

Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTISTS • WEEKLY INTERNATIONAL EDITION

February 18, 1971

Vol. 148 No. 7



Many are joining the church as a result of Evangelist Arno Köhler's preaching.

WE WOULD call it providence, for unusual events and people were involved in bringing the three angels' messages to South America. Copies of *Stimme der Wahrheit* (German "Voice of Truth") printed in Battle Creek, Michigan, were received in 1879 by one Carlos Dreefke, who lived in Brusque, Santa Catarina, Brazil. Mr. Dreefke had not ordered the periodicals. An Adventist who had become acquainted with his stepson in another land ordered them mailed.

Through reading those periodicals, ten families in Brusque became interested in Seventh-day Adventist teachings. As requests increased for more literature Dreefke began to fear that the cost of the papers would fall upon him; however, a friend assumed this obligation.

Later a Protestant minister's son from Germany by the name of Friederich Dressel, who had been banished from his home because he had taken to drink, helped to pro-

D. S. Johnson is an associate secretary of the General Conference, a position he has held since 1962. Prior to that, he was for eight years secretary of the Southern Asia Division in Poona, India.

50,000 New Members in Two Years

By D. S. JOHNSON

vide publications. His errant ways brought him to Brusque, where he took employment as an elementary school teacher. When he saw how some of his fellow German immigrants were interested in SDA publications, he took the responsibility of ordering and paying for them. Then he sold them in order to supplement his meager salary so as to have more money to quench his thirst for liquor.

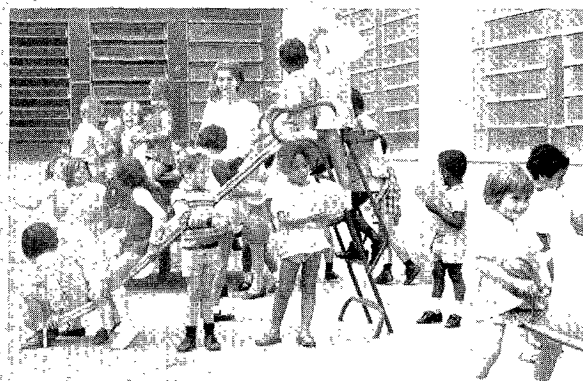
A German immigrant of Gaspar Alto, Santa Catarina, Guilherme Belz by name, began observing the Sabbath as a result of these publications, which directed him to deeper study of the Scriptures. His attention was held by the book *Gedanken über das Buch Daniel* ("Thoughts on the Book of Daniel"), by Uriah Smith, which our "prodigal son" Dressel had found increased his sales. About 1890 Guilherme Belz and several of his neighbors began to observe the Sabbath and fellowship in further exploration of the message.

We do not know what finally happened to Friederich Dressel. His

strange part in buying and selling our literature in Gaspar Alto, Brazil, reminds us of Ellen White's comment: "For all men are God's property, and are worked by God to fulfill His will in certain lines, even when they refuse the man Christ Jesus as their Saviour."—*Fundamentals of Christian Education*, p. 409.

At the recent South American Division annual meeting in Monte-

(Continued on page 11)



Children play together at the Instituto Adventista Caxiense near Rio de Janeiro.



Some of the older sections of the Belém Adventist Hospital are being renovated and some new ones added. Special needs include a kitchen, a laundry, and intern housing.

God Help Us Remain a Movement

EVERY religious movement runs through four phases: a man, a movement, a machine, and a monument. When it gets around to the monument, God has to start all over with another crowd." The general philosophy set forth in this statement by Vance Havener has been articulated by many thought leaders throughout history. Disturbing though it is, its truth can hardly be denied. All around us are religious movements that have become merely machines or monuments.

In what stage is Adventism? The second, we hope. We still speak with conviction of the Great Second Advent *Movement*. We even dislike emphasizing too heavily that we are a church; we are a *movement*, raised up by God to proclaim a special message and do a unique work.

That there were truly great men in the first stage of this movement is clear. The pioneers of this message were men in whose souls burned a love for truth, men who stoned the values of this world, men who committed their resources without reserve to their holy task, men of large vision and strong faith. Joseph Bates was one. Behold him organizing the Fairhaven Temperance Society, leading out in the formation of an antislavery society, and selling his home and most of his other real estate in order to be able to go wherever needed to preach the message of Christ's soon coming.

And think of James and Ellen White in their efforts to publish the *REVIEW AND HERALD*—investing their personal resources, living cheaply, going without nourishing food, and staying up until two in the morning to fold and wrap the paper. They knew the meaning of prayer and faith!

Then there were J. N. Andrews, J. N. Loughborough, Uriah Smith, S. N. Haskell, and a galaxy of other dedicated, committed men. What would early Adventism have been without these men!

A Grave in Fiji

After them came the wave of those needed to join them in carrying the message overseas. Not long ago we stood at the grave of John I. Tay in Suva, Fiji. On the tombstone of this great man is the simple identification, "Missionary." Burdened with a desire to share his faith, this ship's carpenter worked his way out over the broad Pacific until he reached Pitcairn Island in 1886. There he gave Bible studies to the islanders who previously had received some Adventist literature. Mightily did the Spirit of God work with him, and the entire population decided to keep the Sabbath.

Everywhere in the Pacific the long shadows of other giants such as J. E. Fulton, S. N. Haskell, J. O. Corliss, M. C. Israel, William Arnold, Henry Scott—and later, A. G. Daniells—still may be seen. What love they had for people without the light of present truth! What zeal burned in their souls to plant the Advent standard in the dark areas of earth! What disdain they had for their own safety and comfort!

Several years ago a Coast Guard crew was called out on a stormy night to rescue the survivors of a wrecked ship. As the winds blew, churning the water into a frenzied white foam, several of the young men were nervous, even afraid. One of them, hoping by an appeal to logic to be released from the assignment, protested, "Captain, we'll never get back!" To which the old captain replied: "We don't have to come back. We only have to go!"

This is the spirit that enabled the apostolic church to reach "every creature which is under heaven" (Col. 1:23). This is the spirit that led the apostle Paul to press the conquests of the cross at whatever cost to himself. At one point in his ministry he reviewed his sacrifices and sufferings. Not in a whimpering attitude of self-pity, but with a kind of sanctified pride, he said: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11:24-27).

This same spirit must possess the members of the Advent Movement if we are to complete the task begun by our pioneers. We must adopt New Testament values. We must recognize that the only basis upon which we can be accepted as followers of Jesus is to deny self and take up our cross (Matt. 16:24).

Scattered throughout the world even at this moment are many Adventists who are worthy spiritual descendants of the early-church apostles and the pioneers of the Advent Movement. With limited financial resources, with pathetically inadequate equipment, but with faith, they are carrying on for Christ. On the frontiers of mission service they minister to human need in spite of dangers from virulent diseases, in spite of dangers from physical attack by hostile peoples, in spite of dangers from explosives and gunfire in war zones. Without fanfare or applause these dedicated souls are pouring into the denominational blood stream the kind of vitality needed to keep the church from becoming a machine and ultimately a monument. God bless them! And may we cheerfully support them!

But more is required. We must partake of the same spirit of commitment. To us, as to them, has been given the responsibility of finishing God's work. Surely the time is here for all of us to respond, "Here am I." The time is here for all of us to demonstrate that the true Christian puts others, not self, at life's center; that he places service above personal survival; and that he lives for the glory of Christ, in scorn of unpleasant consequences to himself.

K. H. W.

LIBERTY A MISNOMER WHEN RELIGIOUS FREEDOM IS BARRED

VATICAN CITY—*L'Osservatore Romano* finds a basic contradiction between the world's recognition of religious liberty "in theory" and its implementation "in reality." In a commentary on the theme of the World Day of Peace, January 1, "Every Man Is My Brother," the Vatican City daily recalled the principle affirmed by Vatican II that one of the most basic of human rights is the right of religious liberty, "which is based on the dignity of the person and has its roots in divine revelation." Yet, "in spite of the almost universal recognition of religious liberty in theory," the paper said, "in reality, in many places and situations, that recognition is simply contradicted."

U.S. CONTRIBUTIONS TO WORLD COUNCIL DROPPING

NEW YORK—American contributions to the World Council of Churches in 1970 are expected to be considerably lower than in 1969, and to show a still further drop in 1971.

A finance report to the executive committee of the U.S. Conference for the World Council estimated that 1970 income of the Conference, used to support operations of the Council's New York office, would be only \$85,000, compared to \$97,930 in 1969. It forecast a further decline to \$80,000 in 1971.

SOUTHERN BAPTISTS CHALLENGED

ATLANTA—The president of the 11-million member Southern Baptist Convention said here that it is time for the denomination to "stand on its feet and get into the arena of life."

Dr. Carl Bates told the directors and

staff of the Home Mission Board that Baptists' ignorance of doctrine and procedure is "abysmal."

"Our people don't really understand what the Christian faith is all about," he said. "There was a time when the average Baptist member knew what Baptists believed."

"The only problem I face in the city," he said, "is how to get my heart and arms stretched big enough to take in all the city. Somebody ought to look at our New Testament and see that this is a book about the city. Christianity began in the city."

GRAHAM SAYS U.S. HEADED FOR DICTATORSHIP

BLACK MOUNTAIN, N.C.—Evangelist Billy Graham told the International Students Association at Montreat-Anderson College that "it is an illusion that freedom can survive without religious faith."

Holding that the U.S., if it does not change its course, is heading for a dictatorship, he said, "I don't know if it's to the right or left . . . but in our search for new freedom, we are in danger of losing what little freedom we have."

Mr. Graham said an "anarchic" attitude is growing, an "attitude that wants to tear down everything and put nothing in its place." The only thing that can turn the tide, he added, is a religious revival.

MAJORITY FAVORS PAROCHIAL BUSING

MINNEAPOLIS—Sixty per cent of Minneapolis-St. Paul area residents approve of the recent Minnesota Supreme Court ruling that school districts must pay to bus parochial school children, the Minneapolis *Star's* Metro-Poll has found.

Just more than half feel it would cost the taxpayer more in the long run to build the additional public schools needed if parochial schools close than it would to subsidize parochial education.

A majority, the poll shows, support some State aid to parochial schools so long as that aid does not cover religious instruction.

This Week...

D. S. Johnson, author of the cover article, "50,000 New Members in Two Years," has been an associate secretary of the General Conference for the past eight years. In his position he travels extensively around the world, often being gone for several months at a time. His article is about his most recent trip, which took him to South America.

In the two months from October 21 to December 21, 1970, he visited Brazil, Uruguay, Argentina, Chile, Peru, and Ecuador. Elder Johnson's article gives some of the history of the work in that area, some of the present developments, and future plans and hopes.

Alert readers may wonder why we again omitted a by-line when they read "Victory" on page 10. We didn't really. It was part of the devotional talk given by E. L. Minchin at General Conference. We felt it was important enough to merit a special treatment even though it was a part of the article, "The Work of the Holy Spirit in Revival" (page 9).

The REVIEW customarily publishes a list of literature requests every third issue of the month; this week is no exception. Thousands of pounds of literature are sent each year in response to the requests found in this column. And hundreds of church members are blessed and are able to carry on missionary work otherwise not possible.

Those who would like to send books and other reading matter through the international mails should be careful when they wrap and label the packages, since the various publications have different classifications and postage rates. A package marked "Books" should contain *only* books and a package containing magazines and leaflets should state "Printed Matter" on the outside.

Literature should be packed carefully, tied securely, and addressed plainly. Use sturdy cardboard boxes if possible. If you do wrap your packages in paper, they should be bundled in such a way as to be completely inflexible.

◆ Review and Herald ◆

Editor: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD, HERBERT E. DOUGLASS, THOMAS A. DAVIS

Secretary to the Editor: CORINNE WILKINSON

Editorial Secretaries: ROSEMARY BRADLEY, RUBY LEE JONES, IDAMAE MELENDY

Art: Director, HARRY BAERG; Layout, RAYMOND C. HILL

Consulting Editors: ROBERT H. PIERSON, R. R. BIETZ, F. L. BLAND, THEODORE CARCICH, W. J. HACKETT, M. S. NIGRI, NEAL C. WILSON

Special Contributors: C. O. FRANZ, K. H. EMMERSON, R. R. FIGUHR, W. R. BEACH, FREDERICK LEE, M. E. LIND, R. R. FRAME, H. VOGEL, P. H. ELDRIDGE, B. L. ARCHBOLD, W. DUNCAN EVA, R. A. WILCOX, R. S. LOWRY, M. L. MILLS, C. L. POWERS

Corresponding Editors, World Divisions: Afro-Mideast, R. W. TAYLOR; Australasian, ROBERT H. PARR; Central European, —————; Far Eastern, D. A. ROTH; Inter-American, MARCEL ABEL; Northern European, PAUL SUNDQUIST; South American, H. J. PEVERINI; Southern Asia, A. J. JOHANSON; Trans-Africa, DESMOND B. HILLS; Trans-Mediterranean, E. E. WHITE

Circulation Manager: GEORGE H. TAGGART

Field Representative: CLIFFORD K. OKUNO

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

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

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address, allowing 30 to 60 days for change. When writing about your subscription or requesting change of address, please enclose the address label from one of your current issues. Address all correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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

The REVIEW AND HERALD is published by the Seventh-day Adventist Church and is printed every Thursday by the Review and Herald Publishing Assn., 6856 Eastern Ave., NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1971, Review and Herald Publishing Assn. Vol. 148, No. 7.

AS I CONTEMPLATED recently the significance of the Sabbath, my mind went to the precious promises found in Isaiah 58:13, 14.

"If you cease to tread the sabbath underfoot, and keep my holy day free from your own affairs, if you call the sabbath a day of joy and the Lord's holy day a day to be honoured, if you honour it by not plying your trade, not seeking your own interest or attending to your own affairs, then you shall find your joy in the Lord, and I will set you riding on the heights of the earth, and your father Jacob's patrimony shall be yours to enjoy; the Lord himself has spoken it" (N.E.B.).*

More than we have experienced in the past, in the words of the King James Version, we need to "delight" ourselves "in the Lord," and to "ride upon the high places of the earth." It is our privilege to claim the fulfillment of these promises as we comply with the clearly expressed conditions. The Lord's messenger has written:

"Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy. . . .

"Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise."—*Testimonies*, vol. 6, pp. 349, 350.

Should we not endeavor, as Sabbathkeepers, to enter into this loving relationship with the Lord, so that the charge of legalism, so often leveled against us, shall appear openly as the absurdity that it is. True Sabbath observance should lift our Christian experience to new heights of joy in God that will become apparent to all. The Sabbath can become a day of joy only as we delight ourselves in the Lord.

But what does it mean "to ride upon the high places of the earth"? For Israel it meant a place of pre-

Prior to his retirement in 1967, J. A. McMillan was president of the British Union for nine years. During his years of service to the church he was partly responsible for building up the work of the Voice of Prophecy in Britain, serving at one time as the director of the Bible school.

Upon the High Places

By

J. A. MC MILLAN

eminence over the nations. The expression occurs also in Moses' final oration to the children of Israel where it expressed God's purpose for Israel as a nation free from idolatry. "So the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth" (Deut. 32:12, 13).

Pride Was Israel's Undoing

Unfortunately, Israel thought that its special relation with God gave it favors independent of fruit-bearing. It placed a political interpretation on the promises of God, forgetting that they were conditional on obedience and love. Pride proved the undoing of Israel, and the purposes of God were thwarted as far as Israel was concerned.

Looking beyond the baleful effects of the Babylonian captivity, Habakkuk saw the salvation of the Lord and saw himself walking on the Lord's "high places": "Though the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there

shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. Jehovah, the Lord, is my strength, and he maketh my feet like hinds' feet, and will make me to walk upon mine high places" (Hab. 3:17, 18, R.V.).

Let us borrow the phrase "high places" and use it in a spiritual sense of the experience God designs that His people shall enjoy—a mountaintop experience in His love and grace. He desires that they should aim daily to remember that all His commandments are a "golden chain of obedience, every link of which is a promise."

"I'm pressing on the upward way, New heights I'm gaining every day; Still praying as I onward bound, 'Lord, plant my feet on higher ground.'"

The High Place of Pardon. The sin problem affects all mankind. Each of us has a personal interest, a personal malady, and must seek the personal remedy. In his first chapter, Isaiah calls Israel a "sinful nation" (verse 4). "From the sole of the foot even unto the head there is no soundness in it" (verse 6). Then he invites Is-

*God designs that, as a reward for obedience, His
people shall enjoy a mountaintop experience in His love and grace.*

rael: "Come now, and let us reason together . . . : though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (verse 18).

Repeatedly, the Lord appeals to us to repent and confess our sins, and accept His forgiveness. We seem loath to take God at His word, but He emphasizes that He is prepared to forgive us if we will confess. The psalmist tells us that God is willing to remove our sins from us "as far as the east is from the west" (Ps. 103:12). Since no one has established an "east pole" or a "west pole" there is an infinity between east and west; never the twain shall meet. That is the measure of God's forgiving grace. He promises to cast all our sins into the "depths of the sea" (Micah 7:19).

Why are so many reluctant to accept forgiveness; why do they seek to limit the extent of His forgiving love? He pardons iniquity, He passes by the transgressions of His remnant, He delighteth in mercy:

"Give me a sight, O Saviour,
Of Thy wondrous love to me,
Of the love that brought Thee
down to earth,
To die on Calvary.

"Oh, make me understand it,
Help me to take it in.
What it meant to Thee, the holy
One,
To bear away my sin."

The Holy Spirit and Perfection

The High Place of Purity. God promises not only to forgive our sins but also to purify and cleanse us. This is God's ideal for His people. We think much about perfection, and various theories have been propounded. It must never be forgotten that perfection is the work of the Holy Spirit. None of us will perfect himself.

This is a divine work. Man cannot bring a clean thing out of an unclean. The Lord's apostle assures us that when we confess "our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Why should some seek to argue that some of our sins are held back from forgiveness, that God acts partially and ungenerously? The Scripture places no mean restriction on the mercy and compassion of God. Well may we sing:

"My sin—O the bliss of the glorious
thought!

My sin—not in part, but the whole,
Is nailed to His cross and I bear
it no more;

Praise the Lord, praise the Lord,
O my soul!"

A Perfect Church

Anything less than this is pagan, not Christian. Let us beware of limiting the Holy One of Israel. Plant your feet on higher ground. When Jesus comes He is going to present the church, which He loves, to Himself in perfection. "Christ gave himself to make her holy, having cleansed her through the baptism of his Word—to make her an altogether glorious church in his eyes. She is to be free from spots, wrinkles or any other disfigurements—a Church holy and perfect" (Eph. 5:25-27, Phillips).†

The High Place of Peace. Another high place to which the Lord invites us to find pasture is that of peace. Twice in his book, Isaiah mentions that there is no peace to the wicked (Isa. 48:22; 57:21). In each of these chapters he calls our attention to the provision God has made for us to enjoy His peace (chaps. 48:18; 57:18, 19). It is of interest to note how Paul used this latter passage.

Centering our peace in the person of Christ "for he is himself our peace" (Eph. 2:14, N.E.B.), Paul applies Isaiah 57:19, "So he came and proclaimed the good news: peace to you who were far off [the Gentiles], and peace to those who were near by [the Jews]; for through him we both alike have access to the Father in the one Spirit" (verses 17, 18, N.E.B.).

However troubled his circumstances or conditions, the Christian should be serenely unruffled in the peace of Christ. Did not Jesus gather His disciples around Him and declare: "Peace is my parting gift to you, my own peace, such as the world cannot give" (John 14:27, N.E.B.)?

"Peace, peace, sweet peace,
Wonderful gift from above;
Oh, wonderful, wonderful peace,
Sweet peace, the gift of God's love."

The High Place of Power. Isaiah also points us to the high place of power. After speaking of the mighty power that upholds the universe and

guides the shining orbs of heaven in their vast circuits, he adds: "He giveth power to the faint; and to them that have no might he increaseth strength" (chap. 40:29). In these days of confusion and stress, we need divine strength instead of human strength. When He sent out the 70, Jesus promised: "Behold, I give you power [Greek *exousia*, "authority"] . . . over all the power [Greek *dunamis*, "might," "strength," "force"] of the enemy" (Luke 10:19). Men are seeking power all the time—power over nature, power over space, power over their enemies. Jesus promises to give us power over ourselves. This is called self-control, one of the fruits of the Spirit. And as He commissioned the apostles to preach, He mentioned five areas in which His authority operates. Go ye, He said, into *all* the world, make Christians out of *all* nations, baptize them into the name of *all* the persons of the Godhead, teach them to observe *all* things which I command you, and be assured, I am with you *all* the days.

A Substantiated Faith

"We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances. . . . The Lord shall descend from heaven with power and great glory to set His seal of final triumph upon His faithful ones."—*In Heavenly Places*, p. 341.

As we contemplate these promises, let us heed the appeal of the prophet: "O thou that tellest good tidings to Zion, get thee up into the high mountain; O Thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" (Isa. 40:9, R.V.). ♦♦

* The texts credited to N.E.B. in this article are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

† *The New Testament in Modern English*. © J. B. Phillips 1958. Used by permission of The Macmillan Company.

EZEKIEL —

the Man Who Acted His Sermons

By GORDON S. BALHARRIE

He was an outstanding dramatist and a capable actor. With superb ability he could relive the experiences of others.

EZEKIEL, what are you doing to your hair?" "I'm cutting it off, and I'm going to chop some of it up, and burn another part, and scatter another part all over the place" (Eze. 5:1-4).

"What's the sense to that?"

"I'll tell you later."

"Now what is the point to all this sandbox demonstration, a tile, a pan, and pieces of miniature siege equipment?" (chap. 4:1, 2).

"I'm running a war."

"You don't look like it, just lying there on your left side day after day. How long are you going to be there?"

"Three hundred and ninety days" (verse 5).

"Won't you get rather sore lying on one side that long?"

"Yes, I will, but then I'll change sides and lie for forty days on the other side."

What a man!

"Why are you digging a hole in the wall?" (chap. 12:5).

"To move out."

"You are going to get your clothes soiled and your furniture scratched dragging it through a hole that way;

Gordon S. Balharrie is head of the theology department at Walla Walla College, a position he has held since 1962. He has been in the department at WWC since 1954.

why don't you use the city gate? It would be much easier."

"I know it would, but I'm a preacher, and this is part of my sermon."

What a sermon!

A Spirit-empowered Messenger

What a glimpse into the life of a rather unique Bible character, who was taken prisoner to Babylon in 597 B.C. and called by God as chaplain in a concentration camp to minister to a multitude of confused captives who were disheartened and in despair! His relevant spirit-empowered message brought such meaning, courage, hope, and determination into the lives of his congregation. Realizing at least in part the high destiny to which they were called, they refused to be swallowed up in the oblivion of Babylonian society. The descendants of these exiles became the vanguard of a migration back to Jerusalem, where against overwhelming odds they rebuilt and reconstructed the nation of Judah and perpetuated for all mankind a knowledge of the true God and the laws, customs, and traditions of the Jews. Christianity and Western civilization owes a debt of gratitude to a man called Ezekiel who by the river Chebar saw visions of God (chap. 1:1).

Ezekiel also saw that only a dynamic, dramatic, distinctive mes-

sage would overcome the lethargy, inertia, and indifference of his listeners.

In this modern age sensationalism and emotionalism are not considered to be in the best interests of effective soul winning. But, inspired by the Holy Spirit, Ezekiel was so determined that the people would see and hear and understand that he frequently used methods of communication that at times seem to border on the ridiculous. It must often have appeared that he was making a public spectacle of himself and acting in a manner far below the dignity of his office. But for him, getting the message across was of primary importance. To attract attention and drive home his point, he often ignored personal comfort, convenience, and even his reputation. Let us notice a few examples.

To make vivid the disruptive, devastating consequences of war, Ezekiel, as mentioned earlier, cut off his hair with a sword. Then he burned some of it, scattered some of it, and sewed the rest of it into his garments (chap. 5:1-4). To depict the kind of food they would have while under siege or during captivity, he voluntarily ate bread baked with repulsive fuel which they would be forced to eat (chap. 4:12, 13).

Enacting Things to Come

How would the people feel when all that Ezekiel prophesied came to pass? Often Ezekiel had stood there shaking and quaking, crying and sighing, until finally overcome with emotion, weeping and wailing, he fell upon his face on the ground (see chaps. 9:8; 11:13; 12:18; 21:6).

He was an outstanding dramatist and a capable actor. With superb

ability he could relive the experience and feelings of others. But now what happens when tragedy strikes his personal life? "Turn off the tears, Ezekiel, no weeping, no wailing, no crying. For you it is to be just business as usual—get it?" (chap. 24:14-17).

"Yes, I get it."

"Are you ready? Brace yourself, and then listen to this—the desire of your heart, the very heart of your happiness, your own dear, beloved wife is going to die."

His strong, unflinching, faith-filled reply echoing from the great empty cavern of calamity reverberates down the corridors of 2,500 years and reminds us that there was a prophetic giant in the land and his name was Ezekiel, which means, "God will strengthen." His answer to this great personal tragedy in his life comes to us in these simple words: "So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded" (chap. 24:18).

That kind of preaching is hard work. It was not easy to be a prophet in those days, nor is it easy to be a minister of comparable quality in the world today. But could it be such total commitment by even a few pastors and a few people might even now accomplish great things for God?

Ezekiel used striking and at times startling illustrations, but never merely for the sake of effect.

He was a captive and exile in a foreign land surrounded by thousands of others who were in a similar situation. These people were perplexed, they had many questions to ask—Ezekiel brought to them God's answers.

"Ezekiel, why did God let this happen to us? Our fathers told us that God loved us, but it sure doesn't look like it. Do you think He really cares for us? Is God mad at us? What have we done that is so bad?"

The Prodigal Girl

Instead of a long philosophical explanation, Ezekiel merely told a story of a baby girl (Ezekiel 16).

Jesus told a story about the prodigal son. Ezekiel relates one about the prodigal girl. As a newborn infant she was unwanted, rejected, and left to die out in the open field. But when the Lord passed by, He took pity upon her, and cared for her until she grew to be a beautiful young woman. Uniting her to Himself, He entered into a covenant with her, provided her with the best

of clothing and ornaments—bracelets, earrings, gold, silver, and silk. She became renowned. But then, sad to say, she trusted in her beauty and played the harlot because of her renown (verse 15).

In tragic terms Ezekiel continues the story of her downfall and degradation. She sacrificed her children to pagan gods, carried on illicit relations with the Egyptians, and fell so low that even the daughters of the Philistines were ashamed of her lewd behavior (verse 27). What should a good husband do to a wife like this? According to Ezekiel, the Lord permitted her to reap the results of her evil ways. Her "lovers" were allowed to come and strip away her clothes, take her jewels, burn her houses, and execute their judgments upon her (verses 39, 40).

But destruction, desolation, and destitution are never the last words in God's vocabulary. She had forsaken her Lord and was undeserving of His love and mercy. She had de-

spised her agreement with Him, but in spite of all this the Lord says, "I will remember my covenant with thee . . . , and I will establish unto thee an everlasting covenant. . . . And thou shalt know that I am the Lord" (verses 60, 62).

This parable describes in a brief but graphic manner the history of Israel from their early beginnings down through the golden age of David and Solomon, followed by the period of decline, the captivities by Assyria and Babylon, then on to the promised era of restoration. Ezekiel is saying that the present stage of humiliation was something they had coming to them because of their evil ways. But Ezekiel was a man of unquenchable hope, and he infused this spirit into the hearts of his listeners when he pointed out that God had great plans in mind for their future if they would only repent, turn from their wickedness, and follow the leadership of the Lord. ♦♦

(Next Week: Knowing the Lord)

FOR THE YOUNGER SET

A Strange Visitor

By IDAMAE MELENDY

MINA and her twin sister, Mira, were daughters of a canvasser, as literature evangelists were called long ago. They lived in the State of Kansas with their parents and older brother, Walter. Daddy worked very hard selling books, and one day he became sick. Soon he was feeling better but was not able to go out and deliver the books that had been ordered. So mother said she would take Mira and Walter with her and make the delivery.

The twins were seven years of age, and Mina loved playing with her doll. Daddy spent quite a bit of time sitting on the front porch resting. Mina had her doll there, too.

In the afternoon a fine-looking young man came to the house. Daddy invited him to have a chair on the porch. For some time the men visited. Mina was busy with her doll, but when the young man left she asked, "Daddy, who was that man?"

"That's odd. I don't know. Run down to the gate and look to see which way he went," father replied.

Mina ran quickly to the gate, which had clicked only a moment before as the guest left. She looked up and down the street, but no one was in sight. Running back to the porch, she said, "He's not anywhere. He didn't have time to get around the corner yet."

"No, he didn't," said daddy. "He must have been an angel, because he knew all about my work and my illness. He encouraged me and told me that I would

soon be well enough to go back to canvassing. God must have sent him because He knew I was feeling discouraged."

Mina said, "I thought it was a minister that I didn't know."

"That's the way it seemed to me while I was visiting with him," said daddy.

What a wonderful experience Mina had to tell Mira when she came home!

Soon daddy was able to take up his work again. In one home where he stayed overnight he mentioned that he had a son and twin daughters. There was a young girl in the home named Gladys, who was the same age as the twins. Gladys' family later became Adventists as a result of studying the book that they had bought.

When Gladys was grown and married she still had never met the twins. She and her husband taught in an academy in Alabama. Mina and her husband taught at this same school. One day while the faculty were having a picnic, it was suggested that each one tell of his experience in accepting the truth. To Mina's surprise Gladys told of Mr. Morris, the father of the twins, coming to their home in Kansas and selling them a book.

"Mr. Morris was my father!" Mina exclaimed. "Daddy is resting till Jesus comes, but then he will be happy to meet you and know that you learned the truth through the book he sold your father."

THE KILLER To die needlessly is tragedy. To die needlessly when one is young is tragedy at its most poignant. To die when one is young as the result of neglecting an urgent warning—well, what is there to say in the face of this starkly incredible fact? One is left with a sense of such desolation, such futility, that he feels he must shriek his agonized frustration to the heavens. Nothing, though, can change the finality of death. A young man (only 23 years old) in Maryland, who owned a defective car is now a forever-silent testimonial to this fact. His story was told in the usual unadorned newspaper prose of *The Washington Post* on Sunday, August 30, 1970. Here it is.

The young man had purchased a car whose brand name, for our purposes, need not be given. Suffice it to say that the car was new, and was a very popular make. The manufacturers discovered, about a year later, that the exhaust system of 2.4 million cars of this model were defective. Now this defect wasn't the sort that could be shrugged off with a "Well, what do you know about that! The designers will have to be a little more careful in the future." This defect was potentially lethal. Unless it was corrected, drivers and passengers could lose their lives under certain circumstances.

While one would hope devoutly that such a monstrous error of design would not have been made in the first place, I am happy to state that the company put forth as extensive efforts as humanly possible to correct the mistake. Through car dealers and State registrations, names of owners of these cars were tracked down, and a certified letter was sent to each owner, urging him to bring his car to the nearest dealer for free repairs. If the first letter wasn't answered, a second certified letter was sent. As you are probably aware, certified letters must be signed for, incontestable evidence that the addressee has been reached.

The young man in question received the first certified letter from the company; he signed for it; the signed form went back to the company. When, however, after a few weeks no dealer sent verification of the repair of the car, those in charge of this complicated tracking down sent another letter. Again the signed slip was returned. Again nothing happened. Until the young man's death. Somehow the circumstances mentioned earlier had occurred and the lethal carbon monoxide had done its deadly work.

This wasn't a suicide; the conditions surrounding the tragedy all pointed to the irrefutable truth—the young man had apparently thought the warnings an annoyance and apparently either had thought he knew enough about operating his car so that he was in no danger or he had never found a convenient time to

have the repairs made. Whatever the exact details, they're irrelevant now. He's dead, poisoned by carbon monoxide in his own car.

But he was warned, repeatedly and urgently. He was aware of the danger.

To an informed Seventh-day Adventist, young or old, the parallel between this experience and prophecies of the circumstances surrounding the second coming of our Lord seem chillingly clear. This may not be the case, however, unless you've read Matthew 24 or Luke 21 slowly and carefully in the recent past. I'm aware that you've heard certain of the texts in the "Adventist chapter" quoted from your cradle days; nonetheless, you really do owe yourself a new and careful study of Christ's warnings about last things just before His return. Throughout the chapter, you will find the contrast both stated and implied, between His warnings and His knowledge that these same warnings will be ignored by the great mass of humanity, or that the latter will procrastinate about implementing their knowledge until it's too late.

Having attended a Sabbath school class recently where some members declared, in no uncertain terms, that *they* would not find Christ's coming a surprise—that the events were clearly outlined, that when all these things happened only a moron wouldn't recognize them—I've been giving some thought to this matter. I find that I don't agree with this viewpoint, mainly because I feel we may be looking for something that doesn't exist. I don't mean that the signs, the warnings aren't

there; I'm only afraid that many young (and old) Christians have such clear-cut, individualistic mental pictures of "the signs" that they aren't able to accept them in any form other than their own visualizations.

For instance, Matthew 24:37 speaks of "the days of Noah" and their comparison with the final days of our sinful world. You won't find a review of the (im)morality of that ancient time edifying, nor do I recommend it except as a verification of the comparison. Today, in our own "enlightened" world, man, originally created in God's image, is absolutely bent on identifying himself, not with his Creator, but with the basest of the animals. For instance, to inform myself of how things are, it used to be necessary for me to leaf through periodicals that I found sickeningly distasteful, periodicals that I would never buy or read in the ordinary course of events.

Now, though, formerly respectable magazines, newspapers, and books crawl with slimy words, pictures, references, recommendations—all in the name of "self-realization." Authors of the most depraved material (one wonders how they can even compose it) are seen smiling on the book jackets of best-sellers. I doubt that Noah's time had such efficient distribution of evil. And we haven't even mentioned movies, or the advertisements for them. Nor much of what is shown on television. In fact, the whole focus of our age is one of sensuality unrivaled at any *other* time unless it be Noah's, I am sure.

But, you see, we're used to it. We shrug, deplore, lift our eyebrows, perhaps even enjoy the exhilarating "holier than thou" sensation. Our reaction to the worldwide rebellion against authority, the putting aside of natural affection for parents, the frantic pursuit of pleasure, often is in the same vein. It's too bad, we think, but a warning of the end of all things? Why, we *know* how the "signs" are going to be! When *they* come, we'll really get cracking with our own sins and get rid of them.

After all of Christ's clear-cut delineation of the signs of His coming, He still sadly predicted that it would come to most people as a "thief in the night." (The latter individual, of course, just doesn't warn anyone of his intentions.) So the inference is clear. When warnings are given to people who ignore them, it's just as if they hadn't been given at all, as far as the final outcome is concerned.

The other side of the picture is the one that's bright with hope and promise. There *will* be some people who'll listen, who'll recognize the warnings for what they are, and who'll pattern their lives accordingly. I hope you're one of them.

Actually, it wasn't carbon monoxide that killed the young man. It was neglected warnings.

A Prayer

By

ESTHER PALMER NUERNBERGER

I thank Thee, Lord, for trials oft
That keep me close to Thee,
For often through my many tears
Thy promises I see.

So take my hand and help me walk
The path of life each day,
That I may help some struggling soul
Along the upward way.

Yes, give me wisdom. Lord, and skill
To soothe another's pain,
And to be faithful to my task
In sunshine and in rain.

And give me strength that I may share
Another's burdens, too;
Help me to share my joy and song
In friendship warm and true.

And when I reach the glory land,
And gone are grief and pain,
I'll sing through all eternity
The praises of Thy name.

The Work of the Holy Spirit in Revival

By E. L. MINCHIN

SEVENTH-DAY ADVENTISTS are a people with a profound conviction. They believe that this church was raised for a specific work, and at a definite time. The completion of their task and the finishing of God's work upon this earth therefore should be the one absorbing theme filling the minds of His children today. The Lord will not cast away His people and supplant them with another. This is the day of His power. He will find a yielded, obedient people and a channel for the accomplishment of His purpose. The finishing of the work! There is scarcely a sermon or a prayer or an article in our papers in which we do not hear this expression.

What does it all mean? Do we really believe that the work will be finished and that we may see its culmination and experience that glorious change from weary toilers in earth's harvest field to the glorious state of the redeemed? The answer comes clearly, yes, we do. God has said so. The end must come. The work must be finished. The longings and expectations of our hearts are to be satisfied.

Scattered all over this land and all around the world are found thousands of earnest, longing believers who are crying to the Lord every day, "Come, Lord Jesus, quickly come. Finish Thy work and take us home."

The saddest fact facing us as a church today is that we are still here. Since last we met in General Conference session many thousands of God's faithful children have gone to their rest, hoping and believing that they might have lived to see the work finished and the Saviour return in the clouds of heaven. On every hand we hear the cry:

"How long, O Lord, our Saviour
Wilt Thou remain away?
Our hearts are growing weary
Of Thy so long delay.
O when shall come the moment,
When, brighter far than morn,
The sunshine of Thy glory
Shall on Thy people dawn?"

Truly we face a serious situation, one that calls for earnest consid-

E. L. Minchin, until his retirement in 1970, was a general field secretary of the General Conference. He is living now in Loma Linda, California.

eration and for a solemn seeking after God that we might understand what He expects of us in such a time as this. With all our progress and the stirring reports of advance and soul winning throughout the world, at our present rate it will take hundreds of years to finish the work. In fact, it is utterly impossible for this to be done unless in some way God visits His people.

We all know this to be true. We are under the most solemn obligation to discover the divine secret for the power we need for the finishing of the work. Why the delay? It is certainly not through any weakness in the message. This is God's last message for the world. We cannot destroy His purpose for mankind, but we are delaying it. Everyone here today should be crying, "Lord, is the failure with me? Have I failed to come into line with Thy divine plan?"

The Morning Deferred

"The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish, has been the reason for so long delay."—*Evangelism*, p. 694.

How long shall we keep Him waiting? How long must sin and rebellion continue? Has God promised power to His people for such a time as this? Through what means will He lighten this earth with His glory?

On the day of Pentecost the Holy Spirit came to the earth with a fullness that had never been known before. As a result the powerless group of believers became possessed with the quickening, energizing,

cleansing power of God. These fearful, tried disciples were transformed and energized with a power never known before. The lives of these early Christians were charged with the joyous, vivid consciousness of the presence of their living, glorified Lord. They grasped the imparted gift, and what were the results? The gospel spread with lightning rapidity. "The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*The Acts of the Apostles*, p. 38. The scenes of Pentecost are to be repeated and with greater power. "The outpouring of the Holy Spirit on the day of Pentecost was the former rain but the latter rain will be more abundant. The Spirit awaits our demand and reception."—*Christ's Object Lessons*, p. 121.

What powerful preaching there was after Pentecost. What an astounding change took place in the lives and in the ministry of those disciples. They were changed men. From where did Peter get his sermon on the day of Pentecost? He did not read it from a carefully prepared manuscript. Who taught him? How did he know the hidden meaning of prophecy so that he could confidently declare, "This is that"? How did he come to know the meaning of the cross and explain so powerfully the resurrection of Jesus from the dead? There is only one explanation. He knew by the Spirit. It was Spirit-filled preaching. Such preaching brings men and women into the presence of God. It causes sinners to exclaim, "What must I do to be saved?"

This is the kind of preaching

Victory

When you are forgotten or neglected or purposely set at nought and you can smile inwardly glorying in the insult or the oversight—that is victory!

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed and you take it all in patient and loving silence—that is victory!

When you are content with any food and raiment, any climate and society, any solitude, any interruption—that is victory!

When you can bear with any discord, any irregularity, any unpunctuality, any annoyance—that is victory!

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it—that is victory!

When you never care to refer to yourself in conversation, or to record your own good works, or to seek after commendation, when you can truly love to be unknown—that is victory!

needed both within and without the church. We hear much about change and renewal today. We certainly need change. We certainly need a new order. We surely need renewal. But the change we need is not so much that of the introduction of new plans, new organizations, new methods. It is in our self-centered, lukewarm, world-loving hearts that the change needs to come. We need the renewal of the Holy Spirit's power in our midst. The change we need is heart conversion, sorrow for sin, a turning away from the ways and the follies of the world and a new zeal in proclaiming the glory of the cross and the coming of our Lord Jesus Christ.

It is the divine and mysterious element of the Holy Spirit in preaching on which the moving power of the sermon unquestionably depends. Men with unction impress others as having the breath of God about them. Without this we may be wordy, but not mighty. The strongholds of Satan do not fall. The servant of God has said, "No one can tell how much is lost by attempting

to preach without the unction of the Holy Spirit."—*Testimonies*, vol. 4, p. 447.

"It is the absence of the Spirit that makes the gospel ministry so powerless."—*Christ's Object Lessons*, p. 328.

The Cost of True Preaching

Such preaching is costly. It demands a truly surrendered life. It is the result of deep fellowship with God through the Spirit. It requires an outlay of time and of prayer and the devotional reading of the Word that few are willing to give. Is this one reason why this "plus of the Spirit" is so rare today in our preaching? Is it because of the poverty of our devotional life as preachers?

Too many of us today, in spite of our knowledge, and of our years of profession, have not yet stepped from pre-Pentecostal dearth to Pentecostal fullness.

To many today, the Holy Spirit is a stranger. He is merely an influence, not an abiding Presence. It is possible to be a preacher in this

message and to be a stranger to the Holy Spirit's fullness. Speaking of some of our ministers the servant of God said that, "Their presentation is as salt without savor; . . . they do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched."—A. G. Daniells, *Christ Our Righteousness*, pp. 77, 78.

A robe unworn! A fullness unknown! A fountain untouched! Brethren, is it too much to say that revival in the church is largely dependent upon the Holy Spirit's power in the lives of her ministers? Is my ministry one of Pentecostal fullness? Is it one beneath the cross? May a sense of our dreadful inadequacy drive us to our knees. Then our very weakness and inadequacy will be our greatest asset.

At a meeting in Newcastle, Australia, in 1898, the servant of the Lord was given a solemn dream. It was the night of the first Sabbath of the camp meeting in that city. The burden of her labor was the opening of hearts to the Holy Spirit. Some had come to the camp meeting with a spirit of criticism, jealousy, and bitterness in their hearts.

In her dream she saw a sentinel with a measuring rod in his hand, standing at the door of an important building. Each one who came for entrance was asked the searching question, "Have you received the Holy Ghost?" . . . Only very, very few were admitted into the building. 'Your size as a human being is nothing,' he [the angel] said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb. . . . You may be tall and well-proportioned in self, but you cannot enter here. None can enter here who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. . . . All who go in through this door have on the wedding garment, woven in the loom of heaven.'" — *Selected Messages*, book 1, pp. 109, 110.

If a visible angel of God with his measuring rod would stand at the door of our meeting places today how many would be permitted to enter? How would we respond to the question, "Have you received the Holy Spirit?" This is the one qualification essential for holy living, for the finishing of the work, and for final victory. ♦♦

50,000 New Members

(Continued from page 1)



Young people are leading out in conducting Vacation Bible Schools in Pôrto Alegre.

video, Enoch Oliveira, the secretary, described those beginnings as "timid and almost unexpressed." Over the 56 years between 1894 and 1950 the membership grew to 50,000. How those early pioneers in Argentina, Brazil, and other lands of South America would have thrilled to observe recent dynamic events. In the nine years after 1950 another 50,000 members were added; to add the next 50,000 members required only five years; and the next 50,000 required only three years, bringing the total membership past 200,000. Only two years (1968-1970) added another 50,000 and at this writing the membership exceeds 260,000.

Ministry on *Luzeiro III*

Successfully tried methods and also new ways of teaching, healing, and preaching the message are in use. Ron Wearner, his wife, and baby boy find quarters cramped on the *Luzeiro III*, but thousands along the Negro and Amazon rivers learn our message through such ministry. The boat is their home, their workshop, their hospital, their pulpit. On *Luminar II* on the São Francisco River in Minas Gerais State, Nurse Steling uses her own laboratory facilities on the launch, the best available. The truth brought in the setting of these ministries is as powerful as if preached in the most beautiful auditorium.

It is inspiring to see Christian teachers at work in the classroom, in the church, and elsewhere. There are 800 youth enrolled in Instituto Adventista Caxiense near Rio de Janeiro, Brazil. Parisio Martins is the principal of that beehive of

learning and activity. The buildings are inadequate for the current enrollment, but the overcrowded situation is met by holding school in three shifts—morning, afternoon, and evening. One of Principal Martins' "sidelines" is pastoring three churches and two companies of church members, totaling more than 1,000 members.

In presenting his report of the work in South America, Enoch Oliveira asked the question: "Will we be able to maintain this same rhythm of growth that has characterized evangelistic work in these past years? The prospects are encouraging." A look at our dedicated youth helps to answer the question. They are training and working at the MV camp in Uruguaiiana Rio Grande do



Sul; they are sharing their faith with the tribal Indians in Goiás, central Brazil; they are helping to operate Vacation Bible Schools in Pôrto Alegre.

During the past three years our people in South America have distributed 478,000 Bibles, and their goal is to continue this Bible Speaks program by placing 150,000 more Bibles each year. In 1970 on the average 11.1 laymen won an additional member.

Sunday evening at 8:00 I found most Adventist churches in South America had a regular evangelistic preaching service. I was present at a number of baptisms. The auditorium where Evangelist Arno Köhler, of Pôrto Alegre, is preaching may be



Above: Pathfinders learn the international semaphore signals at the MV camp in Uruguaiiana, Brazil.

Left: Camp leaders prepare to raise the flag.

simply equipped, but he bears a witness from the Scriptures that is reaping a rich harvest.

Advance in Medical Lines

Phenomenal growth in church membership in South America has been accompanied by renewed emphasis on medical missionary work. Thousands feel the touch of Christian healing in hospitals from Clinica Americana in Quito, Ecuador, where W. W. Stiles, M.D., is giving leadership, to Sanatorio Adventista del Plata, Puiggari, Argentina, in the south where P. D. Tabuenca, M.D., directs a wonderful team in healing and teaching, to Hospital Adventista de Belém in northeast Brazil where we observed Zildomar Deucher, M.D., and his team building a powerful witness for God.

Dr. Deucher told me of some of their great needs—a laundry, a kitchen, help in the business department, a dietitian, housing for Adventist interns in medical training. However, a look at accomplishments shows they have attempted great things for God and have done great things for His cause. The 123 beds for inpatients is part of the reward. There is much construction at the back of the building, a renovating of the old and the addition of new sections. Seven physicians see scores of outpatients most workdays. A number of Adventist medical interns are kept involved with the church in service and witness. Although not yet adequately housed, the equipment Ruben Meyer uses in the laboratory is equal to the best.

After completing his medical



Nurse Steling on Luminar II uses her own laboratory facilities as the boat cruises.

course, working at our hospital in Puiggari, Argentina, and doing specialized work in heart surgery at the large hospital in São Paulo, Dr. Deucher took postgraduate work in thoracic surgery at the University of Minnesota and National Institutes of Health, Washington, D.C. Would it be possible to build a staff in Belém for this highly specialized field? Where would they get equipment? Beginning two years ago, they now have a team of seven physicians and three technicians available for this work. This constitutes a story



The Belém Hospital has some of the most modern equipment available, thanks to the generosity of a German group. Here technicians watch a myelograph by closed-circuit TV.

of faith and determination that should fill us with thankfulness.

A German evangelical group were told of the possibilities for greater service at Belém and examined the work already being done. They decided to donate the latest and best diagnostic and operating room equipment for thoracic and heart surgery at a cost of hundreds of thousands of dollars. That is one among many modern miracles of the medical missionary work in South America. I saw persons whose lives God saved through their faith and works.

God Has Wrought for His People

Ellen White tells us, "In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt."—*Testimonies*, vol. 8, p. 115. We see evidences of God's intervention in the lives of men, yet may fail to mark their importance or the significance of last-day events. Now is the time for swift personal preparation for a home with God's redeemed; and surely now is the time to perform our part in His great task of preparing all mankind. Paul wrote to the church under inspiration for such a time, "Take heed, brethren, lest there be in any of you an evil heart of unbelief" (Heb. 3:12).

The goal to exceed a church membership of 500,000 in the South American Division by 1975 is not at all visionary when we consider the way God arranged to bring the message to that continent. Years ago Ellen White wrote: "Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. . . . Seize every opportunity and advantage offered in the turning of the wheel of providence."—*Ibid.*, vol. 7, p. 14. God's message to the church by Paul is similar, "Use the present opportunity to the full, for these are evil days. So do not be fools, but try to understand what the will of the Lord is" (Eph. 5:16, N.E.B.).* Our people, our institutions, our churches are doing much to clean up the environment and heal humanity in South America, but new hearts and lives give witness of a people being made ready. ♦♦

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

THERE were four of us seated for "Sabbath school"—Stephen, Sabrina's first Christmas doll; Bonnie, the dark-skinned dolly a cousin gave Sabrina; Jenny, a small "baby" donated by another cousin; and I, Sabrina's mother.

Quite still we sat, lined up on Sabrina's bed, looking at pictures she displayed on her little flannel board and at small objects she held, then passed out to us. As with a mother's eye I watched our teacher in the gay striped dress and white leotards, my imagination wandered into the future.

Someday, if time should last, my little girl will be a lady. (Strange how a mother thinks of that so seldom! She is so busy getting the dishes washed and the rugs vacuumed and seeing that the toys are put away; so tired, giving that evening bath and saying, "Good night; now it's time to be quiet," that she just about loses sight of the joy before her.) Perhaps my daughter would be a *real* teacher someday. Or a nurse. Or the sweet Christian wife of some sterling young man.

My Principal Ambition

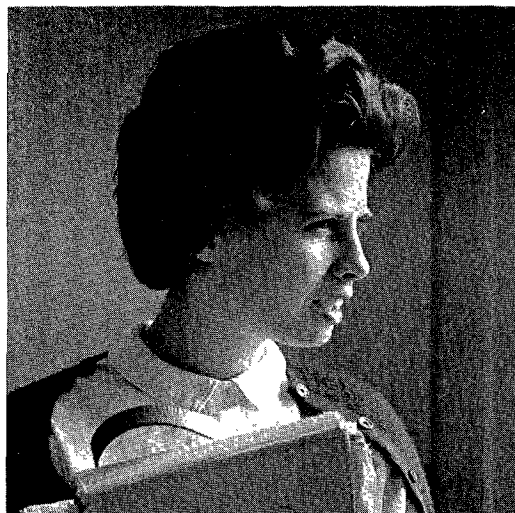
Pleasant prospects, those. Nice dreams. Any of them, come true, would make me glad. But whatever career Sabrina chose would be all right with me—as long as she chose to love and serve God. That was my principal ambition for my daughter as I sat daydreaming that day in her "class."

I must remember my ambition from day to common day as my little girl grows up, for the time for me to help her learn to love God is now, while she is small.

"Lead them to Jesus Christ day by day, lovingly, tenderly, earnestly. You must not allow anything to come between you and this great work." This is the instruction I find in my mothers' manual, *Child Guidance* (p. 41).

Day by day I feel sure that it was the mother of Daniel who led her child to love God. I imagine her one warm afternoon, walking with Daniel in the field and looking with him at the lilies. "Our Father made these for us," she may have said to him. "He knew we would like pretty things."

Another day, as Daniel washed his grimy hands for dinner, she may have mused aloud, "Our Father loves to wash away our sins like this." Or over bread and pulse she may have told him, "God's Word is



Perhaps my daughter
would be a real
teacher someday.
Or a nurse. Or
a wife.

The JOY Before Me

By MRS. KENNETH I. BURKE

food for your mind, son, as this bread is for your body. We want to feed body and mind good food, to make us strong for God."

I don't know exactly what she said to him, but she was probably one of those who taught him regularly, day by day, "through song and prayer, and lessons from the Scriptures, adapted to the opening mind" (*ibid.*, p. 32), "[making] up for briefness by frequency" (*ibid.*, p. 35). And, day by day, through associating "thoughts of God . . . with all the events of daily life in the home dwelling" (*ibid.*, p. 19), she must have led him Godward.

What thought and time and effort it must have cost her, this training of her child! How she must have kept the joy set before her—the joy of first seeing her little one become an upright, godly adult!

She needed that joy kept before her in order not to be distracted. For there was a household to manage—whatever that entailed, whether cooking and mending and shopping or ordering of servants. There is always plenty for a conscientious homemaker to do. And it might have been easy for Daniel's mother to forget that she was first a *teacher* during the special years when she had her child at home. But I think of her as one who believed that a mother must not allow anything to come between her and her great work. And, not realizing it, she prepared Daniel to stand before the greatest monarch on earth—staunch and firm, a representative of God.

Child Training a First Business

I must be sure that the training of my child is the "first business" of my life, too (*ibid.*, p. 489). For "God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. . . . Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—*Education*, p. 262.

Like the mother of Daniel, I have a work before me which "no other . . . can equal . . . in importance" (*The Adventist Home*, p. 237). It is mine, "with the help of God, to develop in a human soul the likeness of the divine" (*ibid.*). My "moments are priceless" (*ibid.*, p. 239). My "opportunities are priceless" (*ibid.*, p. 237). To a great degree the destiny of my child rests in my hands (*ibid.*, p. 238).

Then, for the joy that is set before me, let me do my great work more earnestly than ever before. Let me sing "Jesus Loves Me" with Sabrina as we do the dishes together, take time to show her how yeast makes the bread rise, and explain about the growth of God's kingdom in our hearts.

Let me think to tell her that Jesus is even lovelier than the violets we find near the swing set; that He made the white baby goats in the neighbor's pasture; that the big, bright sun makes us think of Him, the "Sun of Righteousness."

Let me be patient when my little girl knocks over her glass of milk, muddies her dress, teases her older brother. It is by precept and example that I teach.

And every day, let me take time with my Saviour, realizing that "nothing is more needed in . . .

[my] work than the practical results of communion with God" (*The Ministry of Healing*, p. 512). I must seek first the kingdom of God, not just for myself, but for Sabrina.

Let me do all these things, by the grace of God, with the joy set ever before me.

Then, someday, let Sabrina and me pass between the "retinue of angels on either side of the gate" of the New Jerusalem (*Child Guidance*, p. 567). As I come near Him, let me catch the eye of Jesus, "who for the joy that was set before him" (Heb. 12:2) persevered in His great work, that I, His child, might live. And let His glance fall upon the happy young woman at my side as He speaks to me with an understanding smile, "Come, ye blessed of my Father" (Matt. 25:34). "Enter thou into the joy of thy lord" (verse 21). ♦♦

Self-pity and a Skateboard

By KEITH BRUNNER

"BRRRR-AAK," "brrrr-aak," "brrrr-aak," the unyielding jackhammer gnawed out chunk after chunk of gooeey blacktop from the well-worn roadway and left it baking in the July heat.

Rivers of perspiration coursed down my face, first stinging my eyes, then trickling off the end of my sunburned nose. "Isn't it about time we had a break, Jack? It must be 90 degrees in the shade today—have a heart!"

"O.K., fellas, let's knock off for a while," the foreman rasped, trying to be heard above the hungry shout of the jackhammers.

Laying my air hammer down, I walked over to the curb and sat down heavily. "And to think I could have spent my summer sitting in some air-conditioned office somewhere," I sighed. "Why did I ever get into this construction business anyway?"

Elbows on knees and head in hands, I closed my eyes to the heat and dust and dreamed of the cool clean shower that awaited me at the end of the day.

"Kurr," "kurr," "kurr," a strange shuffling noise roused me from my reverie. I turned to look straight into the eyes of an old man who had paused a moment as he passed and was gazing intently at me.

"Could I help you, sir?" I asked. The old man came a little closer and I could see his thick white hair just visible under his ancient floppy-brimmed hat. A once-red mustache followed the contour of his upper lip and outlined a mouth that was at once firm and kind.

"Could I help you, sir?" I repeated. He moved yet closer, and I could see that his quiet, steel-gray eyes were ringed with cracks and wrinkles, scars of some previous mirth or sadness.

"Sir, would you like a drink of water?" A single tear (or was it only a drop of perspiration?) trickled down his face and glistened for a moment in his mustache. He smiled.

"Son, you'll never make it sitting down."

Then he dropped his heavy hands to his sides and dug his calloused knuckles into the dust and dirt of the sidewalk and pushed himself along on his skateboard. The man had no legs.

Do we as Christians often find excuses to shirk or put off our God-commissioned responsibilities and say, "I'll do it as soon as I'm less tired, Lord"? Do we sit idly by on life's curb and dream of "what could have been," instead of doing our duty? When the Master returns to collect the "interest" on what he has entrusted us with, will we be able to say, "'Master, you delivered to me five talents; here I have made five talents more'" (Matt. 25:20, R.S.V.)?

Is An Unbiased Bible Translation Possible?—2

TRANSLATORS ARE INTERPRETERS

Last week we raised the question "Is an unbiased Bible translation possible?" and concluded that it was not. We demonstrated that translators following the dynamic method by the very nature of their method tend to reflect their own ideas. Where, on the one hand, translators using the formal methods are content to let ambiguous passages stand, translators using the new method make a choice and convey only possible meaning. (Occasionally in footnotes they show alternative translations.)

As a result, the newer translations offer us the Scriptures that are much more clearly understood. Ambiguities have been to a large extent eliminated, and obscure passages have been made plain.

Translators Not Inspired

If these translators were divinely inspired we would be most happy with such a simplification of Scripture. Since they are not, we cannot be certain that their choice of one among several possible translations, or of a simple translation for a difficult passage, is the correct one. Our personal judgment is that in a number of instances it is not, as we have pointed out in our answers to numerous inquiries that reach our editorial desk concerning unique translations in the newer versions. We are reminded of what one reader said (whom we quoted in our January 21 editorial), "They [T.E.V. and N.E.B.] really mess up our Bible studies if we try to give them with these versions."

Using a familiar clause from Revelation 19:10, we illustrate below how a translator often becomes interpreter.

In the first line we give the Greek and in the second the corresponding English words. (The reason the Greek word for *for* comes between the article and the noun it specifies is that this word is not allowed to stand first in a Greek sentence.) After the literal translation we give the K.J.V. and R.S.V. renderings, both of which are formal and literal. After that we quote a number of the newer versions,* all of which, to our mind, represent interpretations.

hē	gar	marturia	Iēsou	estin	to	pneuma	tēs	prophēteias
the	for	testimony	of Jesus	is	the	spirit	of	the prophecy

K.J.V.: "For the testimony of Jesus is the spirit of prophecy."

R.S.V.: "For the testimony of Jesus is the spirit of prophecy."

N.E.B.: "Those who bear testimony to Jesus are inspired like the prophets."

N.E.B. footnote: "For testimony to Jesus is the spirit that inspires prophets."

T.E.V.: "For the truth that Jesus revealed is what inspires the prophets."

Phillips: "(This witness to Jesus inspires all prophecy.)"

Jerusalem: "The witness Jesus gave is the same as the spirit of prophecy."

* Versions quoted: N.E.B.—*The New English Bible*. © The delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission. T.E.V.—*The Today's English Version of the New Testament*. Copyright © American Bible Society 1966. Phillips—*The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company. Jerusalem—*The Jerusalem Bible*, copyright © 1966 by Darton, Longman & Todd, Ltd. and Doubleday & Company, Inc. Used by permission of the publishers. N.A.B.—*The New American Bible*, © Confraternity of Christian Doctrine, 1970.

N.A.B.: "The prophetic spirit proves itself by witnessing to Jesus."

Some may wonder how the translators get so much out of a few Greek words quoted above. The point is that the Greek can be variously understood, and each translator decides on the meaning he thinks is valid, and presents that. It is interesting to note that the translators do not agree among themselves. Whereas the N.E.B., Phillips, and N.A.B. speak of a witness to Jesus, the T.E.V. and Jerusalem speak about a witness Jesus gave. The phrase "spirit of prophecy" is even more widely understood.

How shall one decide on the true meaning of the passage? This may not be easy. We suggested a meaning in an earlier editorial (Aug. 17, 1967). The point we are making is that the newer translations interpret the passage, and except for the N.E.B. do not indicate that alternate interpretations are possible.

Frequently we are asked to recommend one of the newer versions. We prefer not to do this. We cannot endorse any without reservations. Every reader of the Bible should remember that the writers wrote in Hebrew, Aramaic, or Greek, and that whereas the writers of the Bible were inspired of God, the translators were not.

Translators May Mislead

In Bible translations we have what the translators thought the Bible writers said or what the translators thought these writers meant by what they said. Is there danger, then, of the translators' misleading us? The essentials of salvation, which are set forth by various Bible writers and in various ways, come through in all the versions. Any sincere seeker for truth, no matter in what language or version he reads the Bible, will find his way to God, for the same Spirit who inspired the messages is present in their interpretation.

But those who wish to understand the Bible thoroughly will have to search for truth as a miner searches for hidden treasures. While the newer versions try to hand it to him on a platter, they may in many instances simply be handing him private opinion. He will have to study and compare, checking the original languages, either directly or through commentaries and other helps available.

On the plus side of the newer versions is the fact that they often clarify correctly what is obscure in the traditional versions and thus call attention to Bible truths that would otherwise be missed. The problem, of course, is to decide whether in any given instance they correctly interpret the messages of the Bible writers. D. F. N.

WITH CHARITY FOR ALL

Recently we became acquainted with the circumstances of a youth who states that he is on the point of severing his relations with the church because of the attitude of older members of two local congregations with which he has connections. Following the example of many of his peers, he allowed his hair to grow longer apparently than some older folk in the churches concerned think proper. With this as at least an important factor, members of the churches are reportedly snubbing him, and in other ways showing their disapproval. This is the young man's side of the story. Members of the congregations involved might have something to add that would throw additional light on the matter.

It is not our intention here to discuss whether long

hair for young men is right or wrong. This question is not immediately germane to our subject. We are merely using the situation as it has been described to us as a point of departure for a discussion of attitudes.

To lay the groundwork for this discussion in the context of the above situation, we note that transition, change, is a rule of human life. Each generation moves to a greater or lesser degree away from the customs and traditions of the past. Thus, the older generation may become upset by what they consider radical in their children. And the children may consider the older folk old-fashioned and set in their ways. This will be especially so when there comes such a wide divergence in the life styles of the two generations, as is the case at present.

These changing conditions make it necessary for Christians of each generation to endeavor to distinguish between what is right and wrong, and what may be merely custom or style. The two are sometimes interlaced. They are not always clearly differentiated.

Now to make the point we wish to make. We must be extremely careful that our reactions to people are based on Christian love rather than prejudice or bias. The apostle James wrote to the church of his day concerning an all-too-human reaction to people because of their appearance or status. If you treat a rich person with deference, he says (James 2:1-4), but a poor man with disdain, you are showing partiality, and are acting in an unchristian manner.

Perhaps we could introduce a number of other contrasting types into James's picture, at the same time drawing the lesson James draws. If you are cordial to one who appears conventional, but snub one who is unconventional, you are not acting as a Christian should. If you favor one who is "with it" but disdain another who seems old-fashioned, you are showing unchristian snobbery. If you manifest respect to an influential church member, but ignore a not particularly distinguished-looking "outsider" or visitor, you are not practicing Christian love. If you pay particular attention to one because he has a degree or two, but scant attention to another because he happens to have but little education, you are demonstrating unchristian partiality.

One of the great needs of the church is charity. We use the term in the sense of mercy, kindness, tolerance toward others. By this we do not mean a tolerance of deliberate, persistent wrong. Obviously, the church has certain standards that it must uphold if it is to continue to receive God's favor. What we do mean is a tolerance of the tastes and habits of others that may not be in concert with our thinking, but that are not really moral issues. It is so easy to look askance at people whose ways are not our ways.

"Little differences dwelt upon . . . destroy Christian fellowship," wrote Ellen G. White (*Testimonies*, vol. 8, p. 243). "In all things, charity," said the old Puritan divine, Richard Baxter.

T. A. D.

WHAT HAPPENS WHEN A MAN FINDS GOD?

Thirty-six years ago in the bleakness of the American depression, a young hotel night clerk contemplated suicide. Life was complicated and the future dark. But in his anxiety he turned to the Bible; in the loneliness of his hotel room God spoke to his heart, and he was converted.

Following this decision to make Jesus the Lord of his life, Carl Bates returned to his home in Liberty, Mississippi, and accepted a call to the ministry. Today Dr.

Bates heads the Southern Baptist Convention, the largest Protestant denomination in the United States.

Recently, at the annual Brotherhood Missions dinner of the First Baptist church in New Orleans, the pastor presented Dr. Bates with a specially designed plaque with the following inscription: "Presented to Dr. Carl E. Bates, president, Southern Baptist Convention, by First Baptist church, New Orleans. From the door to the room in the DeSoto Hotel where Dr. Bates found the Lord, August 28, 1934."

The plaque bearing the brass numerals "244" was made from the actual door to that hotel room where Dr. Bates's life was profoundly changed. With the plaque was presented the key that opened not only room 244 but also a whole new life to Dr. Bates.

Many of our REVIEW readers could share similar experiences. God does speak in unmistakable language to men today. He is not limited to time and place. He needs only the open heart pleading its need.

Heart Strangely Warmed

We think of another occasion when God spoke to a man, and his heart was "strangely warmed." On May 24, 1738, John Wesley had his famous Aldersgate experience: "About a quarter before nine, while [someone was reading Luther's preface to the Epistle to the Romans] he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death." (*The Works of John Wesley*, volume 1, p. 103. Zondervan.)

Although Wesley was ordained to the ministry in 1725 and had spent three years as a missionary to the North American Indians in Georgia, he dates his conversion from this experience at Aldersgate in 1738.

What are we to understand when we are told that lives are "profoundly changed" on such occasions? Does it mean that Carl Bates and John Wesley were lifted to lofty heights of ecstatic joy, that the struggles with temptations and human weakness were now in the past? Such does not seem to be the case.

For John Wesley the question arose, "This cannot be faith; for where is thy joy?" But then Biblical wisdom helped him to see "that peace and victory over sin are essential to faith in the Captain of our salvation: But that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will."

Regarding the distress of temptation Wesley wrote: "After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He 'sent me help from his holy place.' And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often, conquered; now, I was always conqueror."

On Sunday, May 28, Wesley noted in his *Journal*, "I waked in peace, but not in joy." We are glad that John Wesley was honest, as well as careful, about his record of his Christian experience. His journals have encouraged many over the years. The distinction that Christians may enjoy peace without ecstatic joy needs to be emphasized. But that the Christian, when he accepts God's forgiveness and unmeasured love, may enjoy peace with God and know it for sure is a fact that never grows old.

What a tragedy to live days, or even years, as a professed

Christian and yet not know the "peace of God, which passeth all understanding" (Phil. 4:7). Although deeply settled joy will come with Christian growth, peace of heart seems to be the way men have described that moment when life becomes an adventure in Christian commitment. Leaps of joy and excitement may come and go, depending upon many factors, but amid even earthly disappointments and physical distress, the committed Christian knows peace because he trusts God.

"'Being justified by faith, we have peace with God through our Lord Jesus Christ.' Romans 5:1. Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace."—*Thoughts From the Mount of Blessing*, p. 27.

Carl Bates did not merely bask in the certainty that God had spoken to his heart, he did something about it. He changed the direction of his life. John Wesley did not rest his security in his "strangely warmed" heart,

but immediately responded with a new attitude toward those who had "despitefully used me and persecuted me." His remarkable ministry to England and the world, his clear emphasis on the peace and reasonableness of Christian sanctification, were grounded on this Aldersgate experience. The world ever since has not been the same.

Peace of heart and a changed life are still the chief characteristics of conversion. Although many committed Christians may look back upon one special moment when a distinct break was made with the past, others may experience only a gradual, deepening awareness of God's call. Yet, regardless of whether the conversion was dramatic or gradual, the end is the same—peace of heart and a changed life. The beauty of the Christian life is that the Christian may find each morning new reasons for peace of heart and fresh power to live the changed life.

H. E. D.

LETTERS ... to the Editor

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

BEGINNING SCHOOL AGE

We can see the results of letting our girl wait until nearly seven before sending her to school. Her second grade teacher tells us that she is well adjusted and has no difficulty with her schoolwork. In a recent achievement test she was second highest. The highest was a child older than she. She loves to read the Bible and wants to study her own Sabbath school lesson.

I do believe, however, that even one year later would have been even better. As we are instructed in the Spirit of Prophecy, eight-ten years of age is early enough.

MRS. BEULAH HALVORSEN
Decatur, Michigan

VENTILATION HELPS

Thanks for the REVIEW Index for 1970, printed at year's end. Please continue to print articles on health matters. I'd like to see a forceful article about why and how people should ventilate their houses and offices and churches. I even see new air conditioners with no fresh-air intake!

T. H. BIGGS, M.D.

London, Kentucky

PLEA FOR REQUIRED STUDY

"Academic Freedom" [Dec. 3, 10] is a most timely and refreshing treatment of an old and controversial subject.

I especially appreciate the way the author puts Paul's views on wisdom and philosophy in their proper perspective.

This article should be required study because of a better understanding it would foster among our church members, especially those who are considered the intellectuals and anti-intellectuals.

Please publish more on this and related

subjects for those who have tremendous responsibilities for leading the church today and tomorrow.

ARTHUR J. PETERSON
Kennewick, Washington

WHAT DETERMINES CONTINGENCY?

"Certainty Balanced With Contingency" [Dec. 10] should awaken every reader to the need of praying for the Holy Spirit to guide in the correct understanding of what is "in balance," and what "is out of balance."

How could Jesus have come in the lifetime of Sister White when the "deadly wound" was not to be healed until 1929; and Babylon had not in her day, and still has not yet, made all nations drink of her wine; and while the Moslem nations are not yet following Rome?

GLEN T. SEVITS
Stockton, California

"Certainty Balanced With Contingency" [Dec. 10], is the most encouraging article I have ever read. It answers so many questions that have arisen in my mind.

MRS. ELMA BEARDEN
Hayward, Wisconsin

MORE ON IDENTIFICATION

As I travel once in a while I can usually spot a genuine Seventh-day Adventist: No noticeable make-up; modest, tasteful dress; no smoking or drinking; no excess jewelry; a careful diet; courtesy; a quiet, kind personality.

If we live out the truth and instruction that has come to this people we will not need other identification.

If we must dress and act like the world—perhaps we do need a pin.

EDITH ORTNER
Appleton City, Missouri

RASP, CLANG, AND BEAT

All true Christians are very aware of two worlds to live for, and that they should prepare the most and best for the one in which they expect to live the longest. One outstanding joy of heaven will be its music, majestic and sublime, the voice of

many waters, the joyful harmony of a multitude whom no man could number, and bursting forth from the grateful hearts of the redeemed the song of Moses and the Lamb!

In our preparation for eternal fellowship, should we not encourage a musical taste that is as far as possible from the rasp, clang, and beat of devil worshipers and degraded heathen? Though our understanding heavenly Father accepts the soul's sincere expression at every level, our objective of worship in song must be to ever come up higher.

A. D. CHILSON
Wautoma, Wisconsin

THE FACTS ARE . . .

In response to the letter from one of our outstanding historians (see Higher Education, Jan. 28), may I state that those who study at the feet of Clio go oft astray when they go beyond "*Wie es eigentlich gewesen ist*"!

The facts are that included in the wide representation on the North American Division Board of Higher Education, which has been approved by the General Conference Committee, there are three teachers, two of whom are women, plus many other educators!

CHARLES B. HIRSCH
Takoma Park, Maryland

NO TIME FOR UMBRELLAS

Re "We Have Taken Our Umbrellas Down" [Jan. 14]. Perhaps the umbrellas that prevent the latter rain from falling on us are composed of such things as materialism among those over 30 and fashion among those under 30, and both accompanied by apathy toward spiritual things.

MRS. GRACE SALISBURY
Portland, Oregon

ADS ATTRACT

As an old health-foods worker I do appreciate some of the especially lovely advertisements of Loma Linda foods in the REVIEW. The health-food work is going forward.

JOHN E. NASH
Cooranbong, Australia

Adventism in Storied Inter-America

By **WALTER RAYMOND BEACH**
General Field Secretary, General Conference

CIVILIZATION in the New World as we think of it, began on October 12, 1492, when the caravels of Christopher Columbus heaved to in the Bahamas. Early that morning the great explorer noted in his journal, "I saw so many islands that I hardly knew to which I should go first." And when one looks at a map of the Caribbean today, he is still amazed by the large number of islands represented on it. We have counted more than 65 inhabited islands. Of course there are myriads of uninhabited bits of land that we might poetically describe as falling from the Creator's hand into the crystal waters and the sapphire bays under the blazing blue skies.

Add to this the 11 continental countries of Inter-America and you have an immense area stretching from Lower California and Mexico in the northwest to French Guiana in the southeast, a distance of almost 5,000 miles in which the Caribbean measures 1,700 miles.

Destiny chose the Caribbean as the cradle of the New World civilization. There had been, of course, earlier civilizations in this part of

the world. The people of that earlier time rode in canoes that were faster than the caravels of Columbus. They chiseled their cultural records on the walls of caves and reached heights of splendor in the Aztec kingdom of Mexico and the Inca empire of Peru. But the cunning and reckless courage of the Spaniards changed all of that. Within a decade of the first landfall, Columbus had discovered Cuba, Hispaniola, Jamaica, Trinidad, all of the Western Antilles, Panama, and the mainland of South America, claiming them all with their heathen peoples for their Catholic majesties, Ferdinand and Isabella of Spain, who were still flushed with their victory over those more civilized infidels, the Moors.

Columbus thought he had reached the east by sailing west, and called the native Arawaks and Caribs, "Indians," a spectacular misnomer which stuck. The Arawaks were a copper-colored race, whose gentleness is suggested by the fact that they bequeathed to posterity the hammock. The hammock so impressed Columbus that he adopted it, and it revolutionized the sleeping habits



A calm evening scene at Les Cayes, Haiti.

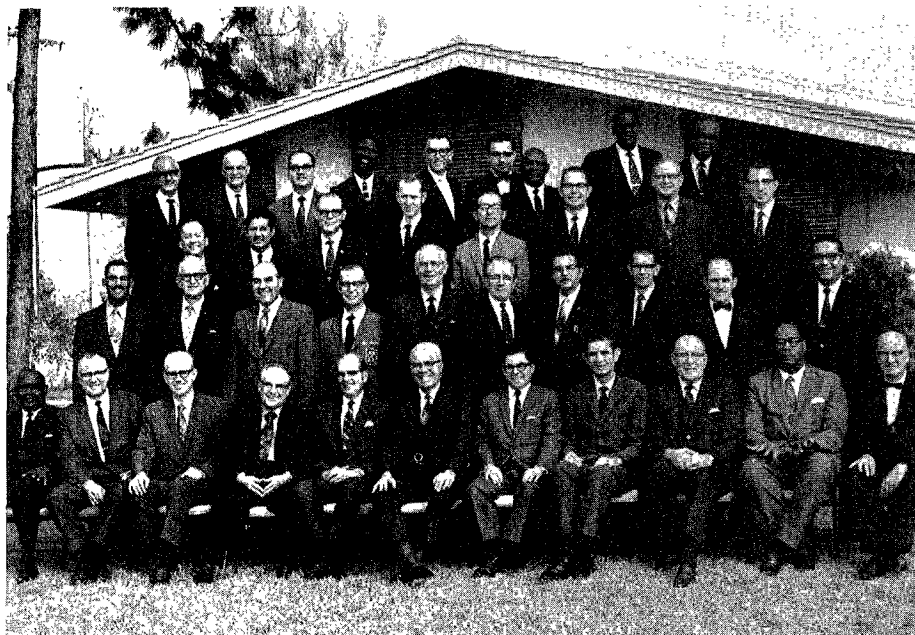
of sailors who, before the discovery of this flexible mattress, were accustomed to bedding down on the hard deck.

The Caribs were fierce warriors who swept northward from Paraguay like an Amerindian reincarnation of the Huns, conquering everything in their path. Their favorite kind of meat was roast leg of man; and there are gruesome gastronomic reports as to how they found the Frenchmen the tenderest, Spaniards the fattest, and Englishmen the stringiest of cuts. They also added a word to the Indo-European vocabulary—their own tribal name, *Carib*, which is now Spanish for cannibal.

A Mosaic of Cultures

Although Columbus never discovered the hoped-for passage to the East Indies, the East Indians proved him partially right by settling in large numbers in the Caribbean four centuries later. Should the admiral return to the scene of his discoveries, he would find Java, Bali, India, and China well represented, particularly in Trinidad and Surinam. So in the vast Caribbean, one finds today a mosaic of living cultures.

The European flavor is very much here. The Bahamas and Barbados are as British as Big Ben; nor do Jamaica and the British Leeward and Windward Islands fall far behind, as we shall report. In Guadeloupe and Martinique and the independent Republic of Haiti one finds the manners



Members of the division committee of the Inter-American Division, which met recently.

and mores of France, along with her language and cuisine. Curaçao, Aruba, Bonaire, Saba, St. Maarten, and Surinam are full of pink-faced, tow-headed Dutchmen, the gabled roofs of Amsterdam, the cheeses of Holland, and the exotic foods of Indonesia. The Swedes and the Danes have left their marks on St. Thomas and St. Croix.

Negroes, both pureblooded and mixed, make up about somewhere near 90 per cent of the population on most West Indian islands, and it is fascinating and instructive to observe how they have adapted themselves to the dominant cultural patterns of Europe as well as the manner in which they have affected such patterns. Then, of course, in addition to the enduring presence of Europe, one finds the persistent Amerindian influences in Venezuela and Colombia, while Mexico has forged a culture and a civilization quite its own.

A Saga of Adventism

The Caribbean, the cradle of the New World, rocked by inscrutable power, not only has produced a new world culture and development more wonderful than the soaring mind of Columbus could have imagined, but from that cradle has emerged one of Seventh-day Adventism's most thrilling sagas. The Inter-American Division's headquarters at Coral Gables, Florida, where the 1970 Annual Council convened, offers a marvelous perspective on that saga. Miami has become the gateway to the Caribbean; and it would be difficult to find a better organizational center for this vast area.

The start of Adventism in the Caribbean was in 1879. That year John N. Loughborough, then living in Southampton, England, and William Ings, sent a box of books and tracts to Cap Haitien on the northern shore of Haiti—not far from one of the first contacts made by Christopher Columbus. Since the shipment was not addressed to anyone specifically, the steamship company delivered the box to the Episcopal missionary stationed in the city. He in turn distributed the contents among other Protestant missions nearby. On the following Sunday the Baptist missionary gave the publications to his congregation. Two young Jamaicans, Henry Williams and his wife, studied the tracts and began to keep the Sabbath. More than ten years later (1892) they met a Seventh-day Ad-

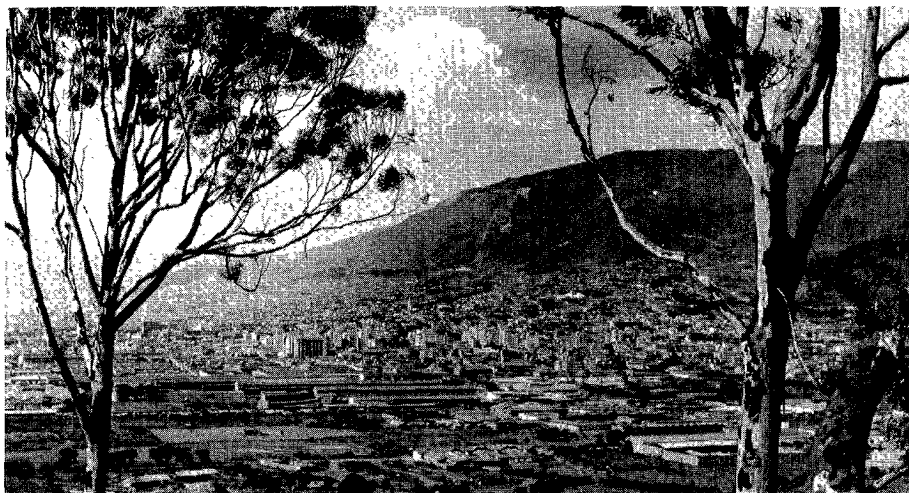
ventist, L. C. Chadwick, for the first time. That was the start of Adventism in Inter-America, where now the baptized membership soars well above 270,000.

The Sabbath afternoon of the year-end meeting, B. L. Archbold, president, Jose H. Figueroa, Jr., secretary, and A. Ray Nordliffe, treasurer, of the Inter-American Division, led the seven union presidents in a report on Inter-America at the Miami Temple church. While some countries in Inter-America have recorded unprecedented progress during the past years, a few have had to face difficult reverses. Most governments have enjoyed uninterrupted peace, but others have had to cope with guerrilla raids, riots, border clashes, and other disrupting events. Yet, in one year more than 28,000 took their place within the circle of Sev-

the Franco-Haitian Union worship and work in French. Jamaica has the unique honor of having the heaviest concentration of Adventist church members in the world—twelve to each square mile!

A Goal of 400,000 Members

The past years have recorded outstanding achievements in Inter-America and at this year-end meeting all departments presented a total program of evangelism and development for the next five-year period. Led by the ministry, the church in Inter-America has set a goal to baptize 200,000 souls and to reach a church membership of 400,000 by March 31, 1975. The total list of objectives for this quinquennium is impressive; and I believe that with much prayer, planning, and hard work these goals will be reached.



A view of Medellín, Colombia, location of the Colombia-Venezuela Union offices.

enth-day Adventist Church membership. During the last quarter of 1970 our Inter-American workers baptized more members than the total we had in Inter-America when the division was organized in 1922. Then there were 8,146 members.

The largest group of Seventh-day Adventists in Inter-America are citizens of lands where the Spanish language is used. In fact, four unions (Mexican, Central American, Colombia-Venezuela, and Antillean) now have an aggregate of more than 134,000. When you add the Adventist church members in Cuba, we have a total membership of more than 142,000 in the Spanish language. The two English-speaking unions (West Indies and Caribbean) have 88,000 members; while the 38,000 of

Radio evangelism has become a powerful soul-winning agency in Inter-America. Typical is the work of the Voice of Prophecy in Mexico. There the program is transmitted each week over 441 stations.

Hand in hand with the radio program is the Bible school. Over a four-year period 88,188 students graduated from a Bible course, 11,282 of whom were baptized. The Radio Bible School lessons are used to prepare the way for public evangelism. A few weeks before an effort is to begin, laymen who call themselves "missionary mailmen" canvass the neighborhood systematically, inviting the people to enroll in a Bible course. Week after week they return to the same homes with new lessons. If anyone needs help,

they give it. All of them work toward a target date for the graduation program, which serves as an introduction to the evangelistic meetings to follow. This program is being expanded across Inter-America.

A typical case of an Inter-American layman was reported from Costa Rica. He is Jose Manuel Ramirez of Puerto Limon. He sells medicines and other merchandise from house to house, but in

the pursuit of his business he takes every opportunity to speak to his customers about Jesus, leaves a tract with them, and returns to visit those who show an interest in receiving Bible studies. In this way, Brother Ramirez won 67 souls in twelve months. His goal currently is the distribution of 10,000 tracts and 25 Bibles in the Gift Bible Plan. He intends to lead 100 souls to baptism.

I must give you what I consider to be

one of the most extraordinary stories I have heard recently. It comes from Puerto Rico.

Late in 1969 a "novena" was held for the soul of a departed loved one. This is a Catholic custom of celebrating nine nights of prayer for the deceased. These nine nights of prayer were turned into a unique evangelistic effort in Anasco, Puerto Rico.

One of our older church members,

WINDOW ON THE WORLD

MEETING POPE PAUL VI IN THE PHILIPPINES

By P. C. BANAAG

Executive Secretary

Religious Liberty Association of the Philippines



The author met the Pope during the ecumenical meeting.

Many aspects of the recent visit of Pope Paul VI to the Philippines have aroused the curiosity and interest of the Filipino people in particular and the world in general. Varied interpretations of the true motive of the head of the Catholic Church in coming to the Philippines have been given in the press and by radio and television, some commendatory and others derogatory. History will reveal whether the visit of the Pope—the first visit of any pontiff to the Philippines—will help the Catholic Church in solving its multifarious problems in the country. Whether or not the hierarchy and laity have been edified by his presence remains to be seen.

One event during the visit of the Pope that will go down in the history of the Philippines in addition to his attempted assassination will be the ecumenical encounter that was held at the Apostolic Nunciature be-

tween the Pope and non-Catholic and non-Christian leaders. "This ecumenical encounter should not be considered merely as a passing fraternal gesture," wrote one religious commentator. "It is to be hoped that it will be the sign and prelude of things to come for the glory of God and the illumination of His faithful people. It is to be hoped that these expressions of Christian charity may multiply and expand into every area of our common Christian endeavor. Those present at the meeting were representatives of the Christian churches and other Christian bodies which have committed themselves to participation in the ecumenical movement, and which in various ways are engaged in ecumenical contacts and conversations with representatives of the Roman Catholic Church in the Philippines." An ecumenical encounter manifesto, distributed on the occasion of the meeting, said, in part: "The participants in this Encounter know well that the path to reconciliation is still long and strewn with obstacles. Prejudices and misunderstandings piled up in the course of time cannot be made to disappear in a matter of hours. But to be on the path to renew personal contact after decades of separation is already the announcement and the presage of developments which, with the help of God, could one day lead to the union so deeply desired."

Seventh-day Adventists see in statements such as this a fulfilling of what they have been preaching for long years. The prediction of Ellen G. White that Catholicism, Protestantism, and Spiritism would merge and eventually persecute God's people is seen developing in various trends in the Philippines today. I am grateful that I was invited as an observer and had the opportunity of witnessing for the Adventists and our worldwide work. As I talked with the Pope I reminded him of a church-state commission that met with him in St. Peter's Basilica in Vatican City in 1968. I mentioned that I was on that commission, and he remembered I was the only Filipino in the group. I made it plain to him that the commission was composed of Seventh-day Adventist leaders from different countries in charge of the religious liberty work of our church.

The Pope was very kind to go around the circle shaking hands with each of the delegates to the ecumenical encounter and give his personal medal to each one there.

How the non-Catholic churches and non-Christian people will react to the ecumenical encounter with the Pope is something that we Adventists in the Philippines will watch with interest.

Andrea Rivera de Feliciano, had ten children, each of whom has a large family. The children adored their mother, but they never would listen when she tried to talk to them about her Adventist faith. When Señora Feliciano was about to die, she asked her pastor to find some way to talk to her children and suggested that perhaps he could do it by holding a "novena" of Adventist meetings.

Pastor Elias Lopez agreed. At the funeral he invited the family to attend the "novena" to be held in Señora Feliciano's house. The services took on a great meaning for the family. The first night they came with beads and prayer books; but gradually such objects disappeared. As the services became Adventist in nature, interest grew in the full Bible message. When the nine services were concluded, Pastor Lopez suggested that the family continue meeting. About forty responded, and Sister Feliciano's home was remodeled as a church. The next weekend, thirty-six gathered to keep their first Sabbath. The attendance grew. In three months' time, on Sabbath, February 14, 1970, the first baptismal service was held for ten new believers. The group, now known as the Esperanza church, was not content just to hear and accept. They are holding a branch Sabbath school in the home of a relative in Mayagüez.

So, the inscrutable power of God continues to rock the cradle of Adventism in Inter-America. Could John N. Loughborough only know (and he will one day) the result of his box of books! Could E. E. Andross, G. A. Roberts, E. F. Hackman, and Glenn Calkins and their wives only return to the scenes of their tears and joys to see what God has done and is about to do! Too, this story must warm the heart of Arthur H. Roth of our General Conference staff who, with his wife, Alice, dedicated 26 years of labor to Inter-America. The foundations laid by all these men and women are strong. The superstructure is becoming more impressive as the days go by. But the total picture will only emerge that day "far beyond the sun."

SOUTHERN ASIA:

Public Health Instruction Opens Doors in Nepal

The teaching of public health and the spreading of the gospel are closely interlinked, according to L. Charles Shultz, a graduate of Loma Linda University's School of Public Health, and health educator at the Scheer Memorial Hospital, in Banepa, Nepal.

In a recent letter to a Loma Linda University School of Health faculty member Mr. Shultz described some of his work and his reactions to it.

For a period of time in the summer of 1970, Mr. Shultz reported, the hospital was receiving four or five cholera patients a day. The outbreak of cholera led to a good relationship with Dr. Narayan K. Shah, director of commu-



Health Educator Charles Shultz delights some Nepalese children as he teaches them health principles by using his puppets.

nicable diseases and epidemiology for His Majesty's government.

Dr. Shah gave valuable assistance to the hospital in chlorinating the water supplies of the area, providing free saline for intravenous injections, and examining stool specimens to detect positive cholera cases. The hospital also received a promise of free medicines and assistance in time of future epidemics.

Mr. Shultz and Mr. Deep Thapa, a recent graduate of Spicer Memorial College in Poona, India, began a cholera-education campaign. Equipped with an amplifier, speaker, and microphone on Mr. Shultz's Volkswagen, they told the residents of Banepa how to avoid getting cholera.

Their presentation had more of an impact than they expected. The town leaders called a meeting and asked the Scheer Hospital's medical director, Dr. R. I. Clark, Mr. Shultz, and Mr. Thapa what the community could do to protect itself from cholera. That, according to Mr. Shultz, was "the public health worker's dream come true!"

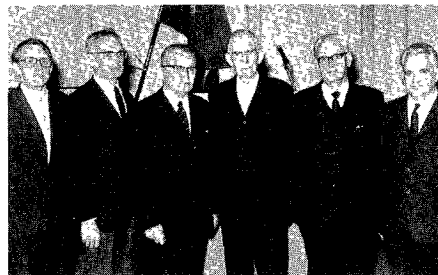
"That evening," Mr. Shultz said, "as plans for better sanitation in Banepa were discussed, a strong cord of friendship and dependence was established between the hospital and the town's leaders. I feel that this spirit of cooperation has tremendous possibilities for future community health projects."

The following evening Mr. Shultz and Mr. Thapa loaded the VW with a puppet theater, tape recorder, amplifier, and speaker, and again journeyed through the streets of Banepa. Their cholera-oriented puppet show and a health lecture—given in the Nepali and Newari languages—were seen and heard by hundreds of men, women, and children. "The response and enthusiasm were somewhat frightening," Mr. Shultz said, "as mobs of excited people pressed in around my car."

Mr. Shultz reported it was at this time that he suddenly grasped the balance between public health and the proclamation of the gospel. "Of course," he explained, "I had been told of this balance at Loma Linda University and even heard some 'whys,' but not until now have I seen how this relates to telling the people of Nepal about Christ.

"Though religious preaching is discouraged," Mr. Shultz continued, "Nepal's government leaders, plus the leaders of Banepa, desperately need and want public health and health education. Public health protects the witness of the Christian health educator as he combines 'health-giving' instruction with 'life-giving' instruction. Of course, it also forms a link between healing and teaching and prepares the listener for sacred truth."

JOYCE MCCLINTOCK
School of Public Health
Loma Linda University



Danish Junior College Celebrates 80th Year

The Danish Junior College, Dagaard, Denmark, which had its beginnings in Copenhagen in 1890, celebrated its eightieth year in November, 1970. At the same time it celebrated its fortieth year at its present location.

Four former principals and the present principal took part in the celebration. They are (from left) the writer, Borge Olsen, Axel Varmer (he was not a principal), C. A. Larsen, H. Muder-spach, and Karl A. Frederiksen.

J. SCHANTZ CHRISTENSEN
Principal



Australian Layman Builds Tabernacle

William Winterton, a layman (left), recently demonstrated his model of the Mosaic tabernacle in the National church at Canberra, Australia. The project took many months of research and labor. Mr. Winterton is in the robes of the high priest. Pastor M. Poels (right) is dressed as an assistant priest.

FRANK PEACH
PR Secretary, Canberra Churches

Special Sabbath School Books RECOMMENDED

-- FOR THE DIVISIONS



THOSE JUNIORS *by Eric B. Hare*

In his inimitable style the author explains to leaders and teachers of juniors how to get the magic door of their youthful hearts open to receive and accept Christ. A must for all junior workers.

Paperback \$2.50

TOMORROW IN YOUR HAND *by R. Curtis Barger*

The age of the earliteens and youth is considered by many to be the awkward age—awkward for the young people and awkward and uncertain for those who seek to bring them to Christian maturity. Thirteen informative chapters of whys and hows, with a few whats thrown in, to help make work for youth of this age more satisfying and fruitful.

Cloth \$3.95

-- FOR THE SECRETARY

THE SABBATH SCHOOL REPORT

Every secretary wants ideas to keep her reports from being stereotyped and formal. Prepared by the Sabbath School Department of the General Conference, this book gives ideas galore, including a series of sample reports with new approaches.

Paperback \$1.25

MODERN SABBATH SCHOOL REPORTING *by Mary S. Ogle*

This is a new approach to Sabbath School reporting. The author answers many questions you, as a secretary, need to have answered. Forty-eight sample reports are featured. They show how to make interesting comparisons, explain how the 13th Sabbath overflow is figured and how a particular mission field is chosen to benefit from the overflow each quarter, and present reports for special days—all put new emphasis on Sabbath school evangelism.

Paperback \$1.25



For insurance and postage please add 25 cents first book, 10 cents each additional book to same address, and State sales tax where necessary. Prices slightly higher outside U.S.A.



ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

BORNEO:

Mysterious Guard Stops Destruction of Church

According to the following story a hostile village chief in Borneo is convinced that the God of the Adventists has a power that he does not wish to oppose. The story was related to me by William Smith when I visited his district in the northern portion of Sabah, recently.

Merabau is a village on Sabah, on the northern tip of Borneo. It is many miles down the dirt road from any contact with the outside. In this area the people are still living in long-houses where many families live together in one palm-leaf-roofed building. In Merabau there is a small building used for meetings which we call a "lamb shelter." This church building and the land on which it is situated was donated to us. However, in recent years strong prejudices have arisen against our work. Some time ago young toughs came in with knives and cut up all the primitive furniture and chopped the main posts of the structure. A fence was erected around it by the government to keep people out and the land title was denied to us.

One day the village chief came by the little church to decide how best to get rid of the place that was soon to be moved at his request. Feeling angry, he was approaching the building when he was startled to see a tall man of the Rungus tribe dressed in white standing in front of the church. His size was impressive, and he put fear into the heart of the chief. The chief hurried home and told his family what he had seen. His young son went to see also. In a few minutes he returned saying, "It wasn't just because father was drinking. There is a man there just as he said." His wife went to see for herself. The man in white was still there. As she approached him, he turned to her and said, "I am on the side of the Adventists. Tell your husband not to harm them." She became afraid and ran back to tell her husband what the man in white had said.

The following day the chief went to the adjacent village to see Ajun, our worker in charge of the Merabau church. He told him what he and his wife and son had seen. Then he said, "I don't know what kind of magic you have, but I'm not going to bother you anymore—your God is too powerful!"

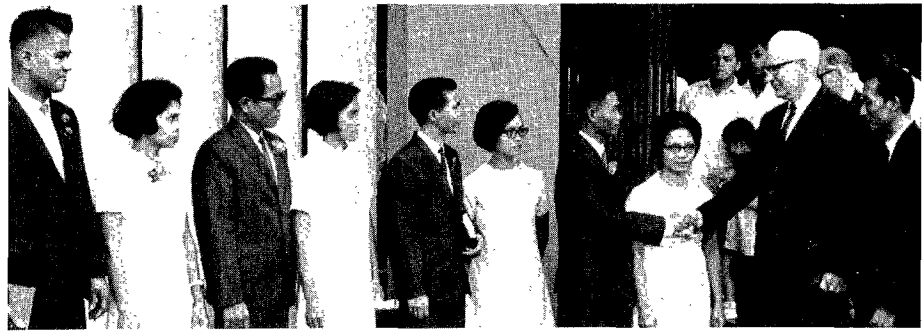
R. D. RICE, M.D.

SDA Clinic, Sandakan, Sabah

ETHIOPIA:

Adventist Sacrifices Home for the Sabbath

Ato Gutu Shanko is a young man from a Moslem family in southern Ethiopia who has become a member of the Seventh-day Adventist Church.



Four Ordained in North Philippine Union

Four men were ordained at the first North Philippine unionwide Sabbath school fellowship conducted in the Central Luzon Mission recently. Shown with their wives (from left) are H. L. Nicolas, T. V. Racasa, R. A. Nepomuceno, and V. D. Flauta. They are being greeted by T. C. Murdoch, North Philippine Union Mission president, and B. A. Martin, Central Luzon Mission president.

B. B. ALSAYBAR

Departmental Secretary

North Philippine Union Mission

Some years ago he accepted the Catholic faith. However, he was not encouraged to read the Bible except in the presence of a priest, who, he was told, could explain it properly.

While visiting an Adventist home one day Ato Gutu saw a copy of *The Bible Speaks* in the Amharic language. The owner of the book loaned it to him, and Ato Gutu read it several times.

On one occasion his Catholic "spiritual father" saw him reading the book and reprimanded him, telling him to get rid of it. However, Ato Gutu continued to read.

He now began to investigate a number of religions to discover which was the right one. He studied Islam, Catholicism, and several Protestant religions. Eventually he was convinced that he ought to pay tithes and keep the seventh-day Sabbath. This he did for two years, then he and his wife were baptized as Adventists.

Before he was baptized he was warned by his two Moslem brothers and his landlord that if he was baptized he would have to leave the land on which he was living and that he would not receive any compensation for it.

Ato Gutu was ordered on several occasions by his landlord, to whom he was obligated, to work on the Sabbath. He refused and was put in prison six times. He was advised to appeal to the government authorities for help, but refused to do so.

Finally, he concluded that the only solution was to leave his home and property. He therefore took his wife to his father-in-law and left her there until he could find a job to support her. Recently, I met Ato Gutu near our Ethiopian Adventist College, at Shashamani. Still of strong faith, he was living with a relative while looking for a job at which he could keep the Sabbath.

D. KASSAHUN

JAPAN:

Youth Invitees Attend Recent Union Session

The Japan Union Mission invited youth observers to attend the union meetings held recently. Five young people under the age of 25 and not employed by the denomination were chosen. One was sent from each of the four local missions and one was chosen from Japan Missionary College. These youth attended all of the business sessions and various committee meetings. They sat with the delegates, heard their discussions, observed the procedures, and commented on their own impressions; they attended the devotional meetings, prayed in the prayer circles, and held private conversations with various workers.

Following the meetings the young people expressed their appreciation for the privilege of meeting with denominational leaders not only from Japan but from the Far Eastern Division and the General Conference. They were impressed by the general spiritual atmosphere that prevailed and the democratic procedures followed.

LOIS MAY WATTS



K. Soneda (left), Japan Union MV secretary, interviews the five youth observers.

World Divisions

AUSTRALASIAN DIVISION

✦ Three new buildings were recently dedicated in South Australia. A new multipurpose building was opened southeast of Adelaide, at the Grey Youth Camp, November 29. At Queenstown, Port Adelaide, a new church was officially opened and dedicated on Sabbath, December 5, 1970, and a new South Australian Conference office building, situated two miles from Adelaide city center, was dedicated and opened on December 6, 1970.

W. R. CROSS
PR Secretary
South Australian Conference

INTER-AMERICAN DIVISION

✦ Samuel Guizar has been appointed president of the Central Mexico Mission to replace Pedro A. Gomez, who has requested a study leave. Manuel Varela has been appointed secretary-treasurer.

✦ The Montemorelos Hospital board has appointed E. A. Zambrano, M.D., medical director of that institution.

MARCEL ABEL

VIETNAM MISSION

✦ The Saigon Adventist Hospital has opened a free clinic near Cholon, a suburb of Saigon, to help refugees and other needy people of that area. They also sent a medical team to the Montagnard villages on the weekend of January 8-10. About 400 people received treatment.

✦ A Montagnard Youth Camp was held in mid-December at the Dalat City church. More than 240 young people attended. At the Sabbath morning worship service 45 were baptized. A group of about 12 youth walked one and one-half days in order to attend the meeting.

V. L. BRETSCH, President
Viet Nam Mission

ECUADOR MISSION

✦ Approximately 18,000 brochures were distributed to visitors at the Adventist booth at the annual fair held at Guayaquil, Ecuador, recently. The booth featured an exhibit of Adventist books and magazines available, a layout of the new academy at Santo Domingo de los Colorados, a display of the worldwide welfare work, and Smoking Sam. Many times during the ten-day fair a large number of the exhibits were almost without patronage because the crowd was interested in Smoking Sam, which was presented and explained no less than 50 times. E. W. Easley, temperance secretary, associated with youth and laymen in presenting this anti-smoking feature.

BERT ELKINS, President

Atlantic Union

✦ New York Conference church schools have raised \$19,144 for Ingathering, which is 230 per cent of their goal.

✦ A groundbreaking ceremony for a new church was conducted in Rutland, Vermont, on December 9, 1970. Carl P. Anderson, Northern New England Conference president; Ralph Trecartin, conference treasurer; and George Mills, pastor, were among those participating in the ceremony.

✦ During 1970 the Trinity Temple of Poughkeepsie, New York, sponsored a club for senior citizens of the area. The program, which included field trips and craft classes, was conducted each Thursday. It was discontinued during the winter months, but will be resumed in March. Francis C. Moore was director, and Mrs. Leona Ghee was assistant director.

EMMA KIRK, Correspondent

Canadian Union

✦ Dorcas women of the Simcoe, Ontario, church, under the leadership of Mrs. Victor Fedusenko, served a Christmas dinner to 60 underprivileged children and their mothers. Each child was also presented with special gifts.

✦ P. E. Uniat from the Alberta Conference, assisted by Edward Teranski and Nicholas Trynchuk of the British Columbia Conference, conducted a Russian-language evangelistic crusade in Kelowna, British Columbia, from January 19 to February 6. Upon its completion, Elder Teranski began an English-language crusade.

✦ Twenty-six smokers enrolled in the Richmond, British Columbia, Five-Day Plan to Stop Smoking clinic which began January 18. The program was incorporated into the adult education series of School District No. 38, operated by the public school system. Twenty-four of the 26 members of the clinic claimed to have quit smoking by the fifth evening. As a result, a second school district is asking for a Stop-Smoking Clinic.

✦ Residents and patients of the Park Manor Personal Care Home, Winnipeg, Manitoba, operated by the Manitoba-Saskatchewan Conference, were given weekly programs during December by the Kinettes, which is a group made up of wives of the Kinsmen Service Club of Winnipeg.

✦ The It Is Written television program began weekly broadcasts on Sunday morning January 10 over CFCF-TV in Montreal, Quebec, a city with a popu-

lation of nearly 3 million. Many are responding by telephoning for the books offered on the program.

THEDA KUESTER, Correspondent

Central Union

✦ Recently the Hutchinson, Kansas, Community Services center, which was formerly operated from a small room in the church, was opened in a new and larger place. The new location makes the center more accessible to those needing help.

✦ Frank W. Nieb, formerly a publishing secretary in the Atlantic Union, has been appointed by the Christian Record Braille Foundation as division field leader of its Northeastern division. Since no full-time representatives have been working in this area recently, Elder Nieb will be recruiting a complete staff of workers. They will be working with and for blind and physically handicapped people. Services for blind children also will be expanded into the area soon with a summer camp program.

✦ A branch Sabbath school at Hiawatha, Kansas, organized by Layman L. E. Loomer, has an average attendance of about 30 to 40 each week. There is an adult and a children's division. It is hoped that a church will be organized from the group.

✦ Charles H. Buursma, Nebraska Conference evangelist, and A. C. Becker, church pastor, are conducting a series of meetings in Omaha, Nebraska.

✦ Thirty-two persons were baptized as a result of evangelistic meetings held in Grand Junction, Colorado, for the three churches in the immediate vicinity. Of those baptized 16 joined the Grand Junction church, where L. Jerry Lastine is pastor, and 16 joined the Palisade-Fruita district, where W. J. Coleman is pastor.

✦ The first Four-Dimensional-Key Plan on Alcoholism for Durango, Colorado, was conducted by John Hardaker, the local Adventist pastor, recently. He was assisted by the district attorney and three non-SDA medical doctors. Publicity for the event included a 25-minute interview on radio station KIUP.

✦ Ministers of the Kansas Conference have reported a total of 203 baptisms for 1970. A baptismal goal of 426 has been set for 1971.

✦ Eighty people were baptized in the Park Hill church, Denver, Colorado, as a result of an evangelistic crusade conducted by Don L. Crowder, pastor. He was assisted by members of the church.

✦ A new church was dedicated at Sundance, Wyoming, recently. R. H. Nightingale, Central Union Conference president; William C. Hatch, Wyoming Conference president; and William M.

Adams, Jr., the local pastor, participated in the special service. For many years the members in Sundance held their services in an old schoolhouse.

CLARA ANDERSON, *Correspondent*

Columbia Union

COLUMBIA UNION COLLEGE

♦ Two hundred inner-city school children in Washington, D.C., were treated to a Christmas party on the campus of Columbia Union College. The party was provided by 150 CUC and Takoma Academy students who have worked through the Urban Service Corps as tutors for the children since September.

♦ Jiggs Gallagher, feature editor of CUC's *Sligonian*, was elected president of the Adventist Student Press Association at the annual workshop held at Riverside, California. More than 60 persons, including representatives of eight Adventist colleges and visiting groups from California academies, attended.

♦ Five CUC students have been chosen by the Sligo church to serve as student missionaries. Pat Plisco, junior psychology major, left in January for Seoul, Korea, where she is teaching English for one year in a Seventh-day Adventist English-language school. Susan Youngberg, sophomore nursing student, will go to Brazil, where she will be involved with nursing and local church work. Jim Minor, senior French major, will spend the summer in Trinidad, working at a youth camp. Mike Dunn, sophomore theology major, will serve as a pastoral assistant at Yellowknife in the Canadian Northwest Territories for the summer months. Judy Reese, sophomore, will participate in youth camp activities and area Bible work in South River, Ontario, for three months.

ZELIA HOLBERT
PR Officer, CUC

Lake Union

♦ The Clearwater Lake, Wisconsin, church raised \$1,148.81 for Investment. This is \$500 over the goal. Mrs. Vesta Olmstead is Investment leader.

♦ After a South Haven, Michigan, public school teacher visited the local SDA Community Services Center, he wrote an article about the center, which was printed in a local paper. This resulted in many donations for the center and further newspaper coverage, including a plea for "women with a little spare time" to donate their services to the center. As a result, one non-SDA who responded to the invitation is currently taking Bible studies.

♦ Marion, Michigan, Missionary Volunteers have been collecting used eyeglasses for mission work. Glasses received were given to Dr. Donald Bishop, a Reed City Adventist optometrist, who sends them to Haiti.

♦ Robert Collar, previously pastor of the Twin Cities and Riverdale, Michigan, churches, has been appointed full-time evangelist for the Michigan Conference.

GORDON ENGEN, *Correspondent*

North Pacific Union

♦ Walla Walla College School of Nursing students on the Portland, Oregon, campus have sponsored 23 student missionaries during the past eight years. This year the students hope to raise \$4,000 to enable four of five students to spend a summer or a year teaching.

♦ Fifteen new members were added to the Ballard, Washington, church recently as a result of the Voice of Prophecy evangelistic crusade held in the city.

♦ The College Place Village church in Washington increased in membership by 139 during 1970.

CECIL COFFEY, *Correspondent*

Northern Union

♦ With half of their membership consisting of children, the Stillwater, Minnesota, members raised more than \$31 per capita for Investment in 1970. Mrs. Jack Groth, Investment secretary, announced a total of more than \$1,100 for Investment.

♦ Charles Reeser, Iowa literature evangelist, was top salesman for the conference in 1970, with a total of \$29,310.90.

♦ A Five-Day Plan to Stop Smoking was held recently at Sioux Falls, South Dakota. It was sponsored by the Sioux Falls Seventh-day Adventist church, the American Cancer Society, and the Tuberculosis and Respiratory Disease Association.

L. H. NETTEBURG, *Correspondent*

Southern Union

♦ Mrs. Marie Randolph was the top literature evangelist saleswoman, and Newton Meeks was the top salesman in sales for the Alabama-Mississippi Conference during 1970. Mrs. Randolph led all other women in the Southern Union with total sales of \$16,462.75. Mr. Meeks

delivered \$24,863.68 worth of literature. Seven other salesmen in the Alabama-Mississippi Conference delivered more than \$12,000 each for the year.

♦ W. D. Wampler, president of the Alabama-Mississippi Conference, and Claude Reed baptized 16 persons on Sabbath, January 23, following a two-week series of meetings conducted in the Panama City, Florida, church, which is a part of the Alabama-Mississippi Conference.

♦ Literature evangelists of the Florida Conference report a total sales delivery for 1970 of \$356,132.34.

♦ Members of the Professional and Business Association of the Georgia-Cumberland Conference saw their tenth new church building opened for services on Sabbath, January 23. More than 250 persons attended the official opening at Jonesboro, Georgia, a suburb of Atlanta.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

♦ The membership of the Oklahoma Conference recently passed the 4,000 mark. During the past year 343 persons were baptized in the conference. This is mainly the result of 34 evangelistic series.

♦ The Southwestern Union Conference publishing department's 85 literature evangelists had a \$61,395, or 8 per cent, gain in sales in 1970 over 1969. Missionary activities in connection with these sales included 4,448 pieces of literature distributed, 555 Bible school enrollments, 59 interested persons attending church, 1,243 prayers offered in homes, 247 Bible studies, and 12 persons baptized.

♦ The Texas Conference had a total of 714 persons baptized in 1970. This is the highest number baptized in any one year since 1954, when a number of two-week campaigns were conducted by Fordyce Detamore.

♦ The Texico Conference has raised the highest amount ever reported for an Ingathering campaign during the campaign just ended—\$83,352. This is a per capita of \$28.19.

J. N. MORGAN, *Correspondent*

Loma Linda University

♦ The Loma Linda University board of trustees has unveiled a master plan calling initially for a \$2.3 million library for the university's La Sierra campus in Riverside. The new library is the first phase of a 25-year master plan approved by the trustees recently.

JERRE IVERSON, *PR Officer*

NEED HELP?



Sabbath School Helps for DAILY LIVING

Subscribe today through your church lay activities secretary or your Book and Bible House.



Your Family Devotions Should Take

Top Priority!

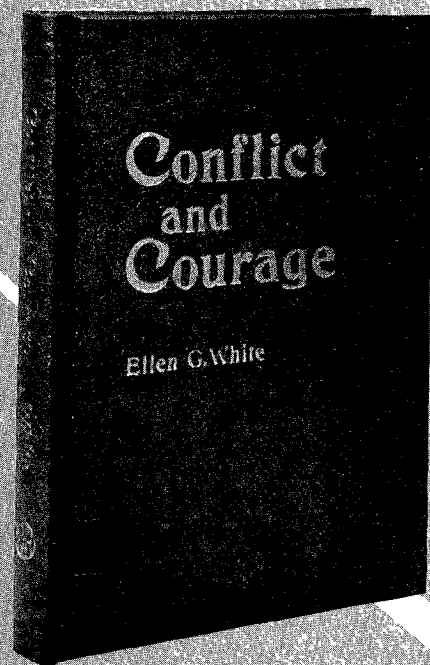
**Your 1971 Daily
Devotional Books**

Conflict and Courage

by Ellen G. White

This senior devotional book for 1971 is a compilation of the character sketches of the well-known people of the Bible from the writings of Ellen G. White. It affords inspiration to Christian living by example both of those who triumphed and those who failed.

SCRIPTURE INDEXED. CLOTH \$3.25



For the Young Folks!

Reach Out

by Virgil E. Robinson

This 1971 youth devotional book is filled with fitting stories and illustrations that are bound to catch the interest of young people. More than this, it presents a daily challenge for youth to strive to reach the ideals set before them in the Word of God.

CLOTH \$3.75



AT YOUR BIBLE HOUSE!

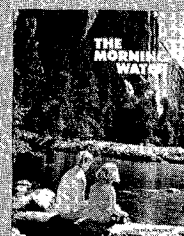
Please add 25c first book, 10c each additional book, for mailing expense. Include State sales tax where necessary.

Morning Watch 1971

Uplifting poetry and daily scripture readings are provided in this handy devotional guide. Mailing envelopes furnished free on request.

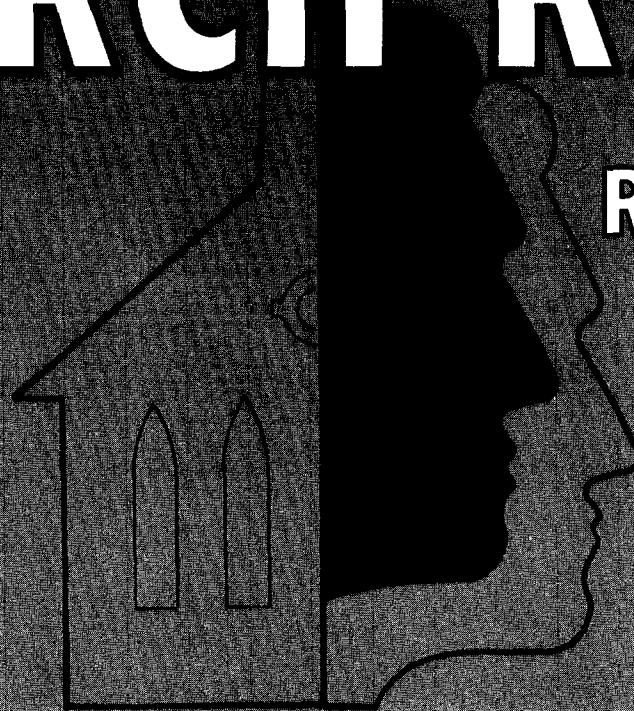
Paper 25c each —

Deluxe 35c each.



CHURCH RACE

RELATIONS



WHERE did Ellen G. White stand on the question of church relations?

WHY did we choose Nashville?

DID Ellen G. White contradict herself?

You too will understand certain statements made by Ellen G. White as the author re-creates their original historical setting and compares race relations of the 1970's in his newest release—

ELLEN G. WHITE ON RACIAL EQUALITY...

By
Ronald D. Graybill
Paper \$1.95

"The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life."—*The Ministry of Healing*, p. 25.

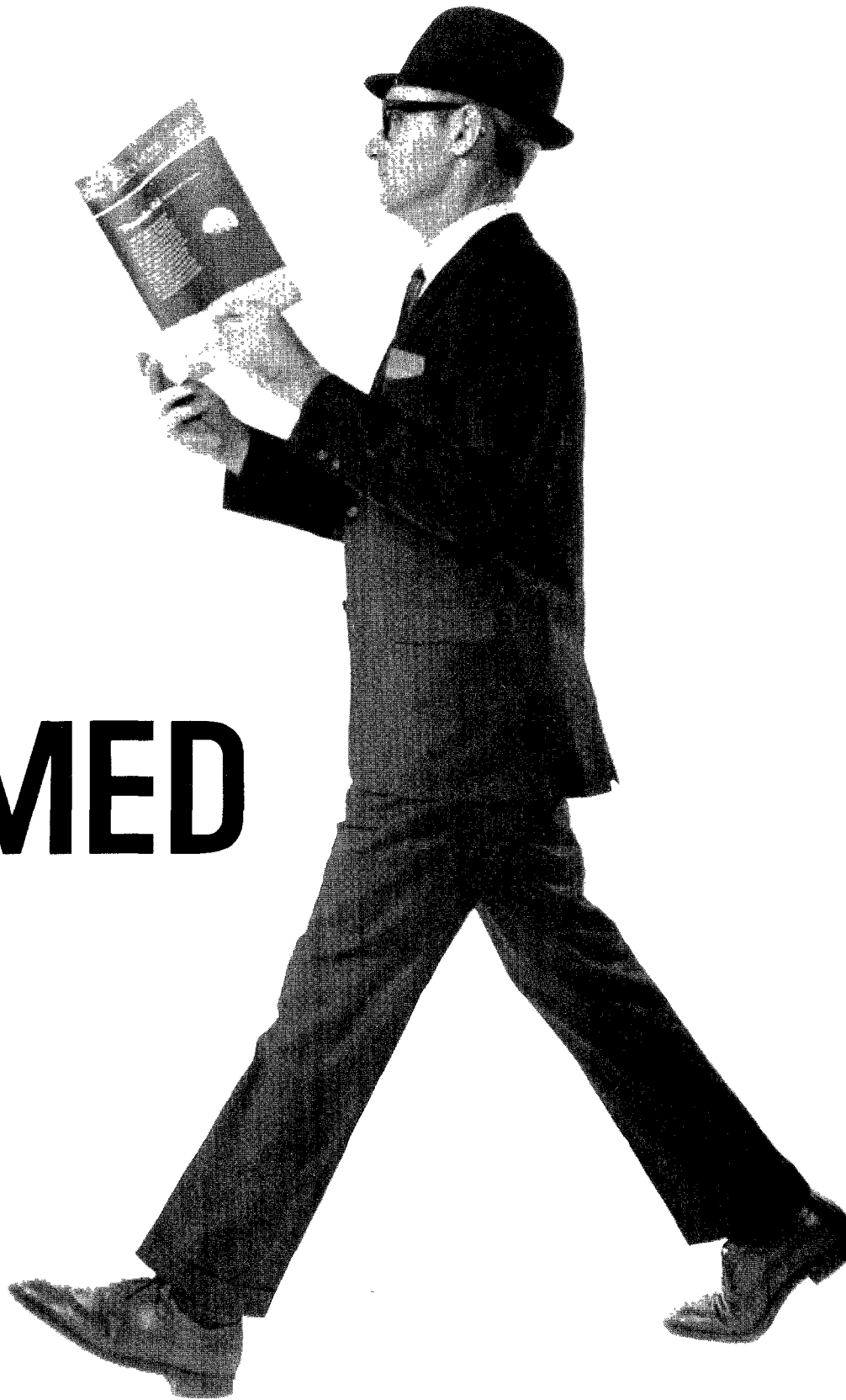


Postage, 25c first book, 10c each additional book to same address. Sales tax where necessary.

Keep in
STEP

Be
INFORMED

Read the
REVIEW



not by bread alone...

The new 1971 Christian Home Calendar

A colorful, inspiring storehouse of daily manna. Begin each day with a delightful taste of the Word of God. Also contains the Red Letter feature personalizing your calendar to show birthdays, anniversaries, weddings, vacation

periods, and many other special occasions.

Price 75 cents

Please add 15c for first calendar, 5c each additional copy, for postage. Include sales tax where necessary. Slightly higher in Canada.

Just a suggestion

Why not order a few extra ones for your friends and neighbors? They make an ideal season's greeting! (If you wish copies mailed direct to names on your gift list, include complete mailing instructions.)



Enclosed is \$..... This is my order for Christian Home Calendars.

Name

Street

City

State Zip

**ORDER NOW FROM YOUR
BOOK AND BIBLE HOUSE**

Message Magazine Wins Widespread Support

Message Magazine, one of our missionary journals, is making steady progress in its circulation. Oriented toward soul winning, *Message Magazine* is fast becoming an international evangelistic agency.

C. M. Willis, an associate manager of *Message Magazine*, recently concluded a series of institutes on behalf of this journal in the West Indies. The magazine is welcome in many areas of the Caribbean and in several countries of Africa.

Message Magazine clubs are being organized in many churches and schools of the Caribbean unions. There are many well-established clubs in the United States. These clubs contribute to the large-scale circulation of this missionary journal.

New plans were laid recently for a series of reprints and pre-prints of articles that will appear in *Message Magazine*. This "Soul Food" series will fill a long-felt need. "Soul Food" articles are authored by W. W. Fordham, and will be used as center spreads in the magazine, as reprints, as a *Message* supplement, and then condensed to be used as inexpensive leaflets to be scattered like the leaves of autumn.

R. J. CHRISTIAN
Periodical Department Manager
Southern Publishing Association



M. K. Ko, Ministerial Association secretary, Korean Union Mission, formerly president, Southwest Korean Mission.

R. S. Newbold, M.D., associate medical director, Seoul Adventist Hospital, from medical staff, Seoul Adventist Hospital.

Robert L. Rawson, treasurer, Japan Union Mission, formerly business manager, Philippine Union College, North Philippine Union Mission.

Anthony Waworoendeng, president, East Indonesia Union Mission, formerly secretary-treasurer, Sabah Mission, Southeast Asia Union Mission.

Oh Chi Won, manager, Korean Publishing House, Seoul, Korea, formerly assistant business manager, Seoul Adventist Hospital.

From Home Base to Front Line

North American Division

Harald Udo G. Giebel, M.D. (University of Muenchen '55), returning as physician and medical director at Karachi Hospital, West Pakistan, Mrs. Giebel, also a physician, nee Beverly Gertrude Lindner (AU '52; LLU '56), and three children, left Los Angeles, California, January 2.

Robert V. Ernest (Peoria Methodist Hospital School of Nursing '61; Minneapolis School of Anesthesia '63; Nebraska Wes-

leyan University '69; LLU '70), to be anesthesiologist-health educator, Adventist Hospital Ile-Ife, Nigeria, Mrs. Ernest, nee Donna Jean Haste (LLU School of Nursing '60), and two children, of Milton-Freewater, Oregon, left Chicago, Illinois, January 4.

R. N. Baird (Avondale Missionary College '51), returning as president Assam Section, India, and Mrs. Baird, nee Veronica Mae White (AMC '51; Sydney Sanitarium and Hospital '55), left Los Angeles, California, January 5. Their two children are to follow in June.

Marianne A. Patton (PUC '69; AU '70), to be teacher of home economics in Ethiopian Adventist College, Kuyera, Ethiopia, of Berrien Springs, Michigan, left San Francisco, California, January 10.

Adventist Volunteer Service Corps and Other Workers

Lester J. Jones, student missionary, to teach in Mount Klabat College, Menado, Indonesia, of Angwin, California (PUC), left San Francisco, California, December 27.

Gloria A. Brown, student missionary, to teach in Mount Klabat College, Menado, Indonesia, of Berrien Springs, Michigan (AU), left Los Angeles, California, December 30.

Robert M. Milne, Adventist Volunteer Service Corps worker, to serve as hospital assistant in Hong Kong Adventist Hospital, Victoria, Hong Kong, for one year or more, and Mrs. Milne, of Angwin, California, left San Francisco, California, January 5. Elder and Mrs. Milne previously served 45 years in the Orient.

Susan Youngberg, student missionary, to serve as nurse for the Belém Adventist Hospital, Pará, Brazil, of Reading, Pennsylvania (CUC), left New York City, January 7.

C. O. FRANZ

NOTICES

Correction

A news note in the December 31 *Review* stated that Pacific Union College is the only Seventh-day Adventist college or university to be granted accreditation by the National Association of Schools of Music. Information received since this note appeared reveals that this information was in error. The undergraduate programs at Walla Walla College and Union College enjoy full membership; Southern Missionary College and Pacific Union College have been granted associate membership. Andrews University alone has full membership in NASM for both its undergraduate and graduate programs. We are happy to set the record straight.

Literature Requests

(Weight limit for printed matter to the Philippines: 6lbs. 9 oz. each parcel, tied or open-ended; postage approximately \$2.00.)

There are 1,583 pupils in grades 1-6 in the 24 schools of the Northern Luzon Mission, Philippines. There are very few books, and in some schools only the teacher has a book. In others, there may be no books at all for some subjects. Books needed: SDA and secular readers (texts, supplementary, and JMV Book Club books), dictionaries and encyclopedias (outdated all right as long as in good condition), English-language texts, arithmetic and math, health and science, social studies (world history, geography, United States history, *National Geographic*), and any other materials that can be used in the schools. Bibles and songbooks are also needed. Most pupils have no Bibles of their own. If you want a real blessing, just pack books in small 11-pound bundles (tied) and send to: Brigido T. Esteban, educational superintendent, Northern Luzon Mission of SDA, Artacho, Sison, Pangasinan, Philippines, C-341. Mark "Used Books" on outside of package. Book rate is \$1.39 for maximum 11 pounds, no ounces.

WANTED: *Guide, Primary Treasure, Little Friend* by the following: Education Department, Mountain Province Mission of SDA, P.O. Box 17, Baguio City, Philippines, and Education Department, Southern Luzon SDA Mission, Legaspi City, Philippines.

Mr. and Mrs. Romeo S. Robles, SDA Mission School, Katapagan, Digos, Davao del Sur, Philippines, need a continuous supply of denominational books, magazines, hymnals, Bibles, school materials, cards, flannelgraphs, Sabbath school supplies, prophetic charts, evangelistic equipment.

WANTED: A continuous supply of cutouts, Memory Verse Cards, Christmas cards, colored magazines, by Paz Bacoland Linda Canesares, Safe Harbor Church School, Kapatungan, Bunawan, Agusan del Sur, P.I.

WANTED: A continuous supply of *Review, Guide*, and other religious materials by the following: Peter Zambales, Sto. Tomas, Loreto, Agusan del Sur, P.I.; Gregorio Bulasito, Binocayan, Loreto, Agusan del Sur, P.I.; Cecil Tugade, La Paz, Agusan del Sur, P.I.; Juanito Banay, Maasin, Veruela, Agusan del Sur, P.I.; Mac Alcantara, Sion, Sta. Josefa, Agusan del Sur, P.I.

WANTED: A continuous supply of *Life and Health, Signs, Liberty, Listen, MV Kit, GO, songbooks, Bibles*, by the following: Naomi P. Plaza, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Darlyn Mullaneda, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Flor Caligao, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Narciso Contreras, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sally Detablan, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Nicknick dela Cruz, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Ladie Joaquin, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sophie Mabale, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.

Send a continuous supply of Chapel Records, Bibles, books, *Hymnals, Insight*, tracts, slide films—du. frames, and colored magazines to M. B. Abuyne, Kapatungan, Bunawan, c/o Monkayo, Davao del Norte, P.I.

WANTED: A continuous supply of *Signs, Life and Health, Review, Good News for You, Your Bible and You, Spirit of Prophecy books, God and Evolution, Smoke Signals, Bibles, songbooks, prophetic charts, filmstrip cassettes, Primary Treasure, MV Kit, visual aids, flannelgraphs, Guide to T. J. Osorio, Bambang, Nueva Vizcaya A-704, P.I.*

The President, SDA Diocese of Mauritius, P.O. Box 18, Rose-Hill, Mauritius, Indian Ocean, desires visual aids, filmstrips, slides, and other evangelistic material, especially youth helps.

Send to Enrique Moreno, 4415 McClain Lane, Humsville, Ala. 35810, the following: *Listen, These Times, Liberty, Message, and Life and Health* in a continuous supply.

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

WANTED: A continuous supply of old Bibles by Idamea Melendy, Review and Herald Publishing Association, Washington, D.C. 20012.

Send a continuous supply of *Modern Ways to Health, Behold the Man, Alone With God, God's Commandment-keeping Church Today, The Faith of Jesus, Hymnal, Counsels on Diet and Foods, The Ministry of Healing, I Became a Seventh-day Adventist, I'd Like to Ask Sister White, Reflections on Love and Marriage*, tracts, Bibles, to Pastor Peter Amoateng, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa.

Send German and Arabic tracts and English literature in a continuous supply to Irvine D. Sabido, Guinea Grass, Orange Walk, British Honduras. Youth literature especially desired.

WANTED for shipment to missions: books, Bibles, magazines, quarterlies, pictures, tracts, and other missionary material. Send to James Allen, Rt. 2, Box 264, Kingstree, S.C. 29556.

Send in a continuous supply *Review, Insight and Guide* to Mountain View College Library, P.O. Box 87, Iligan City, P.I.

WANTED: A continuous supply of *Listen, Smoke Signals, Alert, Activities, The Winner*, and other temperance literature by Pastor Paul Rambharose, P.O. Box 66, Port-of-Spain, Trinidad, W.I.

Send a continuous supply of Chinese, Japanese, and Greek missionary literature to G. Johnson, 2758 Forbes St., Victoria, B.C., Canada. He uses the literature for cargo and passenger ships.

WANTED: A continuous supply of tracts, missionary periodicals, picture cards by J. I. Erondu, SDA Church Headquarters, P.M.B. 1115, Aba, East Central State, Nigeria, Africa.

Send a continuous supply of missionary literature to the following: Osias Telin, Ketcharaw, Agusan del Norte, P.I.; Pastor S. J. Balansag, Northeastern Mindanao Mission, Butuan City, P.I.; Pastor P. S. Manatad, East Visayan Mission of SDA, P.O. Box 68, Tacloban City 1-246, P.I.; Lemuel A. Tagolgol, D'Stag Style Center, Crossing Miaray, Dancangan, Bukidnon, P.I.; Palermo Oliverio, Digos, Davao del Sur, P.I.; Lucio A. Fernandez, Rizal Ext. Street, Mati, Davao Oriental, P.I.; Joel Jondonero, West Visayan Mission, Box 241, Iloilo City, P.I.; Veda E. Knapp, Box 36, Pine Grove, Calif. 95665; B.S.K. Amoako, SDA Mission, Techimantis, Ghana, West Africa; R. J. Pieterse, 11 Maraisburg Road, Bosmont, Johannesburg, South Africa.

Church Calendar

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

Trans-Africa Division Makes Administrative Changes

A number of changes in leadership on several levels have been made within the Trans-Africa Division recently. Timothy V. Gorle, formerly principal of Solusi College, Rhodesia, has been appointed division education and Sabbath school secretary. He replaces Gerald F. Clifford, who has accepted a call to become academic dean at Avondale College, Australia.

Two unions have new presidents. Philip Lemon, who served in the Congo for many years and recently has been in the Pennsylvania Conference, U.S.A., has been asked to return to the Congo Union as president to replace G. M. Ellstrom, who has accepted a similar position in the Franco-Haitian Union, Inter-America. H. Carl Currie, formerly president of the Bermuda Mission, has been voted president of the Zambezi Union to take the place of F. G. Thomas, who, after 20 years of service in Africa, has transferred to North America.

B. E. SETON

178,000 Children Attend VBS Around the World

Approximately 178,000 children around the world attended Adventist Vacation Bible Schools in 1970, some 115,000 of whom were non-Adventists, according to B. J. Liebelt, associate secretary, General Conference Sabbath School Department. This represents an increase in enrollment over 1969, especially by non-Adventist children.

FERNON RETZER

Board Membership of LLU Widened at Constituency

According to changes made in the Loma Linda University bylaws during the quadrennial meeting of its constituency convened recently, the board will have a larger lay representation, to include women and representatives from various ethnic groups. The new members will represent areas such as medicine, dentistry, law, psychology, social work, education, nursing, corporation leadership, banking, and building construction as well as church leadership. The new composition will provide a broader base of representation on the board.

During the organization meeting of the board of trustees, R. R. Bietz was re-elected as chairman and W. J. Blacker as vice-chairman. The trustees re-elected D. J. Bieber as president of the university. R. E. Cleveland, T. Teele, and R. J. Radcliffe were re-elected as vice-presidents for academic affairs, student affairs, and finance, respectively. The board accepted with regrets the resignation of Howard Weeks, vice-president for development and public relations, for health reasons.

Among the several actions taken before the new board adjourned was a formal recognition of the new North American Division Board of Higher Education. The trustees voted "that we assure the Board of Higher Education that is to coordinate higher education in North America, our full support, and further indicate that we will view very seriously the recommendations and procedures that emanate from the board."

CHARLES B. HIRSCH

1970 a Year of Advance for Adventism in Finland

Last year (1970) was one of the best years in the history of the Adventist work in Finland. Writes Wiljam Aittala, president of the Finland Union, "As a result of the work of our evangelists and laymen in 1970 we have received 300 new members into our churches. During the year, Onni Halminen, president of the West Finland Conference, conducted a successful evangelistic campaign and baptized 112 people. Our literature evangelists sold books—including Arthur S. Maxwell's *The Bible Story* set, produced for the first time in Finnish—to the value of 1.5 million Finnish marks (US\$375,000).

"For this year, the seventieth anniversary of the beginning of our work in Finland, we have planned a combined thrust of laymen and evangelists, with church members sowing the seed and giving Bible studies, and short evangelistic campaigns reaping the harvest. Some big soul-winning crusades are also scheduled.

"The best days of the Advent message are ahead in Finland. We pray that God will pour out His Spirit in such large measure that the work will be finished and our Lord will come quickly."

J. ERNEST EDWARDS

Australasian Laymen Set Goal of 5,000 Baptisms

More than 5,800 laymen are planning to take lay evangelistic training and conduct at least 800 public efforts in the Australasian Division during 1971. According to G. W. Maywald, division lay activities secretary, expectations are that 5,000 or more will be prepared for baptism as a result of these campaigns.

In addition to conducting campaigns, the laymen are planning to give 1,700 Bible studies daily and to distribute at least one quarter of a million tracts and missionary magazines each month.

V. W. SCHOEN

Seminary Field Schools Baptize More Than 5,000

Ninety-six per cent of the graduates from the Theological Seminary at Andrews University are employed in our world work. More than 5,600 people have been baptized as a result of the

various Seminary summer evangelistic field school programs conducted by the Seminary. These two items, reported by the dean of the Seminary at the January 17 constituency meeting of Andrews University, show the effectiveness of the program the Seminary is providing in training young ministers in evangelistic methods and procedures.

N. R. DOWER

Southwestern Union Baptisms Total 2,000 in 1970

More than 2,000 people were baptized as Seventh-day Adventists in the Southwestern Union in 1970, 738 of whom were in the Texas Conference. This was the largest number ever baptized in one year in the union and in the Texas Conference, according to B. E. Leach, Southwestern Union Conference president. It is hoped that there will be 2,500 baptisms in the union in 1971.

SDA Yearbook for 1971 Is Now Available

The 1971 *Seventh-day Adventist Yearbook* is ready for delivery and is available in paper at \$7.50 and cloth at \$8.50. All orders should be placed with a Book and Bible House.

JESSE O. GIBSON

IN BRIEF

♦ **Deaths:** John D. Hardt, 72, for 14 years a departmental secretary in South American conferences and later principal of a number of California academies, January 12, at Paradise, California; J. J. Reiswig, 87, president of conferences in Canada and the United States, January 28, at St. Helena, California.

CHANGE OF ADDRESS

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to: Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name

New Address

City

State

Zip Code

Always enclose your address label when writing on any matter concerning your subscription or when renewing.