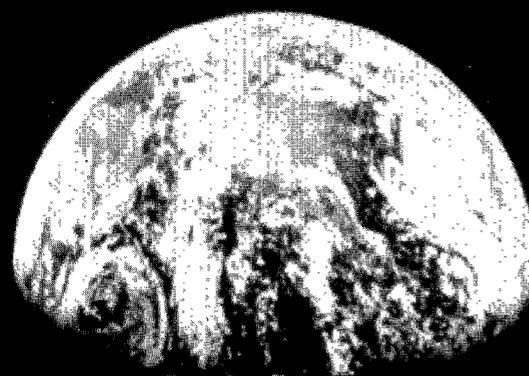


Review

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GOD'S Earth Day

By HORACE E. WALSH, JR.

THE apostles of doom are having a field day in their dire predictions of the end of the age on mother earth. They vie with one another for the most gruesome titles for their articles and books. A classic example of this type of literature is Dr. Paul Ehrlich's book *The Population Bomb*. Its subtitle is "Population Control or Race to Oblivion." Some months ago (May, 1970) *The Reader's Digest* had a chilling article called, "Last Chance for Mother Earth?"

Were it not for the blessed hope, what these writers are trying to tell us could strike terror to the most courageous hearts. They are telling us that this earth has come dangerously close to its closing time. However, the sad thing about their prognostications is that they are leaving mankind dangling at the end of his rope. They are leaving humanity with no hope for the future, except as man, by some kind of superhuman effort, can

Horace E. Walsh, Jr., is pastor of the Rochester, New York, district. He was the first person to receive his B.D. degree from the Adventist Theological Seminary.

pull himself up by his own proverbial boot straps.

While modern man can only talk of being at the end of the line, the blessed Advent hope tells us that there is One who is abundantly able to do something about the world's insuperable problems. The Almighty God is soon to come to the rescue. He alone can solve the problems of overpopulation, environmental pollution, dwindling natural resources, international strife, and moral pollution unparalleled in the long history of man.

Pollution Creates Need for Divine Intervention

The global pollution of man's environment is alone sufficient reason to cause the world to stand in dire need of divine intervention on this planet. Once the air we breathe was pure and sweet, but now it is laden with carbon monoxide, hydrocarbons, lead compounds, deadly nitrogen oxides, particulate matter, and countless other noxious substances. Among the sources of environmental pollution are the chemicals we use to kill the insects believed to be destroying our crops. These chemicals are polluting our water, and may also be destroying our lungs. The water (To page 10)

To Maintain Strong Faith, "Remember . . ."

TO MAINTAIN a strong faith, Christians should review often the way God has led them both individually and collectively. They should examine carefully both their own history and that of the church. This will help them know who they are and what they should do.

Shortly before Israel entered the Promised Land Moses counseled: "*Thou shalt remember* all the way which the Lord thy God led thee these forty years in the wilderness" (Deut. 8:2). God's people needed a clear and accurate picture of the past in order to stand tall and meet successfully the challenges of the future.

The back look is not more important than the up look and the forward look, but it is nevertheless essential, for Biblical Christianity is a historical religion. It is associated with ancient cities and villages, with mountains and valleys, with lakes and seas, with real people who once lived upon earth, who fought real battles, exercised real faith, did mighty exploits for God—and, at times, made disastrous mistakes and revealed terrible weaknesses.

Stones With Meaning

Joshua emphasized the "remember" philosophy when Israel was about to cross the Jordan River. He instructed each tribe to select a man to pick up a stone from the place in the river "where the priests' feet stood firm" (Joshua 4:3), and carry it on his shoulder to the other side. With these stones Israel erected a monument at Gilgal. As succeeding generations asked, "What mean ye by these stones?" the people would recount the wonderful story of how God held back the waters of the Jordan in their rush to the Dead Sea, and enabled His people to march safely across the riverbed.

The fact that Israel "served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, *who had seen all the great works of the Lord, that he did for Israel*" (Judges 2:7), is significant. It teaches the value of being familiar, either through personal experience or by means of historical accounts, with "the great works of the Lord." It also warns that there is a peril in not knowing sacred history or in forgetting the multiplied evidences of God's leading. Commented Ellen G. White: "We need to keep the heart and mind in training, by refreshing the memory with the lessons that the Lord taught His ancient people."—*The SDA Bible Commentary*, on Joshua 3 and 4, p. 994.

Critics sometimes attack certain aspects of the Advent message. Others urge that various church policies be revised to conform to those of secular organizations or of other denominations. Such would do well to step back and remove their shoes as did Moses at the burning bush, recognizing that they stand on holy ground. They need to review the history of the Advent Movement, and note how God brought out of the 1844 Disappointment an earnest but poor group of believers, led them along step by step, guided them in the study of the

Scriptures, put within their hearts the spirit of sacrifice and a vision to carry the messages of Revelation 14 to the entire world, and forged them into a movement that today encompasses the globe, from north to south, from east to west, on every continent and island. They need to "remember."

This kind of understanding and remembering is especially necessary in respect to the teachings of the church, for without thorough familiarity with the experiences of the early Adventists in their search for truth, no one can fully appreciate the great message of this church. In 1905 Sister White warned against those who might attempt to apply Scriptures in such a way as to move "one pillar from the foundation that God has sustained these fifty years [now 115 years]" (*Selected Messages*, book 1, p. 161). She said that anyone who does this "knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God" (*ibid.*).

With all the authority at her command Sister White declared: "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given *under the demonstration of His Holy Spirit.*"—*Ibid.* (Italics supplied.)

The Lord Has Led

Looking back upon the time when the truths of this message were being studied out point by point, she said: "We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part."—*Ibid.*, pp. 161, 162.

In these times when every wind of doctrine is blowing and when basic truths are under attack, it is important to immerse ourselves in Adventist history. It is essential for us to heed the words of Moses: "Thou shalt remember all the way which the Lord thy God led thee." As we do so we shall be led to exclaim with Sister White: "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history."—*Life Sketches*, p. 196. K. H. W.

CHILDREN OF 'DRINKING' FAMILIES OFTEN TURN TO DRUGS

EVANSTON, ILL.—Young people are turning from alcohol because of the havoc they have seen in alcohol-oriented family problems, says the president of the National Women's Christian Temperance Union, Mrs. Fred J. Tooze

"But in an effort to find peace through other means, youth are falling into the equally vicious drug trap," she maintains.

Mrs. Tooze suggested that the economy "could be greatly strengthened were the money spent for alcoholic beverages and for liquor advertising directed into positive channels."

PRIESTS' ACTIVITY IN POLITICS EXPECTED TO CONTINUE

NEW YORK—The bishops don't like it, Catholic laymen are skeptical about it, but priests are in politics to stay, says an editorial in a recent issue of *America*, the Jesuit weekly.

"Politics is but one field of many," *America* said, "in which priests will continue to explore new ways of living out their priesthood in service to God and man."

ECUMENICAL EVANGELISM PLANNED IN WORCESTER, MASS.

WORCESTER, MASS.—Worcester County has been designated as the pilot area for a proposed ecumenical evangelistic mission in New England.

The tentative name of the plan is "The Word for Worcester—a County's Quest." As conceived, the mission would involve "saturation evangelism," utilizing the mass media, theater and service club presentations, panel discussions, and interdenominational services.

Father John F. Burke, chairman of the Liturgical Commission for the Roman

Catholic Diocese of Worcester, said some obstacles must be overcome before the "pilot" can begin. He expressed hope that clergymen whose traditions are not strong on evangelism can participate.

If the mission is successful in Worcester, it could be extended throughout New England, said Father Burke, so that people would be spurred to "talk about Christ and their relationship to God."

ANGLICANS, ROMAN CATHOLICS DEDICATE "SHARED" CHURCH

CIPPENHAM, ENGLAND—Britain's first Anglican-Roman Catholic "shared" church—described officially as "the most forward-looking experiment" of its kind in the country—was officially opened here recently in the presence of three bishops and a packed congregation.

Said the Reverend Alan Carey, Anglican member of the church's joint ministry: "This scheme is the most forward-looking experiment in the whole country as far as cooperation with the Roman Catholic Church is concerned.

"What is happening here is due to Christians being prepared to trust fellow Christians and to have faith, and to demonstrate their trust and faith by letting go of the known and venturing into the unknown."

His Roman Catholic colleague, Father David Woodard, said: "This is the prototype of church building in the future—if there's going to be any. It is not just things that we are planning; it is a community of people that we are constructing."

EPISCOPAL CHURCH TO REDUCE STAFF BY 50 PER CENT

GREENWICH, CONN.—The Executive Council of the Episcopal Church has voted to reduce the denomination's national staff by 50 per cent.

News of the reduction, the most drastic to date among denominations faced with dwindling income, sent waves of shock through the Episcopal Church Center and other Protestant offices in New York.

An anticipated budget shortage of \$2 million for 1971 was given as one reason for the cutback.

This Week...

Horace E. Walsh, Jr., looks forward in his article, "God's Earth Day" (see cover) to when all things will be new.

Elder Walsh, a 1944 graduate of Columbia Union College, began denominational work as a singing evangelist in the Chesapeake Conference. From 1945 to 1947 he was a pastor. Attending school for the next three years, he earned his Master's degree and his Bachelor of Divinity degree from Andrews University. After that for three years he was a chaplain in the U.S. Army; from 1954 to 1964 he was chaplain and Bible teacher at Loma Linda University. Since that time he has pastored in the New York Conference.

W. Richard Leshner, author of "Is Family Worship Passé?" (page 18), brings to the REVIEW a rich experience of service in several countries. Following graduation from Atlantic Union College in 1947, he spent about ten years pastoring in the Northern New England Conference before he was called to the Middle East Division. He spent a year in Beirut, Lebanon, studying Arabic before going to Alexandria, Egypt, as mission director and pastor. Soon he was called to be principal of Nile Union Academy and eventually back to Beirut as secretary of the Middle East Division. At 37, he was possibly the youngest division secretary in SDA Church history.

In 1964 he returned to the States and completed his M.A. at Andrews University, before returning to his alma mater to teach in the Bible department. He completed his doctorate in 1970 at New York University.

The United States National Aeronautics and Space Administration (NASA) was responsible for the cover photo of the earth as seen from the moon. Herbert Rudeen painted the picture of Jeremiah on page 7. The lambs on page 11 were photographed by H. Armstrong Roberts, and William Clendaniel photographed the birthday cake on page 19.

◆ **Review and Herald** ◆

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TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items 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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*In the parable
of the coin lost in
a home, Jesus
represented those
who are lost
but do not know it*

By WILMA U. E. GOODING

JANET JONES died quietly after only four days of illness. The new minister who was to conduct her funeral service had been in this church only one month and had not come to know Janet personally. Preparing the funeral service, he went to her home to inquire whether she was a Christian.

Mrs. Jones didn't know what her daughter's spiritual condition was. There were four children in the home, of whom Janet was the second. Janet had always attended Sabbath school, church, and Missionary Volunteer meetings. She had gone to church school all her life. There had always been family worship in the home, but her mother had never spoken to Janet about giving her heart to Jesus. She had taken for granted that Janet, along with the other children, was a Christian because she was good and obedient. Mr. Jones, a deacon of high reputation in the church and an active layman, had felt that it was the mother's responsibility to talk to Janet about her soul's salvation. He was always busy and frequently away from home.

In desperation, the new pastor went to Janet's Sabbath school teacher. "I don't know for sure," she said. "I never spoke to Janet personally about giving her heart to Christ. She was always cooperative, and I took it for granted she was a Christian."

When the Sabbath school superintendent could not help him, nor the Missionary Volunteer leader,

Wilma U. E. Gooding is a student at Andrews University, Berrien Springs, Michigan.

he paid a hurried visit to the church school. He felt he must know. Here the story was the same. Janet had attended school for almost eight years, but none of her teachers had ever spoken to her personally about giving her heart to Jesus Christ. Since she was a good student and always cooperative, no one worried about her. No one had ever spoken to her about being baptized, although she was 14 years old. No one had taken a personal interest in her as a soul who needed to be saved. No one knew whether she was a Christian.

Janet's Story Repeated

Janet Jones's story is being repeated hundreds of times in homes and churches throughout the denomination. While ministers and church members are busy working for the souls of neighbors and others in their communities and in far-off lands, they are neglecting the children within their own homes and their own churches.

Statistics show that if all the children born into Seventh-day Adventist homes and brought up in the church were to remain, their number would exceed the number of members being brought into the church through public evangelism each year. What has gone wrong?

In Luke 15:3-32 the Master presented a parable about each of three things which were lost—a sheep, a coin, a son. Much has been said about the lost son and the lost sheep. Both of these became conscious of being lost. The son returned home of his own accord. The sheep could not find his way back, yet he contributed something to his being found. Cold and afraid out on the lonely mountainside, his bleating aided the shepherd in find-

Janet Jones, Lost

ing him. But little or nothing has been said about the lost coin.

Closer study should be given to the plight of the lost coin. The coin had no part or decision in its being lost; it was not responsible. The woman had lost the coin, it did not lose itself. As far as the coin was concerned, it was not lost, for it was still in its owner's house. The coin was not lost because it was rebellious and willful like the young son, nor was it indifferent and disobedient like the sheep who failed to heed the shepherd's call. The sheep went astray of its own accord. The coin, however, had no desire to be lost—the coin was lost by the owner's negligence. The owner had to discover that the coin was lost and then search for it.

To find the coin, the woman had to first light a candle, and then search her house for the lost treasure. This, however, was not enough. The woman had to sweep out all the stuff and dust, that her negligence had allowed to accumulate, from her house, and to seek diligently before the lost treasure could be found.

Christ's parables were earthly stories with heavenly meanings. What, then, is the spiritual application of this parable of the lost coin?

To every parent have been delivered valuable treasures to keep, children to cherish and to train for the Master. Is it possible that these children can grow up in the home, in the church, and be lost coins, lost treasures, not conscious of being lost? What are the conditions that can cause a child to be lost in his own home and not know it?

While parents are busy with the cares of this life, working for others outside their homes, their precious treasures are slipping away like lost

jewels from the crown of the Master.

Mary Thomas was a good member of the church. She was sold on the idea of missionary work, and each week had something to report. Her husband, an evangelist, always chided her for leaving the children alone at home while she went to distribute literature in a hospital and the surrounding community. Mrs. Thomas invariably replied, "You are out doing missionary work and studying with people; don't you want me to do my share?" When told that her mission field was in the home and her work the training of her children for God, she replied, "Must everybody have something to report except me?"

Some Out of the Church

After many years some of Mrs. Thomas' children have left the church. Others are nominal Christians—church members who are not serious about their soul's salvation. "You can't speak about Bible, Bible all the time," was the comment of one of her daughters when her husband inquired about some point of doctrine.

Other factors than the mother's engagement in missionary work may have been involved in the children's apostasy. It is not suggested that mothers with children do no missionary work. They may be able to take the children with them as helpers or they may arrange

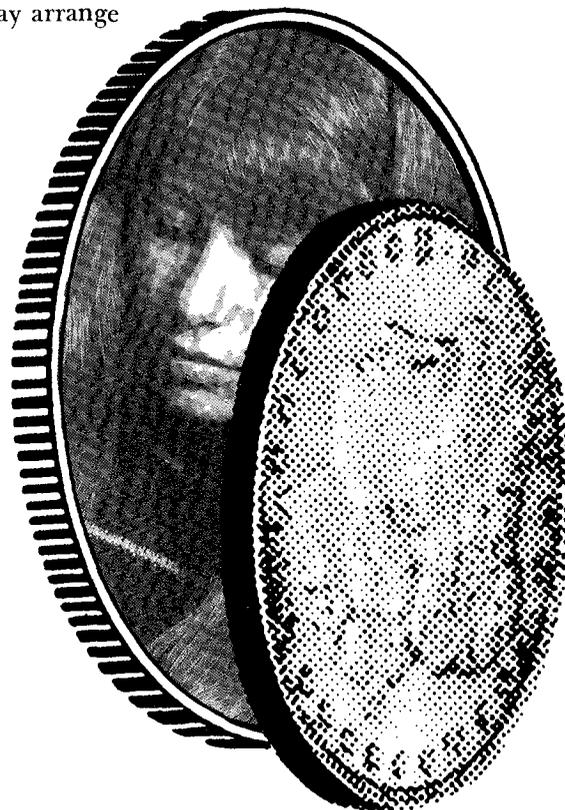
to go at a time when their husbands are able to be home. But in no case should the children be neglected.

Commenting on the parable, Ellen White says: "The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. . . . Even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for that they may be brought back to God."—*Christ's Object Lessons*, p. 193.

Many children profess to be Christians but their parents have not taken upon themselves the burden of teaching them how to be Christians. Children made in the image and likeness of the Creator grow up as lost coins, while their parents are active in Christian work outside the home and long to labor in some foreign field.

Stressing the woman's diligence, Mrs. White states: "The woman in the parable searches diligently for her lost coin. She lights the candle and sweeps the house. She removes everything that might obstruct her search. Though only one piece is lost, she will not cease her efforts until that piece is found. So in the

Coin



family if one member is lost to God every means should be used for his recovery."—*Ibid.*, p. 194.

She further states: "If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property."—*Ibid.*, p. 195.

Responsibility of Parents

Parents, light your lamp of truth, God's Word, making it attractive and appealing to your children. Take up your broom of self-examination and sweep out all the rubbish from your home—the trashy literature and books, the worldly styles, the worldly dress fashions, the perverted appetites, the gossip, the idle words, the backbiting and criticism of other church members and of ministers. The movies and television programs eating away at the souls of your children must be abandoned. Sweep out from your own life the carelessness, the indifference to spiritual things, the rash words, the impatience, the un-Christlike ways that are making the truth of God distasteful to your children.

With the lamp of truth burning brightly in your own heart, begin to search for your children. Make the Word of God a delight to them. Use every opportunity to win them to Christ. Search for these souls as one who has to give an account of the treasure entrusted to Him.

"Parents, you are in a great degree responsible for the souls of your children."—*Testimonies*, vol. 4, p. 313.

"Parents, I saw that unless you awake to the eternal interest of your children, they will surely be lost through your neglect. And the possibility that unfaithful parents will be saved themselves is very small."—*Testimonies*, vol. 1 p. 135.

The parable of the lost coin may be taken one step further. The woman who has lost the coin may well be the church. Is it possible that children and youth entrusted to the church may be lost in the church itself, with no one aware of it? Janet Jones was in the church, but no one knew whether she would be lost or saved.

Betty Thomas had been brought up in the church. She had been baptized along with others of her

age group from the church school and Sabbath school, but no one had ever explained to her what it meant to give her heart to Christ. Terms such as "justification," "sanctification," "atonement," "righteousness by faith," "forgiveness of sins" and many others she did not understand. Since no one took the trouble to explain them to her, Betty did not think they were too important, even though they sounded mysterious to her. Soon she was assistant Missionary Volunteer leader; she enjoyed teaching in the kindergarten Sabbath school as well.

But today Betty is out of the church and has recently married someone of another faith. Her reason for leaving the church? "I felt like a hypocrite for years. I was never sure God forgave my sins. I was always trying to be good, yet at the end of each day I felt myself worse than I ever was before. I can't go on being a hypocrite.

"Then, too, I don't believe God hears my prayers. He never answers, so what's the use of deceiving myself? Maybe I have committed the unpardonable sin," she says. Yet she insists that she "can never join a Sunday-keeping church." Instead, Betty Thomas is seriously considering joining a Sabbathkeeping church other than the Adventist church.

What is Betty's trouble? No one, not even her parents, teachers, or

pastor had ever taken the time to explain the simple terms of saving grace and righteousness by faith. It was taken for granted that she knew all these things because she had grown up in the church. Betty had always tried to live by the high standards set before her, depending upon her own efforts and determination to do right. But she felt like a hypocrite because she could not reach her goal of perfection as she thought it to be.

Church members, teachers, and ministers must light the lamp of truth for the youth in the church, magnifying it and making it clear. They must sweep out nonessentials and gather the treasures, the jewels for Christ.

Janet Jones had not abandoned the church. She had not left her home or gone astray in the dizzy world. But no one in her own home or in her own church had taken time to see if she was set like a jewel in the Master's crown.

Are there lost coins in your home, in your church? Do you know if the children under your care are saved for the Master?

Someday soon, each parent, each member of the church, each pastor, will be asked the solemn question by the Chief Shepherd, "Where is the flock that was given thee, thy beautiful flock?"

What will your answer be? ♦♦

The Summit

By SHIRLEY POTTERTON

The stony face of the wall-like mountain gazed mockingly down at me. I stared back at the imposing granite mass wondering whatever had inspired me to sign up for the senior youth pack trip into the High Sierras. The trail was rugged, rocky, and steep. Since the altitude was too high for vegetation to flourish, there were only a few hardy pine trees, old and gnarled, jealously guarding the little spots of soil they had claimed years ago.

The sun beat down on our heads as we began the climb to Fernandez Pass. Warily we trudged upward for nearly two hours.

"We must hurry to reach the pass by nightfall," someone warned as we listlessly shuffled around the next bend.

Suddenly the air was alive with the singing of birds and insects—we were there! I turned around and stood spellbound by the splendor of the scene before me. Rugged peaks reached boldly heavenward in the twilight. Two clear mountain lakes shimmered in the light of the sinking sun.

How much easier the climb would have seemed, I thought as I let my pack slip to the ground, if only I had kept my mind fixed on the reward sure to be found at the summit instead of complaining about the heavy pack, the dust, and the heat.

In that other climb we may be trudging the dusty trail of doubt, discouragement, or despair, our burdens may seem too heavy and the road too rough. But as we contemplate Zion's summit, we need not become discouraged. With hope and anticipation we can say with Paul: "The sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18, R.S.V.).



Unrepentant Jerusalem

Meets Her Doom

By S. J. SCHWANTES

CHAPTER 25 of the book of Jeremiah records an event that took place in the fourth year of King Jehoiakim. It must have stamped itself indelibly on the memory of Baruch, because that was the occasion when the Lord commanded Jeremiah to commit to writing the pith of the messages he had preached thus far. So "Baruch wrote upon a scroll at the dictation of Jeremiah all the words of the Lord which he had spoken to him" (Jer. 36:4).^{*} Jeremiah had reached a critical moment in his prophetic ministry. The announcement of the 70-year duration of the Babylonian captivity was to be publicly made (see chap. 25:1-14). Up till then the nation might have averted the impending destruction by heartfelt repentance. After the disclosure soon to be made it would be too late. The sentence of doom was the painful climax to a review of all the warnings and appeals to repentance that the Lord sent through Jeremiah over the years.

Since Jeremiah was debarred by the public authorities from going

S. J. Schwantes is head of the Bible department at Middle East College, Beirut, Lebanon. Prior to that he was an associate professor of religion at Andrews University.

to the house of the Lord—a sermon on the Temple might have embittered the priests against him—he asked Baruch to read "from the scroll the words of the Lord" (chap. 36:8) in the hearing of the people. It is interesting to notice that whereas the order to write came to Jeremiah in Jehoiakim's fourth year (see verse 1), the actual reading of the scroll in public took place in the king's fifth year (verse 9). Micaiah, one of the princes, reported the startling message to the council, which requested that Baruch read it once more in their hearing. The awe-struck princes in turn reported to the king who summoned Jehudi to take the scroll and read it before him. It happened to be in the ninth month, which in a Nisan-to-Nisan year fell in the winter. This explains why King Jehoiakim was sitting in his "winter house and there was a fire burning in the brazier before him" (verse 22). The king who had shown a cynical disregard for Jeremiah's message on previous occasions now impiously cut the scroll bit by bit as it was read, and threw the pieces into the fire. Not a ripple of contrition or fear swept over the hearts of the king and his nearest counselors. Their callous attitude reflected the hopeless spiritual condition of

the people of Judah as a whole.

The scroll went up in smoke, but its messages remained to haunt the despisers of God's Word when Jerusalem was besieged and taken in 597 B.C. and again in 586 B.C. No royal decree or spite could turn back the waves of wrath that beat upon an unrepentant nation in the ensuing years. The command came to Jeremiah to rewrite the contents of the burned scroll. Again Baruch took up his quill and at the dictation of the prophet recorded for the benefit of posterity the same divine messages, to which many "words were added" (verse 32).

Opposition of Fellow Townsmen

Jeremiah's uncompromising championship of Jehovah as the only true God and of religion as first of all a matter of the heart led him into a collision course not only with the priesthood in Jerusalem, but also with his fellow townsmen in Anathoth (see chap. 11:18-23). The prophet experienced in his own flesh the truth of a saying Jesus spoke many years later, "A man's foes will be those of his own household" (Matt. 10:36).

Those were days of gloom for Jeremiah when his habitual gentle-

^{*} The texts in this article are from the R.S.V.

ness turned into bitter indignation. Like the psalmist he was tempted to question divine justice, "Why does the way of the wicked prosper? Why do all who are treacherous thrive?" (Jer. 12:1). But the prophet's experiences of despondency were soon overcome by a deeper faith. Though placed in the stocks or cast in a miry cistern his confidence in the divine origin of his call was not shaken.

At times insight into God's mysterious providence came to Jeremiah from the common experiences of life. This was the case when at the Lord's behest he went down to the potter's house, and there watched the craftsman shaping a vessel of clay on the revolving wheel (see chap. 18:1-6). As so often happened, when some impurity in the clay marred the finished product, the dissatisfied potter would crumple in his hands that object of art, and refashion it to his heart's desire. The spiritual significance of what he saw was given to the prophet in the inspired words, "Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel" (verse 6).

A Break With the Past Needed

What the nation needed was no mere reform, but a total reshaping of its life. Mere reform touched only the exterior. There must be a total break with the past, because that past was irredeemable. The nation must be crushed in the fiery crucible of military defeat and exile, and be born anew. In the present moral bankruptcy the nation could do good no more than can "the Ethiopian change his skin or the leopard his spots" (chap. 13:23). The prospect was heartbreaking, but not hopeless. Beyond the crushing experience of the exile there was the promise of a new beginning.

But even the promise of a new beginning was not unconditional. In the realm of the spirit nothing is automatic. Divine initiative to save is conditioned by man's response. Without the cooperation of a willing heart not even God can change a sinner into a saint. Thus threats of destruction and promises of blessing are alike conditional. This is the lesson made clear in chapter 18:7-11. The conditional nature of many prophecies put us on guard against misunderstanding their nonfulfillment. As a matter of fact, glorious predictions concerning carnal Israel remained unfulfilled because there never was that living faith that grasps God's promises and builds upon them.

Mankind is like clay in God's hands. But unlike clay, man is endowed with free will and may resist God's gracious purpose for him. Man, then, is sentient clay and, alas, quite often refractory. Of the refractoriness of Israel, Jeremiah was keenly aware. His agonizing intercession in their behalf was rebuffed not because God was unwilling to listen but because Israel refused to turn to God responsibly in faith. Eventually the mournful day came when Jeremiah was told not to intercede for them anymore (chap. 14:11). Persistently resisted, God's Spirit had withdrawn from that listless generation.

A Future and a Hope

Though Jeremiah's message pointed with ever greater poignancy to the inevitable dissolution of Judah's political and religious life, his preaching was by no means one of unmitigated gloom. Soon after the deportation of King Jehoiachin (Jehoiachin), the queen mother, princes, and skilled craftsmen from Jerusalem to Babylon in 597 B.C., Jeremiah, under divine guidance, sent a letter of comfort to the exiled community (see chap. 29). In this letter the disheartened company was advised to settle down into the routine of life and seek the welfare of the country in which they would live. There was no turning-back of the divine sentence, but neither was the future devoid of hope. "For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope" (verse 11). This promise must have put a silver edge on the gray cloud of the exile. There was a future and a hope. But these could be realized only on condition of heartfelt repentance, "You will seek me and find me; when you seek me with all your heart" (verse 13).

Jeremiah's prediction of a long exile didn't remain unchallenged. Diviners such as Ahab and Zedekiah (verse 21), the like of which have plagued the church in every age, rose to foment false hopes of a quick return. Their punishment was to become proverbial as those men "whom the king of Babylon roasted in the fire" (verse 22). It is the only reference outside the book of Daniel of roasting in the fire as a form of capital punishment, and should give pause to those who dispute the historicity of Daniel 3.

As a standing witness to later generations the promises of restoration of chapters 30 and 31 are specifically commanded to be written

in a book (chap. 30:2). The message was too significant to be left to oral transmission. The written testimony would be a pledge of future deliverance. Even though the Babylonian captivity was "a time of distress for Jacob," yet the promise was, he would "be saved out of it" (verse 7). This was followed by the vision of a city to be rebuilt upon its mound, of songs of thanksgiving echoing in the Temple courts, of children playing again in the streets of Jerusalem as of old.

It must have given Jeremiah particular joy to pen words such as these, "The people who survived the sword found grace in the wilderness. . . . I have loved you with an everlasting love; therefore I have continued my faithfulness to you" (chap. 31:2, 3). God had not forgotten His covenant, even though Israel proved faithless. He was anxious for the day when He would be their God once more and they would be His people (see verse 33). Jeremiah, whose ministry had consisted for the most part in the thorny task of plucking up and breaking down, of destroying and overthrowing (see chap. 1:10), could at last rejoice in fulfilling the second part of his prophetic commission, "to build and to plant" (chap. 31:28).

In this same bright chapter is embedded that high light of Old Testament prophecy, the announcement of the new covenant, which would play such a significant part in the understanding of the gospel (compare Jer. 31:31-34 with Heb. 8:8-12). The new covenant, unlike the one established at Sinai, would be based upon better promises. The lesson of human failure at Sinai must have impressed itself at least upon the more spiritual segment of the nation, and they would now better appreciate the divine assurance, "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people" (Jer. 31:33).

A Radical Transformation

The new covenant implied a radical transformation of sinful human nature. No mere external conformity to the law could suffice to heal man's spiritual sickness. Jeremiah entertained no false illusion about man's innate goodness and perfectibility, "The heart is deceitful above all things, and desperately corrupt; who can understand it?" (chap. 17:9). The inborn propensity towards evil could be cured only by God's regenerating grace.

In the new-birth experience effected by the Holy Spirit, God's law is written upon man's heart. Conformity to God's will is then no longer a matter of legalism, but the spontaneous obedience that springs from love.

It was not given to Jeremiah to behold the dawn of the New Testament age, but it was his privilege to kindle a hope that burned brighter until it met its fulfillment in Christ. Conditions in Jerusalem under the rule of its last king, Zedekiah, went from bad to worse. Of a pusillanimous character, Zedekiah became a puppet in the hands of scheming courtiers. Though personally friendly toward Jeremiah, he did not spare the prophet the indignity of being cast into a miry cistern. Only the thoughtful kindness of the Ethiopian, Ebed-melech, saved the aged prophet from certain death. Accused by the princes of supporting the Chaldean invaders, Jeremiah was subsequently detained in the court of the guard until the fall of Jerusalem. Given the choice by the Babylonians between going to Babylon with the exiles or remaining in the home country with the poorest of the people, he took the second option. After the murder of the governor appointed over Judah by the king of Babylon, the motley Jewish remnant sought refuge in Egypt, against the plain counsel of Jeremiah.

The prophet was taken along with Baruch, his loyal companion, to settle with the survivors in Tahpanhes (Daphne). A curtain of silence falls upon the last days of Jeremiah. According to tradition he died in Egypt among the exiles. We may rest assured that a kind Providence watched over this faithful servant whose writings would bless man in every age. The relevance of Jeremiah's messages to our own church is underlined in the following statement from the pen of inspiration, "There is a limit beyond which the judgments of Jehovah can no longer be delayed. The desolation of Jerusalem in the days of Jeremiah is a solemn warning to modern Israel, that the counsels and admonitions given them through chosen instrumentalities cannot be disregarded with impunity."—*Prophets and Kings*, p. 417.

Jeremiah's stress upon religion as a matter of the heart made him a worthy forerunner of the One whom he appropriately called, "The Lord is our righteousness" (chap. 23:6).

♦♦

(Next Week: Ezekiel, the Man Who Acted His Sermons)



Let's Talk About **HEALTH**

By Ralph F. Waddell, M.D.

THAT RUNNING NOSE

"As the days begin to lengthen the cold begins to strengthen." The shortest days of the year in most of the world usher in the coldest weather. Winter is generally the season for colds and other respiratory diseases throughout much of the temperate zone.

This matter of colds is wrapped up in a number of subtle factors, some of which are not well understood. It may be that during the colder months when homes are heated that the drier indoor air favors the propagation of certain viruses. It seems that certain viruses suddenly begin to infect people during specific months of the year, some in the early fall, others during January and March, while still others come along in the spring. In spite of their predilection for certain months or seasons, when winter begins a number of different viruses begin spreading all at the same time.

Children have an increased tendency to take colds. Immunity against specific viruses develops during the cold episode so that the person will not contract another cold from the same virus immediately. However, there are more than 90 different serotypes of rhino-viruses alone. As one grows older there appears to be a gradual development of accumulated immunity so that oldsters may go for years without a cold.

Volumes have been written on curing colds. However, it is doubtful that anyone has ever cured a cold other than his own. A variety of cures have been suggested. These include the drinking of lemon juice, nose-washing with all sorts of concoctions, and even rubbing the sufferer's socks with an onion. The chief advantage of the last mentioned is that no one will get close enough to him to catch his cold from his sneeze.

Cold viruses gain entrance to cells, take up their abode, and make it almost impossible for medication to reach them. Any medicine that is strong enough to penetrate the cell and stop growth of the virus may very well be damaging to the cell itself. A substance called "interferon" is a protein produced by infected cells and has the ability to prevent practically all viruses from multiplying in a cell protected by it. It is impossible at present to synthesize interferon in the laboratory. It can be made only by living cells, and to make matters worse, the substance is so specific that it can only be used by the same kind of cells that produce it.

Colds have a tendency to run their

course and while so doing contribute heavily to mankind's discomfort, causing children to lose time from school, and adults to miss work, all adding up to a tremendous loss in economy.

The best approach to the common cold is prevention. Hygienic living is our finest defense. A community of people that care for themselves and have respect for others by covering their mouths while coughing or sneezing has a much lower incidence of colds than does a community of free sneezers. Hygienic living includes a well-balanced adequate diet, appropriate clothing, cleanliness, ample sleep in a well-ventilated room, daily exercise, and protection from undue exposure.

When a cold strikes it should not be considered lightly. If fever develops the victim should be put to bed until the temperature is normal. Water and fruit juices should be given in abundance. It is well to forgo other food for the first twenty-four hours. As long as the cold persists it is best to continue on a very soft to liquid diet, avoiding solid foods.

Avoid Getting Chilled

Although the person with a cold needs fresh air, it is best to keep the room warm. Chilling should be avoided. Hot fomentations or hot pads to the face and chest with a hot foot bath are helpful. Heat to the face and chest should be followed with a short application of cold. Breathing is often made easier by the inhalation of medicated steam. This can be accomplished by placing mentholatum or similar preparation in a steam kettle. The hot medicated mist soothes the inflamed mucous membrane lining the upper respiratory tract.

Colds are caused by viruses and thus, if uncomplicated, are not too serious. However, cell injury resulting from viral invasion prepares the way for more virulent and dangerous bacteria that may produce serious disease. For this reason careful consideration must be shown symptoms such as earache, high fever, difficulty in swallowing, difficulty in breathing, severe headache, cough, chest pain, or problems other than a running nose and mild sore throat. If any of these should develop you should call your physician.

"An ounce of prevention is worth a pound of cure" was never more true than during the winter season. Colds and their complications are more easily prevented than they are cured. A healthy body and good living habits are your best protection.

GOD' EARTH DAY

(Continued from page 1)

polluted by these chemicals finds its way into our lakes and rivers—water we depend upon for washing and drinking. Polluted ground water cannot be treated and will always remain a potential poison to the water we use. It is also a frightful thing to contemplate the pollution of our water sources through sewage disposal.

Another danger related to polluted water is that our cities will not have adequate water to prosper or even exist. It takes 110,000 gallons of water to make a ton of steel, and a jetliner needs 1,000 gallons to take off. Americans are using 350 billion gallons of fresh water daily, and they are getting uneasily close to America's potential water supply of 515 billion gallons.

Much publicity has been given to smoking as a cause of lung cancer. There must be no minimizing of this fact, but just breathing the polluted air of our cities may also be a significant factor in the increase of lung cancer.

The Population Bomb

The problem of environmental pollution is really quite closely allied to that of the population explosion. The latter contributes to the former. One of the greatest ways in which man abuses nature is through his sheer numbers. It took the first 5,000 years to raise man's number to one billion. Then less than 100 years to double the world population to two billion, the mark reached in the 1920's. To double this again to four billion, the mark expected by 1980, will have taken less than 60 years. Projections run to seven billion by 2000. Now the doubling time seems to be about 37 years. In his book *The Population Bomb* Dr. Ehrlich gives a projection that should make one even more thankful that God will soon intervene to solve the population explosion problem. He states that if the present growth rate is maintained for about 900 years, there will be 60 million billion people on the face of the earth. The British physicist J. H. Fremlin is cited as indicating that such a multitude might be housed in a continuous 2,000-story building covering the entire planet. This colossal building would leave only about three or four yards of floor space for each person. In the light of such fantastic prognostications, thank God for the blessed hope!

One of the most dangerous as-

pects of the population explosion is the fact that the greatest increases are in countries already badly undernourished and overpopulated. In 1966 while the world's population increased by 70 million people, there was no compensatory increase in food production. In 1966 each person on earth had 2 per cent less to eat.

With the population bomb there is the resultant deterioration of our environment, and many sociologists and psychiatrists say this is a serious threat to the mental health of the nation. More and more they are coming to regard this deteriorating "psychic environment" as a significant cause of the riots, the rising crime rate, the disaffection of youth, and the addiction to dangerous drugs by millions of young Americans. The prophecy of Paul that "in the last days perilous times shall come" was never more up to the minute than it is today!

God's Great Final Clean-up

Many years ago Isaiah said, "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever and my righteousness shall not be abolished" (chap. 51:6). Today we see the earth getting old. It is running out of living space, fresh air, food, and vital raw materials.

God's last-day messenger, Ellen G. White, was not silent with regard to problems that would plague man in these final days. Not only does she tell us what will happen, she also gives insight as to why these things will happen. Here is a most

enlightening statement and prediction: "You hear of calamities by land and by sea, and they are constantly increasing. What is the matter? The Spirit of God is taken away from those who have the lives of men in their hands, and Satan is coming in to control them, because they give themselves to his control. . . . And see the storms and tempests. *Satan is working in the atmosphere; he is poisoning the atmosphere, and here we are dependent upon God for our lives—our present and eternal life.* And being in the position that we are, we need to be wide awake, wholly devoted, wholly converted, wholly consecrated to God. But we seem to sit as though we were paralyzed. God of heaven wake us up!"—*Selected Messages*, book 2, pp. 51, 52. (Italics supplied.)

Could God have given us a more amazing forecast than this: "In every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. *He imparts to the air a deadly taint, and thousands perish by the pestilence.* These visitations are to become more and more frequent and disastrous. . . . 'The earth mourneth and fadeth away,' 'the haughty people . . . do languish. *The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.*'"—*The Great Controversy*, p. 590. (Italics supplied.)

It is true that overpopulation and environmental pollution have produced a horrible dilemma today on planet earth and that Satan will soon impart to the air a deadly taint. But we should take heart in the knowledge that God is soon to

"I Can Hardly Put It Down"

By D. A. DELAFIELD

"I'm a senior in our boarding academy. But I attend the village church. I am the only young person attending the Wednesday night prayer meetings," wrote a young woman recently.

"At the present time we are enjoying the Testimony Countdown program. I'm really glad that we are studying Mrs. White's books. When I get started reading one of the volumes I can hardly put it down. It is hard for me to understand how some of our youth think that Mrs. White's books are dull and uninteresting."

This young woman, I learned later, is a new and comparatively inexperienced Seventh-day Adventist. However, she is learning fast, though she has much to learn. But she enjoys her precious Christian experience, and, incidentally, is a straight A student.

She and a number of young people who have been Adventists longer than she are making the discovery that in Ellen G. White books they can find satisfactory answers to some of the most perplexing questions that puzzle the minds of young people.

intervene and that He is coming to clean up the earth. On April 22, 1970, Earth Day was observed in the United States. What was done was mostly to admit that we have a problem and demand action. In the future some improvements may be made, but so far they are only of a token nature. God alone can clean up this planet and He is going to do it soon on Heaven's Earth Day!

The Bible and the Spirit of Prophecy both promise that God's Earth Day is soon to come. On that day God will do away with environmental pollution and the population dilemma.

The apostle Peter predicts: "But the Day of the Lord will come; it will come, unexpected as a thief. On that day the heavens will disappear with a great rushing sound, the elements will disintegrate in flames, and the earth with all that is in it will be laid bare. Since the whole universe is to break up in this way, think what sort of people you ought to be, what devout and dedicated lives you should live! Look eagerly for the coming of the Day of God and work to hasten it on; that day will set the heavens ablaze until they fall apart, and will melt the elements in flames. But we have his promise, and look forward to new heavens and a new earth, the home of justice (2 Peter 3:10-13, N.E.B.)."

How wonderful is the blessed hope. Note the inspired words of the gift of prophecy: "Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. "The whole earth is at rest, and is quiet: they [the righteous] break forth into singing."—*Ibid.*, p. 673.

Man can but make limited progress in his attempts to improve the environment, but God's Earth Day is going to result in a total recreation. We hear these words of hope from the pen of John the revelator: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:5).

The grand climax of God's Earth Day could not be more beautifully expressed than it is in the very last

* *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

paragraph of the book *The Great Controversy*. "The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. . . . From the minutest atom

to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—Page 678.

Are you ready for God's Earth Day? ★★

FOR THE YOUNGER SET

Jimmy and Betty Adopt Orphaned Twin Lambs

By ETHEL R. PAGE



SPRINGTIME is lambtime, a gay and happy playtime. Fluffy, white lambs skip over fresh, green meadows much like boys in their sport. They make up games as children do—racing, high jumping, leaping over ditches, and chasing one another.

Sometimes, because of accident or illness, there are some orphans in the flock. These must be cared for and fed from a bottle just like a baby.

One morning daddy came in from the barn. "We have twin lambs," he said, "but they are orphans. If we keep them someone will have to take care of them, but I do not have time to do it myself."

"Of course, we shall keep them," answered mother.

"Oh, yes, Daddy," shouted Jimmy and Betty together. "We will feed them and take care of them. That will be great fun."

So daddy made a place for them in the barn away from the rest of the animals. He put a nice bed of hay in one corner where they could sleep warm on chilly nights.

Mother warmed some milk and put it in two bottles. She and the children went to the barn to give the twins their first breakfast.

"What shall we name them?" asked Jimmy.

Mother thought a moment.

"This one looks like a fawn because of her color. Suppose we call her Fawn."

"I like that," agreed Betty. "And may I have her for mine to care for?"

"Why, yes," answered mother. "And now, Jimmy, would you like to have the other one? What will you name him?"

"I'll call him Billy. Those names don't sound alike and the lambs can learn them more easily."

It was not long until the twins were strong enough to be put out in the little pasture by the barn. There they scampered and played, safe from the other farm animals.

At feedingtime the children would hold the bottles through the fence. That was much better than having the hungry lambs jumping all over them.

Near the pasture fence grew a row of large elm and walnut trees. Sheep are very fond of tree leaves for food. So one day after feeding, the children pulled some small branches and held them over the fence while the lambs nibbled with great enjoyment. After several such treats, they began to expect leaves at every feeding—their desert, the children called it. After they had finished their milk they would run along the fence looking up at the trees, begging in lamb language for a choice bit of foliage. They seemed to like the walnut best.

The children and the twins became good playmates. Lambs are very gentle and loving. They will become faithful friends if treated kindly. They never harm another animal. If treated roughly they will not fight back. They are always kind and innocent of any wrong. Don't you think that is why a lamb is used to represent Jesus? He asks us to be kind and gentle too. We can learn much from our little friends, the lambs.

"I think when I read that sweet story of old,

When Jesus was here among men,
How He called little children as lambs
to His fold,

I should like to have been with them
then.

* * * * *

"Yet still to the Saviour in prayer I may
go,

And ask for a share in His love;
And if I thus earnestly seek Him below,
I shall see Him and hear Him above."

Country Living Is Possible

Response to: Out of the Cities Series, April 30, 1970, and to the Response by A. E. Bullock May 21, 1970.

As a Seventh-day Adventist layman I want to thank the REVIEW for sharing with its readers the experiences of C. F. Brooks in his article, "To the Country" (April 30, 1970).

Is it possible today for thousands of Adventist families to move to the country and succeed? The following is a sampling of promises God has given His people to assure them success as farmers. They appear in *Fundamentals of Christian Education*:

"False witness has been borne in condemning land which, if properly worked, would yield rich returns."—Page 323. "The earth has blessings hidden in her depths for those who have courage and will and perseverance to gather her treasures."—Pages 326, 327. "God who has made the world for the benefit of man, will provide means from the earth to sustain the diligent worker."—Page 319. (Italics supplied.) "The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working up on the soil who are now crowded into the cities."—Page 326. "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."—Page 327.

Many Adventists are good farmers. Yet many are fearful to move out of the cities. Why? Today, many voices are sounding discouragement on the subject of agriculture. They say the land is worn out and unproductive, that machinery is too costly, that without it you cannot compete, that the small gardener and farmer are doomed, that the capital required is too great or not available, that there is no sale for the products, and that irrigation and harvesting problems are too great.

There are problems to solve, but these problems are not without a solution. God's advice to the church is important. There must be some workable solutions.

Facing and Solving the Problem

"There is not sufficient breadth of view as to what can be realized from the earth."—*Ibid.*, p. 317. "Farmers need far more intelligence in their work."—*Ibid.*, p. 325. "There is a great want of intelligent men to till the soil, who will be thorough. . . . To develop the capacity of the soil requires thought and intelligence."—*Ibid.*, p. 323.

"There are men who work hard, and obtain very little for their labor. There is need of much more extensive knowledge in regard to the preparation of the soil."—*Ibid.*, p. 317. "Seed placed in thoroughly prepared soil, will produce its harvest."—*Ibid.*, p. 319. "That God who has made the world for the benefit of man, will provide means

from the earth to sustain the diligent worker."—*Ibid.*, p. 319. "God can bless twenty acres of land and make them as productive as one hundred."—*Testimonies*, vol 5, p. 152.

Not every place is suited for survival. There are several points to consider when moving out.

1. How much land? Land required to provide food for a family of four in tropical areas: 75 feet by 75 feet; in temperate areas, 150 feet square.

2. What kind of soil? Plants can be grown on almost any kind of soil, or even without soil. If there are only rocks, soil can be made over the rocks, and production need not be affected. (Spectacular success has been achieved in overseas lands where plants are grown in large frames filled with sand and sawdust, with minerals added.)

3. How about water? Food crops all require water. Ideally the garden should be situated within easy walking distance of a river or a perpetually running creek.

4. What about farming tools and equipment? A small hand tractor or cultivator can be used to advantage. A shovel, hoe, rake, several buckets, are all that are needed.

5. What about fertilizers and miscellaneous supplies? If the soil is average, it is nutritionally deficient. If successful crops are to be produced, the mineral supply must be built up.

Ellen White warns: "There are troublous times before us. . . . For this reason I see the necessity of the people of God moving out of the cities into retired country [places], where they may cultivate the land and raise their own produce. . . . I see the necessity of making haste to get all things ready for the crisis."—*Selected Messages*, book 2, p. 359.

After it becomes unlawful for Adventists to buy or sell, I conceive of them doing emergency farming to survive. Therefore, before that time comes it would be to their advantage to practice methods of high yield without power machinery and tools, fertilizers, and greenhouses. Today is our opportunity to gain knowledge of proper methods and practical experience to apply the knowledge.

JACOB R. MITTLEIDER

During a Lull . . . a Prayer

By LUCILE JOY SMALL

IT IS a hot Sabbath on the compound of one of our hospitals. As we enter the church we are conscious of a medley of sounds that may be scarcely noticed by those who have grown familiar with them. The trees in the church yard are alive with birds all chirping persistently and raucously. Inside, despite the open windows, there is sufficient quiet to enable us to hear the soft whirring of the seven overhead fans. From the rooms at the rear of the sanctuary comes the sound of children lustily singing "Jesus Loves Me."

But through the sounds produced by birds, fans, and children, comes another sound, a discordant note on this peaceful Sabbath morning, the sound of constant gunfire. We are only a short distance from an army training post. With the constant threat of war somewhere in the world we are not surprised that there are sounds of busy activity in the military training installations.

We hear the rapid fire of single guns, the staccato pop of machine guns, the blasts of many guns firing in unison, and the roar of all being fired simultaneously. The sound is picked up, amplified, and echoed by the surrounding hills.

We stand to sing, and the words of the song suddenly spring to life:

"Nations again in strife and commotion,
Warnings by the way;
Signs in the heavens, unerring omens,
Herald the glorious day."

The last verse is filled with courage:

"Children of God look up with rejoicing;
Shout and sing His praise;
Blessed are they who, waiting and watching,
Look for the dawning rays."

All through Sabbath school the shooting practice continues, apparently unnoticed by those who have grown accustomed to it. When we kneel in prayer at the beginning of the church service, as if on signal there is a lull in the firing. The quiet is more noticeable than the shooting has been. As we lift our hearts to God, as always there come thoughts of our children far away, one preparing for medical mission service, the other with his family already in mission service.

"How long, O Lord, must this reign of sin and misery and war and hunger continue? How long until we can be with our children and loved ones again?" Ever before us is the stark reality of this land's needs. But an even greater need forces itself into our consciousness. "Dear God, grant that we and our children may be converted missionaries who will help to hasten the coming of Jesus."

As we rise from our knees the shooting resumes.

AMONG the many former friends I met at Kabiufa during the recent sixth session of the Coral Sea Union Mission was Esther, the second daughter of Sasa Rore, outstanding national worker, now retired.

During World War II Pastor Rore had given outstanding leadership as district director for the Guadalcanal district of the Solomon Islands. His visits to army camps in the Honiara area had been an inspiration and a blessing to many an Adventist serviceman and others.

The reunion with Esther was warm, for she is like an adopted daughter in our family. The first time I met Esther was in 1946, the year we arrived in the Solomon Islands. From the capital of the protectorate, Honiara, we had traveled in the mission ship, *G. F. Jones*, to the district station at Kopiu. We were met at the landing by Pastor Rore, and we were cheerfully escorted along the bush trail that led to the mission station.

As we rounded a bend in the trail we came onto a larger track and there massed before us were all the students and teachers of the school. They immediately burst into a song of welcome for us. In the front row was a little girl with her mouth wide open zestfully singing her part. Among that sea of unknown faces hers stood out. We soon learned that this was Esther, younger daughter of Pastor Sasa Rore.

Our six month's stay at Kopiu was warm in fellowship with this family and we came to know Sasa and his wife, Titidonga, as two of God's saints. We learned that seven children had been born into the family. One of the children had died as the result of an accident, but we learned to know and love the remaining six of them. Five of the six were in school while we were at Kopiu, and since for years I have been closely associated with educational work, I have followed with more than usual interest the progress of these children.

An Outstanding Family

In what way is this family outstanding? It is so because every one of the six children is either a worker in denominational employ or is the wife of a worker. The eldest son, Nathan, is president of the Malaita Mission in the Solomon Islands, having recently succeeded Peter Cummings, of Australia, to the posi-



Esther — One Among Six

By L. N. LOCK

tion. Earlier he had served as assistant president of two other local missions in the New Guinea islands.

Martha, the second born, is the wife of Elisha Gorapava, who for some years was assistant president of the Eastern Solomons Mission and at one time teacher at Jones Missionary College. He is under appointment as president of the West New Britain Mission. Martha has loyally stood by him and like her own mother has been a powerful influence for good in the areas where they have worked.

The next son, Matthias, is a school-teacher, who for many years has worked faithfully and zealously for the Lord in a number of schools in the Western Solomons.

To meet the next son you will need to go to the office of the Coral Sea Union Mission in Lae, New Guinea, and if you step into the office of the education and MV secretary, you will find Alphaeus busy at some detail requiring the attention of the assistant education/MV secretary. He has served a number of years in this post and at the session I was attending he was re-elected to his position.

Esther is the second youngest and is the wife of Ivan Tutuo. He is the assistant business manager of Kabiufa Adventist College. Esther is a trained teacher and an able one. I remember that during the time I was principal at Jones Missionary College the head of the



Sasa and Titidonga Rore were vigorous church workers. Now retired, they are happy in the knowledge that their six children are carrying on the work they laid down.

teacher training department in the territory at that time told us that he hadn't seen a better local teacher in the territory. Of the typists trained while I was there, she ranked first.

The youngest son, Titus, is a member of the staff of the Betikama High School in the Eastern Solomons. At present he is in Scotland

on a study course in manual arts. When the Duke of Kent visited the Solomons last year, it was Titus who conducted the school choir at the reception and who spoke on behalf of the school during that special occasion.

With his grand old lady, Titidonga, the father, Sasa Rore, is now living in retirement in his home

village on the Island of Vella Lavella.

When asked by a group of workers who were discussing various aspects of the work of God, what he considered to be the secret of his outstanding family, Pastor Rore listed two: First, his disregard of a custom prevalent in the area, according to which children are loaned to relatives or friendly families for indefinite periods. He believed in keeping his family together, and as a result it remained a closely knit group.

The second point which he made was that family worship had always been the order of the day in his home. In fact, his children often had two worships at night and again in the morning. Because many parents lacked education, worship was conducted for the whole village morning and evening, but so important did Pastor Rore feel family worship to be that even though the children had gone to the combined worship, they had another in their own home. These were the points Pastor Rore felt were the secret of family success.

On the philosophy that "the proof of the pudding is in the eating," Pastor Rore's program has considerable validity, and might well be adopted by others. ♦♦

Especially **FOR MEN**

By Roland R. Hegstad

BABY-SITTER FOR HIRE One evening I observed college-age youth on a TV talk show color the adult world establishment yellow. I don't recall their arguments—though some of their language was unforgettable. The blatant boorishness of several of the youth participants was rivaled only by their insolence. I searched my memory of adolescent years for one teacher who had lectured me with such disdain and found not even one example to rival the televised exhibition.

It does not seem to me that such contempt for adults can be born overnight. It is a child of a full-term pregnancy, sired, in many cases, by an electronic baby-sitter, whose caricatures stamp ineradicable images of bumbling adults on the plastic cortexes of prepubescent toddlers.

I sat in on such a seduction. When parents I was visiting were surprised by other guests, I slipped into the family room to see what was entertaining the children. There they were, absorbed in

a children's program. Not a blood-and-thunder Western. No violence. Not even a cartoon while I watched. Just caricatures of adults. Stumbling, bumbling, imbecilic adults. A clown who stumbled over his oversize shoes and into one problem after another from which children had to extricate him. A corpulent adult dressed in green shorts, purple suspenders, and a ruffled shirt. (Naturally he lisped and sucked a lollipop.) Other equally mature characters entertained the largely preschool studio audience, and who knows how many other children in homes across America?

It was great fun. But enough is enough. I retreated when one of the children suggested that it would be fun if I would play the clown while he stepped on my shoes.

A few months later, while I was doing research on the effects of television, a few insights fell into perspective. I had been aware that children before starting school already may have been conditioned by some 4,000 hours of television viewing, much of it establishing values of which parents are little aware. My research had been concentrated on televised violence and its effect. I had not paid sufficient attention to the effect on children of scenes of adult incom-

petence as represented on television.

In many children's programs, I discovered, adults are the bad characters—the villains or the fools. They are either frighteningly powerful or powerfully silly. Often adults—most of whom are men—are shown in ridiculous situations from which "precocious" children must rescue them.

A psychologist called this a "reversal process," with adults acting childish and incompetent and children being adult and clever.

"All this sly sniping at parent symbols," writes Vance Packard in his book *Hidden Persuaders*, "takes place while Mother, unaware of the evident symbolology, chats on the telephone, content in the knowledge that her children are being pleasantly amused by the childish antics being shown electronically on the family's wonderful pacifier."

So there it is. Adults don't have a chance. Not with youth who since diaper days have been disdainfully correcting asinine "symboltons" of the adult world.

Rebels against the adult establishment aren't just born that way. They are made, often, it seems, by an electronic baby-sitter and those parents who so complacently entrusted their children to its values.

IN SPIE OF ALL EVIDENCE

For many years medical science has been piling evidence upon evidence to show that cigarettes are an active cause of certain cardiovascular and respiratory diseases and a number of other ailments. And, following the release of a report early in 1970 of experiments conducted to demonstrate the connection between cigarettes and cancer, the American Cancer Society stated that the experiments "effectively refute contentions by cigarette manufacturing interests that there is no cigarette-cancer link."

But in spite of the evidence some tobacco makers, and some smokers, refuse to accept it. Only recently we read a statement made by an executive of a tobacco manufacturing company to the effect that, so far as he was concerned, it has not yet been proved that tobacco is harmful to humans.

His stance is typical of that taken by men and women to evidence they do not desire to agree with or accept. Logic may be heaped upon logic, proof may follow proof, pointing to the correctness of a position contrary to theirs. But they hold on to their opinions and practices in spite of all the evidence. They do so because, in the words of historian W. E. H. Lecky, their "convictions are due to the unresisted bias of their interests." This would seem to be so in the case of the tobacco executive.

It is human nature to assume this attitude. Any idea suggested to us has to pass a number of mental and emotional "censors" of various kinds, some of which take the form of prepossessions and prejudices that may be hostile to the idea. And the human mind almost automatically resists accepting ideas that militate against settled opinions. It resents anything that might cast a reflection on personal practices, beliefs, attitudes, and so on.

This, of course, is good when the beliefs are in accord with truth. A man should have solid convictions and stand by them. And we must be constantly evaluating ideas to discover whether they are false or true, right or wrong, good or bad. But altogether too often humans accept or reject an idea, not on the basis of whether it is right or wrong, good or bad, but on the basis of "How does it affect me?" Will it require me to change some cherished, perhaps strongly defended, ideas, practices, or stands? How will a certain reaction affect my reputation, my job, my pocketbook, my status? And altogether too often men and women, even Christians, make decisions of great moral and spiritual importance in the light of questions such as these.

A Sobering Example

The most sobering example of this is found in the reaction of the Jews toward Christ. "By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart, in its pride and ambition, would not surrender."—ELLEN G. WHITE, *Review and Herald*, March 29, 1906.

Because Christ did not come in the manner expected, because He did not act as they thought He should, because He did not teach what they believed He should, because He did not cater to their pride and ambition, the Jews rejected their Saviour.

Such is virtually the case with some today. "Self-will and pride of opinion lead many to reject the light from heaven. They cling to pet ideas, fanciful interpretations of Scripture, and dangerous heresies, and if a testimony is

borne to correct these errors, they will, like many in Christ's day, go away displeased."—*Selected Messages*, book 1, p. 72.

It is not easy to set self aside in cases that require a shift in belief and practice. Only a willingness to be led by God and His Word, only a decided effort to suppress prejudices and prepossessions, only heartfelt prayer for spiritual insight unaffected by self, can make possible the reception of truth that requires change of mind and heart. But this is the willingness that every person must have who is to be saved from the evils and fallacies of these final days.

T. A. D.

IS AN UNBIASED BIBLE TRANSLATION POSSIBLE?

Is it possible for a Bible translator to be unbiased in his work? Our answer is No. A translator will claim that he aims to be completely objective. At the same time he will readily admit that it is his understanding of a passage that leads him to his translation.

With the older translations, such as the King James Version, the English and American Revised Versions, and the Revised Standard Version, the problem of bias was to a degree minimized. As we have indicated earlier, they followed the formal method of translation, that is, they tried to reproduce the words of the source languages, and in addition, generally the sentence structure.

But the Revised Standard Version was the last of the major translations to follow the formal method. Later translations in general follow the dynamic method. We maintain that with this method the ideas and the theology of the translator are more likely to be reflected in his work. We shall explain why.

But lest anyone on the basis of this brief observation should draw conclusions as to the relative merits of versions following one or the other of these methods, we add that there are advantages and disadvantages to both methods. The translator using the dynamic method asks the significant question: "What is more important, to translate the words or to convey the meaning?" Because the various languages are structured differently, a literal translation may, in fact, obscure the meaning, whereas a translation restructured according to the literary patterns of the receptor language will more clearly convey the meaning. But it is precisely at this point that interpretation enters in.

Translation Methods Explained

Recently at a Conference of the Bible sponsored by the Washington City Bible Society it was our privilege to hear Robert G. Bratcher, translator of the basic text of Today's English Version (*Good News for Modern Man*) and Keith R. Crim, now engaged in translating the Old Testament section of Today's English Version, explain the principles followed by the American Bible Society in his and other recent versions into various languages the society has promoted.

The first step in translating, they explained, is to analyze the passage in the source language so as to ascertain its meaning. The question is not merely, what did the Biblical writer say, but what did he mean by what he said. This presupposes considerable Biblical and theological knowledge and for their less trained translators in other countries, the society suggests certain commentaries as aids in ascertaining meanings of Biblical passages.

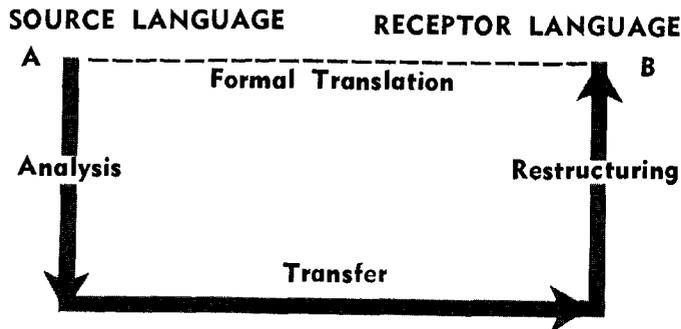
Explaining basic linguistic principles, they noted that

common to various languages are four kinds of words: (1) object, for example, *sun, house, sheep*; (2) action, for example, *baptism, love*; (3) abstract, for example, *good, bad*; and (4) relations, that is, words such as prepositions that show relationships between words and groups of words.

In their analysis of a passage, if an action word is encountered, they raise the question, Who or what is doing the action and who or what is receiving the action? Through this and other means the passage in the source language is carefully analyzed so that the force, meaning, and connection of each word or groups of words is understood in the linguistic patterns of that language.

After this is done to the best of the translator's ability, a transfer is made into the receptor language, where the meaning arrived at in the processes described above is restructured into the linguistic patterns of the new language.

The following simple diagram contrasts the formal method with the new or dynamic method. The dotted line running from A to B shows the formal transfer of words and, largely, sentence structure such as is found in the King James Version. The solid lines and arrows show the dynamic method such as is followed in Today's English Version.



A Biblical illustration will help to contrast the two methods.

In the King James Version, Mark 1:4 reads, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." This is a formal translation, preserving the sentence structure of the Greek and translating noun with noun and verb form with verb.

Offhand, we would declare this translation a job well done. But the advocates of the dynamic method would ask us to pause for a moment and explain the meaning of our obviously somewhat enigmatic translation, especially of the cryptic phrases, "baptism of repentance for the remission of sins." And such an explanation may not be easy. For example, how is repentance related to baptism, and when does remission of sins take place? In fact, from this passage alone it would be impossible to establish the relationships and sequences of the several elements with certainty, for several are possible.

Analysis Precedes Restructuring

The dynamic translator comes along and says, We must first analyze the passage in the source language. He notes that the four words, "baptism," "repentance," "remission," and "sins" are all action words. Therefore he inquires, Who is performing the action and who is receiving the action? Taking this into account as well as the force of the connectives, he comes up in Today's English Version with the following restructured translation, "Turn away

from your sins and be baptized," he told the people, "and God will forgive your sins" * for the simple phrases "baptism of repentance for the remission of sins."

Let us analyze what has happened:

1. For the one Greek word *metanoidas* (a noun, in the form here used, meaning "of repentance") we have "turn away from your sins." Since "repentance" is an action word it is decided that it is the people who repent, hence, the translation "turn [ye] away from *your* sins." Furthermore, "repentance" is here defined as a turning away from sins. Most people might accept this definition as adequate, but some would insist that the complete meaning of "repentance" is not conveyed in a turning away from sins. The translation we have quoted is that of the second edition. The first edition reads, "Change your ways." The translator either changed his mind or a translation or reading committee disagreed with him. Both of these translations describe aspects of repentance; neither gives the full theological meaning.

2. "He told the people." There is nothing corresponding to this in Greek. But to the dynamic translator this is not a problem. He has restructured what was said in Greek and this restructuring he believes is necessary to have the passage make good sense in English. The context makes clear that John was telling the people something; in fact this is stated in the first part of the verse, but it is not repeated in the Greek.

3. "And God will forgive your sins." Here it is decided that God is the One who forgives sins and hence "God" is used in the translation, even though no word for "God" appears in the Greek.

Of the two versions of Mark 1:4 we have been discussing, we must certainly admit that what Today's English Version says is much clearer than what the King James Version says. And herein lies the interesting observation: the translation is clearer than the original; ambiguities and difficulties have been eliminated. The Bible is no longer such a difficult book. It is the stated aim of the American Bible Society to provide the Scriptures in clear, understandable language. They try their best to do their work without bias, but when translating dynamically, this becomes difficult. Many passages are capable of several interpretations. More frequently than most readers realize, they must decide among several possible meanings. But once they make their choice, they set forth their idea in such clear, unambiguous language that the reader is not aware that alternative meanings of the source language are possible.

D.F.N.

(Continued next week)

* From the *Today's English Version of the New Testament*. Copyright © American Bible Society 1966.

By **THAIS COLE**

Jesus sees
from both
perspectives,
those of
God
and man.

Double
Perspective

Seeing thus
He knows
our problems,
as no other
can.

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.]

SEES GROWTH WITH QUALITY

Re "Counting and Weighing" [Dec. 17]. Congratulations to the world SDA Church on surpassing the two-million-member mark! Every day I see SDA's who are temperate, healthy, spiritual, and those who consistently, sacrificially support their church.

The church is a growing, triumphant church.

LIONEL E. RENTSCHLER, D.D.S.
Corona, California

HELPING THE SHEPHERD

After returning from a rich mission experience among the Hungarians in Switzerland, I prayed for contacts with interested people in the United States also. Since I did not know who they would be, I asked the Lord to lead our paths together and to put His word in my mouth.

The Lord has miraculously answered. In the first week, a minister's wife and I talked freely and enthusiastically about Christ's second coming on the bus while the passengers quietly listened. I invited her to the It Is Written meetings in Columbus.

I prayed on for more contacts. And the Lord kept answering my pleas: businessmen, college students, auto mechanics, a business manufacturer, a short-order cook—people, with whom normally I did not associate. And though most contacts were very short, I asked the Lord to guide our conversation into spiritual things.

We cannot talk to every person around us, nor do we of ourselves know who is in spiritual need. So let the Lord prepare in His perfect way the opportunity to find His lost sheep.

KARL POOR

Columbus, Ohio

MORE ON IDENTIFICATION

We have been following with much interest the discussions in the REVIEW regarding identification pins. There seems to be two lines of thought: some feel a pin would be helpful (we are in this group), and others, that Christian dress and character should be the mark of identification (the ideal).

However, it is practically impossible to identify most Adventists by the latter method. There are other Christians who would put some of us to shame when it comes to modesty in dress. For example, at the opening of the 1970 fall term, Brigham Young University students during registration had their document packets tagged if their appearance was thought to be in violation of the university's dress code. In part, these standards state: "Beards, bushy sideburns are not acceptable, mustaches not encouraged, hemlines near the knee and no miniskirts, please." Those

with tagged packets were given a week to demonstrate their compliance with the regulations.

We realize it is sometimes difficult to speak out against a dress problem when it exists at home, nevertheless the *Testimonies* speak out against dress fads in no uncertain words.

No, friends of the character-type identification, while we agree with you, we cannot go along because the identifying marks are not clear enough to follow at present. Therefore, we feel a small, neat pin would be a welcome sight if one were in a strange city or country. The pin would also make an excellent conversation piece.

FRED N. VARNEY

Lynchburg, Virginia

Peter said the identification of a Christian is not gold or any other corruptible material but "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

Really, pins would only tend toward self-satisfaction. When Christ returns He will not be looking for pins but faith and obedience. Since we are seeking unity, let us use a proved tool—God's Spirit. Only our unity in the Spirit will bring the latter rain and the culmination of our work on earth.

ED REID

Muscle Shoals, Alabama

Should such a pin be made, it seems likely that after a while it could become customary for new members to be given their pin at the time they are welcomed into church fellowship. This would be a nice gesture. But what would happen in the event that a member was disfellowshipped? Would the church feel that they should ask this member to hand in his pin? It seems possible that this could happen. And so the pin, which at first is merely a means of identification, could end up being something comparable to a union card in the world of labor. Those who have their pins, retain all the rights and privileges of Adventists and would be looked upon as members in good and regular standing, while one who was required to hand in his pin would be in much the same position as a minister who would have to hand in his credentials.

Then there is another sad aspect. In the days when we lived up to the standards we didn't need a pin, but alas, now that we are so like the world, we feel the need of an identifying pin. What will we do when a pin wearer is seen by non-Adventists eating food that is not normally considered a part of the Adventist diet, when our non-Adventists recognize (because of the pin) church members at questionable places of amusement, where our faithful pioneers would never have been found? It seems to me that until all our members forsake the pleasures of the world, the diet of the world, the fashions of the world, the ways of the world in business and everywhere else, we would do ourselves untold harm by wearing an identifying pin. And when we come into line the need for the pin would be removed.

"The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals

the union of man with God."—*The Ministry of Healing*, p. 470.

"To Moses God had said concerning His commandments, 'Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.' Deut. 6:8. These words have a deep meaning. As the word of God is meditated upon and practiced, the whole man will be ennobled. In righteous and merciful dealing, the hands will reveal, as a signet, the principles of God's law. They will be kept clean from bribes, and from all that is corrupt and deceptive. They will be active in works of love and compassion. The eyes, directed toward a noble purpose, will be clear and true. The expressive countenance, the speaking eye, will testify to the blameless character of him who loves and honors the word of God. But by the Jews of Christ's day all this was undiscerned."—*The Desire of Ages*, p. 612.

I trust we shall have more discernment than had the Jews. May we wear the Christian's badge—the life which reveals the union of man with God.

MILTON WAINWRIGHT

Dial, Georgia

RICH FOOD

In the REVIEW I find rich food for my hungry soul.

FARAG A. SOLIMAN

Takoma Park, Maryland

PSYCHO-SEDATION

"International Film Award Won by LLU Professor" [Oct. 22] describes the "Jorgensen technique" as "psycho-sedation." It puts one in a "twilight state" for two or three hours and is being taught by LLU to all the student dentists and is spreading internationally. Is this another form of hypnosis?

DANIEL L. CADY

Willows, California

Concerning the term "psycho-sedation," we do not use it anymore. It was my friend, Frank McCarthy, M.D., D.D.S., who coined this phrase in an announcement of a course we gave jointly on Nitrous Oxide and Oxygen Analgesia. I have long wanted to get away from the term analgesia, which means "no pain." In our opinion analgesia with nitrous oxide and oxygen cannot be obtained without entering the field of general anesthesia. In our teaching of pain control, both for the undergraduates and for the post graduate dentists, we maintain a distinct difference between "sedation" and "anesthesia," and that is: the patient must be fully awake when given sedation. If under hypnosis, we would consider his condition general anesthesia. By "sedation" we simply mean calming the patient, not hypnotizing him. But in the way we use it at the school, a change of mood in the patient is induced also. So from that point of view, "psycho-sedation" probably is correct, but we want to keep the terms as simple as possible, so therefore we simply use the term "sedation," to which we add local analgesia to eliminate pain.

NIELS BJORN JORGENSEN, D.D.S.

Los Angeles, California



Is Family Worship Passé?

By W. RICHARD LESHER

FAMILY worship—the gathering of children around father and mother as the Bible is read and songs and prayers are lifted up in daily offering—is this practical amid today's swirling schedules?

On the farm of yesteryear, yes! Father could arrange his barn chores and field work to fit his family's needs, mother could easily adjust her household duties, and the intrusion of radio and television was unheard of a few years ago.

But today, even for the Christian home, life is different. School life demands far more from children than it did 20 years ago. The working mother, the father who travels an hour or more to reach his place of labor, the highly mobile children with their extracurricular programs at school—all add up to a crunch of cross currents and competing demands. Is there time for family worship in 1971 in the average Adventist home? Is there a need? Should the blessings of old-fashioned family worship of yesteryear be supplied in some other way today?

One thing is certain: family worship is probably more needed today than ever when family life is frayed with forces that consciously or unconsciously seem bent on destroying the unity and inner strength of the family. After all, how did family worship get started? Why?

Family worship is really a celebration, very similar to our national holidays and family birthday parties. With their speeches and fireworks, or their candles on the cake and the singing of "Happy Birthday" these familiar occasions for celebration blend ceremony and joy. When the object of our celebration is worthy and the meaning of it all is kept clear, the occasion can be a very moving and constructive experience.

The persons and events honored by celebration reveal what the celebrating group holds to be important. In nations it is usually national leaders and heroes of the past, and independence day. In the church the acts of God in the lives of men are remembered. Celebrations convey to each new generation the knowledge of important persons and events belonging to their group, and also serve to refresh the older members of the group as to the reasons for the recurring celebration. Education is combined with renewal.

W. Richard Leshar teaches in the Bible department of Atlantic Union College. He holds his doctorate from New York University.

Granted, most celebrations are yearly affairs, but would a yearly family worship do? The celebrations that are held yearly usually include an admonition to remember the purpose of the celebration all through the year, but it is easy to forget.

The same problem is faced even with a seventh-day Sabbath. "Don't be a meeting-day Christian," is a common exhortation. In Israel, in addition to yearly feasts and weekly Sabbaths there was the "continual sacrifice." That is, a sacrifice was on the altar constantly, but was renewed every evening and morning. This was a recognition of God's constant redemption and of Israel's acceptance of it. In modern times the twice-daily flag ceremony reminds all who observe this symbolic act of the enduring sovereignty of the nation thus honored.

Celebration Twice a Day

For practical reasons no celebration, however good, can continue 24 hours a day. But celebration can very reasonably be conducted twice a day in an effort to make national allegiance as constant as its sovereignty, or acceptance of salvation as constant as God's redemption. The evening and morning sacrifice provides an example to Christians for twice-daily worship (see *Patriarchs and Prophets*, p. 354).

Family worship conducted twice daily is the Christian's continual celebration. The word "continual" has reference, not to the twice-daily act, but to its effect. The twice-daily act produces an effect that is constant. The idea of a twice-daily family worship implies that the minds of the parents and children can maintain a sense of God's presence for brief periods of time, but that they diminish in vividness over longer periods if not renewed. Not only is the memory poor, but man does not think naturally or continually of God and heavenly things. These are unseen, and the daily cycle of immediate, pressing, visible activities tends to diminish spiritual perception.

The lesson of the continual sacrifice is that consecration needs renewing twice daily, not only privately, but corporately. A family celebration for God every evening and morning! It is as private and personal as a birthday party or an anniversary celebration, but it can be as alive as Pentecost.

Celebrations imply ceremony. In family worship there is always prayer and the Word. Sometimes there may be singing, the repeating of the Ten Commandments

or favorite Bible texts, or just quiet talk about what God means to the members of the family and what He has done for them. Simple, short, worships with variety are preferable. The father, priest of the house, should use his ingenuity to celebrate it just as he would search for a unique way to celebrate his wedding anniversary.

Celebrations imply joy. The ideal is to make family worship the happiest time of the day (see *Christian Service*, p. 210). But this is not to be ceremony nor joy for their own sakes. Each child, father, and mother should find joy in renewed commitment to God that will remain with him until the next celebration. It is to make each one's awareness of God's care and requirements as continual as God's care and requirements themselves are. It is to make each one's interest in God as constant as God's interest in him. To praise God and kneel before Him keeps bright the truth that God is the Source and Father of all blessings and we are always His sons and daughters.

Since repetition helps us learn, and joy creates the ideal climate for learning, then the evening-morning family worship holds tremendous learning possibilities for each member of the family. If the family meets together to read the Word and praise God twice daily for 20 years they will have joined together in 14,610 such celebrations. With this constant education and renewal from babyhood to adulthood the children in the home will have been brought up in the faith indeed! If this is really made the happiest time of the day and God is truly worshiped, then religious education has taken place that probably could not be equaled.

How to Find Time to Celebrate

But life is hurried. The time is urgently needed for the necessary and legitimate activities of life. How to find time to celebrate! The only way time is found in the rush of life for the celebration of a great national event is to declare a holiday (holy day). Work and other valid concerns of life are simply halted while the citizens celebrate. The family needs "holi-moments"—a designated time in the evening and morning that is dedicated to celebrating God's existence and love. Everything else stops and God is the center of thought and speech. And everyone is happy. This is the real test.

How do we guarantee that everyone will be happy? Of course, there is no single rule that always works. But if the parents set out purposely to make it a happy, joyful time, taking care to be happy themselves, they produce a contagious situation. In addition, family wor-

ship enjoys a built-in asset because true worship and the presence of the Spirit are the means of the only true joy. These celebrations are moments for the Spirit's renewal. But the purpose of the renewal is to make it continual all day long. This then provides not only the basis for joy, but also for true family unity—the same Spirit in each one all the time.

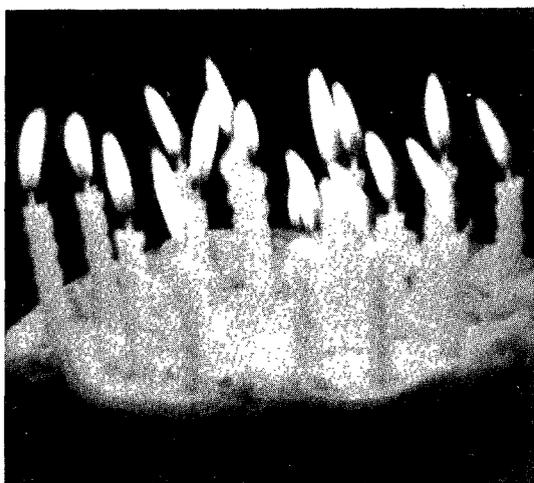
Of course, family worship can be a worthless legalism, a form as dry as dog biscuits and about as palatable as cold mashed potatoes. If so, the question is: What is the celebration really expressing? If it is the cliché thoughts and phrases that we learned many years ago and keep repeating, we haven't begun to celebrate. The words of prayer and testimony should leap out of hearts fresh with gratitude and longing after God. The words must be backed up by thoughts and feelings, and if they are not, no worship-celebration is really happening.

We Celebrate What Is Important

Anywhere in life, it is the important that is celebrated. Trivia passes unnoticed. Yet the unnoticed is also regarded as trivia, however important it might really be. What's important in your family? *It is what you think about, when you can think about what you prefer to think about. It is what you take time for.* God deserves to be the most important person and His acts the most important events in your life and family. To permit the day to pass without time and thought for God in celebration is to relegate Him to trivia. The lack of family worship points to the presence of another god, a self-serving god. When the family kneels in prayer to God they have changed gods. In our human weakness we are prone to return to the god of self-interest and only the continual worship of the true God prevents it.

We have compared family worship to a celebration not as a gimmick to introduce a trite subject, but because worship really is a celebration, and this aspect of it has often been overlooked. But what of you, and family, and worship? Is there joy in your worship of God? Is there happiness in your family? Family worship blends you, your family, and God into a joyful unit. Without it each member of the family tends to live an atomistic, animal existence; with it each can live the unified life of the Spirit.

So celebrate! Not for a dead man, or a human institution, or self, but celebrate for a living, loving Saviour who carries your children and their father and mother in the palm of His hand. ♦♦



Family worship is really a celebration, very similar to our national holidays and family birthday parties. When the object of our celebration is worthy and the meaning of it all is kept clear, the occasion can be a very moving, constructive experience.

From Witch Doctor to Ministerial Student

By ROLLAND H. HOWLETT
President, Antillian College

José Tertullien is a theology major at the Antillian College, Puerto Rico, which is to have a new men's dormitory as a result of a share of the Thirteenth Sabbath Offering overflow of the fourth quarter of 1970. José's father was born on the French island of Martinique in the West Indies. At the age of 35 he emigrated to the island of Hispaniola, the next island to the west of Puerto Rico. There he married a Dominican woman who became José's mother.

The eastern two thirds of Hispaniola Island is the Dominican Republic, where Spanish is spoken. The western one third of the island is the Republic of Haiti, where French is spoken. Since José's father could speak both French and Spanish it was easy for him to become a merchant getting his supplies either from Haiti or the Dominican Republic.

When José was three, the family moved to Leogane, in Haiti, where the father set up a rum business. At the age of four, José's parents separated. José remained with his father.

For José, one of the most fascinating aspects of his father's life was his intense interest in voodoo worship, the study of communication and cooperation with the devil. Two books were prominent in his father's library—*Pequeño Alberto* ("Little Albert") and *Le Dragon Rouge* ("The Red Dragon"), which had been translated from Spanish into French and printed in Mexico. The latter was the "Bible" of his spiritualistic ceremonies.

There were definite advantages to this sorcery, José's father believed. By cultivating this close relationship with Lucifer, he believed it was possible to get money when necessary, to be invisible when most opportune, not be hurt if shot at or attacked, to win the friendship of a particular person, or to destroy an enemy.

Dedicated to Satan

At a secluded place in the forest the father carried on his spiritualistic voodoo rituals alone at 11:00 P.M. on Saturday and Wednesday nights. There he would draw a large triangle in the dirt with a lodestone. With a candle to his left and right at the corners of the base of the triangle, the father placed himself in the middle of the base. Lucifer was to appear opposite him at the apex of the triangle. As the father held a forked stick in his extended hand, Lucifer would take the other stick. Thus he had first given himself to Satan. In preparation for that moment, the father had written in his own blood on a goat skin that he thus dedicated him-

self completely to Satan's service for 20 years. Many times his father told young José of his visits with a visible Satan.

By the age of 17 José had studied the "textbooks" carefully and was ready to practice the ceremonies with his father two nights a week.

The Red Dragon gave specific details for the ceremonies to achieve any desired goals. At times people would come to José's father asking him to cast a death spell on an enemy. The father would agree because this was one of the ways that Lucifer would make him rich.

Death by Witchcraft

A squash was secured. The name of the person to be killed by Lucifer was written on a paper and placed inside the squash. A black scarf was tied around the squash. During the ceremony Catholic funeral masses were read. Earth was brought from the cemetery. Then all retired for the night. At just a few moments before midnight José's father would awake his client. At the stroke of twelve with a sharp knife the client would stab the squash

with its enclosed name. The next morning the enemy would actually be found dead in his hut. José's father still is in great demand in Haiti.

This was José's life during his early years. Even though he studied in the Catholic seminary in Port-au-Prince, Haiti, from the time he was six until he was 18, his father's devil worship meant more to him than his preparation to become a priest.

While at the seminary José fell in love with a girl who was preparing to become a nun. When the relationship was found out, he no longer was permitted to be a candidate for the priesthood, but was allowed to finish his thirteenth grade in school. He was then called to be a teacher in the Episcopal school in his hometown of Leogane.

José soon became involved in politics, writing vitriolic, unsigned diatribes against the government then in power. In April, 1965, he realized that no longer was his identity a secret, so he decided the time had come to flee across the border to the Dominican Republic, where he had been born. He went by bus to a little village near the border. At night he walked the two kilometers to the border. In his hometown of Barahona he established a private evening school for adults and worked in a rubber factory by day.

In December of 1965, after the revolution in Santo Domingo, he returned to Haiti for a brief visit. He was now a full-fledged practicing spiritist. Wear-



Servicemen in Vietnam Receive Christmas Gifts

During the 1970 Christmas weekend Seventh-day Adventist military personnel visiting the Saigon Servicemen's Center at Saigon, South Vietnam, were given holiday gifts sent by groups and individuals in the United States. Chaplain Ralph Workman (kneeling) and Chaplain Richard Stenbakken (standing, second from right) pass out gifts sent by the Pennsylvania Dorcas Federation.

Gifts were also received from students of Southern Missionary College, Pacific Union College, the General Conference Sabbath School Department, and MV groups.

CLARK SMITH, Associate Secretary
GC Missionary Volunteer Department

ing his special ceremonial ring, he believed that he could cross the border without being seen. Taking a bus to the frontier, he got out of the bus and walked across the border in full view of the Haitian soldiers, but they never even looked at him. In January, 1966, he was back again in Barahona conducting his evening school.

José planned to hold a ceremony in August, 1966, to invoke the blessing of Lucifer in order that he might have more money and that he might continue to be invisible when necessary. August 20, a Saturday, was the date chosen. A black cat was purchased and tied with a cord. But the cat disappeared, so he bought another black cat and planned for his spiritualistic rite on Saturday, August 27. On Friday night, August 26, he had a dream in which he was walking on a mountain trail. It was a wide path but was completely covered with thorns and briars so thick that he could go no farther. Suddenly he heard a voice calling him, "Joselito!" As he turned to see who was calling him, he saw a young man dressed in white, who said, "Do you know why you are here? You are here because you have lost your road."

"Here Is the Road"

"Show me the way," quickly returned José. The young man proceeded to go ahead of him along a narrow trail. Suddenly they came to two churches—his own Catholic church of Barahona on the right, with the Seventh-day Adventist church on his left. The young man led José into the Adventist church, saying to him, "Here is the road." José quickly replied, "I cannot be an Adventist. That is impossible. I smoke. I drink. And I thoroughly enjoy my spiritualistic rituals."

"If you wish, continue," rejoined the young man in white, "but this is the way." Immediately he vanished.

Deeply moved, José awakened with a start. The mere thought of being an Adventist worried him so much that Saturday that he could not eat.

On Sunday two of his adult students invited him to attend the Adventist church that night. He decided to go with them. It was the first time he had been inside an Adventist church except in his dream. He found it very different from the services of his Catholic church.

One of the students who had invited him spoke that night. At the close of his sermon, he made an altar call. Hardly knowing what he was doing, José stood up. Then he sat down quickly. A voice inside him told him to stand up again. He did. He gave his testimony that night that he wanted to become a member of the Seventh-day Adventist Church. He invited the elders of the church to accompany him after the service to his home where he gave them everything that pertained to his spirit worship. This was a real vic-

tory for the church, for José was well known as a means of communication with Satan in the village. During the following week his friends of the city told him Satan would kill him. But now, instead of using the Bible as he had in his voodoo rites, he used it to give Bible studies, telling them his God was stronger than Satan.

The following Friday night he had a dream in which the young man dressed in white told José that he must pay tithes. José replied, "If that is the Lord's will, I will pay tithes." But it was necessary to ask his Adventist brethren what was meant by the word "tithes." When they explained it to him, he immediately began paying a faithful tithes.

On November 18, 1966, three months after his conversion, José Tertullien was baptized.

In another dream the young man told José he should enter the colporteur ministry. He did not know what this meant either. He went to the home of Diógenes Suero, an Adventist teacher in Barahona, to find out. José was impressed by what he learned and spent six months in the literature ministry, raising up a group of 40 in one of the surrounding districts of Barahona.

In still another dream, José was told that he was going to direct an Adventist church school in San Francisco de Macoris. Consequently he went to the Dominican Conference



Egyptian Bookman Begins Work in Sudan

Nathan Ratih, an Egyptian literature evangelist (shown with his wife), who has worked in Egypt, Kuwait, Iraq, and Jordan, was recently invited by the Afro-Mideast Division to go to the Sudan to explore the possibilities of selling Adventist literature there.

Sudan, the largest country in Africa, has an estimated population of 14 million, many of whom are Arabic-speaking Moslems. This country has not previously been entered by workers of the Adventist Church.

R. H. HENNING
Publishing Secretary
Afro-Mideast Division



SAWS Gives Typhoon Aid to South Vietnam

V. L. Bretsch (left) presents a Seventh-day Adventist Welfare Service check for VN\$3,000,000 (US\$10,000) to Dr. Phieu, Minister of Social Welfare for South Vietnam. The funds were donated by the General Conference and Far Eastern Division offices of SAWS as relief funds for the more than 200,000 families made homeless in South Vietnam as a result of rains brought by heavy typhoons that hit the country during October and November, 1970. **V. L. BRETSCHE**
President, Viet Nam Mission

office. The president's secretary informed him that that very day he had been named to direct the church school in San Francisco de Macoris. That was on Friday. The following Sunday he opened the school.

After only one month there, he received a call from the Dominican Conference to join the staff of the Dominican Academy to teach French, Bible, history. But how could he teach Bible? Again he was told in a dream to read Luke 12:12: "For the Holy Ghost shall teach you in the same hour what ye ought to say."

A Dream Come True

In his second year he was asked to be the dean of boys at the academy. In May of 1968 he dreamed that he was studying at Antillian College.

In July of 1969 he and Emilia Gil were married. Together they began to make plans to attend Antillian College. They had no available funds after having bought the necessary things to set up housekeeping. But they sold what they had, arriving at the college in September, 1969, where José entered the ministerial course. Working at the college and outside, he is earning his entire way. His wife is a nurse's aide at Bella Vista Hospital. Zuleika, their little girl, completes their family.

From witch doctor to second-year ministerial student. That is the type of student who is attending Antillian College. Those who contributed to the Thirteenth Sabbath Offering last quarter may feel genuine satisfaction in having helped provide needed facilities that many more may be prepared to serve in the Lord's vineyard.



Dr. T. Hayashi, of the Tokyo Sanitarium (third, left), is interviewed on TV. On the right is Tobacco Taro, the manikin.

JAPAN:

Government TV Aims Stop-Smoking Plan

The Five-Day Plan to Stop Smoking is beginning to receive public attention. Recently two separate television stations requested that we allow them to broadcast lectures and demonstrations.

Dr. T. Hayashi of the Tokyo Sanitarium-Hospital appeared recently with Tobacco Taro, the mechanical smoking "boy," on an NHK (government sponsored and operated) television station on *The Morning Show*. Dr. Hayashi was given an opportunity to demonstrate the effects of a cigarette on the lungs of Tobacco Taro and also on human beings as he reported on several successful Five-Day Plans.

In Osaka, Dr. C. D. Johnson, of the Kobe Adventist Clinic, and T. Shiraiishi, pastor of the Osaka Center, were invited to give a demonstration and a report on one of the afternoon programs of MBC-TV. Dr. Johnson demonstrated the effects of nicotine on a living organism by injecting into a white mouse the nicotine taken from a cigarette. The reactions and death of the animal made a deep impression on the station announcers and some of the "comic talent" who were present at the time, as many of them were heavy smokers. On this broadcast with Dr. Johnson and Pastor Shiraiishi were several people who had overcome the tobacco habit through the Five-Day Plan and who told of their victory and the results.

These two programs were telecast several times by other TV networks all over Japan. LOIS MAY WATTS

Brief News

TRANS-AFRICA DIVISION

✦ Thirteen students graduated from Solusi College, Bulawayo, Rhodesia, during the graduation weekend of December 5, 1970. Most of the graduating class were ministerial students.

✦ Solusi College had 517 students enrolled in all departments during the school year.

DESMOND B. HILLS, *Correspondent*

Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

GENERAL CONFERENCE STAFF WEEK OF PRAYER. During the first week of 1971 the General Conference family was refreshed by a special Week of Prayer directed by one of our staff members, C. E. Moseley, Jr., general field secretary of the General Conference. Each year during the annual Week of Prayer in November, members of our General Conference family participate in the services in the several churches of the Washington area, but each January the workers at the church's headquarters offices join in a week of special devotion. Elder Moseley's theme for the week was "Time." In his characteristic style he urged that church leaders and their associates take full advantage of the time that Heaven has allotted in order to make certain that all shall form part of God's legion destined to follow the Lamb throughout eternity.

ARRIVALS. During the last week of 1970 M. S. Nigri and his wife arrived in Washington, where they have now established their residence and where Elder Nigri has taken up his responsibilities as a vice-president of the General Conference. Since his election last June, Elder Nigri has spent several weeks in Washington and has met appointments both in North and South America, but only recently were the Nigris able to secure permanent residency in the United States.

Elder Nigri joins the General Conference staff with a wide background of ministry to the church. He has served as church pastor, conference departmental leader, president of both a local and union conference, and for the past eight years as secretary of the South American Division.

Elder Nigri was born in Brazil, his father having been an immigrant from Lebanon. Mrs. Nigri was born in Latvia and went as a missionary to Brazil where she served as dean of women at Brazil College in São Paulo.

As Elder Nigri joins the General Conference staff we are again reminded of the international nature of the church and are led to thank God for the system of Christian education that provides leaders from many nationalities and varied ethnic origins to serve the church where their talents are most needed.

VISITORS. Recently Stephen Paulty and his wife, from San Diego, California, paid a visit to the General Conference office building. During the time that Elder Paulty was pastor of the Silver Spring, Maryland, church, Mrs. Paulty served as office secretary for the

General Conference Public Affairs and Religious Liberty Department. Elder Paulty is now pastor of the San Diego Broadway church.

Roberto Rabello, for 25 years speaker of the Brazil Voice of Prophecy, visited the General Conference office building recently. Elder Rabello's voice is heard each week over 260 stations throughout Brazil. Elder Rabello has been visiting his daughter in Washington, Mrs. Leo Ranzolin, whose husband is associate secretary of the GC Missionary Volunteer Department.

WEEK OF PRAYER MANUSCRIPTS. Some extremely important manuscripts have been arriving at the General Conference headquarters in recent weeks. They contain the messages that will be presented to the church at the time of the annual Week of Prayer that will be held in November. In April of last year writers were chosen and topics assigned. Now the material is being prepared by the publishers. These messages must go early to 41 overseas publishing houses for translation in 100 languages and sent out to 16,257 churches in 193 countries. They will set the tone for the Week of Prayer so that God's Spirit may find free access into thousands upon thousands of hearts in Adventist churches and homes around the world.

WASHINGTON-BASED MEETINGS. During the month of January the General Conference hosted a series of important meetings that were held in the church's headquarters building and in facilities generously provided by some of our neighboring institutions. The Department of Education was host to the Commission on Secondary Education, the Board of Regents, the Committee on Certification of Teachers, and the Association of SDA Educators.

The Missionary Volunteer, Sabbath school, and lay activities staffs were hosts to their annual advisory committees. The successive presence of these groups of church leaders brought an inspiration to the Washington-based staff that calls forth a spirit of thanksgiving for these men whom God has chosen to carry His truth in other parts of the land.

ADVENTISTS ON NATIONWIDE TV. George Vandeman, speaker of the *It Is Written* television program, appeared on the Columbia Broadcasting System's program *Lamp Unto My Feet* on January 24. During the half-hour program Elder Vandeman discussed the work and teachings of Seventh-day Adventists.



Eleven Prisoners Baptized in the Philippines

Eleven prisoners (front row) were baptized in the jail of the Province of Bukidnon, in the Philippines, on December 5, 1970. The baptism was performed by James H. Zachary, head of the theology department of Mountain View College.

Work among the 200 inmates of the prison was begun in mid-1970 by Jose Pimental, lay activities secretary of the Adventist church in the town of Malaybalay, which is near Mountain View College. Previous efforts had been made to give Bible studies to the prisoners, but without much success. On this occasion Mr. Pimental and his helper, Miquesa Selgas, were supported by government officials, particularly the governor of the province.

Four of the men baptized were in prison with life sentences. Standing are some members of the Malaybalay Adventist church, and prison guards.

A. A. ELLORIN
District Leader, Northern Bukidnon, Philippines



Sabbath School Rally Held in North Philippines

The first union-wide Sabbath school fellowship meeting in the North Philippine Union was held at the Philippine Union College auditorium, December 17 to 19. Photo shows some of the delegates who attended on the second day. The meeting was climaxed by a graduation of some 800 in child evangelism, Sabbath school officers' training, and Sabbath school teachers' training courses. Fernon Retzer, General Conference Sabbath School Department secretary, was the main speaker.

T. V. BARIZO
Departmental Secretary, North Philippine Union Mission

ETHIOPIA:

Persecutor Finds Help in Adventist Church

A man in an apparently dying condition who had persecuted Seventh-day Adventists at Gimbie, Ethiopia, began to get well after he attended the Adventist church recently. This man, with two other leading men in the area, had been instrumental in having some of our church members put in prison. On two occasions we applied to higher authorities requesting freedom for our people. Finally we were assured that they would not be molested.

Some time later the man referred to became sick and was taken to our Gimbie Hospital. After treatment, he returned home, but a few days later he became sick again. This time he was taken to the Addis Ababa Hospital, where he remained for a few days without improving. Since he was a wealthy man, owning hundreds of acres of coffee plantations, he was transferred to the hospital at Harar, which only the rich could afford. But his condition continued to worsen, so he was taken home, thin and weak because his appetite had disappeared.

Apparently this man's conscience had been bothering him because he had been persecuting our people without cause. In any case, one Friday, in his weakened condition, he decided to attend the Adventist church. The following morning he ordered his servants to saddle his mule and take him to church. He was so weak that a servant had to support him on each side, and another led the mule. Arriving at the church, his servants took him down from the mule and carried him inside, where he listened attentively to the songs, the prayers, the Sabbath school lesson, and the sermon. After he returned home he began to eat, and his health began to improve steadily, to everyone's surprise. By the following Sabbath his condition had improved to such an extent that, in the presence of his astonished household and many others, he mounted his mule by himself and rode to church. After the Sabbath school lesson was finished he related his experience and told the members that after searching far and wide he had finally found the right Doctor—God.

When the service ended he returned home and told his servants that he was going to observe the Sabbath and go to the Seventh-day Adventist church and advised them to do so also.

NEGARI MULATTA

Brief News

INTER-AMERICAN DIVISION

✦ The West Jamaica Conference reports 2,220 baptisms during 1970. Six hundred and thirty of these were baptized during the past quarter. S. M. Reid is the president.

L. MARCEL ABEL, Correspondent

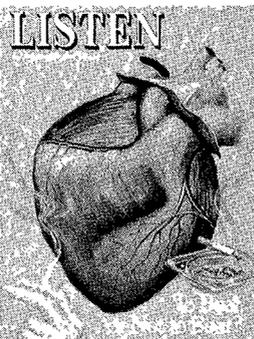
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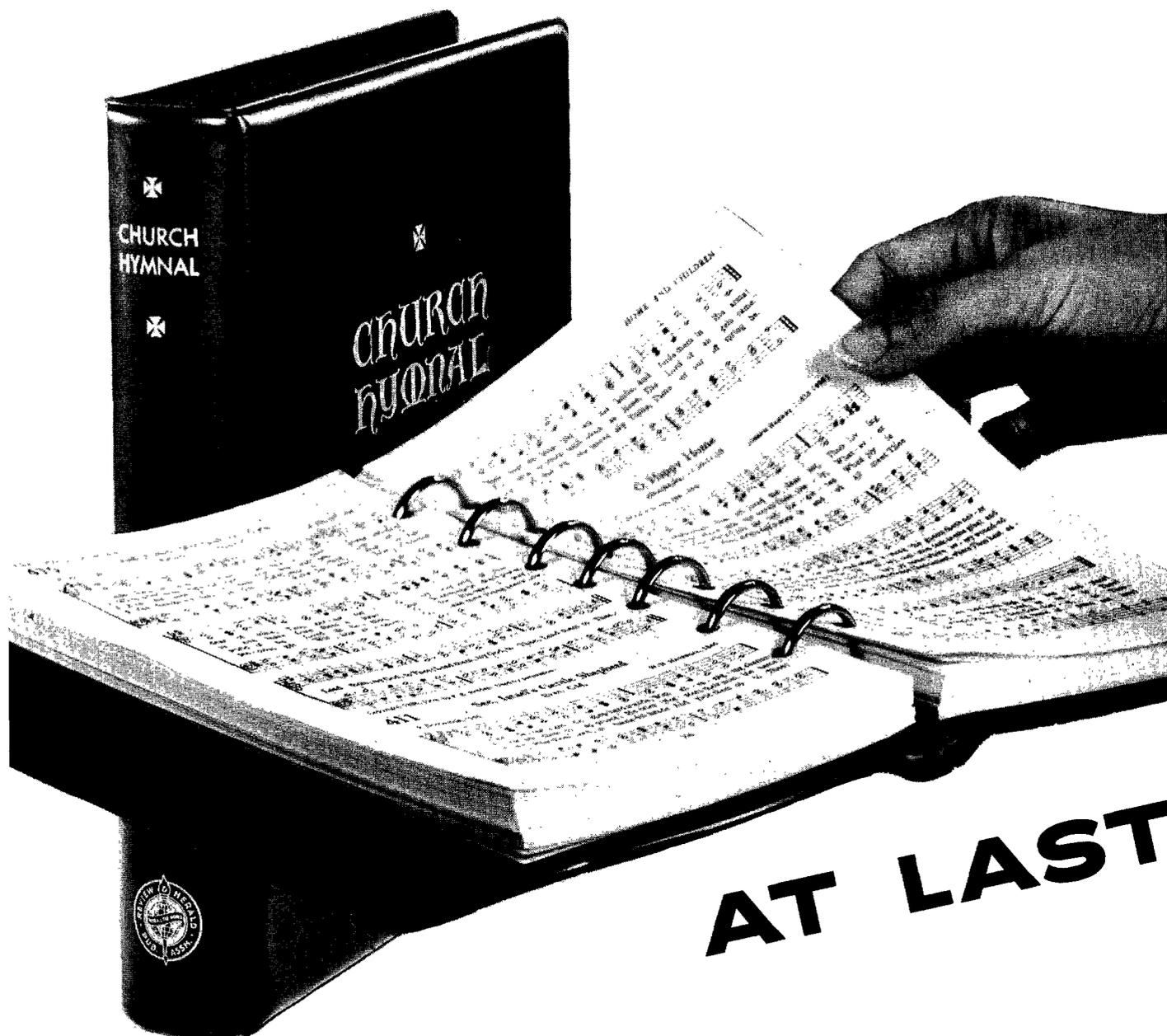
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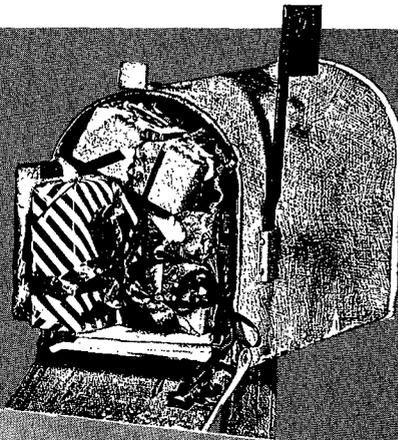
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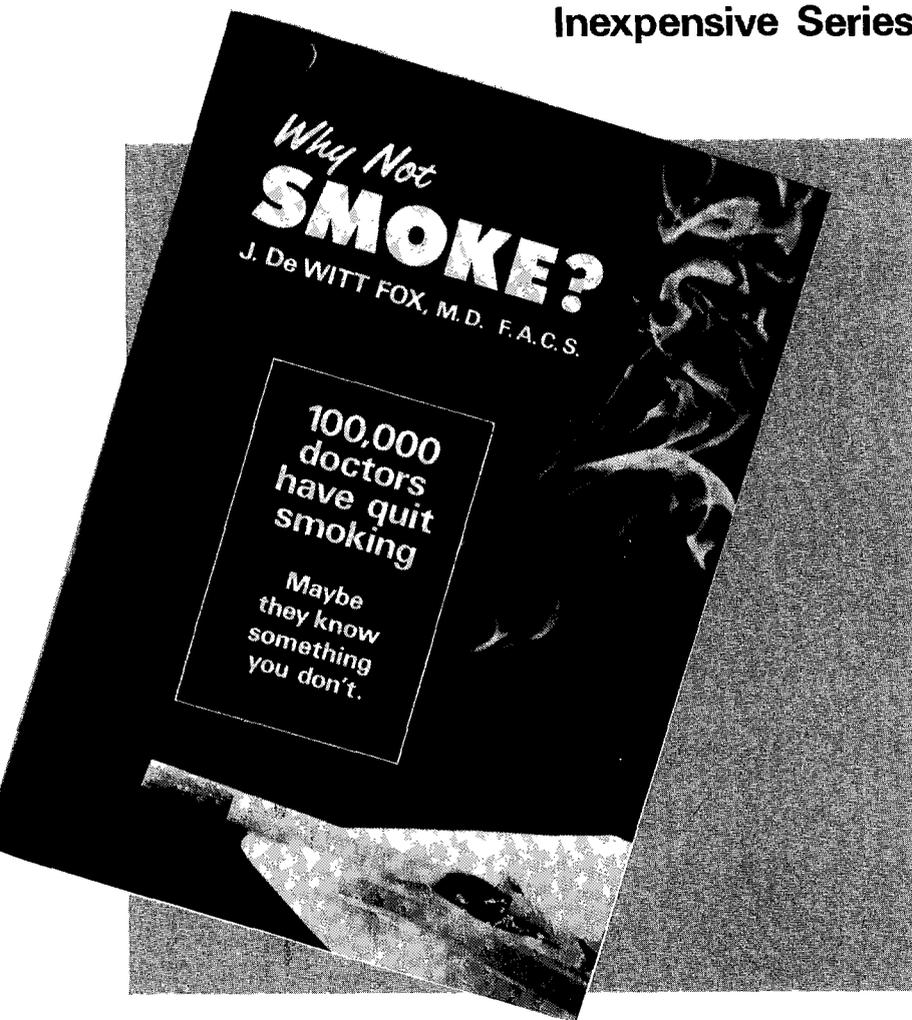
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God and I Are Partners
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Great Beyond, The
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I Became a Seventh-day Adventist
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Prove All Things
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Spiritualism Today
Steps to Christ
Symbols of Salvation
This Thing Called Fear
Truth Stranger Than Fiction
Virgin's Psalm, The
Way to Christ, The
When a Man Dies
Why Not Smoke?



(Conference names appear in parentheses)

Don Baker, assistant publishing secretary (Iowa), formerly literature evangelist (Michigan).

C. K. Chung, M.D., medical director, Seoul Adventist Hospital, from medical staff, Seoul Adventist Hospital.

Gerald Greene, district pastor (Minnesota), formerly district pastor (Kentucky-Tennessee).

Ted Jones, Ministerial Association secretary and evangelist, East Indonesia Union Mission, from same position, West Indonesia Union Mission.

Yoo Oh Ki, assistant director, Seoul English-Language School, formerly Ministerial Association assistant secretary, Korean Union Mission.

H. I. Kim, publishing secretary, Korean Union Mission, formerly assistant publishing secretary, Korean Union Mission.

Leonard Kitson, assistant publishing secretary (Iowa), formerly literature evangelist (Michigan).

From Home Base to Front Line

North American Division

Jack Winfield King, Jr. (LSC '65; AU '67), returning as pastor and Bible teacher Kolumbia Academy, Monrovia, Liberia, left New York City, September 15. Mrs. King, nee Judith Ann Miklos (LLU '67), and son, left New York City, November 10.

Obituaries

[This listing includes all obituaries received up to two-and-a-half weeks before presstime.]

ANDREWS, Christine—b. March 5, 1915, Barberton, Ohio; d. Oct. 11, 1970, Elyria, Ohio. Survivors are her husband, Paul; son, John; and daughters, Dona Bair, Paula Rosinger, and Wanda Sall.

ASHLEY, Ruth Belknap—b. Jan. 19, 1908, Marine City, Mich.; d. Dec. 1, 1970, Cook, Wash. She taught piano at Walla Walla College for two years and private piano lessons for 40 years. Survivors are her husband, Dr. Laurence M.; a son, Robert; a daughter, Betty A. Myers; and her father, B. H. Belknap.

ATKINS, Gladys M.—b. June 14, 1900; d. November 10, 1970. Survivors are a son, Jake L.; and daughter, Rachel A. Millard.

AX, Ruth—d. Dec. 9, 1970, Sanford, Fla., at the age of 71. Survivors are her husband, William; and daughters, Olivia King, Fran Sodero, and Margaret Ax.

BERGVALL, Erma Myrtle Willoughby—b. April 6, 1898, Pittsburg, Ill.; d. Nov. 30, 1970, Redlands, Calif. Survivors are two sons, Dr. C. Vance and Melvin; and a daughter, Grace Baker.

BISCHOFF, Florence Katherine—b. June 3, 1886, Philadelphia, Pa.; d. Aug. 21, 1970, Cleburne, Texas. Survivors are her husband, Joseph Peter; and one son, Joseph Henry; and one daughter, Kathryn F. Duncan.

BRENNWALD, Frederic—b. June 28, 1891, Zurich, Switzerland; d. Sept. 12, 1970, Takoma Park, Md. After attending college in Friedensburg, Berlin, Germany, he began his denominational service in Germany as a Bible worker, following which he served in the Adventist Publishing House in Hamburg, Germany, as accountant and treasurer and later as manager. He served the denomination in Holland, Romania, Poland, and as auditor of the European Division. He then served as treasurer and auditor of the Southern European Division until 1946. When World War II ended Elder Brennwald came to the General Con-

ference where he served as associate auditor until 1962, having given 48 years and five months of service to the denomination. Survivors are his wife, Minna; a son, Dr. Frederic, director of the La Ligniere Sanitarium and Hospital at Gland, Switzerland; and a daughter, Lillian Bergman.

CARPENTER, Danella Powers—b. Feb. 22, 1890, Baton Rouge, La.; d. Oct. 30, 1970, Baker, La. Survivors are her husband, Poleat; four sons and six daughters.

CLARK, Annie—b. April 8, 1884, Buncombe County, N.C.; d. Oct. 7, 1970, Asheville, N.C.

CRONE, Louise Buhler—b. May 7, 1883, Boltigen, Switzerland; d. Nov. 19, 1970, Houston, Texas. Survivors are a daughter, Vivian Hill; and a son, Theodore.

DAVIS, Fay D.—b. Oct. 2, 1908; d. Nov. 29, 1970, Ocala, Fla. Survivors are a son, Robert Lee; and two daughters, Virginia Robinson and Imogene Rodgers.

DOWNS, Mae B. Nutter—b. May 20, 1881, in Vermont; d. Dec. 3, 1970, Carmichael, Calif. She was formerly employed as a secretary in the General Conference, and also served as a private duty nurse at Loma Linda Sanitarium.

DUSING, Jacqueline—b. Oct. 11, 1894, in Pa.; d. Oct. 4, 1970, La Puente, Calif. Survivors are two sons, David and Raymond; and a sister, Orpha M. Allen.

FRENCH, Fannie Woods—d. Dec. 5, 1970, Mount Vernon, Ohio, at the age of 86. Survivors are her husband, Paster Raleigh French; two sons, Clifford and Donald Woods; and two daughters, Mrs. Harmon Staley and Mrs. Carl Slaughter.

FRITSCHKE, Margaret D.—d. Nov. 24, 1970, Tampa, Fla., at the age of 91.

HARDEN, Robert H.—b. in Indiana; d. Nov. 30, 1970, Miami, Fla. Survivors are his wife, Mary; five sons, Edwin, Russell, Gerald, Richard, and Jack; and three daughters, Dorothy Markel, Eileen Lofgen, and Pat Morris.

HEDDERLY, Emilie—b. Sept. 4, 1880, in Germany; d. Nov. 24, 1970, Akron, Ohio. Survivors are two daughters, Wilma Mercer and Alberta Johnson; and two sons, Harley and James.

HILLIARD, Jessie Emma Allen—b. Feb. 14, 1891, Calistoga, Calif. In 1916 she and her husband, William Ira Hilliard, sailed for the Orient as missionaries. During the next 46 years she served with her husband in the Orient. Survivors are her husband, William Ira; and two sons, William A. and Elder Warren I. of Japan.

HOAG, Victor William—b. Oct. 17, 1884, Scott's Valley, Calif.; d. Oct. 23, 1970, Gridley, Calif. In 1965 he and Mrs. Hoag donated their ranch and equipment to the Northern California Conference Association. Survivors are his wife, Edith; four sisters, Lillie Dunton, Myrtle Holst, Aster Struckmeier, and Dahlia Estes; and one brother, Charlie.

JOHNSON, David, M.D.—b. Oct. 11, 1916, Plainfield, N.J.; d. Nov. 17, 1970, Seekonk, Mass. He received his Bachelor of Theology degree from Atlantic Union College and served as a pastor in the New York Conference before going on to study medicine. He came to Fuller Memorial Sanitarium in August, 1969, where he served as medical director until his death. Survivors are his wife, Anna; two sons, David Lloyd, D.D.S., and Wayne Carl; and a daughter, Carol Marie Beck.

KIMBERLING, Clinton—b. Sept. 13, 1887, Arbuckle, W. Va.; d. Nov. 6, 1970, Chillicothe, Ohio. His wife, Elizabeth, survives.

KRAMER, Essie B.—b. April 28, 1885; d. Dec. 3, 1970, Columbus, Ohio.

KUNKEL, Edith May—b. May 23, 1886, in Ireland; d. Sept. 12, 1970, Glendora, Calif. Survivors are three sons, Dr. S. R., Willis, and Ferris; and two daughters, Mrs. John Benton and Mrs. Alan Axton-Williams.

LEWIS, Thomas J.—b. April 10, 1905, in Ky.; d. Nov. 11, 1970, Los Angeles, Calif. Survivors are his wife, Martha; two sons, Thomas and Robert; and one daughter, Janet McKinney.

LOPEZ, Alejandrina—d. Nov. 17, 1970, Santa Ana, Calif., at the age of 56. Serving with her husband in the ministry for 19 years, they worked in New York and New Mexico prior to coming to California. Survivors are her husband, Manuel; two daughters, Helen Hindman and Alna Lois Lopez; and her parents, Mr. and Mrs. Alejandro Mendez of Cuba.

LOUDIN, Angie Nettie—b. in Alton, W. Va.; d. Nov. 3, 1970, at the age of 91.

LOWRY, Charles Eckley—b. Dec. 21, 1887, Wichita, Kan.; d. Oct. 20, 1970, Long Beach, Calif. Survivors are his wife, Lorena; and son, Charles.

LUNDBERG, Beulah—b. in 1890 in Minn.; d. Oct. 29, 1970, Long Beach, Calif. A daughter, Arliss Lundberg, survives.

MANN, Myrtle—b. Aug. 11, 1882; d. Oct. 23, 1970, Long Beach, Calif.

MATZINGER, Anna Ethel—b. July 31, 1901, Van Buren, Ohio; d. Nov. 30, 1970, Orlando, Fla. Survivors are a son, Jack; two daughters, Jo Ann Leddon and Nancy Norris; and a brother, Carrie McCracken.

MC ALISTER, Mathew Stevenson—b. May 25, 1883, in Texas; d. Nov. 6, 1970, Houston, Texas. Survivors are two daughters, Mrs. A. T. Stautberg and Mrs. E. P. Virvin; and a son, Thomas.

MOORE, John A.—d. Oct. 21, 1970, Granada Hills, Calif. Survivors are his wife, Evelyn; and two sons, Harry and Gary.

NAEGLER, Margaret Koph—b. June 26, 1910, Trenton, N.J.; d. Nov. 14, 1970, Ocala, Fla. Her husband, Albert, survives.

NELSON, Nelda L.—b. Oct. 9, 1934, Los Angeles, Calif.; d. Dec. 4, 1970, Glendale, Calif. Survivors are her father, Albert E. Nelson, M.D.; and a sister, Alline Almskog.

OSBORNE, James Franklin—b. May 21, 1922, Louisville, Ky.; d. Nov. 17, 1970, Lodi, Calif. Survivors are his wife, Beulah; and son, Gary.

PAHLKE, Emma Reischuck—b. May 17, 1886, East Prussia, Germany; d. May 9, 1970, East Nassau, N.Y. Survivors are her husband, Otto C.; a daughter, Edell Longard; one sister, and two brothers.

PARANTO, Nellie Belle Anderson—b. May 10, 1881, Felton, Minn.; d. Oct. 26, 1970, Monticello, Ark. Survivors are two sons, Laurence and Archie; and one daughter, Mildred Wolfe.

PICKERING, Alta—b. in Toledo, Ohio; d. May 31, 1970, Weston, Ohio.

PRINE, Calvin Wayne—b. March 17, 1956, Houston, Texas; d. Nov. 20, 1970, Houston, Texas. Survivors are his parents, Mr. and Mrs. H. D. Prine; three sisters, and three brothers.

ROBINSON, Lena—b. in McCook, Neb.; d. Sept. 25, 1970, Malamulo, Malawi. She served with her husband, Pastor Robinson, in Africa for many years as a missionary. In 1950 they retired in Zambia, and in 1960 Pastor Robinson passed away. Survivors are her daughter, Grace, who is in charge of the teacher training program at Malamulo; her son, Leonard, president of the Tanzania Union in East Africa; and one sister, Eliza Lloyd.

ROGERS, Helen E.—b. Oct. 11, 1889, St. Joseph, Mo.; d. Dec. 13, 1970, Temple City, Calif. Survivors are two sons, William and Douglas; and two daughters, Helen E. Rogers and Marion Madsen.

RUSSELL, Vernon R.—d. July 13, 1970, Washington, D.C., at the age of 77. Survivors are his wife, Jennie; and a daughter, Frances Olsen.

SKINNER, Sid B.—b. Feb. 18, 1886, Hempstead County, Ark.; d. Nov. 25, 1970, Hope, Ark. Survivors are a son, Virgil C.; a daughter, Mrs. J. W. McRoy; a stepson, J. C. Collier; and three stepdaughters, Gracie Ross, Geraldine Finch, and Iva Lee Davis.

SMITH, Josephine LaVina Davis—b. Oct. 29, 1897, Pueblo, Colo.; d. Oct. 21, 1970, Bakersfield, Calif. Survivors are a son, Chiles James; four sisters and one brother.

SPOOR, Minnie B.—b. July 8, 1890, Nürnberg, Germany; d. Nov. 18, 1970, St. Helena, Calif. Survivors are a daughter, Elenor; son, Robert; and grandchildren, Bobby, Sharon, and Robin.

UNDERHILL, Alice M.—b. Sept. 14, 1900, Watertown, S. Dak.; d. Sept. 6, 1970, Long Beach, Calif. She was the writer of several books, the latest one being *Dookie, Spookie, and Big Mo*. Survivors are her husband, John; three daughters, Ruth Peterson, Delores Vose, and Norene Streubler; and a son, Melwood.

VAN ALSTINE, Florence—b. in 1919, Toledo, Ohio; d. Nov. 14, 1970, Toledo, Ohio. Two sons and three daughters survive.

VAN ALSTINE, Floyd—b. in 1909, Camillus, N.Y.; d. Nov. 2, 1970, Toledo, Ohio. Two sons and three daughters survive.

VAN BUSKIRK, E. Alexander—b. Sept. 26, 1878, Pricetown, Pa.; d. Nov. 18, 1970, Reading, Pa. Survivors are three daughters, Miriam Keiser, Margaret Schindwein, and Lucille Pflaumer.

WILSON, Dorothy G.—d. Dec. 3, 1970, Columbus, Ohio. Her husband survives.

WOLCOTT, Amelia Rebecca—b. Oct. 25, 1886, Doniphan, Mo.; d. Nov. 18, 1970, DeQueen, Ark. Survivors are her husband, Guy William; one son, Floyd; three daughters, Mrs. Otis Elliott, Mrs. Clyde Lacy, and Mrs. William L. Burrow; and one sister, Elizabeth Calhoun.

Church Calendar

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 Pupils	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

Atlantic Union

† P. A. Bernet, publishing secretary of the Atlantic Union Conference, reports that the Southern New England Conference delivered more than \$200,000 worth of literature in 1970. George Peterson is the publishing leader of this conference. The Northeastern Conference delivered \$198,000.

† G. B. Edgerton, pastor of the Perrysburg, New York, church, reports that members hope to occupy the sanctuary of their new church by March 6. The congregation has been meeting in the basement of the church for the past year.

† On January 2 the Somerset church of Bermuda was organized with 37 charter members. H. Carl Currie, Bermuda Mission president, led in the organizing of the church. He will also be the acting pastor temporarily.

† The first Spanish church of the North-eastern Conference was organized on Sabbath, December 19. Many of the members of this new church were baptized during an evangelistic campaign conducted by G. H. Rainey, Ministerial secretary of the Atlantic Union Conference, in the summer of 1969. The congregation, with a charter membership of 20, shares the facilities of the Bronx Temple. This raises to 45 the total number of churches in the conference.

† Construction began on December 21, 1970, for a new four-room elementary school to serve the Hempstead and Jamaica, Long Island, churches.

EMMA KIRK, *Correspondent*

Canadian Union

† A four-day institute for literature evangelists of the Ontario-Quebec Conference was held recently with representation of the General Conference Publishing Department, the Review and Herald Publishing Association, the Pacific Press Publishing Association, the Voice of Prophecy, and the Canadian Union, present.

† L. M. Mohns, publishing secretary of the Ontario-Quebec Conference, reports that literature evangelist deliveries in the conference have trebled over the past ten years. Deliveries in 1960 were \$141,000, while deliveries of 1970 totaled \$439,187.35. He also reports that literature evangelists of the conference were responsible for 30 baptisms during the 12 months of 1970.

† The former St. Stephens Lutheran church in Winnipeg was recently purchased by the Manitoba-Saskatchewan Conference with plans for it to serve members of the St. James area of Winnipeg.

THEDA KUESTER, *Correspondent*

Central Union

† More than 7,500 persons have attended the Five-Day Plan clinics that have been held at Porter Memorial Hospital since the pilot session in 1963. Robert Hirst, a recent graduate from the Loma Linda School of Public Health, has assumed responsibility for the clinic.

† Twenty-two persons have joined the church in Colorado Springs, Colorado, as a result of the meetings conducted by W. R. Bornstein, conference evangelist. He was assisted by the pastor, A. J. Scherencel.

† Irving E. Hamilton, administrator of Boulder Memorial Hospital, was recently elected president of the North Central District Conference of the Colorado Hospital Association for 1971.

CLARA ANDERSON, *Correspondent*

Columbia Union

Washington-Area Nurses Form Association

The first meeting of the newly formed Washington chapter of the Association of Seventh-day Adventist Nurses was held on January 11. Nearly 80 Adventist nurses attended. Charles Chacon, pres-

ident of the new chapter, and Norma Eldridge, executive secretary of the 600-member association, presented the history, objectives, and contributions of the association. Other Washington chapter officers participating in the meeting were Mrs. Kay Swanson, president-elect, and the secretary-treasurer, Mrs. Violet Hannah.

The fourth annual meeting of ASDAN will be held in Dallas, Texas, May 7-9. The weekend retreat and business meeting will be held at the Dallas Central SDA church. Registered and licensed practical nurses desiring information may write the executive secretary, Association of Seventh-day Adventist Nurses, 6840 Eastern Avenue NW., Washington, D.C. 20012.

NORMA ELDRIDGE
Assistant Secretary
Department of Health

† In mid-January Maranatha Flights International, a Christian peace corps of Seventh-day Adventist business and professional men, who are also amateur pilots, with headquarters in Berrien Springs, Michigan, flew a child, deaf and dumb from birth, from Honduras to Kettering Medical Center near Dayton, Ohio. The seven-year-old child will undergo tests for diagnosis and possible treatment of a congenital hearing impairment.

† Kettering College of Medical Arts has added dietetic technology to its variety of hospital and health career offerings.

MORTEN JUBERG, *Correspondent*



Four Ordained in Illinois Conference

Four men (shown with their wives, from left, back row) ordained in the Illinois Conference, are: D. G. Lewis, P. E. Thomas, R. H. Fancher, and M. C. Kempert. Taking part in the ordination were (front, from left) A. V. Pinkney, and C. O. Franz, General Conference Temperance Department and General Conference secretary, respectively; W. A. Nelson, recently retired president of the Illinois Conference; and F. W. Wernick, Lake Union Conference president.

ESTON ALLEN
PR Secretary, Illinois Conference

✦ A Christmas savings club in the Lansing, Michigan, church, begun a year ago, resulted in a Christmas offering in December of more than \$1,000. The plan was that each member would save 25 cents a week for the club. Lloyd W. Buller made the suggestion.

✦ The 36-member Morrice, Michigan, church has 15 to 20 children attending Sabbath school as a result of follow-up on a ten-week Story Hour conducted by church Pastor and Mrs. Stuart Snyder.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ The annual North Pacific Union Conference literature evangelists' institute was held at Auburn Academy, Washington, December 28 to January 2. Mrs. Lou Venden, of the Upper Columbia Conference, and Clyde Payne, of the Oregon Conference, were honored as literature evangelists of the year.

✦ In 1970 some 225,370 pieces of literature were given away in the North Pacific Union. Twenty thousand prayers were offered in homes, and more than 20,000 persons were enrolled in Bible courses. One hundred and one baptisms are known to have been the result of the literature and prayers.

✦ The Walla Walla General Hospital administrator received a check totaling \$1,500 from the women's auxiliary for the purchase of a new switchboard system.

✦ *Climb Every Mountain*, a film produced last year by Dean Fleck, of Columbia Academy's film production class, won honorable mention at Kodak's recent film festival.

✦ The daily broadcast of the Voice of Prophecy is now being heard on KVCK in Wolf Point in the upper Missouri Valley of northeastern Montana.

✦ R. H. Blodgett, in southwestern Oregon, has assembled a large private collection of nearly 300 rare and out-of-print Ellen G. White books and pamphlets. In addition to the Ellen G. White collection Elder Blodgett also has works by other well-known denominational pioneers. Most of the items in the collection have been donated to Elder Blodgett by descendants of pioneers or of early members of the church.

CECIL COFFEY, *Correspondent*

Northern Union

✦ George and Valerie Uhl, two newly baptized members of the Sioux Falls, South Dakota, church, became full-time colporteurs three days after their bap-

tism. Another Sioux Falls member, Darlene Shumaker, a Union College nursing student, accompanied by a friend, Susan Staples, sold nearly \$5,000 worth of books last summer. These girls enrolled many in the Voice of Prophecy Bible Correspondence Course and were instrumental in getting a family of ex-Adventists back into the church. Through this family others were baptized. Ten were baptized in all as a result of a contact made by Darlene.

✦ J. C. Parmele, who has served the Aberdeen-Leola district in South Dakota for more than seven years, has been asked to lead the Hurley, Madison, and Yankton, South Dakota, district.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Sharon K. Rose, a senior at Loma Linda University and the first occupational-therapy student missionary, will begin a six- to nine-month assignment at the Malamulo Hospital and Leprosarium in Malawi, Africa, this fall.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ A community educational series on nutrition was held at the Hialeah Hospital in the medical-educational auditorium. The free lecture/demonstration series was held during the evenings of January 12, 14, and 19. The three programs were presented by Royalynn Case, chief administrative dietitian of Hialeah Hospital, assisted by Erlinda Romulo, associate dietary chief.

✦ Laymen's Year was launched officially in the Georgia-Cumberland Conference on January 9 when 40 churches heard one of their own laymen preach. Lay-evangelistic series will be conducted in most of the 40 churches represented.

✦ D. R. Peterson has completed a successful Five-Day Plan to Stop Smoking at Winston-Salem, North Carolina. This city is sometimes referred to as the cigarette capital of the world.

✦ J. F. Hughes, pastor of the Raleigh, North Carolina, church, took five young people to Henderson, North Carolina, and in two hours the youth enrolled 101 other young people in the Voice of Prophecy's Wayout program.

✦ The youth department of the Florida Conference conducted a youth leadership conference at Camp Kulaqua, January 15-17. More than 100 youth sponsors and leaders gave study to more effective methods of carrying on youth programs in the local churches.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Texas Conference reports a total of 1,397 students enrolled in grades 1-10 this year. The conference operates 26 schools and employs 76 teachers. This is an increase of 163 students, one school, and four teachers more than the past school year.

✦ Thirty-five persons have been baptized in the Texico Conference as the result of evangelistic meetings held during the last quarter of 1970. Nineteen persons were baptized in Roswell, New Mexico, as the result of a Spanish-speaking evangelistic series held by Spanish evangelist Isaac Lara.

✦ The It Is Written telecast was released on WBAP-TV, Fort Worth, Texas, in December. Phone calls for the free booklets offered have averaged about 200 weekly. Because of the listener response Bob Gould, program director for WBAP-TV, has offered to continue It Is Written every Sunday morning through March 28 as a service to the viewers of the station.

J. N. MORGAN, *Correspondent*

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Workers Safe in Uganda Following Coup d'État

Recently the government of Uganda changed hands by a *coup d'état*. According to a cable received from W. M. Webster, treasurer of the East African Union, on January 27, all our workers are safe, and all is well with our work in Uganda.
ROY F. WILLIAMS

Ingathering Contacts Bring 12,788 Requests

During the Ingathering campaign just ending, 12,788 persons accepted the invitation given in the Ingathering literature and have written requesting Bible study guides, additional literature, or Adventist periodicals. Each of these requests is being processed through the Lay Activities Department of the GC. V. W. Schoen, General Conference Lay Activities secretary, described Ingathering as an activity "giving an opportunity for every church member to participate in supporting the healing, teaching, and welfare ministry."
DUANE S. JOHNSON

Newspaper Evangelism Receives Good Response

More than 24,000 persons have responded to messages briefly describing some belief of Seventh-day Adventists appearing in *Parade Magazine*, a Sunday newspaper supplement, and some United States newspapers. In Canada the messages are published primarily in the *Canadian Magazine*, also a newspaper supplement. A total of 146 leading newspapers in the United States and Canada are involved in the project. In a report ending November 16, 1970, the percentage of secondary responses was just over 10 per cent. The latest report, ending December 31, 1970, indicates the percentage of secondary responses has jumped to 15 per cent. Secondary respondents are those who, having sent in advertisement coupons and received follow-up brochures expanding the topic they read in the advertisement, have asked for additional information about the teachings of our church. The December report listed 6,207 new responses. All those writing for information know they are asking for Seventh-day Adventist teaching, since each advertisement and each follow-up brochure is clearly identified as Seventh-day Adventist. There are ten separate messages or advertisements in this series. The first appeared August 20, 1970. This segment of the series ends in April, 1971. Each message reaches a total subscriber list of more than 28 million. From 1,500 to 2,000 responses are received at Adventist Information Service headquarters each week. Faith for Today is handling the clerical work for the project.
MARVIN H. REEDER

Volunteers Needed for Adventist Service Corps

The Adventist Volunteer Service Corps was formed approximately two years ago to open new avenues of overseas service to those who could not become career missionaries. Many have responded and have been of help to various mission fields.

To qualify one must be a Seventh-day Adventist nonstudent, 18 years of age or over, who can contribute some specific service and qualify physically. He must be a thoroughly grounded Seventh-day Adventist. He must be able to adapt himself to new cultures, languages, food, and living conditions. He must be able to work well with others of whatever color or race. The applicant may be recently through his schooling, he may be someone in middle life who wishes to contribute a year or more to a mission field, he may be taking leave from his regular employment, or he may be retired.

The volunteer pays his own transportation and secures his own passport and visas. The calling organization pays for his physical examination and his insurance premiums. There is no salary, but the volunteer is given food, lodging, local travel, and related expenses while in the field. The period of service is from one to two years. Current calls from Africa, Asia, Inter- and South America are for ministerial workers, dentists, physicians, nurses, high school and college teachers, builders, maintenance engineers, and technicians.

Those interested may write the Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C., for additional information.

D. W. HUNTER

W. E. McClure, dean of the college, who has had 43 years of denominational service, will be retiring at the end of this school year. The dean-elect is D. L. Ford, presently chairman of the Department of Chemistry.

Horace J. Shaw, director of public relations and professor of speech, is also retiring. Dr. Shaw has served the university for 22 years.

Most conspicuous on the campus of Andrews University during the visit of the trustees was the spiritual tone manifested by students and faculty. It was felt that this Seventh-day Adventist school was truly experiencing a revival and a renewal of the spiritual heritage of our church.

CHARLES B. HIRSCH

New Publishing Secretary Appointed for Far East

M. R. Lyon has been appointed by the General Conference Committee as publishing secretary of the Far Eastern Division. He is replacing E. A. Brodeur, who will soon be returning to North America for other responsibilities. Elder Lyon has been assistant publishing secretary of the Far Eastern Division.

Credentialed and licensed literature evangelists in the Far Eastern Division now exceed 1,100. The division's eight publishing houses are printing literature in 23 languages, which have a yearly sale of more than 1.5 million dollars, U.S.

DUANE S. JOHNSON

IN BRIEF

✦ **New Position:** A. H. Brandt, public relations secretary, Afro-Mideast Division. Elder Brandt is editor of *Impact*, the official organ of the division.

✦ **Death:** Mrs. J. R. Ferren, January 15, Angwin, California. Her husband, J. R. Ferren, was head of the General Conference Press Relations Bureau for 12 years.

AU Board of Trustees Has New Members Added

The board of trustees of Andrews University has undergone several changes as a result of the recent constituency meeting held on the campus. More trustees, representing various ethnic groups, have been added, and there has been an increase in the number of women trustees. An innovation was the naming of a recent university graduate as an advisory member of the board.

As the board organized, it named W. J. Hackett as chairman, as reported last week. He replaces Robert H. Pierson, who felt it best to withdraw his name because of the pressure of responsibilities.

Re-elected to their posts were the president, Richard Hammill, and the vice-presidents, J. Grady Smoot, Donald Prior, Myrl O. Manley, and V. Edward Garber.

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