily living, if he does not love and respect himself enough to be sure he is getting the proper spiritual food, his example and his witness will be endangered.

## How to Benefit From Bible Study

Bible study should entail more than a surface reading of a chapter or an occasional verse. While it may be necessary to have some sort of pattern or method of study to follow, the kind of study that helps requires complete attention to reading with thought for practical application.

The Sabbath school lessons are for many people an important source of meaningful Bible study. Working on one or two questions a day, studying supplementary reading, they try to ascertain the full meaning of texts, then spend time



# TIME DEVOTIONS

in prayer and meditation. Those who do this in the morning can leave for their work or study with one or more Bible principles clearly in mind as well as with some definite ideas as to how to put the principle into practice. The rushed, tense world they enter becomes secondary. Uppermost in their thoughts is the wisdom God would have them put first in their lives. With such a frame of mind they can cope with the work they have to do that day far better than with the help of the little blue pills Madison Avenue proclaims as the answer to today's hectic pace.

Some Christians find giving Bible studies a good way to help them to study regularly. It is true that if one knows he will have a practical use for the studying he does, he tends to do more, and what he learns is better absorbed and retained longer.

But conducting Bible studies with others is not private worship. Bible studies are, in a sense, a phase of our personal witness. Telling others about the message of Christ to the world is an act of sharing. But we cannot share this message faithfully and well unless we ourselves are filled—filled with God's words we have learned in our regular, private studies, and filled by His Spirit through prayer.

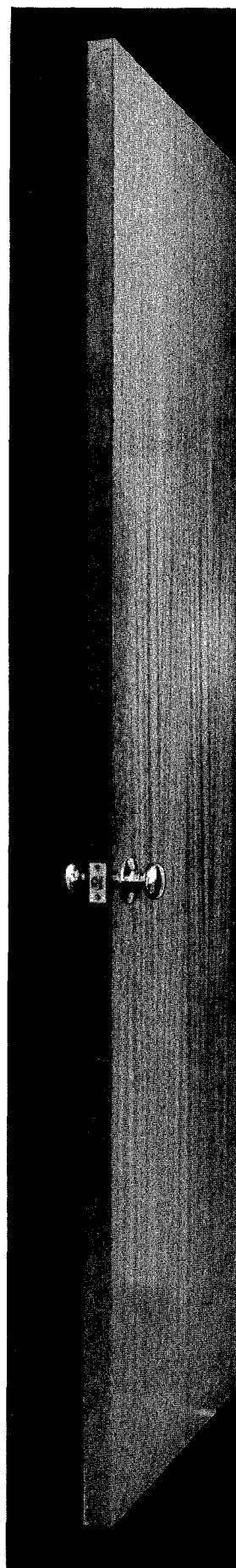
Books can enrich our study of the Bible. Ellen White's books can assist us in understanding better the over-all plan and meaning of the Scriptures. But contemporary literature, too, can be valuable, if rightly used, to the person who is desirous of enlarging the scope of his Biblical studies. The mature Christian can benefit from even the most widely differing opinions in such books because these opinions can lead him to study further in the Bible and our own literature to clarify our own stand as Adventists on a particular tenet. Knowing re-

ligious thought trends is valuable in witnessing too, because our neighbors and friends may not be satisfied with many of these trends, and they may listen with interest to our contrasting them with Adventist belief.

## The Importance of Prayer

Prayer is one subject that no amount of Bible study will ever exhaust and which every Christian should spend time learning more about. Ellen White tells us that reverence in prayer should also be carefully considered; that our language and attitudes during prayer should be well chosen so as not to offend God. Prayer is a gift intended to open to the Christian Heaven's blessings; but there are many conditions for answered prayer. Without knowing the mechanics and meaning of prayer, our own prayer lives are hampered and dwarfed. As well as learning about this precious exercise, we need to be aware of its nature. Prayer is a creative force available to all of us, regardless of how uncreative in nature we may be otherwise.

To get as much from the experience of prayer as possible, we need to set aside sufficient time each day to become *involved* with it. (We hear a great deal today about *getting involved*; the Christian involved with prayer to God is working toward solving the problem of his getting involved with others.) Not only is time a necessary element in successful prayer, but total concentration is a requisite. How many of us pray with only half our minds, whispering words while we mentally calculate what we have left to do that day or figure out a problem? If prayer is to be a creative experience, a living link between ourselves and God, we must block out the world while we pray. We must have another Sabbath portion, another respite from the flurry about



us. And yet we fight this respite as though it were one more frightfully overwhelming job we simply haven't the energy to perform.

### Privacy Important

Privacy for prayer is important, just as is quietness for Bible study. Praying in a room that is likely to be entered by one or more members of the family does not make for attentive praying, obviously. Along with physical privacy, every member of the household needs to recognize that the worship of every member of the family is private and should not be interrupted, if at all possible. This recognition has more than one advantage. It not only assists a person in maintaining a regular connection with his Source of strength, it also demonstrates to a family how important each considers that connection and how important each finds it to maintain it. Such an example will do far more to witness and encourage than any amount of preaching on the subject.

### The Place of Meditation

The quietness needed for Bible study and seasons of prayer helps in another area of worship. The still, small voice seldom resorts to shouting. It can be heard if we make conscious efforts to listen, often, but we can silence it by making no attempts to hear. Meditation, a valuable part of prayer, is thought of by too many as a mystical sport used by yogis and maharishis for fun and profit. Perhaps because it is not as easy to define or recognize as prayer and Bible study, we tend to overlook our need for it.

Yet we seldom think of trying to communicate with a friend by speaking or asking without doing any listening at all. When we pray or search the Bible for answers to the lives we live, further time is needed to think about what we have studied and prayed for; to listen to what God is trying to tell us through these avenues. Meditation can be waiting on the Lord, and it can be a time of quiet thoughtfulness in the rush of the day—another Sabbath portion many times each day.

It can be a time to help us build serenity, peace of mind, and a stronger faith; a time to recount carefully our blessings in the past and for looking to the future with hope and increased willingness to serve. It can be a stabilizer for the present with its hectic demands. Meditation is a creative adjunct to meaningful prayer; it enables us to stretch our minds and think in larger, more spiritual terms. ♦♦

## FOR THE YOUNGER SET

### Red Bess

By ETHEL R. PAGE

RED BESS was the lead cow. Where she went the others followed. Winding around the hills in single file, the cows would come to the pasture gate at evening time and wait for someone to let them through so that they might go home for the night. On the way to the barn there was another gate that was closed by a bar placed from one post to another.

Evening after evening, as the farmer drove the cows from the pasture, they would wait at this bar until he came to let them through. He loosened one end, carried it around and laid it down alongside the fence. Red Bess, being in the lead, was always there where she could see how this was done.

One evening as the farmer was walking behind the line of cows he was surprised to see Red Bess put her horns under the end of the bar, lift it from the socket, and carry it around to the fence, where she dropped it just as she had seen him do. Then, passing on, she led the herd to the barn.

Red Bess did not forget what she had learned to do. Every evening after that she took down the bar to let the others pass through.



Wasn't that a clever thing for a cow to do?

Old Bess, Old Bess, by the pasture bar,  
When you, so long ago,  
Were a wee little bossy and your hair  
was red,  
Say, how did your big horns grow?

Oh, the kind old farmer let me go  
Down where the cowslips blow,  
And I skipped in the clover the whole  
summer long—

That's how to make big horns grow.

Surely, boys and girls can learn many  
helpful things to do too, by watching  
how daddy and mother do them. Just  
keep watching every day.

## Rags to Riches

By R. CURTIS BARGER

It was a goodly piece, this new-made human  
fabric,  
As it came from the hand of the divine  
Textilemaker:  
No mill flaws, no weak fibers, no errant  
color,  
But perfect, strong, and beautiful withal.

It might have long endured to glorify its  
Maker,  
His pattern and design more clearly seen  
as eons passed.  
But to Eden's bowers came the dark  
destroyer;  
And the serpent's venom, like an acid, ate  
its fiber there.

And now millenniums have come and  
passed by swiftly  
Along the tortuous, twisting corridor of  
time,  
The moral fibers of the human fabric  
weakened,  
Losing more and more the Maker's true  
design,

Until, appalled, we view the vast  
disintegration  
Of humanity's social and its moral fabric,  
Destroyed by dry rot of spiritual  
neglectfulness,  
And devastated by the moths of carnal  
greed and lust.

Great gaping holes there are within this  
textile,  
Worn there, not by kneeling often on the  
knees of prayer,  
But abraded by constant leaning on the  
gambling table  
Of temporizing, procrastination,  
compromise.

And now, the twentieth-century wearer of  
the garment  
Looks aghast to see it ragged, frayed, and  
tattered;  
Takes psychedelic "trips" to smother fear  
or conscience,  
Or finds small comfort in idly picking at  
the threads.

No hope, you ask? No, not in all the  
patchwork  
Of man's Utopian dreams or social  
panaceas;  
For we are all as an unclean thing, as said  
the prophet,  
And all our righteousnesses are as filthy  
rags.

But there is hope! hope for all with humble  
faith to claim it!  
Renouncing every boast of human  
worthiness or merit.  
Christ's robe, with not one strand of  
humankind's devising,  
He'll substitute for worthless fabric,  
covering every flaw.

# Applying Isaiah's Messages to Our Times

By ALGER FRANCIS JOHNS

**I**N THE days of wicked King Ahaz, Judah faced a severe crisis. Israel and Syria formed an alliance against Judah to capture the country and replace Ahaz with an Aramaean king (Isa. 7:1-6). The Lord longed to be able to give Ahaz assurance that He would be with His people, and He graciously offered to give him a sign, or miracle, to reassure him. But the wicked king stubbornly refused to ask for a sign. This is the setting for one of the most glorious passages in the entire book.

God would give the king a sign, in spite of his hardheartedness, and a "virgin" would bear a "son" to show the people of Judah that God was truly with them (verse 14). Furthermore, before this child would reach the age of accountability "to refuse the evil, and choose the good," the kings of both Israel and Syria would lose their thrones (verse 16). The age of accountability is generally taken to be 12 years old. Ahaz seized the throne in 734/33 B.C., and 12 years would carry down to 722/21 B.C., the very date of the fall of Samaria.

But a second glorious fulfillment of the message of Isaiah 7:14 was seen in New Testament times. Under the inspiration of the Holy Spirit the Gospel writer Matthew (Matt. 1:23) pointed to the birth

of Jesus by a "virgin" as the miraculous, climactic fulfillment of Isaiah's prophecy. Though the Saviour was named Jesus by his earthly parents and not Immanuel, yet, in a far greater sense than ever before His birth, it could be said, "God is with us." And the glorious good news for today is that He is still with us, for our human-divine Saviour said, "Lo, I am with you always, even unto the end of the world" (chap. 28:20).

Not only did Ahaz refuse God's gracious offer of a sign, he persisted in rejecting God's help, and instead sought by an alliance or confederacy with human power to avert the immediate crisis. In view of his character, it is not strange to find him turning to the wicked, heathen nation Assyria for help, even going so far as to rob the Temple treasury in order to pay off

that rapacious nation (2 Kings 16:5-9). But even the human wisdom of such an unbalanced alliance was of dubious value at best, for Judah was left completely at the mercy of powerful Assyria.

Isaiah is a prophet, not of doom, but of hope. The great hope was a "child" that would be "born" (Isa. 9:6), and that is our hope now. This is no ordinary son of mankind, but one who is properly called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace"; in other words, God in human flesh.

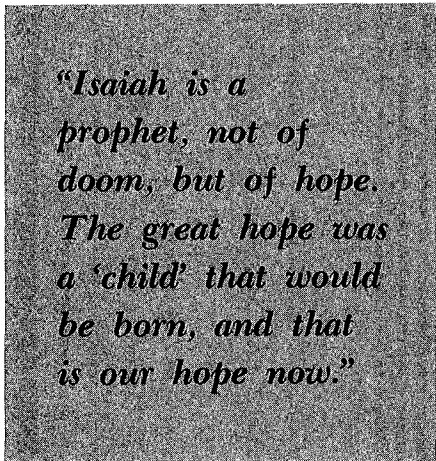
Some commentators and some translators divide these expressions in different ways, usually with the effect of lessening the divinity of Christ. However, the first two titles, which may also be combined in the phrase "a Miracle of a Counsellor," are virtually the same as the description of the Lord of hosts as "wonderful [or miraculous] in counsel" (chap. 28:29). And this Child which was born on earth was "The mighty God" in His fullness, a term used identically and indisputably to refer to the God of Israel in chapter 10:21.

Yes, Isaiah is the gospel prophet, and our salvation rests on no mere human being, but on the God-man, Christ Jesus. The final word of Isaiah 9:6, "peace," is the final state of His kingdom, and of this "government" and "peace" there will be no end (verse 7).

## A Rebellious People

But what value would be the future Messiah to a people who would not hearken to the Lord in the time of their immediate probation? We have already suggested that the message of the first chapter shows that the Lord was chastening His people because He loved them. However, this method did not always produce the desired results, "for the people turned not unto him that smiteth them, neither do they seek the Lord of hosts" (chap. 9:13). This section, together with the following chapter, shows the spiritual condition of the people that demands further punishment by God.

At that time the protective wall of God's power was withdrawn, and the aggressive forces of Assyria took over much of the land of Canaan, as though that nation were a "rod" in God's hand to smite Israel (chap. 10:5). To be sure, the heathen Assyrians did not consciously cooperate with God to do His bidding, but rather embarked on their own schemes of conquest



*"Isaiah is a prophet, not of doom, but of hope. The great hope was a 'child' that would be born, and that is our hope now."*

Alger F. Johns is instructor in Old Testament, Andrews University. He holds a Ph.D. degree from Johns Hopkins University, Baltimore, Maryland.

(verse 7). The proud, the haughty, the wicked, though mighty as the cedars of Lebanon, would be cut down (verse 34).

### A Glorious Future Predicted

The picture does not stop here. Isaiah looks beyond the dark present to the glorious future. There are some good roots left, and out of the stem of Jesse would come forth a Branch (chap. 11:1), the divine Messiah, He who is called in the New Testament the "son of David."

There are many valid and scholarly ways to divide and outline the book of Isaiah. Whatever one's preference, it is noteworthy that three main sections of the book are climaxed by a glorious picture of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21)—first, chapters 11 and 12; second, chapter 35; and third, chapters 65 and

66. These chapters have many features in common, for they all speak of the climax of God's purpose.

God did not make this world to be a "waste" or "wilderness," "he formed it to be inhabited" by citizens of His eternal kingdom, a sinless people, happy throughout eternity, serving and obeying Him through love (Isa. 45:18). This final purpose will not be thwarted. Though Adam and Eve sinned, provision was made for salvation for them and their descendants. Though Israel proved untrue to its trust, God raised up a church from every "nation, kindred, tongue, and people," who would take over both their tasks and promises. And finally, if we as individuals fail God, we may be sure God will patiently wait until someone else takes our place and eventually receives the crown that might have been ours.

This is Isaiah's message for today. As thinking people observe

the quickening pace of moral deterioration in the world about them, the certain hope presented in God's sacred Word should be more and more appealing to them. How little does this world really have to offer compared with the blessed world to come!

This glorious picture of the restoration of all things good to mankind is not without cost to God. The section on the "suffering Servant" (chap. 52:13 to chap. 53:12) depicts in some detail the humiliation, mistreatment, suffering, and death that the coming Messiah would have to endure in order to bring salvation to His people.

### Messiah's Humble Appearance

The world usually desires its great men to possess a stately bearing, handsome features, and outward splendor—to be someone of commanding appearance to whom they can all look up as the Israelites did to King Saul. But the Messiah would have neither stately appearance nor splendor, and to many He would appear unimportant or insignificant, just a man among men (chap. 53:2). He was not born into a rich or prominent family.

Often Christ's vicarious death is spoken of, but frequently His vicarious life is overlooked. He *Himself* has carried our weaknesses, but we *ourselves* have accounted Him hurt, "smitten of God" (verse 4; the Hebrew is very emphatic). "He was wounded for our transgressions" (verse 5). He died for us while we were still rebels against the rightful authority of God. For the transgression of His (Dead Sea scrolls reading) people, He became a stroke or plague for them (verse 8). The perfect, sinless Son of God was actually made sin for us (2 Cor. 5:21).

In the final verse of this section, the Messiah is said to have "poured out his soul unto death" (Isa. 53:12). Thank God, His sacrifice would not be in vain. "Many," but sadly not "all," would allow Him to bear their sin. His final, glorious triumph is better indicated in an alternative translation, "Thus I will divide His portion among many, and with numerous ones He will divide spoil." He has wrested this "spoil" from the grasp of Satan, and with divine generosity He offers to share it with us, and to make us "joint-heirs" with Him (Rom. 8:17). Can we refuse this offer of offers? ♦♦

(Next Week: Jeremiah, Prophet of the Captivity)

## This We Call Love

By RUDY E. KLIMES

**T**HE glory of heaven in all its splendor was spread before the King of kings. Ten thousands upon ten thousands of worshipful angels raised their voices before His throne in praise.

Heaven harbored no deadly germs, no decay-producing bacteria, no dangerous viruses. No dirt, no dust, no tobacco ashes littered the holy halls. No thief defiled the heavenly abode.

The Son of God had made an earth and on it He had put Adam and Eve and a garden. His son and daughter were precious to Him. Here were His latest creations—unique creations. In Adam and Eve were tied up great possibilities for good, but at the same time possibilities for evil, for they were created free moral agents.

Eve estranged herself from God, and then Adam followed her foolish way. God loved the rebels enough to forsake heaven, to become a babe, a boy, a man, to hunger, to thirst, to suffer insults, to suffer beatings, to suffer death. Jesus put salvation of His earthly children above all heavenly considerations, above His own comfort.

This we call love. "For God so loved the world, that he gave his only begotten Son" (John 3:16). This drama of heaven is daily reenacted in a smaller sphere among the children of men: a father, a mother begin placing the welfare and education of their children above all other earthly considerations—above their own comforts and luxuries, above their own ambitions and desires.

Thank God for this. The heavenly Father made His earthly children His first responsibility. Jesus left His kingly tasks to become a lowly hillside teacher in order to save His earthly children. Each earthly father ought to leave his earthly task at least a few hours each day and be a father and a friend in order to help save his children. Each earthly mother ought to leave her house-keeping, sewing, and gardening a few hours each day and be a mother and a friend in order to help save her children.

A relationship similar to that which exists between Jesus and us ought to exist between us and our children. With God we pray when we rise, when we worship, when we eat; we pray several times a day. With our children we ought to talk—visit with them as with friends. We commit our lives to the orderly love of heaven, the keeping of God's commandments. We ought to encourage our children to commit and submit their lives to the order of the home; first their earthly home, and as soon as possible, their heavenly home.

Jesus gave His all for your salvation—parents dare not do less.

This we call love.



## Sensitivity Training Re-examined

For more than a year I have been wishing the REVIEW would tackle the problem of sensitivity training and I am grateful for the September 10 article—"Sensitivity Training for Christians?" The question should be raised as to whether, in a Christian framework, sensitivity training is needed at all. Perhaps this is over-compensating from the shock I received upon encounter with this new "salvation" about two years ago.

It was then that a controversial youth ranch-commune, using a powerful form of sensitivity training, was commended in a local newspaper by a Seventh-day Adventist. One of my non-Adventist friends living near this ranch, asked me, "How come?"

Should I accept another's judgment that the ranch was "doing what the church has failed to do," or should I investigate for myself? Influenced by such texts as "try the spirits" (1 John 4:1); "be vigilant" (1 Peter 5:8); and "examine yourselves" (2 Cor. 13:5), I decided that investigation with an open mind was the best course. I listened to a former resident of this "home," who, among other things, told me of the practice of mental cruelty, hypnotic states of mind, immoral language, and alienation of parent and child occurring there.

My indignation was great. How could approval be given to such an organization, even if ignorant "sinners" were involved? It seemed to me that God was being dishonored and Christ's sacrifice sold cheap by men who wanted influence and popularity. By encouraging sinful activity, we harden the heart of a sinner, making it more difficult for him to repent. Doesn't this incur God's disapproval? "Of all the sins that God will punish, none are more

grievous in His sight than those that encourage others to do evil. God would have His servants prove their loyalty by faithfully rebuking transgression, however painful the act may be."—*Patriarchs and Prophets*, pp. 323, 324.

Later, I obtained information from many persons, most of them former residents of the commune and having accumulated live-in experience of more than three years. These persons confirmed the girl's testimony, which she also gave under oath to a county commission. Getting acquainted with this courageous, intelligent teen-ager has been a thrilling experience for me. She was later baptized into the SDA Church, partly due to the spontaneous testimony of a fellow teen-ager who attended a class with her at a State college. Her goal is to become a nurse, perhaps going to a mission field. Recently she told me she "sees red" when it comes to sensitivity training—the after-effects of the experience remained with her for a long time.

These past two years have been worth five or ten previous years because of the experimental knowledge gained from individual reliance upon God and His Word.

That sensitivity training has some attractiveness, and that it produces profound behavior changes, cannot be denied. But is it safe to approve of something because it appears to produce beneficial results? Isn't this the argument the serpent used in Eden (see *Patriarchs and Prophets*, pp. 54, 55)? My reluctance to accept this system of group psychology was reinforced by a series of talks given by a clinical psychologist, who discussed a number of contemporary dilemmas, including sensitivity training. He men-

tioned the "infiltration" of this phenomenon into some institutions, and based his objections to its use upon statements from Mrs. White, as well as upon personal observations of group therapy.

Recently, a friend teaching at a State college told me of her two-year experience with a required T-group. Often she would pray silently for each person; and the leader complained about not being able to "get anywhere." It appeared that evil forces were being held back in answer to her prayers. Asked why she didn't wear jewelry, she replied, "I don't feel the need of it"—an excellent reply to many questions. When Christ occupies the heart, is there a need to decorate our bodies, eat certain foods, or even use sensitivity training? Contrast this teacher with the mother of a certain academy girl. This mother goes to group therapy and is now wearing jewelry to "lift her up." For her, Christ is not the uplifting power, jewelry is. Oh, how deceptive is the human heart!

It is important to communicate with, and relate to, people. But only after one has committed himself body, soul, and mind to God can he be taught how to relate correctly to people. We need to consider the statement: "The mind that depends upon the judgment of others is certain, sooner or later, to be misled. The power to discriminate between right and wrong we can possess only through individual dependence upon God. Each for himself is to learn from Him through His word."—*Education*, p. 231. Our need for the guidance of the Holy Spirit is great, and it has seemed to me there is a danger that sensitivity training might be used, perhaps unwittingly, as a substitute for that guidance.

This experience has forced me to examine myself more closely and honestly than ever before. My prayers have asked for guidance, not greatness; for humility and love, not houses and lands; for deep loyalty to live for God at any cost.

NAME WITHHELD

## A Saint, a Fool, Then God

By BERNICE VATCHER

I walked in the light  
And was thought a saint  
By my friends and relatives too.  
I could do no wrong—  
I was heavenward bound.  
My enemies were scarce and few.  
Then one day I slipped and fell  
And oh, what a sad, sad day.  
My friends all deserted—I had no home,  
But worse, I forgot to pray.  
I wandered in darkness.  
I was a slave to sin,  
And oh, how I wanted to die!  
Then out of the blue  
Came a thought from above,

"Why not find God—at least try?"  
But it was so hard  
With no one to help;  
I had no friends anymore.  
I kept forgetting  
My pledge to find God,  
And again I went out the back door.  
But Someone far greater than  
Weak, earthly friends  
Was waiting and watching for me.  
And just when I thought  
I'd had all I could take,  
He stepped in and gave me the key.  
I struggled and fought Him  
But just couldn't win,

He was so big and so strong.  
And just when I thought I'd sinned once  
too oft,  
He said softly, "I forgive every wrong."  
How could I turn down a Friend such as  
this?  
How could I flatly refuse?  
And so I surrendered  
Deep down in my heart,  
And learned how to think and to choose.  
The road is still long,  
It's bumpy and hard,  
But one thing I can't help but see—  
God does care, of this I am sure,  
For He suffered and died for me.

# Let There Be Singing

By ESTHER LAU

LET there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy."—*Child Guidance*, p. 523.

The children and youth of today are looking for songs to sing. What kind of songs do your children hear? Are they listening to the blaring popular music over radio and television, or do they hear songs of faith and love?

"Mothers should educate their babies in their arms after correct principles and habits. . . . Commence with the songs of Bethlehem. These soft tunes will have a quieting influence."—*Ibid.*, p. 93.

When our first child was born, I was eager to put Ellen White's advice into practice. So I began singing to our newborn son whenever I was with him during bathing, eating, preparation for bed, or when riding in the car. Soon I noticed that the songs were very soothing to his ears. When I sang to him, not only was he happy but he also seemed to be more content. While putting him to sleep, I would sing "Tenderly He Watches Over You," and soon he would be peacefully sleeping.

Even before he could talk, little Danny was singing to himself. Each morning we were awakened by his gurgling songs. It was sweet music to our ears.

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When he was able to follow simple instructions, I would often sing:

"Danny, Danny! Please come here to me.

Danny, Danny, wherever you may be.

Coming, Mother, as Jesus wants me to.

Coming, Mother, I'm coming now to you."

From the next room I could hear the unsteady patter of tiny feet hurrying toward me; sometimes interrupted with a soft thud. Quickly he would resort to hands and knees, crawling to answer my call.

Lessons of industry and helpfulness can be taught through the use of music. "Let us teach the little ones to help us while their hands are small and their strength is slight."—*Ibid.*, p. 127. Children love to be helpers if they are given the opportunity. Little toddlers can help set the table for meals, put things away, make beds, and perform other duties appropriate for their age and ability. With a song in their hearts, the habit of helpfulness will become second nature to them. Even picking up toys will never seem like drudgery if they can sing while they work. In our home we like to sing:

"I will Mother's helper be, helper be, helper be,

I will Mother's helper be, then I will please Jesus."

## Self-forgetfulness

Self-forgetfulness is one of the characteristics that should be cultivated in every child. "Of all excellences of character this is one of

the most beautiful."—*Ibid.*, p. 133. It is one of the most essential qualifications, yet is perhaps the most difficult to cultivate in children. After our second child was born I often observed how our two little ones were unwilling to share a toy or a book. I tried various ways to counteract this inclination, but to no avail. As soon as I began to sing the "Sharing Song," our children would join in. By the end of the song the possessor usually became the sharer.

It was not long till our children were singing this song whenever they felt a need for it, even in my absence. One day Danny wanted a golden bell Shari was playing with. After a few verbal pleas, Danny started singing:

"I have a bell and I am glad,  
You have no bell and that's too bad.

I'll share my bell, for I love you,  
And that's what Jesus wants me to do."

Promptly his one-and-a-half-year-old sister handed the bell to him. A few minutes later, I could hear Shari singing:

"I'll 'thare' my bell, for I 'lub' you . . ."

Quickly the bell was handed back to her.

Music is one of the "most effective means of impressing the heart with spiritual truth" (*ibid.*, p. 523). Many songs proclaim Jesus' love, His power, and His redeeming grace. Other songs deal with kindness, obedience, gladness, and courage. The words from these songs will often give life new meaning and new purpose, and will impart power to overcome temptations. Our toddlers now enjoy singing many adult songs. As they learn the words their hearts are impressed with the messages of the songs, such as:

"I would be like Jesus,  
I would be like Jesus!  
Help me, Lord, to daily grow  
More and more like Jesus!"

"God's way is the best way,  
God's way is the right way,  
I'll trust in Him away,  
He knoweth the best."

Parents, how comforting it is to know that your child can grow up with an unwavering faith such as this—"I'll trust in Him away, He knoweth the best."

On Fridays as we prepare for the Sabbath, dusting the furniture,

and putting things away, we sing:  
"We get ready for the Sabbath  
On Friday, on Friday.  
We get ready for the Sabbath;  
Friday is a busy day."

Sometimes when the furniture needs dusting before Friday, our children ask, "Mommy, is tomorrow Sabbath?"

### Cheerfulness

Singing not only cheers one's own heart but it also imparts joy to others. Just recently three-year-old Danny and his father built a sandbox and painted it red. Before we had a chance to fill it with sand

the children had already filled it with dirt and water. As I was trying to clean out the mud, very disgruntled and unhappy about the whole situation, I heard through the kitchen window, the innocent voice of Danny singing:

"So S-M-I-L-E, S-M-I-L-E,  
This is what the world is need-  
ing—  
S-M-I-L-E."

Over and over again he repeated this chorus. Finally, the message reached me, and I looked up and saw his little face peering over the window sill. With a big grin, he continued:

"This is what the world is need-  
ing—S-M-I-L-E."

And I responded!

O what joy it will be to see our children receive the crown, the robe, and the harp from the Master! We shall then hear His sweet melodious voice—"Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." There on the sea of glass will stand the host of the redeemed singing the song of Moses and of the Lamb. Fathers, mothers, will the voices of your children swell the joyous anthem on that glad day? ♦♦

# By Myself

By JO FRAZIER

MOTHER, the teacher let us grade our own spelling papers today."

I looked up from my work at my third-grader just home from school. "Really? What grade did you make?"

"I don't know, but I didn't miss too many."

I felt strongly impressed to ask him if he had changed the spelling of any of his words, but I argued with myself, "Why should I? He's not in the habit of being dishonest." But the strong feeling persisted. Taking time for a split-second prayer for guidance, I asked, "How did you do it?"

"She told us how to spell the words and told us to mark the wrong ones," was his reply.

"Did you change the spelling of any of your words?"

The look in his eyes, as he turned his little face up to me, was the answer. I stood quietly waiting, while the seconds ticked past. Seeing the struggle in his heart through the window of his eyes, I silently prayed for God's strength for my little one and wisdom for me.

Big tears filled his eyes, his lips quivered. I knew God had helped him win his battle.

"Y-y-yes, Mommy," was his dreaded reply.

"How many did you change?" I said quietly, not changing my expression at all.

He paused a moment and answered, "I'm not sure—four or five I guess."

"What do you think needs to be done about it?" I asked.

"I've gotta ask Jesus to forgive me."

I agreed with him. We went into his room and knelt beside his bed. I prayed first—a short prayer that included thankfulness for my son, and for his honesty.

His little prayer was short and full of tears. "Dear Jesus, forgive me for cheating on my paper today. And help me to be a good boy and not cheat anymore. For Jesus' sake. Amen."

After we sat down on the bed, I asked him whether there was anything else he thought he needed to do.

"Tell my teacher," was his reply.

"I think that's right," I said. "We'll have to tell her how many words you think you changed, and ask her to take as much off your grade as she thinks is fair. Then tell her you are sorry."

"But, Mother, what if that makes me fail the third grade and I have to take it over again next year?"

Then all my friends will be a grade ahead of me." His questions and fears tumbled out.

The spelling test was the year's final, but I assured him that I didn't think he would fail. I tried to help him to realize that with sin or wrong there comes a penalty. He was a courageous but fearful little boy.

When he came to breakfast the next morning we talked about the task of the day. I told him I'd go with him to see his teacher. He could do the talking. I'd just be there, if he needed me.

"No, Mother, I'll talk to her by myself. I cheated by myself, so I'll tell her by myself," were the brave words, with the shaky sound, he used to answer me.

We prayed that morning before he left, and we decided the best thing to do was to tell the teacher before school began. Then Satan couldn't tempt him to put it off. I promised him I would be praying for him at the time he would be talking to her. I assured him that Jesus would be with him.

With mixed emotions I watched him catch the big yellow bus. Feelings of gratefulness, pride in him, and a sense of foreboding surged over me. I knew something of the strength of the evil one. I stifled a desire to run and hold him close and tell him I would do the hard part. But most of all, I was thankful to God for His guidance and help.

A short time later our son's public school teacher told me of his waiting in the hallway that morning to tell her what he'd done, saying, "Of all the other students, including my own daughter, I don't believe that one would have done what he did. You should be proud of him."

"Thank you," I replied. "I am proud and thankful." ♦♦

## SATAN WORSHIP SPREADS

Recent developments in Satan worship indicate that we are not witnessing a local phenomenon or a passing fad. The amazing aspect of the modern "Church of Satan" movement is the open, unabashed publicity that the members allow and that the news media provide.

The "Church of Satan," now gathering interested congregations across North America and perhaps elsewhere, is generally the extension of the "Cathedral of the Fallen Angel" denomination headquartered in Los Angeles. Common features of their "sanctuaries" include heavy use of black painted or draped rooms, skulls, daggers, golden toads, black candles, bells, incense sticks, crosses hung upside down, and a high altar.

James Guthrie, self-appointed "High Priest" of a congregation in Cincinnati, is reported to have told a writer for the Cincinnati *Enquirer* that he would "rather rule in hell (on earth) than be a servant in heaven." The reporter asked: "What need does Satanism serve that organized religion fails to satisfy?" Guthrie replied: "Everyone likes to have a certain amount of power, and with the help of Satan, you can do anything."

In their elaborate "theology" Satan is substituted for Jesus as leading to the "Messiah" and "salvation." A hierarchy of demons and spirits is taught; a coming "Messiah" is looked for, and those not taken to "heaven" are to remain on earth as their punishment. Because Satanism is "something tangible" and Christianity has been "proven phony" Guthrie sees new hope for mankind.

According to Guthrie, his Ohio congregation does not indulge in some of the ritual characterizing many of the Southern California groups, such as nudity during worship and sexual performances during initiations and "worship" services.

### Conscious Mockery of Christianity

He admits freely that "Satanism" is a conscious parody of Christianity; although the emphasis on the "black masses" and religious artifacts seems to strike at the Catholic Church, he says that much of his current ritual is based on the ancient rites of witchcraft.

What shall we think about all of this? Simply this: Satan can be "an angel of light" or an unmasked devil, depending upon the occasion and the role that serves his malevolent purposes best.

To the Christian the worship of Satan is repulsive and unthinkable; such promises of religious "thrill" and "power" pose no temptation. The Christian is on his guard against any frontal attacks on the character of Jesus and the Biblical way of life. This the wise old serpent knows well. Thus, among Christians, he moves freely as "an angel of light" through "all deceivableness of unrighteousness." For example, he encourages men to use Biblical terms but with new and distorted meaning. He is not disturbed if Christians attend church regularly even on the Sabbath, if they neglect a regular prayer life.

But to non-Christians, as most missionaries in heathen lands can readily testify, the ploys of Satan are not hidden and veiled in sophistication. Bold use of voodooism, open witchcraft, and kindred forms of religious practices is commonplace. In such Satan-oriented worship the most sordid passions of man are aroused and employed in the name of worship.

In sophisticated civilizations, especially those grounded in Christian tradition, such blatant appeal to brute passion and abandonment of reason has been generally re-

sisted. But our modern world, even in the most highly educated lands, is drifting far and fast from traditional Christian moorings. The built-in Christian conscience in Western society, in particular, has lost its predominating influence. Yet, a post-Christian society seeks personal power and meaning in life as men ever have; the urge to be totally involved in something exciting and fresh has not waned. Hence, the rise of self-claimed Satanism in sophisticated, educated, modern America and elsewhere as one of the ways modern man uses to satisfy his religious hunger.

The books that were burned in Ephesus by Paul's early converts contained "the regulations of the worship of Satan—directions for soliciting his help and obtaining information from him" (*The Acts of the Apostles*, pp. 288, 289). Ephesus was an enlightened city of the Roman empire; its library was one of the best in the world. But Paul's good news of the truth about God and the truth about Satan brought to the Ephesians a more exciting cause for which to live—because it was the truth.

### Bible Becomes Only Defense

Men today, either professed Christians who are confused with a diluted gospel or post-Christians who are disenchanting with a lifeless creed, need again to hear the truth about God and to see through the masks of Satan. But there is only one way to be sure. When "Satan came to Christ in the wilderness in the form of a beautiful young man,—more like a monarch than a fallen angel" (*Messages to Young People*, p. 58) Christ's chief weapon was the knowledge of the Bible, which he had already verified through personal experience.

Whether as an angel of light or as a demon of darkness, what Satan presents is appealing and seemingly "just what is needed." No man alone can contend with the master of deception. Our eyes, ears, and unaided reason itself will not be sufficient to discern truth from error when Satan more fully exhibits his lying wonders. "So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."—*The Great Controversy*, p. 593.

Our prayer should be: Let the Bible become "the voice of God to my soul" (*The Ministry of Healing*, p. 461) today and every day until He comes. H. E. D.

## ONE STEP ACROSS A TWO-STEP DITCH

"A step in the right direction . . . across a two-step ditch," proclaimed the large type of a full-page newspaper advertisement questioning a government action in a certain project. The analogy is clear. If the width of a ditch is two paces, but the stride one takes to clear it is the length of only one, he is going to be in trouble. He is not going to get where he wants to go, and he is going to land in the ditch.

The figure caused us to think of some professed Christians in their relationship with Christ. They want to be Christians, they desire to have their characters changed to be like Christ's, but they have not reached the place where they have fully surrendered to Him. They have taken a step in the right direction, but the stride has been too short. They have not gone far enough. So they have fallen in the ditch that is halfway between Christ and self.

As a result they are in an uncomfortable situation of

being neither fully Christians nor completely worldlings. Because these people have not made a full surrender to Christ, and because sin is not decidedly forsaken, there is a continuous encounter between the appetite and passions on the one side, and the conscience and the desire to do right on the other. Each of these opposing forces is trying to drag them up on its side of the ditch.

It is because of this failure to make a full surrender that so many have trouble dealing with temptations that overtake them. Not having taken a firm stand for right under all circumstances, not having made a once-for-all commitment to God, they have to meet each situation on a What-do-I-do now? basis. They live in almost constant spiritual tension and almost constant unhappiness.

"The surrender of all our powers to God greatly simplifies the problem of life," wrote Ellen G. White. "It weakens and cuts short a thousand struggles with the passions of the natural heart."—*Messages to Young People*, p. 30.

More than this, when we make this total commitment to Jesus, we can know that there is always a way out of our temptations and dilemmas, no matter how strong the temptation may be or how insoluble our problems may appear. "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision."—*Christ's Object Lessons*, p. 173.

There are many who recognize that they have not made

the depth of commitment that they need to make. Some of these may not really want to surrender fully. But others are eager to have a better relationship with God and to have an end to the struggles in their lives.

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. . . . What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. . . . You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ. . . .

"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."—*Steps to Christ*, pp. 47, 48.

T. A. D.

## 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.]

#### FROM START TO FINISH

The REVIEW grows more meaningful with each issue. I used to pick out favorite portions and read those first. Now I begin at the beginning and go right on through. I want to keep my mind able and alert and I want to know all that is going on that is important to Seventh-day Adventists.

When I finished college (after my family was grown) I determined never to stop learning; never, as I grew older, to allow my mind to become lazy. I like to read slowly and savor the messages, but working for one's education is a powerful incentive to learn to read rapidly. With so much available, only so can I manage to read many periodicals.

A good way to keep from getting behind in the reading of the REVIEW is to find someone to whom you can pass the paper on, by hand or by mail. Because the REVIEW is, in part, a news journal it would be disconcerting to receive the REVIEW weeks late.

EDNA ATKIN PEPPER

Janesville, Wisconsin

#### MORE SOUL-STIRRING MESSAGES NEEDED

I sincerely wish that more than half the REVIEW each week could be soul-stirring, needed messages. We do get a great deal of news and advertising material through our Book and Bible Houses, union papers, and mission quarterlies.

I think that there are many who would rather have less of such items as missionary reports and news items, and more of the beneficial character-building reading.

The REVIEW is a friendly visitor, which brightens our lives each week. My son, going on 41 years old, has never walked and has lived his life in a wheel chair. Perhaps I should say "from" a wheel chair—he has never once let it get him down! His father died in 1942. He reads aloud from the REVIEW every evening while I prepare supper and clear the dishes. One more reason why we want more of those helpful, needed articles.

MERLE M. NOBLE

Greene, Iowa

#### HIGHER EDUCATION

The composition of the North American Division Board of Higher Education [Dec. 10] comes as no surprise, but is nevertheless interesting. Nowhere among the members—ex officio, appointive, or consultant—does one find any mention of a college teacher. Possibly one might be chosen from among the five laymen or three "others," but experience would lead one to expect these would be contractors, lawyers, or M.D.'s.

Is there an implication here that the college teacher has neither ideas nor insight to contribute to educational planning discussions?

WALTER C. UTT

Angwin, California

#### AFTER 30 YEARS

Why don't we have ministers who preach as they did 50 years ago? It has been 30 years since I have heard a minister give a sermon, a real sermon, on Christ's second coming for example.

I was born and reared in the Adventist faith. Much to my regret I left the truth

for 30 years, but I am happy to say, thanks to my parents and my brothers' prayers, I heard that still small voice and found my way back. But there is a difference.

The ministers' sermons as a whole today are a disappointment to me.

I know I am not to judge my fellow man. I don't mean to, but is this difference I see an indication of compromise with the world?

ELVA CLAIR

Rialto, California

#### EACH ISSUE MORE RELEVANT

The REVIEW seems to become more relevant with every issue, and I thank you for your dedication to this phase of gospel witnessing. My REVIEWS are always passed on, even to non-Adventists.

GEORGE GREEN

Birmingham, Alabama

#### INCONSISTENCY?

Since joining the Adventist family I (and my non-Adventist relatives) have been particularly puzzled as to why so many of our women faithfully forsake the wedding ring, yet apparently suffer no compunction whatsoever about adorning themselves with all manner of lapel pins? According to worldly classification "lapel pin" falls under the heading of "jewelry," for to purchase one you must seek a jewelry store and/or a jewelry counter.

With this kind of inconsistency can we honestly expect our daughters to give up their "thing" (the miniskirt) when we reluctantly refuse to go all the way and give up our "thing" (jewelry)?

Strange idol—the god of fashion!

If my thinking on this is in error I welcome correction. It is not my desire to wound or offend, but my hope is that all stumbling blocks may soon be eliminated.

NAME WITHHELD



## Adventists Only Nonmilitary Group to Enter Pakistan Area

By O. W. LANGE  
President, Pakistan Union

The area of East Pakistan affected by the November 13 disaster is so isolated that the people living in Dacca and other developed areas of the country did not know of the disaster for a day or two after it had occurred. Passing vessels, noting the floating bodies of men and animals, radioed to land asking what had happened. This resulted in investigations that began to show something of what had occurred.

It was at first supposed that a 20- or 30-foot-high tidal wave had swept in from the sea. But apparently this was not the case. It is now believed that the disaster resulted from a combination of a typhoon, raging out in the Bay of Bengal, and rising tides. The storm probably intensified the tides and forced them up the waterways of the Bengal delta.

The rise of water began about 8:00 p.m. and built up slowly. As the water gradually rose over the little delta islands, which are hardly more than three feet above the water level at high tide, the people moved to higher land. But the continued thrust of the storm slowly forced the water to 25 or 30 feet above normal. It rose slowly and unexpectedly during the night and receded by dawn. Nearly all who managed to save their lives did so by climbing to the tops of coconut trees, of which there are a

great many in the area. Some who climbed the trees had to stand erect and literally hang on with their toes as the water rose until it reached up to their necks. It was dark, so they could not see to help one another.

Some of those who were saved alive lost five, seven, even ten and twelve members of their immediate families. And those who managed to preserve their lives now have no homes. Fortunately the climate is kind. It does not get too cold. But being homeless brings a real hardship, and exposure will be the cause of much suffering and death in the weeks ahead.

When reports of the calamity came to us we immediately offered our help to the central Government. We were told that the army was in charge and that supplies should be turned over to it. However, when East Pakistan officials began to grasp the magnitude of the disaster Jamile Jacobs, president of the East Pakistan Union, was able to get permission to go into the area with aid. Apparently we were the only group to go into the area with help aside from the military.

The first supplies to reach us were from Switzerland. Their shipment of clothing and other supplies was used to help at least 1,000 persons.

Food is a great problem. E. E.

Wheeler, Pakistan Union lay activities secretary, reported: "We saw what appeared to be lovely rice fields left apparently unharmed by the flood. But upon examination we saw that only straw was left. All grain had been destroyed." Rice and pulses, salt and oil are staples that are greatly needed. The people will no doubt fish, but most of their fishing equipment must be remade.



R. H. Pierson (left) and Trans-Africa Division president M. L. Mills meet Dr. Kamuzu Banda, president of Malawi (center).

### TRANS-AFRICA:

## Anniversary Council Held by Division

The fiftieth anniversary council of the Trans-Africa Division was held at Blantyre, Malawi, November 13 to 17, 1970. During the historic council the 107 delegates, representing the 215,347 members of the division, were told that 95,896 people had been baptized in the division during the past four years. They also adopted a resolution to set a baptismal goal of 125,000 for the quinquennium, and a goal of 50,000 to be baptized in the anniversary year 1971.

Robert H. Pierson, General Conference president and president of the Trans-Africa Division for eight years, attended the council and spoke during the Sabbath service. More than 1,000 church members and delegates attended the service, among whom was a member of the Malawi Government. E. W. Pederson, a General Conference field secretary, also attended the council.

The theme of the council, and the motto for the fiftieth-anniversary year, was "The Time Is at Hand!" During the council a pageant entitled "The Days of Our Years" was presented by



## New Members Join Trans-Mediterranean Committee

Seven of the 14 members of the Trans-Mediterranean Division committee, which met recently in Berne, Switzerland, are new. Six of the new members came from other divisions. Seated from left are: S. L. Folkenberg, treasurer; C. L. Powers, president; and J. R. Zurcher, secretary.

EDWARD E. WHITE  
Departmental Secretary, Trans-Mediterranean Division

use of films, tableau, and commentary. This pageant recalled the 50-year history of the Trans-Africa Division.

The Minister of State, Mr. Alberto Muwalo, who was present for the opening of the council, paid tribute to the Seventh-day Adventist Church for the work it had done in his country, and expressed pleasure that the delegates represented so many African countries.

A high light of the council was the state reception for 18 representatives to the council by His Excellency the President of Malawi, Dr. H. Kamuzu Banda. The President received Robert H. Pierson and M. L. Mills, Trans-Africa Division president, and Seventh-day Adventist ministers from the countries represented at the council. The audience lasted for more than an hour.

DESMOND B. HILLS

PR Director, Trans-Africa Division

#### FINLAND:

### SDA Temperance Work Well Known in Finland

More than 100,000 Finnish people, including the prime minister, the minister of social affairs, and other cabinet members, have become acquainted with Modern Millie, or Savu-Sirkku in Finnish. A year ago we launched an information campaign to acquaint schools in Finland with our Stop Smoking program. The campaign was so successful that we had to have a special telephone installed just to process the calls. Invitations from towns and counties to put on our program reach up to the year 1972. Nineteen seventy-one is already fully booked. The press closely follows the movements of Modern Millie from one town to the next.

Recently the Finnish Broadcasting Company gave a daily report of a Five-Day Plan conducted at Turku.

The work of our temperance department in Finland is not always carried on under the name of Seventh-day Adventist, but it is well known that our church is sponsoring the activity.

TAUNO A. LUUKKANEN

Finnish Executive Secretary

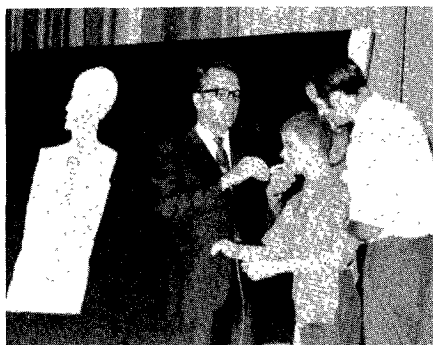
International Temperance Association

#### SOUTH VIETNAM:

### Better-living Crusade Conducted in Saigon

The largest Adventist evangelistic campaign ever conducted in Vietnam ended in Saigon, South Vietnam, October 31, with 15 people baptized and 40 others in baptismal classes. Three of those baptized were former Vietcong.

Before committing the Vietnam Mission to the campaign we had some apprehensions regarding the response of the people of Saigon to such a cru-



Dr. C. Ekvall (left) and Assistant Tom Gammon demonstrate Smoking Sam during the Saigon meetings. Right: Bruce Johnston pauses while his translators speak.



sade. Occasional terrorist activities, the possibility of curfews, lack of public transportation, the general situation of a country at war, required careful consideration.

However, preliminary planning and investigation of facilities available revealed that city officials were helpful. They arranged for us to use the 800-seat city hall and agreed to provide security around the building. Thus encouraged, we proceeded with plans for an October 10 to 31 Better-Living Crusade. The Far Eastern Division voted for evangelist Bruce Johnston and Dr. G. Clarence Ekvall, division medical secretary, to lead in the crusade. Le Huu, mission educational secretary, and Le Van Khoa, Vietnam Signs Press editor, served as interpreters for the two speakers. Pham Truong Thanh, mission evangelist, was the crusade coordinator. All three Saigon churches provided help. Two buses were chartered to bring guests from the Saigon Adventist school district and Cholon Chinese church district.

In spite of heavy rain, which fell

almost every night of the crusade, up to 550 people attended the meetings. Many university-age youth showed an interest in the religious-medical aspects of the crusade, which was different from anything that has ever been held in Saigon before.

During the last two weeks of the crusade, Dr. Ekvall and his helpers presented Smoking Sam to students of several high schools and universities in Saigon with a tremendous response from students and faculty alike.

It is our plan that every church in the mission will have at least one crusade in 1971.

V. L. BRETSCH

President, Vietnam Mission

#### CENTRAL AMERICA:

### Leaders Report Needs and Opportunities

At its offices in Guatemala City, capital of Guatemala, the Central American Union recently conducted its annual meeting amid signs of progress despite problems.

The Central American Union consists of British Honduras, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, and Panama. It is a challenging part of Inter-America from the point of view of history, culture, languages, and ethnic groups.

The administrators of the various fields in the union reported on the opportunities, and inadequate budgets and other resources to meet them. The needs are indicated by the fact that one pastor may serve as many as six churches and 31 companies. But in spite of the problems, there was a spirit of courage and personal devotion.

The subject of many discussions during the meetings was the task of reaching with the gospel the 17 million people in the union through the involvement of the 28,000 members and the coordination of all departmental activities.

Glen E. Maxson is president of the Central American Union, and A. L. Edeburn is the secretary-treasurer.

NEAL C. WILSON

GC Vice-President for the North American Division

### Church Dedicated on Guadeloupe Island

Seventh-day Adventists at Saint-François, Grande-Terre, Guadeloupe, West Indies, participated in the dedication of the St. François church, November 29, 1970. L. Marcel Abel, Inter-American Division field secretary, presented the dedicatory address, and Luc Chandler, the church's pastor, led in the Act of Dedication.

L. M. ABEL

Field Secretary

Inter-American Division





### First French Crusade in Congo Wins 25

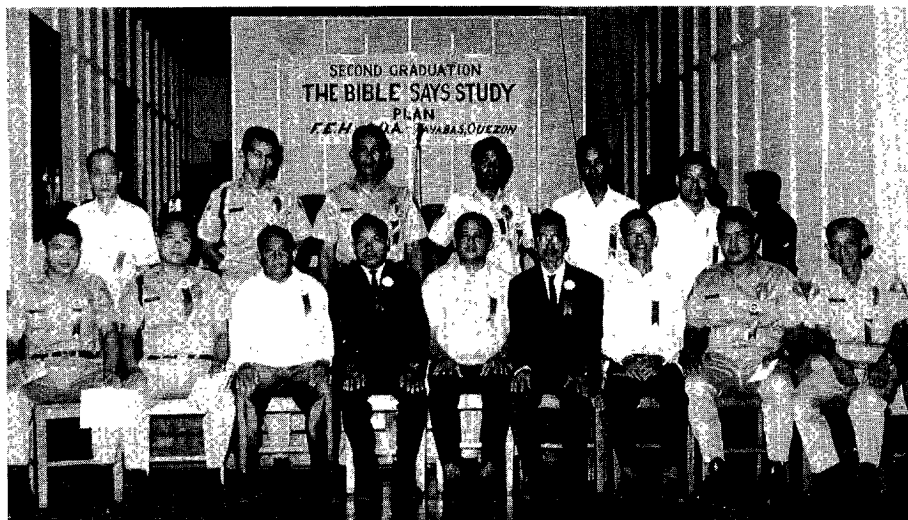
A few months ago the last of 25 people converted as a result of an evangelistic crusade conducted at Lubumbashi, capital city of the Congo, late in 1969, were baptized. This was the first French campaign to be held in the Congo.

Many of the converts were high school and university students. Inasmuch as all schools in the Congo conduct classes on Sabbath, it required a great deal of faith and firmness for them to accept our message. Joseph Kanyinda (right) was formerly the leader of the Protestant Society at the University of Lubumbashi.

The crusade was conducted by Dr. Daniel Walther, assisted by Dusan Sofranac, Max Church (left), and G. M. Ellstrom.

MAX CHURCH

Rwese Mission Station, Congo



### Philippine Officials Take Bible Course

Felix Lucas (seated, fourth from right), an Adventist lay preacher in the South-Central Luzon Mission, Philippines, recently conducted a Bible class in Tayabas, Quezon Province, which was attended by the mayor, members of the municipal council and the municipal police force, and the local priest.

Mr. Lucas, who had always worked with people in rural areas, became convicted that he should begin to work for another class of society. Consequently, he contacted local municipal government officials in Tayabas, and offered to conduct a Bible class in the municipal hall if it was desired. To his surprise he was invited to conduct the classes and was assured that municipal employees would attend.

The priest gave the valedictory address during the graduation service.

P. C. BANAAG

Executive Secretary, Religious Liberty  
Association of the Philippines

## Brief News

### AUSTRALASIAN DIVISION

✦ A walkathon organized by the Seventh-day Adventist church in Sydney, Australia, on Sunday, December 6, collected \$1,600 for East Pakistan disaster relief. One hundred youth and juniors walked ten miles from the Greater Sydney Conference office to the Sydney Town Hall. Amounts up to \$50 were collected by some of the youth walkers. The walkathon was featured in the Sydney *Morning Herald* and on Australian Broadcasting Commission's radio news, which is broadcast all over Australia.

ALDA ABOLTINS, Correspondent

### WEST AFRICAN UNION

✦ One hundred and sixty-eight were baptized following an evangelistic campaign conducted at Umuocha, Nigeria, West Africa. More than 5,000 attended the baptism, which was conducted in a river outside the town. I. Okwuonu was the speaker for the meetings.

TH. KRISTENSEN, President

### JAPAN MISSIONARY COLLEGE

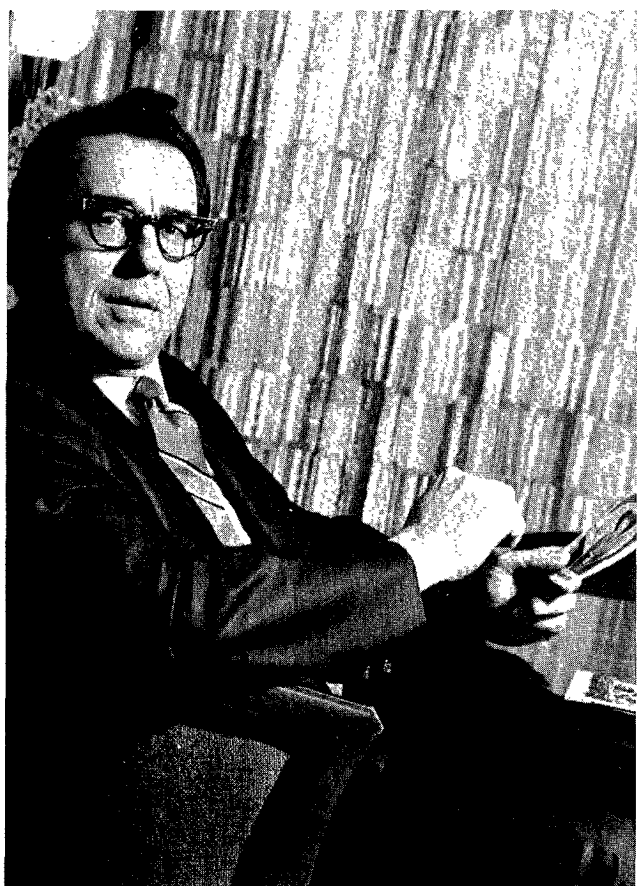
✦ The junior college department of English of Japan Missionary College was granted full Government accreditation by the Japan Ministry of Education on December 18, 1970. The college was accredited by its Japanese name, Saniku Gakuin College.

✦ The four-year programs leading to the Bachelor of Arts degree in Christian Studies and Education, accredited by the Far Eastern Division of Seventh-day Adventists, are being strengthened to meet the rising educational levels and growing needs for evangelistic and educational workers in the Japan Union Mission.

R. E. KLIMES, President

## Church Calendar

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
Church Lay Activities Offering	April 3
Loma Linda University Offering	April 10
Literature Evangelism Rally Day	April 17
Education Day and Elementary School Offering	April 24
Missionary Magazine Campaign	April-May
Health and Welfare Evangelism	May 1
Church Lay Activities Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
North American Missions Offering	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge	June 5
Inner-City Offering	June 5



# Don't ever say, "I like it even though I'm not supposed to."

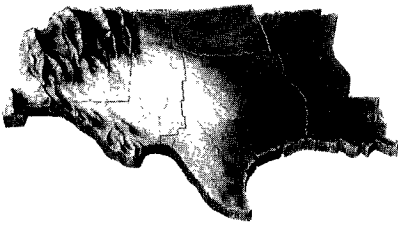
the young. We don't print recipes or a column for homemakers or advice for the harried father. Instead, we concentrate on publishing a magazine for the young. A magazine that pricks the conscience, animates the mind and inflames the creative energies without forgetting that its target audience is made up of people in their late teens and early twenties.

But let's face it, a lot of you who are over 25 just happen to like good provocative reading. The issues that concern the young are the issues that concern you. The style that they enjoy is the style you enjoy.

We'd just like to take this opportunity to invite you to subscribe to our magazine, to let you know that, whatever the false rumors, we want *you* to be among our readers. We just don't accept the idea that if you're past 25 or so, you're not supposed to like INSIGHT.

Is there something wrong with thinking young?

H. M. S. RICHARDS, JR., DIRECTOR AND SPEAKER OF THE VOICE OF PROPHECY.

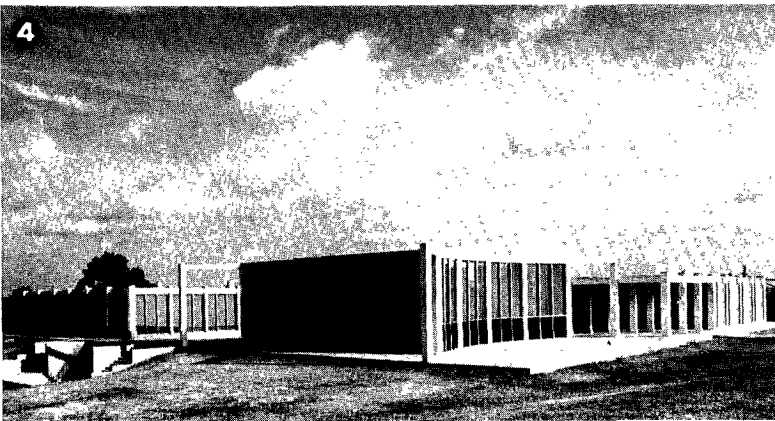


# Southwestern Union Conference

## Southwestern Union College Granted Full Accreditation as a Senior College December 2, 1970



From right: Board Chairman B. E. Leach and College President E. C. Wines visit with an official of the Southern Association of Colleges and Schools immediately after accreditation was voted for Southwestern Union College.



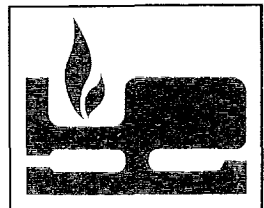
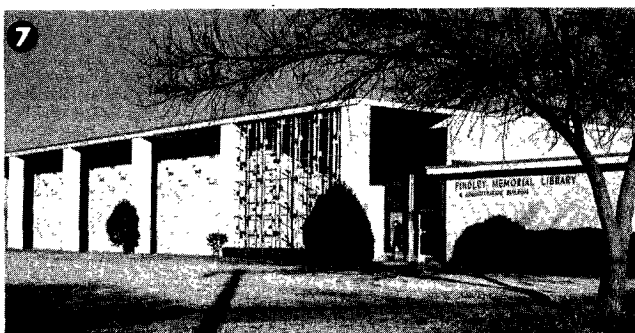
E. C. Wines  
President, SUG  
Keene, Texas

From its strategic location near the center of the union, Southwestern Union College serves the youth and the church of this area of the United States.

During its transition to its accredited senior status the college made progressive changes in the nature and scope of its scholastic program and in the size and quality of its library holdings. It now offers a variety of majors and minors taught by qualified teachers in modern, well-equipped classrooms and laboratories.

This year more than 400 students were attracted to the advanced educational program, the friendly spirit pervading the campus, the rural environment, with its mild winters, and the many and varied work opportunities in the community.

Members of the first two classes are already serving in the work of the church in the Southwestern Union Conference and in mission fields around the world.



1. Chemistry department lab.
2. Classroom concentration.
3. SUG Board of Trustees and Committee of 100.
4. Lawrence G. Scales Science building.
5. Time out between classes.
6. Many work opportunities.
7. Findley Memorial Library and Administration Building.
8. Test preparation in library.



# Sends Greetings to Adventists Around the World!

## A BRIEF LOOK AT THE SOUTHWESTERN UNION CONFERENCE



B. E. Leach  
President



V. L. Roberts  
Treasurer



Cyril Miller  
Secretary

### 5 LOCAL CONFERENCES

Arkansas-Louisiana, Oklahoma, Southwest Region, Texas (East and South Texas), and Texico (West Texas and New Mexico)



E. F. Sherrill  
President  
Ark.-Louisiana



C. W. Skantz  
President  
Oklahoma



W. J. Cleveland  
President  
Southwest Reg.



LEFT  
G. C. Dart  
President  
Texas



RIGHT  
G. H. Rustad  
President  
Texico

### 5 SENIOR ACADEMIES

Chisholm Trail Academy, Keene, Texas  
Jefferson Academy, Jefferson, Texas  
Ozark Academy, Gentry, Arkansas  
Sandia View Academy, Corrales, N.M.  
Valley Grande Academy, Weslaco, Texas

### 8 HOSPITALS

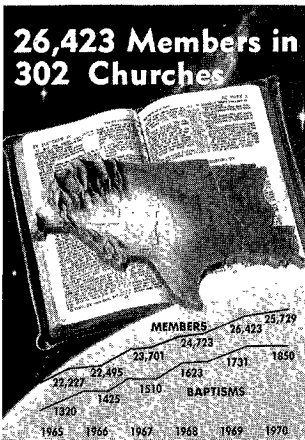
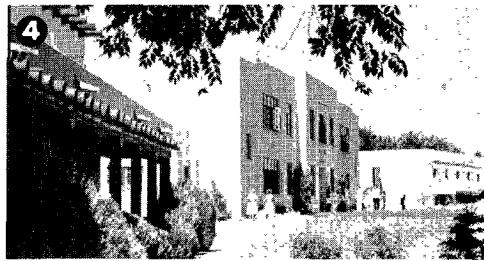
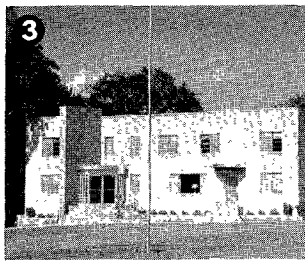
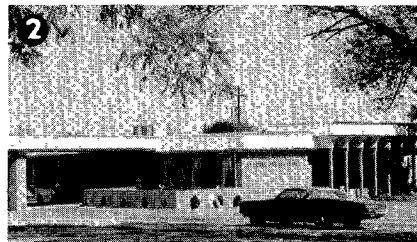
Ardmore Adventist Hospital, Ardmore, Oklahoma  
Beeville Memorial Hospital, Beeville, Texas  
Concho County Hospital, Eden, Texas  
Hays Memorial Hospital, San Marcos, Texas  
Jay Memorial Hospital, Jay, Oklahoma  
Marion County Hospital, Jefferson, Tex.  
Menard Hospital, Menard, Texas  
Valley Grande Manor Nursing Home, Weslaco, Texas

### 3 YOUTH CAMPS

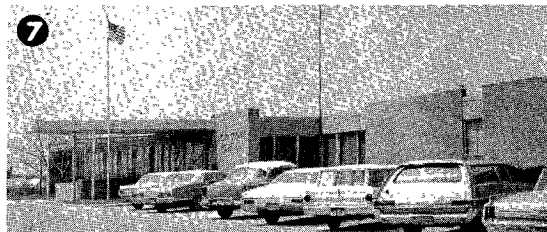
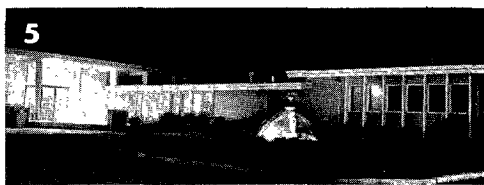
Lone Star MV Camp, Athens, Texas  
Oklahoma MV Camp, Binger, Oklahoma  
Yorktown Bay MV Camp, Hot Springs, Arkansas

### BRANDOM MANUFACTURING CORP.

A multimillion dollar annual kitchen cabinet business, employs Seventh-day Adventist students at Southwestern Union College and Ozark Academy. The college, union, and three local conferences own a majority of the corporation stock. Eventually the college shares will serve as an endowment.



1. Union conference office, Richardson, Texas.
2. New Oklahoma Conference office, Oklahoma City.
3. Boys' dormitory, Ozark Academy.
4. Sandia View Academy campus.
5. Ardmore Adventist Hospital.
6. Camp Yorktown Bay.
7. Concho County Hospital.
8. Southwest Region's Tenth Street Church, Oklahoma City.
9. Brandom Corporation's Keene plant.



Dr. H. Huguley

### RECENT DEVELOPMENTS GIVE ADDED STRENGTH

Herbert Huguley Memorial Hospital—The late Dr. Herbert Huguley of Dallas, Texas, left a multimillion dollar estate for Seventh-day Adventist medical work in Texas.



Youth start a five-hour trip to Camp Nanuk, five miles inside the Arctic Circle.

## Villagers Near Arctic Circle Plead for Missionary

By RONALD A. BREINGAN  
*Director, Alaska Village Evangelism*

As our plane settled down on the frozen runway I gazed out of the small cabin window to see how many of the villagers had walked the chilly mile from the village to meet the mail plane. It is not easy to identify friends when they are all bundled up against the freezing cold as the thermometer shivered around zero. Parka hoods and ruffs are all gathered around the face, and only a small opening is left for breathing. As I stepped from the warm interior of the airplane into the subfreezing weather, I too pulled my parka ruff tightly against my cheeks as protection against the icy fingers of the Arctic winter.

A young boy stepped forward and took my brief case as an older woman grabbed for my hand and then embraced me. She stepped back a pace and, looking me in the eye, said, "Have you come to stay?"

These people living in a small isolated village near the Arctic Circle have never had a resident Seventh-day Adventist missionary. And now, sadly, the answer to Kathy's question was No. I could stay for only a few days. But they would be good days. I would be given a warm reception and spoiled by the kindness and hospitality of the Eskimo people.

The Arctic night is long and dark. The evenings would find us huddled around a kerosene or gas lantern opening the pages of a well-worn Bible to discuss God's great love for sinners. But my mind was uneasy as the question kept haunting me: "Have you come to stay?" When would someone come to stay?

No, I could not stay. And there were no funds available in the mission treasury to send someone else. It was difficult to share my personal feelings when the best I could say was, "I will be back again someday."

Alaska is a vast land, a harsh land, the last frontier. The Alaska Mission is nearly one fifth of the total land area of all the United States. You could divide it in half and have two States, both of which would be larger than the State of Texas. Alaska has a population of only a quarter of a million, with a national population—Eskimo, Aleut, and Indian—of approximately 53,000. The



(Left) Missionaries Bernie and Jeanette Willis, and two sled dogs, enjoy the Alaskan sunshine. (Right) An Eskimo girl works deftly on a VBS handicraft project.

Eskimo makes up more than half the national population.

Nearly 37,000 of the nationals live in 178 villages, and nearly half of these villages have a population of 155 or less. The airplane is the only connecting link to the vast majority of these remote and isolated villages. More than 32,000 nationals live above the Arctic Circle, and seven out of ten adults have less than an elementary education. The average is from three to four grades.

The Eskimo people are good Bible students, and the third angel's message is not unknown. One public health nurse told of Eskimos giving their church preference as the Voice of Prophecy. Historians and sociologists are aware of the work of the Seventh-day Adventist Church in Alaska.

In her book *Artists of the Tundra and the Sea*, Dorothy Jean Ray makes this comment about Happy Jack, one of the early Eskimo ivory carvers: "His talents, moreover, did not end with carving. Happy Jack learned to play the accordion on board ship. He was particularly fond of acting as accompanist for singing hymns. On Saturday he served the triple role of host, interpreter, and accompanist when the Seventh-day Adventist missionary met with the Eskimos gathered together in his house." This was before Happy Jack's death in 1918.

There have been heartbreaks, as in any mission field. A first-year missionary and his wife at the Bristol Bay Mission School stood by silently in knee-deep snow early on a February morning as a fire destroyed the girls' dormitory and took the life of their four-year-old son. Donnie's little grave is on a quiet hillside at Lake Aleknagik. The mission school is now empty because adequate funds were not available to develop the needed programs.

A strong emphasis is now being placed on village evangelism. A new department, the Alaska Village Programs, headed by the writer, has been added to the mission program. A resident mis-



sionary, Bernie Willis, and his wife, Jeanette, are now stationed at Gambell on the northwestern tip of St. Lawrence Island. Pastor Willis also serves the villagers of Savoonga, approximately 45 miles east of Gambell. Actually, the Willises are the only full-time workers for the nationals of Alaska.

Plans are being made to place student missionary couples in strategic villages in northern and coastal Alaska.

Student missionaries from the Portland Adventist Hospital, Portland, Oregon, have been working in Alaska for the past four summers and have helped to develop a summer program of Vacation Bible Schools, and a summer camp on the shores of Lake Selawik, approximately five miles above the Arctic Circle. These nursing students have done much to help win friends among the villagers. And, as one nursing student expressed herself, "I have a new concept of mission work. I used to close my ears to mission appeals, but now my heart and hands will be open to do all I can to support the mission work of our church."

The villagers on St. Lawrence Island who first embraced the Adventist message underwent much persecution and hardship. But their faithfulness has not gone unrewarded. The entire attitude toward Seventh-day Adventists has now changed.

Some of our readers may recall reading the story of the Togiak chapel in



**Alaskan girls attending summer camp at Camp Nanuk, on the shores of Lake Selawik, wear sweatshirts donated by Seventh-day Adventists of southern California.**

and brought to the schoolhouse. As many friends gathered to mourn with the teacher's wife, the body in the adjoining room began to thaw out, and creaking boards and a dull thud brought all mourning to a halt as the superstitious nationals became convinced that

Later, the Adventists took down the old schoolhouse and rebuilt it in Togiak. It has been used for special meetings, and plans are now being made to place a student missionary couple in Togiak.

"Have you come to stay?" Kathy asked me. I could not stay in her village. But Adventists have come to Alaska. And more will be coming. But we do not plan to stay. We have come to finish the work God has given us to do. Then we are all leaving—for home.



**Top right: Julia and Jothilda Noongwook enjoy having their picture taken. Top left: The author shares a joke with a friend, Chuckie Riley. Bottom right: Hawaiian student missionary Julia Fontinilla helps load supplies for camp. Bottom left: Beda Siwooko, of the Gambell church, tells a string story to the children.**

the *Guide* of December 5, 1956. A government schoolteacher on his way home fell through the ice of Kulukak Bay, and he and his dog team perished. The following day his frozen body was recovered

the dead teacher had come back to life. Everyone packed his belongings and fled the village. The poor teacher's widow went insane, and it was not long before Kulukak was abandoned.

## Atlantic Union

✦ Pastor and Mrs. Mark Finley have just completed a course in principles of better living in the Holland elementary school in Holland, Massachusetts. Pastor Finley lectured on health topics, and Mrs. Finley demonstrated how to prepare more healthful meals. The local radio station announced the cooking class twice a day free. Pastors of the community churches announced it from their pulpits. As a result of this extensive advertising, 45 persons attended the class, most of whom were non-Adventists.

✦ The New England Memorial Hospital's Five-Day Plan to Stop Smoking, which was produced and taped by WHDH-TV, Boston, was shown on WMPB-TV, Baltimore, January 5-9. Walter Kloss, director of the Five-Day Plan, and Drs. Margaret Horsley and F. Russell Tyler developed the five one-half-hour programs under the direction of WHDH-TV personnel. A wide response by mail and telephone followed the four-installment broadcast in the Boston area.

EMMA KIRK, *Correspondent*



## Youth Ensemble Brings Church Favorable Publicity

The Youth Ensemble, a group of young people from the ages of ten to 16, organized and directed by Virginia-Gene Rittenhouse, have performed in churches of various faiths throughout New England and at the General Conference session in Atlantic City last June. The group gave several concerts during the past Christmas season. Their performances have met with favorable public response and have drawn attention to the Adventist Church.

**GORDON DE LEON**  
*PR Director, Atlantic Union College*

## Canadian Union

✦ Dedicatory services were conducted on a recent Sabbath for the Saint John and the St. George churches in New Brunswick. J. W. Bothe, president of the Canadian Union, was the speaker at both services. Participating in the services were James E. Calvin and Arthur Gould, mayor and deputy mayor, respectively, of Saint John. Saint John is the oldest incorporated city in Canada, and the Adventist Church had its beginning in the city in the 1890's. Nine persons were baptized on the same day in the Saint John church, climaxing an evangelistic series of meetings conducted by David S. Crook.

✦ A health and nutrition school was conducted recently at Williams Lake, British Columbia, by Ella May Stoneburner, of the General Conference Department of Health, and Mrs. Dorothea Van Gundy Jones, of Loma Linda Foods. A similar school is planned for Victoria, the capital of the province.

✦ A reception was held December 20 for 23 newly baptized members of the Corner Brook, Newfoundland, church. A new youth class has been organized as a result of evangelistic meetings conducted by Lyndon DeWitt.

✦ George E. Knowles, ministerial secretary for the Canadian Union, is assisting Harold Reimche, local pastor, in a series of evangelistic meetings in Victoria, British Columbia.

*THEDA KUESTER, Correspondent*

## Central Union

✦ C. C. Weis, of the General Conference Lay Activities Department, was the speaker for an Adventist Men's Seminar held in Kansas City, Missouri, January 17-21.

✦ Ellen Feather and Jerry Helm, temperance officers of the Platte Valley Academy, Shelton, Nebraska, recently attended a drug-abuse workshop at Kearney, Nebraska. The academy is carrying on off-campus activities to help prevent drug abuse.

✦ A new Community Services center has been opened in Sterling, Colorado, with Mrs. Ellen Resler as the director. The center is equipped to help in disaster relief work such as home fires, tornado, or flood, and for mass feeding.

*CLARA ANDERSON, Correspondent*

## Columbia Union

✦ Members of the Royersford, Pennsylvania, church are merging with Pottstown, Norristown, and Lansdale, Pennsylvania, churches.

✦ Consecration services were held recently for the new Waldorf, Maryland, church in the Chesapeake Conference.

✦ Thirty new members have joined the Reading, Pennsylvania, Kenhorst Boule-

vard church by baptism and profession of faith as a result of the C. L. Beason evangelistic series that concluded recently. Elder Beason was assisted by his wife, who conducted a simultaneous health series.

✦ The Pottstown, Pennsylvania, SDA church was host for an interfaith Thanksgiving service recently. Merle J. Whitney, Pottstown's Adventist pastor, led in the service, and John Nesbitt, minister of the Salem United Methodist church, presented the meditation. Other participating churches in addition to the Pottstown Adventist and Methodist were the First Baptist, First United Methodist, First United Presbyterian, and area Seventh-day Adventist churches.

✦ Pennsylvania Conference literature evangelists' sales for 1970 were \$527,930.52, a gain of \$169,912.94 over 1969. Other achievements included having the woman literature evangelist who led in sales for the entire Columbia Union. Harold Cowell, of Pennsylvania, had the largest number of baptisms.

✦ Gertrude Honicker, former Pennsylvania State Dorcas Federation president, annually selects a Merchant Marine vessel bound for Vietnam and sends a gift Christmas parcel containing personal items for the crew and SDA literature and books for the ship's library. Last year the recipient ship's crew sent \$50 to be used for welfare purposes.

✦ The Uniontown, Ohio, church school recently held a book fair. Profits were used to purchase new books for the school's library. Larry Baggott, of the Akron, Ohio, church, won an award for the oldest book on display.

*MORTEN JUBERG, Correspondent*

## Lake Union

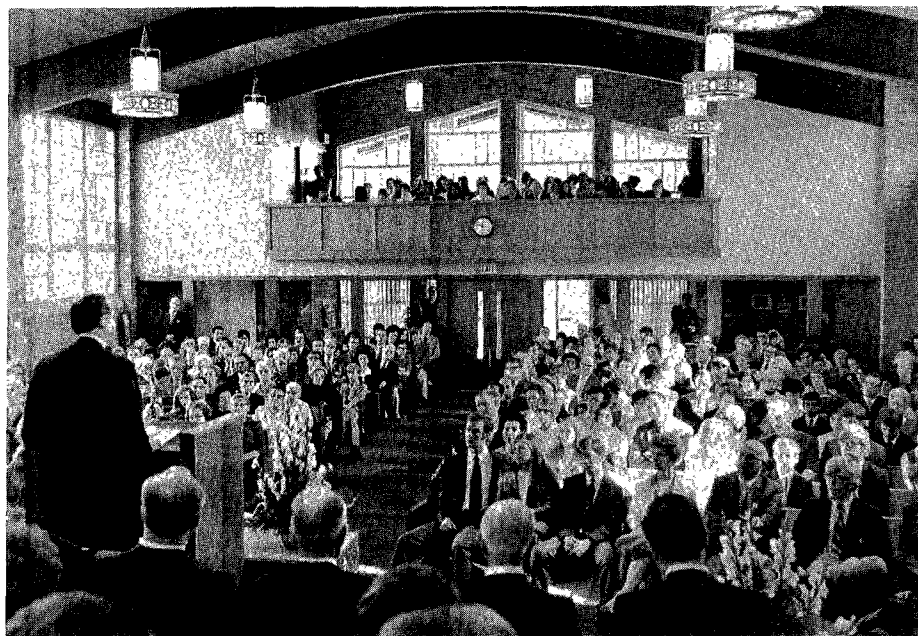
✦ Robert Lutz, a Berrien Springs, Michigan, Adventist physician, was responsible for initiating a resolution, later passed by the American Osteopathic Association, to "lend the influence of the osteopathic profession and our personal efforts to discourage the use of tobacco, especially among present youthful non-smokers." The resolution was introduced at the National Osteopathic Convention recently held in San Francisco.

✦ Dan Roberts, 23, has become the first student chaplain at Hinsdale Sanitarium. He will assist the full-time chaplains.

✦ A church company has been organized at Des Plaines, Illinois, with 24 charter members. T. G. Herr is the pastor.

✦ Jack Paulsen, Investment secretary for the Green Bay, Wisconsin, church, raised more than \$1,000 for Investment by purchasing and auctioning off slightly defective merchandise, the condition of which was known to the purchasers.





## Italian Church Dedicated in Chicago

The Italian church of the Greater Chicago area was dedicated recently. F. W. Wernick, Lake Union Conference president (at pulpit), preached the dedicatory sermon. J. D. Valcarengi is the pastor. In addition to Italian and English congregations, Chicago has German, Czechoslovakian, Polish, and Yugoslavian SDA churches.

**GORDON ENGEN**

*PR Secretary, Lake Union Conference*

✦ The Lake Union has exceeded its Ingathering goal by more than \$25,000. Top conferences were Wisconsin (108 per cent) and Illinois (107 per cent).

✦ Fifteen people were baptized in Peoria, Illinois, recently at the close of a three-week evangelistic series conducted by V. W. Esquilla, Illinois Conference lay activities secretary. More than 200 attended the opening-night service, most of whom were non-Adventists.

**GORDON ENGEN, Correspondent**

## North Pacific Union

✦ Portland Adventist Hospital's united good-neighbor campaign netted nearly \$3,000 over their goal of \$4,500. The hospital's average gift rated third for the 21 Portland area hospitals.

✦ The Walla Walla College concert choir toured the northwest with the Seattle Symphony Orchestra during January.

✦ The Lieutenant-Governor for the State of Montana and his wife recently stopped smoking through the help of a Five-Day Plan conducted in Helena. The Lieutenant-Governor stated that he would promote the Five-Day Plan in the January session of the Senate with the hope that many of the State's civic leaders would set the pace for the people.

**Cecil Coffey, Correspondent**

## Northern Union

✦ More than \$500 has been raised for Investment in the Boone, Iowa, church. This represents almost a double goal.

✦ Mrs. Emma Popham and Mrs. Carolyn Waddell, both 82 years old, and three other women of the Charles City, Iowa, church raised \$878.12 in Ingathering, which is an average of more than \$175 each.

✦ A Five-Day Plan to Stop Smoking was conducted recently in Harvey, North Dakota. A number of prominent people were able to overcome the habit.

✦ More than 200 boxes of clothing were recently shipped to Seventh-day Adventist Welfare Service, Eastern Depot, New York City, by the North Dakota churches. This represents thousands of pounds of clothing that will be sent overseas for use in disaster areas.

**L. H. NETTEBURG, Correspondent**

## Southern Union

✦ Twenty-two persons were baptized recently in Spartanburg, South Carolina, as a result of meetings conducted by Ronald Halvorsen, of the Greater New York Conference.

✦ The Central church in Huntsville, Alabama, was dedicated on Sabbath, December 19, 1970. H. F. Roll, secretary of the Southern Union Conference, and W. D. Wampler, president of the Alabama-Mississippi Conference, were the speakers.

✦ Students from Mount Pisgah Academy conducted a Youth for Christ meeting in the Asheville, North Carolina, church. H. E. Davis is following up the interest.

✦ The Highland and Madison academies, of the Kentucky-Tennessee Conference, had successful Ingathering field days. Highland students received \$3,007, and Madison students brought in more than \$3,400.

✦ Robert H. Pierson, General Conference president, spoke at special dedication services for the Lexington, Kentucky, church on Sabbath, December 19, 1970.

**OSCAR L. HEINRICH, Correspondent**

## Southwestern Union

✦ M. N. and Mrs. Skadsheim, retired workers in the Texico Conference, recently completed a week of temperance meetings in the public schools of Gallup, Thoreau, and Fort Wingate, New Mexico. More than 4,270 students heard the lectures and viewed the temperance films.

✦ Twenty-five persons were baptized in Oklahoma City, Oklahoma, at the end of a 21-night series of evangelistic meetings conducted by Don Houghton, ministerial secretary of the conference. Local Adventist pastors and laymen helped with the meetings.

✦ Petitions are being circulated in Oklahoma City, Oklahoma, in an attempt to place a Sunday law before the legal voters of the State of Oklahoma at the next regular Statewide general election, scheduled for November 7, 1972. Special Religious Liberty Forum meetings to acquaint Adventists with the religious liberty issues of Sunday legislation are being held in three areas of the conference during January, 1971.

✦ Dr. Perez Marcio, founder and director of La Voz de la Esperanza for the Spanish-speaking people, was a recent guest at the New Orleans Spanish Seventh-day Adventist church. More than 50 persons enrolled in the Spanish Bible course, and contacts were made with radio stations to make it possible for 100,000 Spanish-speaking people in the New Orleans area to hear the Voice of Prophecy in the Spanish language.

✦ Elementary teachers attending the Texico Conference Teachers' Institute recently, visited the Amarillo Trinity Lutheran School to observe its Bible classes.

**J. N. MORGAN, Correspondent**



## New President Elected for Illinois Conference

John L. Hayward was elected president of the Illinois Conference by the conference committee, January 5. He replaces W. A. Nelson, who has announced that he will retire in February. Elder Nelson has been president of the conference for the past 11 years.

Elder Hayward has been secretary of the Michigan Conference since the spring of 1969. Previously he served as pastor in Boston, Atlanta, Dallas, and Battle Creek. NEAL C. WILSON

## Southwestern Union Holds Workers' Fellowship Meet

Approximately 100 pastors and evangelists met at New Orleans, Louisiana, January 3-6, for a spiritual fellowship meeting. Elden Walter, Southwestern Union ministerial secretary, and B. E. Leach, V. L. Roberts, and Cyril Miller, union officers, led in the program.

The meeting closed with a communion service.

Baptismal records for the Southwestern Union for 1970 are still incomplete, but approximately 2,000 new members were baptized in the union in 1970. It is hoped that 2,500 will be baptized in 1971. LOWELL BOCK

## Film on Inner City to Be Available

A special documentary sound motion picture portraying the physical, social, and spiritual needs of the underprivileged in America's cities and disadvantaged areas is now being produced. We believe this factual and informative film will stir the hearts of our people to respond in giving of themselves, as well as of their means, to help disadvantaged people. Prints will be available this spring. W. W. FORDHAM

## Taiwan TV Program Elicits 1,400 Letters

The first live telecast by the church in Taipei, Taiwan, aired December 26, brought more than 1,400 letters in the week after release, according to a report by Doyle Barnett, president of the South China Island Union Mission. In this telecast Milton Lee, union radio-TV secretary, interviewed Dr. W. L. Van Arsdale, of the Taiwan Adventist Sanitarium, on the cause and cure of cancer. Milton Lee, who speaks Mandarin, conducts a widespread radio and television ministry. In addition to weekly telecasts, an English-speaking school of the air provides listeners with bilingual radio broadcasts and magazines.

At their year-end meetings the Far Eastern Division voted financial support for the series being prepared by Elder Lee. Most of the releases feature Faith

## Health Personnel Needs

### Summary No. 10

Present openings for professional and technical personnel in Seventh-day Adventist hospitals include those listed below:

#### North America

- 6 cooks and bakers
- 6 dietitians—ADA
- 1 housekeeper
- 2 key punch operators
- 4 medical technologists—ASCP
- 2 pharmacists

#### Overseas Missions

- 1 registered physical therapist
- 7 dentists
- 23 physicians—general practice
- 19 physicians—specialty
- 6 registered nurses—service administration

Other types of health workers also are urgently needed. Information regarding openings and placement assistance may be obtained by contacting Miss Norma Eldridge, Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

for Today life situations translated into Chinese. The response to live material highlights the potential of television in advancing countries.

To support the radio-TV program the overseas missionaries in Taiwan made Christmas contributions totaling NT-\$15,000 (US\$375) on the day before the release of the telecast.

WALTER R. L. SCRAGG

## New Service Provides Narcotics Information

Beginning January, 1971, Narcotics Education, Inc. and the International Commission for the Prevention of Alcoholism are providing current research data in popularized style on readily located selection cards for home or office file. The service will be called the Fingertip Data Service on Alcohol, Tobacco, and Drugs.

Narcotics Education will supply the complete file card, processing, mailing, and data monthly for \$12.50 monthly. An estimated 1,000 file cards will be added each year.

ERNEST H. J. STEED

## Educational Leaders Meet to Discuss Programs

Seventh-day Adventist college and university presidents of the North American Division met for the annual meeting of the Association of American Colleges in Cincinnati, Ohio, January 10 to 12.

Their agenda included a discussion of the Adventist Colleges Abroad program. The purpose of this program is to implement study overseas, especially in language areas, for qualified students from our colleges. John T. Hamilton, from Loma Linda University, is the director of the program.

A survey of tuition rates for the next school year indicated a general increase, owing to inflated costs. Concern was expressed over the \$1.60 minimum wage, as applied to student labor, and its effects on over-all costs.

The collegiate administrators shared comments on recent campus revivals, dress standards, and the continued need for faculty who are committed to the program of the denomination.

Another item discussed was the financing of private schools. One of the conclusions was that more funds would have to be made available if these schools are to operate as quality institutions. CHARLES B. HIRSCH

## Ethiopian Emperor Opens New Adventist Hospital

On January 24 His Imperial Majesty Haile Selassie I of Ethiopia officially opened the new Empress Zauditu Memorial Hospital in Addis Ababa. The Emperor, who is a supporter of healthful living and seeks for ways of improving the health of his people, gave the land upon which the hospital is built. In addition to this new institution, Seventh-day Adventists own and operate three other hospitals and six clinics in Ethiopia. RALPH F. WADDELL, M.D.

### IN BRIEF

✦ Death: W. L. Black, 103, a retired minister and the denomination's oldest sustenance, January 9, at Elizabeth City, North Carolina.

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