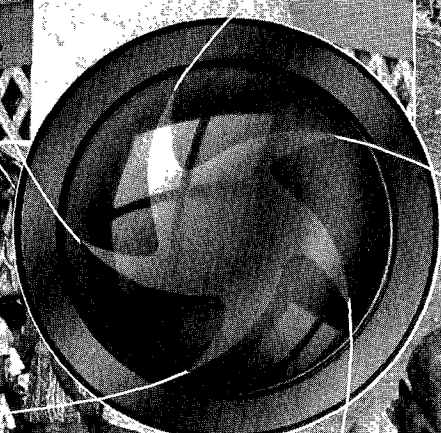


# Review

THE REVIEW OF THE THIRTEENTH SABBATH OFFERING



**THE NEARLY 1500-mile-long dinosaur-shaped island of New Guinea lies in the South Pacific Ocean just off the northern tip of Australia. It is divided into two parts—West Irian, governed by Indonesia; and Papua-New Guinea, administered by Australia. West Irian is in the Far Eastern Division; Papua-New Guinea is in the Australasian Division. Turn to page 3 for captions for these pictures taken late in 1970 by the REVIEW editor when he visited Papua-New Guinea, the field to which this quarter's Thirteenth Sabbath Offering overflow, to be received on March 27, is assigned.**

## Something New and Something Old

SOMETHING new is about to appear on the Adventist publishing scene. As of July there will be a monthly edition of the REVIEW as well as a weekly. The weekly (the present magazine) will continue to be edited and published in Washington, D.C.; the monthly will be edited in Washington but published in England at the Stanborough Press. Both will be "the authentic voice" of the Advent Movement, but whereas the weekly sometimes speaks with an American accent, the monthly will speak with a British accent, British spelling, idioms, and colloquialisms will be used throughout.

The appearance of the monthly is in response to a recommendation passed by the 1970 Autumn Council. This recommendation took note of the Ellen G. White statement that the REVIEW AND HERALD is "our church paper for the world," then urged that a 16-page paper be published monthly in England to help overcome some of the economic and shipping problems that have prevented the weekly from building up a large circulation outside North America.

Spurred on by this recommendation, the Review and Herald Publishing Association and the Stanborough Press (who merged their interests about a year ago) have applied themselves to the problems of producing and selling a monthly REVIEW. Supported by the recommendation, which stated that "the market for the paper . . . be any place in the world where subscribers may be found," the publishers have been circularizing the world divisions. The price of a year's subscription in countries outside North America is £1; in North America, U.S. \$3.00. Orders will be processed in the usual way, through the Book and Bible House.

### Vital to Every Family

The appearance of a monthly REVIEW speaks volumes concerning the importance that the church attaches to the REVIEW. Church leaders believe the inspired statement that "every family should have this paper," and they are making earnest efforts to see that the unifying influence of this journal is felt in every English-reading Adventist home throughout the world.

The publishers share the conviction of church leaders that every Adventist family should have the REVIEW, hence they are investing time, effort, and funds in the monthly edition. They are moving forward in faith, believing that it is God's will for the church to be united by this strong tie.

From 1947 to 1953 a so-called World Edition of the REVIEW was published in Washington and sent overseas. But the expense was borne entirely by the General Conference. The new monthly will be on an entirely different basis—it will be supported by individual subscriptions. The chief market will be in Africa, Australasia, Britain, Europe, the Far East, Inter-America, and Southern Asia. Perhaps the time will come when the monthly REVIEW will

be translated into other languages—for example, French, German, Spanish, and Portuguese.

While we are on the subject of the REVIEW, we should like to point out that for the first time in ten years the name *Advent Review and Sabbath Herald* appears on this magazine. We believe that the full historic name has great significance, and we are pleased that the publishing house board has restored the original name and that the General Conference Committee has unanimously approved this decision. The restoration of the name represents no change in policy. Ever since 1850 the church paper has spoken with the unmistakable voice of present truth. Amid the confusion of voices that have cried "lo here, or lo there," the voice of the REVIEW has been heard clearly during the past century, encouraging the saints, clarifying truth, warning against false teachings.

### The Need to "Review" and "Herald"

Today, as in the past, the purpose of the paper is to review the Advent experience of 1843-1844 and herald the Sabbath truth. As we pointed out recently on this page, no one can appreciate fully the Advent Movement and its message without understanding its prophetic origin. Thus, even more than 100 years ago, God's people need to review the Advent experience from which this movement sprang. And they must herald the Sabbath truth with greater skill and power than at any previous time in history. As the final crisis nears, the seventh-day Sabbath is destined to assume unparalleled prominence and importance.

Recently we were reading the book *Life Sketches*. Our heart was stirred as we read of the devoted efforts put forth by James and Ellen White to publish the REVIEW. These two pioneers lived "cheaply, that the paper might be sustained" (pp. 139, 140). At times they stayed up "until two or three in the morning, to read proof sheets" (*ibid.*). But finally, Elder White became so weak that "he could scarcely walk to the printing office." He wrote a note for the paper announcing that he was ceasing publication.

In *Life Sketches* Ellen White says of this experience: "As he stepped out of the door to carry the note to the printing office, I fainted. He came back and prayed for me. His prayer was answered, and I was relieved.

"The next morning, while at family prayer, I was taken off in vision and was instructed concerning these matters. I saw that my husband must not give up the paper."—*Ibid.*, p. 140.

The rest is history. Today this paper, preserved by God in its infancy, and backed by a mighty world movement, is in its 121st year of publication. We believe that with Heaven's blessing it will continue to review the second advent and herald the Sabbath until the Second Advent is reality and the Sabbath of eternity begins.

K. H. W.

# This Week...

The captions for the pictures on the cover are as follows: 1. A Kukukuku who met the VH-SDA mission plane at the Usurumpia, New Guinea, airstrip. The plane, piloted by Missionary Len Barnard, carried as passengers W. J. Hackett, a general vice-president of the General Conference, and Elder and Mrs. Kenneth H. Wood. 2. Mrs. Kenneth Robson, wife of the medical superintendent of the Togoba Hansenside Hospital, in New Guinea's western highlands, conducts "well baby" clinic outside her kitchen door. Here she holds one of her patients. 3. The *Andrew Stewart Cessna-180*, with Len Barnard at the controls, prepares to take off from the Togoba airstrip. The three mission planes in New Guinea have greatly facilitated the spread of the gospel in that land of high mountains, treacherous rivers, and jungle paths. 4. Five little boys, some bearing unmistakable signs of malnutrition, wait for medical treatment at an aid station conducted by Mrs. Kenneth Robson at Togoba. 5. Weapons are very much in evidence among this group at the Usurumpia airstrip. Note the axes, hatchets, and knives. 6. A New Guinea baby plays with his toes while his mother shops at the Mount Hagan open-air market. 7. Every Sabbath morning students from Kabiufa Adventist College, near Goroka, conduct about 50 branch Sabbath schools. The one shown here is more fortunate than many; it meets in a shelter erected especially for this purpose. The branch Sabbath schools usually are held at 6:30 in the morning, giving the students time to conduct them and then attend their regular Sabbath school at the college church. 8. A *meri* (the pidgin English word for woman) at the Usurumpia airstrip conceals her features with a covering made of beaten bark. 9. In a bush village near Togoba a *meri* sits on the ground, her baby sleeping in a *billum*. *Meris* hang their *billums* down their backs, with the front part looped around their foreheads.

In May 1970 we ran the article "The China Doll" in the Family Living section of the REVIEW. One of our frequent contributors, June Allen Beckett, read it and decided that perhaps dolls were not altogether an inappropriate subject for the magazine. She corresponded about an article idea she had, and "My Witness" (page 10) is the result.

Perhaps you, too, will discover that through your hobby you also can meet people you would contact no other way.

The picture below shows Mrs. Beckett, the wife of a church school teacher in Tracy, California, arranging some of her dolls.



We begin a new policy this week regarding credit lines for the various Bible versions. Rather than placing these credits at the end of the column in which the reference first appears, we will include these references in this column.

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## DOCTOR SHORTAGE MAY CLOSE ADVENTIST HOSPITALS

WASHINGTON, D.C.—A shortage of doctors may mean that two of the 138 hospitals operated around the world by the Seventh-day Adventists will close.

The hospitals involved are the 123-bed Kendu Hospital in Kenya, and the 80-bed Ishaka Hospital in Uganda.

In 1969 the two hospitals provided medical care for more than 50,000 patients. The hospitals employ a total staff of 132 people but each has only two resident physicians.

## SALVATION ARMY DRIVE SPURS RECORD INCOME

NEW YORK—The Salvation Army has announced a record income of \$7,156,977 from its Greater New York Area 1970 campaign—nearly \$1 million over the 1970 goal of \$6.3 million.

The campaign will help provide assistance for more than 7,500 individuals in the ten-county area, according to Dr. Gabriel Hauge, general chairman of the appeal.

## SOUTHERN BAPTISTS AIM FOR \$1 BILLION ANNUALLY

NASHVILLE—The Southern Baptist Convention, which already has 1,400,000 "tithers," hopes to convince 100,000 additional members to give 10 per cent of their earnings by 1975.

Convention officials also hope that by 1975 Southern Baptists will be giving \$1 billion annually to the denomination, according to James Lackey, stewardship commission director.

The SBC currently receives about \$850 million annually from its member congregations.

# ◆ Advent Review and Sabbath Herald ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 121ST YEAR OF CONTINUOUS PUBLICATION

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

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

**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.

Published by the Seventh-day Adventist Church and 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. 9.



# *There Are* TWO *WAYS for Travelers*

**I**T HAS been said that all mankind is in the center of a giant auction room in which Christ stands on one side and Satan on the other. Christ bids for us, and Satan bids for us—but we have the deciding vote. We must choose which master we will obey, which guide we will follow, which way our feet will tread, and which destiny will be ours at last.

In graphic words Jesus described the two ways that present themselves to us. He said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

The concept of two ways was deeply rooted in the rich soil of the Old Testament. God told Canaan-bound Israel: "Behold, I set before you this day a blessing and a curse" (Deut. 11:26). "See, I have set before thee this day life and good, and death and evil" (chap. 30:15). Joshua challenged those he was called to lead to make a clear-cut decision as to which God they would serve—the idols of their fathers, the gods of the Amorites, or the Lord. His own convictions overflowed in a compelling testimony. "But as for

me and my house, we will serve the Lord" (Joshua 24:15).

On the drought-stricken crest of Carmel, Elijah pleaded for action on the part of a hesitant nation: "If the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21). This is still our message today. Or we may phrase it in the words of Jeremiah: "Thus saith the Lord; Behold, I set before you the way of life, and the way of death" (Jer. 21:8).

## The Choice Is Ours

Paradise and perdition lie before us. The angels of God are willing to assist us, Christ has provided the means for our redemption, but the choice is ours. "Every soul has a heaven to win, and a hell to shun. And the angelic agencies are all ready to come to the help of the tried and tempted soul. He, the Son of the infinite God, endured the test and trial in our behalf. The cross of Calvary stands vividly before every soul. When the cases of all are judged, and they [the lost] are delivered to suffer for their contempt for God and their disregard of His honor in their disobedience, not one will have an excuse, not one will need to have perished. It was left to their own choice who should be their prince, Christ or Satan."—*Selected Messages*, book 1, p. 96.

Many Adventists who have sung the hymns of *Christ in Song* will recall F. E. Belden's lines:

"There are two ways for travelers,  
only two ways:

One's a hill pathway of battle and praise;

The other leads downward; tho' flow'ry it seem,

Its joy is a phantom, its love is a dream."

## The Wide Gate

Despite the fact that the joy of the downward path is an illusion, and its love a counterfeit, the masses of humanity fail to "secure the prize of God's heavenward call in Christ Jesus" (Phil. 3:14, Weymouth). We need to consider carefully the warning Jesus uttered concerning this road. He said, "Wide is the gate." No particular skill, care, or effort is required to enter this gateway. Also, "broad is the way." No skill, care, effort, or self-sacrifice is needed to keep us in this road. Concerning its destination He said, "It leadeth to destruction." Finally, He declared that multitudes choose that gate and way.

Hence both the gate and the nature of the path are deceptive. Neither gives any clue to the tragedy awaiting the traveler at the destination. The deposit appears to be a trifle, but the final price embraces everything man accounts precious.

## The Other Way

The other path is entered by a strait gate ("strait" is an Old English word meaning "narrow"). Of Himself Jesus said: "I am the door: by me if any man enter in, he shall be saved" (John 10:9). Further, Jesus is "the way" (chap. 14:6). There is no admission charge for

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By ARTHUR N. PATRICK

entry at the narrow gate, for man has nothing to offer that is acceptable to the divine Gatekeeper. Yet, it is supremely expensive to enter, for it costs self-renunciation. "If any one wishes to follow me, let him renounce self and take up his cross day by day, and so be my follower" (Luke 9:23, Weymouth). This means denying our inclinations, giving up our darling desires, for the cross represents "the giving up of the will to God" (*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 11:28-30, p. 1090). We must yield the tarnished brass farthing of self in order to receive the mountain of gold God offers us—the precious, abiding righteousness of Christ.

The gate and the way are strikingly similar. Jesus said, "Narrow [literally, 'compressed,' 'squeezed'] is the way." Jesus reveals the full cost of the Christian life. We need to be confronted with the situation as it is, for we shall never be redeemed by a message such as "Repent—as it were; believe—in a measure; or you will be lost—to some extent."

According to *Thoughts From the Mount of Blessing* the whole race may travel the road to death in company with all their worldliness, selfishness, pride, dishonesty, and moral debasement. There is also room for every man's opinions, doctrines, inclinations, and self-love. There is no need to search for the way, and no effort is demanded, for "the feet naturally turn into the path that ends in death" (page 138).

In contrast is the way of life: "But the way to life is narrow and the entrance strait. If you cling to any besetting sin you will find the way too narrow for you to enter. Your own will, your evil habits and practices, must be given up if you would keep the way of the Lord. He who would serve Christ cannot follow the world's opinions or meet the world's standard. Heaven's path is too narrow for rank and riches to ride in state, too narrow for the play of self-centered ambition, too steep and rugged for lovers of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, the contradiction of sinners against Himself, was the portion of Christ, and it must be our portion, if we ever enter the Paradise of God."—*Ibid.*, pp. 138, 139.

Christ's instruction meets our need at countless points where Satan and the world would present to us alluring temptations. Among other things it guides us in the selection of positive recreation. Whatever the activity, we would do well to ask:

1. Can I ask the blessing of God upon this use of my time?

2. Could I meet death with calm assurance (or Christ at His second coming) while engaged in this activity?

3. Does this strengthen my physical or mental or social or spiritual powers?

4. Is this pure, noble, and elevating; or does it excite passion, glorify vice, break down the barriers of principle, open the door to sensual indulgence, or foster pride?

5. Does this use of my time lead me to forget God, neglect family worship and the study of God's Word, and lose sight of eternal interests?

6. Does it open the door to inspiring friendships and wholesome places of recreation, or does it lead to questionable environments or negative company?

7. Does this feed my spiritual nature, or does it strengthen my carnal desires and hence lower my resistance to temptation?

8. Does this activity project me into a dream world, and unfit me for the realities of life?

9. What answer do I receive when I ask not "What's *wrong* with this?" but "What's *right* with this?"

10. What would Jesus Christ do?

Many a Christian today is having the vitality of his experience in Christ leached away by the TV set in his own lounge room. No doubt at the time he purchased it he purposed strictly to control his viewing. He decided he would not let it interfere with his time for Christian service, family worship, or family group activities. He determined also that he would view only the good, the positively educational programs. But the scenes change so quickly. Constant viewing erases the fine distinction in his mind between the good and the detrimental, and soon he finds himself sitting through them all.

Much that would claim our time and attention on TV is made for those who are identified with this world. "What has righteousness to do with wickedness? Can light consort with darkness?" (2 Cor. 6:14, N.E.B.). "Let us therefore cleanse ourselves from all that can defile flesh or spirit, and in the fear of God complete our consecration" (chap. 7:1, N.E.B.).

We may always know the way to heaven, because it is upgrade. It calls for intelligent choice to eschew the wide gate, the broad way that leads the multitudes to destruction. The strait gate and narrow way demand self-sacrifice. Our weakness must be united to the overcoming power of Christ. It may cost us many prized treasures as we "throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish" (Heb. 12:1, N.E.B.).

Let us fix our eyes on the One who has demonstrated the magnitude of His love for us until we can say: "All I care for is to know Christ" (Phil. 3:10, N.E.B.). "For to me life is Christ" (chap. 1:21, N.E.B.). Then our path will not only lead directly to the kingdom, but we will experience a growing assurance, a mounting conviction that it is well with the righteous, for the presence of God is prosperity. "The path of the righteous is as the light of dawn [margin], that shineth more and more unto the perfect day" (Prov. 4:18, R.V.). ♦♦

**D**ANIEL describes a judgment scene of overwhelming grandeur and of awful solemnity. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Dan. 7: 9, 10).

Many non-Adventist Bible scholars have confused this investigation of heavenly books with the general judgment described in Revelation 20. An exception is T. Robinson, who wrote the volume on Daniel for *The Preacher's Homiletical Commentary*. He says: "As already observed, this is not the general judgment at the termination of Christ's reign on earth, or, as the phrase is commonly understood, the end of the world. It appears rather to be an invisible judgment carried on within the veil and revealed by its effects and the execution of its sentence. As occasioned by the great words of the Little Horn, and followed by the taking away of his dominion, it might seem to have already sat. As, however, the sentence is not yet by any means fully executed, it may be sitting now."—Page 139.

Seventh-day Adventists teach that the judgment of Daniel 7 precedes and prepares the way for that final exhibition of God's mercy and His wrath; that this judgment is, in fact, in progress now in the sanctuary in heaven, where Christ stands at the right hand of God presenting your case and mine in the throne room of the universe.

When speaking to the Athenians on Mars Hill, Paul made reference to a time of judgment and stated that God "hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31). To Daniel was revealed the day when the pre-Advent judgment was to begin. "I heard one saint speaking," he informs us in Daniel 8:13, 14, "and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden

under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The Hebrew word for "cleansed" in verse 14 can be translated "declared righteous."

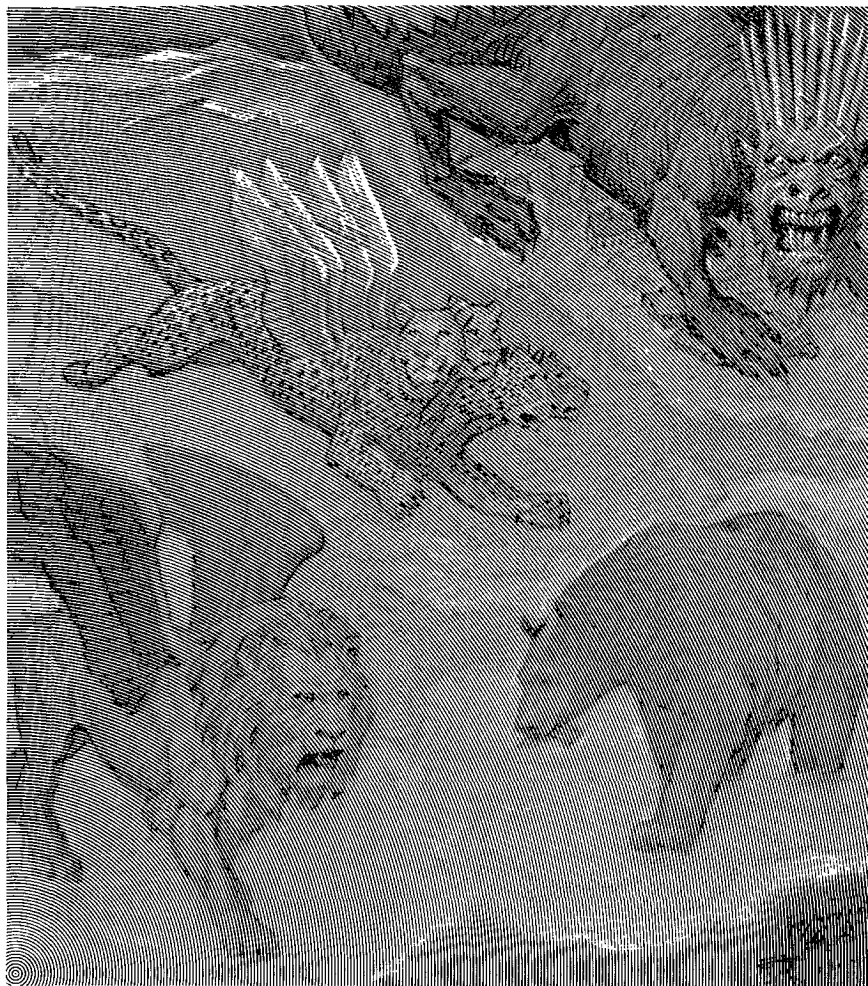
#### The Heavenly Sanctuary

That there is a sanctuary in heaven is clearly portrayed in the book of Hebrews, especially chapter 8:1, 2: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." The typical tabernacle was cleansed every year on the Day of Atonement. The heavenly antitype was to be purified by the blood of Christ at a time appointed by God.

Daniel portrays the work of an arrogant imposter who would rise up against "the Prince of princes," Jesus Christ (Dan. 8:25). This apostate would dare to tamper with

God's holy law (chap. 7:25). He would cast the truth to the ground (chap. 8:12). He would profane the sanctuary (chaps. 8:13, 14; 9:26). Many Adventist interpreters believe that the inauguration of a false form of worship in the early and later Christian centuries was the event that made the heavenly sanctuary "desolate," inasmuch as false teachings would take away from the minds of men the merits of Christ's atonement and lead them to accept a counterfeit way of salvation, an earthly forgiveness of sins. According to this view, shortly before the saints possess the kingdom, the original sanctuary will be restored to its rightful place and all who worship God will look again by faith to the heavenly sanctuary and to Jesus the High Priest ministering there (see Heb. 2:17; 3:1; 4:14, 15; 7:12, 24; 10:19-22). Instead of relying on a system of types and ceremonies, the Christian now relies wholly upon Christ as his mediator, who ministers the benefits of His atonement on his behalf.

The sanctuary will "receive its



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# Daniel's Apocalyptic Visions

By W. G. C. MURDOCH

rightful place," be "cleansed" or "declared righteous" at the close of a time period announced in Daniel 8:14 as "two thousand three hundred days" (or years). In the second half of chapter 8 the angel Gabriel explained three of the symbols given in the first part of the chapter: (1) the ram of verse 3, he said, represented Media-Persia; (2) the goat of verse 5, Greece; (3) the little horn in verse 9, a power opposed to the Prince of princes—which from parallel prophecies and history is not difficult to identify. As Daniel contemplated its cruelty and its contempt for Christ, he fainted and "was sick certain days." As for the 2300 days, Gabriel told him that the vision "was true." But in the ninth chapter Gabriel returns from heaven to give the prophet further understanding (verses 20-22). In verse 23 he invites Daniel to "consider the vision." In verse 24 Gabriel continues by telling Daniel that within 70 weeks (which have been calculated as 490 years) (1) transgression would be dealt with, (2) sin offer-

ings would cease, (3) reconciliation would be made for iniquity, (4) everlasting righteousness would be brought in, (5) a seal would be set on the vision and the prophecy, and (6) the Most Holy would be anointed. The initiation of the prophetic period would begin with a decree to restore and rebuild Jerusalem (verse 25), for which the date 457 B.C. has been accepted as best fitting the various specifications. From this date 2,300 years extend to 1844.

Many Bible commentators a century or more ago observed the day-for-a-year principle in prophetic exposition, among them T. R. Birks, who explains in his book *First Elements of Sacred Prophecy* (1843) that "to strengthen the faith and hope of the church under the long delay, a large part of the whole interval was prophetically announced, but in such a manner that its true length might not be understood, till its own close seemed to be drawing near." He continues, "In these predictions, each day represents a natural year, as in the

vision of Ezekiel . . . a month denotes thirty and a time, three hundred and sixty years."

In the services of the earthly sanctuary, the daily offering gave release to the sinner when he confessed his sin. His sin was in a figure transferred to the sanctuary. On the tenth day of the seventh month, the Day of Atonement, this sin and all others transferred there were removed from the sanctuary. The Jews looked upon the Day of Atonement as a solemn day of judgment. "The great *shofar* is sounded; a gentle whisper is heard; the angels, quaking with fear, declare: 'The day of judgment is here to bring the hosts of heaven to justice!' Indeed, even they are not guiltless in thy sight. All mankind passes before thee like a flock of sheep. As a shepherd seeks out his flock, making his sheep to pass under his rod, so dost thou make all the living souls pass before thee; thou dost count and number thy creatures, fixing their lifetime and inscribing their destiny."—PHILIP BERNBAUM, *High Holyday Prayer Book*, p. 792. This most holy service represents the final work of Christ in His disposal of sin.

## Problem of Sin Solved

The problem of sin has been the one factor that has disturbed the serenity of God's universe. Sin had to be allowed to work out its course so its true nature could be recognized. In the judgment now proceeding in heaven all the universe is involved. The angels are deeply interested, and the inhabitants of other worlds are greatly concerned. The time of the end has come when the seal with which the vision of the judgment has so long been concealed has now been broken. The great prophecies of Daniel are meeting their fulfillment in events now transpiring.

In Revelation 14:6-12, John presents an additional picture of the judgment: "The hour of his judgment is come." The outcome will be the salvation of God's people; it will also be the vindication of God's character, showing that He is a righteous God, just and merciful.

The word *nišdaq*, translated "cleansed" in the KJV of Daniel 8:14, comes from the same Hebrew root as the word for "righteousness." The psalmist associates God's righteousness with His mercy: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Ps. 103:17). The prophecy of Daniel 8:14 is the

good news we must present to the world today. God's great transaction of love is proceeding in heaven on behalf of men. The sin problem will soon be settled forever. We do not fear coming into judgment because the Lord has already made provision to deal with sin, and He extends to us His loving-kindness from the throne room of the universe. He is pleading with us to accept His mercy now in the closing scenes of the antitypical Day of Atonement.

Our High Priest still ministers in the heavenly sanctuary, but Daniel 12:1 tells us that at a certain time Michael, who is Christ, will cease

his mediatorial work and begin to reign as King, and at that time all whose names are written in the book of life will reign along with Him. God is waiting in this last hour for us to accept Heaven's offer of salvation. He wants no one left out. This is why He waits so long. But He will not wait forever. The long warfare against God is nearing its close. The conflict of the centuries approaches its climax. The last message is sounding loudly to come to the sanctuary while the fires still burn on the altar of intercession.

The sentence of judgment emanating from the sanctuary

in heaven announces the eternal destiny of every child of Adam. The overcomer is clothed in the white robe of Christ's righteousness and God presents him with a white stone on which his new name is inscribed. His sinful character has gone forever. His old name is changed as was Jacob's after his experience at Jabbok. Nevermore will he be entangled in the snares of the enemy. With Daniel, Noah, Job, and all the heroes of faith, he will dwell forever in the paradise of God. This climaxes the book of Daniel. This is the climax of all ages. ♦♦

(Next Week: A Lesson From Personal Tragedy)

## When You're YOUNG

By Miriam Wood

### THE OUTGROWN FAMILY

A rebellious young friend of mine recently came to a conclusion that is quite common nowadays. She decided that she'd *had enough*. "Enough," loosely translated, meant obedience to parental rules and restrictions, the necessity of fitting herself, capricious whims and all, into the structure of family living, the conforming (at least outwardly) to her family's concept of moral-ethical behavior. After months of harrowing scenes, sulks, and shoutings, she made a decision. She'd get some advice from an authority of her own careful choosing.

With rather extraordinary logic (illogic?) she decided that the primary qualification of her adviser must be his complete scorn of her parents' church-centered values. With no particular difficulty she located just the right person. As she poured out the list of grievances, injustices, and assaults upon her personness which were the warp and woof of her existence, the right person responded with sympathetic murmurs, astonished headshakings, and titillated tongue-clickings. He understood. Proof positive of his perspicacity was his summation and suggestions.

"Obviously, you've outgrown your family," he declared. "There's nothing for you anymore in that restricted setting. You must strike out on your own!"

Electrified with delight, the young rebel sprang to her feet. She'd hoped for sympathy; she'd hardly expected endorsement. Pausing only long enough for a hurried "Thank you," she rushed forth to start living.

Necessary, of course, was a brief stop at her despised home to announce her independence and to make at least rudimentary plans. Her parents listened interestedly, making no comment. Some-

what deflated by their eloquent silence, she found her oratorical declamations becoming weaker, so she drew herself up to her full height (5 feet, 1 inch) and hurled her final crushing pronouncement.

"Surely even you two can see that when a young person has outgrown the home there is nothing for him to do but leave!"

"Why, yes, I guess even we two can see that," her father answered mildly.

Rather confused by this surprising turn of events, and feeling somehow deflated, the young rebel cast about for further barbs.

"I just don't *have* to live your lives!" she huffed.

Her father, eyebrows raised, answered, "But I thought that had already been decided. Whatever you wish to tell us of your future plans we'd be happy to listen to. However, since there's nothing further to discuss at the present time, you won't mind, will you, if your mother and I go out to buy the groceries for the week?"

Suiting the action to the word, they exited, leaving a puzzled rebel in full possession of her destiny.

We'll have to condense the story. The home-outgrower felt her pride demanded that she make her threatened move, though in her secret soul she wished she'd been not quite so definite about the whole thing. Many exhaustive and exhausting telephone calls revealed that her staunch (she thought) friends and allies weren't all that eager to (a) lend her some money to "get started" and (b) lend her a living space of some sort. Finally she was able to browbeat one meekier than the rest into agreeing that she move in temporarily.

As she packed a few necessities (having been warned that not even closet

space was available) she wondered why her beautifully decorated room at home looked so unusually appealing. And why her closet seemed so comfortingly full of attractive clothes. And why, when she went to the kitchen for a snack, the refrigerator seemed so well stocked with her favorite foods.

She wondered about all this with increasing nostalgia during the next week while she (a) slept on a camp cot, (b) kept her meager clothes in a suitcase, (c) went hungry a good share of the time, having been given to understand that "if you don't pay, you don't eat," (d) had no television set, and (e) no telephone—both the latter being "materialistic luxuries."

Before long, she decided that she *hadn't* outgrown the home. Far from it. And since she was a girl of good sense, courage, and the rare ability to admit a mistake, she took a bus home, told her parents her conclusions in a forthright way, and asked to move back in. Wonderful Christian parents that they were, they made it as easy as possible for her. No "I told you so's" or "Well, I hope you've learned your lesson."

The erstwhile young rebel, incidentally, does not consider home obsolete. Discussions in magazines, and on radio and television about the irrelevance of the family as the basic unit of society strike her as pretty silly.

"I certainly will be on my own when I'm ready for that," she told me. "When I've gotten an education and can support myself and know who and what I am, then I'll have outgrown the home in the proper way. Until that time, I'm just thankful my home didn't outgrow me!"

P.S. Apparently her adviser unwittingly suggested the best course to pursue.



# **CHEER— it changes things**

By VIVIAN EITHUN LITTELL

**W**HAT men need most in this world's struggle and strife is not usually direct help, but cheer.

A child was seen at a high window in a burning building. A brave fireman started up a ladder to try to rescue the child. He had almost reached the window, when cruel flames appeared too much for him. He staggered and was about to turn back. Someone in the crowd below cried, "Cheer him! Cheer him!" A loud cheer went up, and in a moment he had the trapped child in his arms, snatched from an awful death.

Many men have fainted and succumbed in great struggles when one word of cheer would have made them strong to overcome. We should never lose an opportunity to say an inspiring word. We do not know how much it is needed or how great and far reaching its consequences may be.

Life is hard for many people, full of struggles and having more of shadow than of sunshine. Duties are severe and stern. Burdens press heavily. We never know how many of those we meet are struggling and are cast down in despair.

When we see so much that is disheartening, we should watch for every opportunity to put a little cheer into the lives of those we meet. Certainly we should never needlessly utter a discouraging word.

It is said that guides caution travelers at certain points on the Alps not to speak, lest the reverberations of their tones start an avalanche of rocks disturbed in their perfect

*Vivian Eithun Littell is a doctor's wife in Dayton, Tennessee. She completed the nursing course in 1969, after being a housewife and mother for a number of years.*

poise. There are hearts so poised on the edge of despair that one dispiriting word will cast them down.

Some leading in the army of Christ dwell mournfully on the hardships and discouragements of the conflict. Should it not be the duty of all who occupy responsible places as leaders, whose every word or tone influences many lives, carefully and conscientiously to refrain from uttering one sentence that would check the enthusiasm of a hopeful heart or would add fear and depression to one who is downcast?

On the other hand, there are those living to give cheer and en-

couragement. Having burdens of their own, they hide them deep in their hearts, never casting shadows on other lives. Meeting them is like going out on a June morning under a cloudless sky, with a dewy fragrance pervading all around and bird songs filling the air. There is a radiance in their countenances. Some you may meet but once; still there is something in their expression that leaves a benediction on you that follows you all day. A greeting as you hurry by can be so sincere that its inspiration tingles all day in the veins of those you meet.

One night many years ago, during a terrible storm on the coast of England, a minister left his home, hurried away to a point of land, and lighted a beacon. Months later he learned that light had saved a great ship with its load of human life. We never know what one word of encouragement may do to help a downtrodden soul. Nor do we know what destinies may be wrecked and lost by our failure to speak cheer. Disheartening words are treasonable words, causing fear, anxiety, panic, loss of courage, and sometimes disaster.

At every possible opportunity, let us breathe cheer, fresh enthusiasm, and new courage. He that lives thus, even in the lowliest walk, will make brightness and song wherever he goes, and have a grand entrance into the more abundant life. ♦♦

## **FOR THE YOUNGER SET**

### **A Bull and a Snake**

By IDAMAE MELENDY

ROBERT was a teen-ager living in Battle Creek, Michigan. But he wanted to leave Battle Creek. He was restless and wanted to get away and look after himself for a while.

Trying to help him, his mother arranged for some friends who ran a farm in Ohio to hire him to assist the hired man. So Robert left home for the first time.

Robert enjoyed working out of doors, and learned many lessons that were of great help to him in later years.

One day as he was passing the barn the big bull that had been standing in the barnyard took after him. There was no way for Robert to escape, and there seemed to be no one around to help him. He yelled with all his might, and suddenly the hired man appeared with a pitchfork in his hand. Just in time he got to the bull with the pitchfork and managed to drive him off. Robert was always careful when he was near the bull after that.

On another day Robert was sent to pick some big, juicy blackberries that grew near a stream. He was enjoying seeing the berries filling up the pail when suddenly a rustling sound attracted his attention. Looking up, he was astonished to see a huge snake making its way toward him across the bushes that spanned both sides of the stream.

Robert had never seen a snake as big as that one before. Grabbing up his pail, he dashed away.

Many years later he was visiting a museum in Columbus, Ohio, when he came upon the remains of a python which a sign said had been found in the State. Evidently it was a snake that had escaped from a circus. In its stomach were found a man's skull, a Civil War water canteen, a book, and some other objects. Robert decided that this was probably the snake he had seen when he was a boy, for pythons are not native to the United States.



# My Witness

By  
JUNE ALLEN BECKETT

THE lovely doll stood regally on Edna's buffet. Her old white dress, with its ruffles and styling of another day, appealed to me. She held her head turned slightly, and I knew this made her more valuable, even, than otherwise. Big blue eyes looked out on a world so different from the one in which she was made—almost a century ago.

"She's lovely, Edna!" I walked over and touched the soft wig and pushed a tiny wisp of it into place.

Edna chuckled. "A friend helped me choose her at the national doll convention last year. There went my wardrobe for last winter—but my old things lasted fine! Say, you are coming with us to the regional

convention in May, aren't you? You have no idea how much fun we have!"

"Tell me about it," I urged, finding a comfortable chair where I could still look at the elegant doll in white.

"Well, since you're new in the doll club, I guess you've never been to a convention. Doll dealers have displays—they come from all over. Workshops are held, showing us how to care for our dolls and how to choose them for good value. Doll artists bring displays of their work, and often you can buy some of their original dolls. Some people make reproductions of antique dolls that are hard to tell from the real, old ones. I always wait for convention time to get little accessories for my own dolls. You would love all the gadgets scaled to doll size!"

"When will the regional be?" I watched Edna thread her needle

and begin to attach fragile old lace to a doll gown. I added, "With a family I can't always get away."

"Oh, it's only a weekend," she assured me. "Several carloads of us will be going up on Friday, and then we come home after a brunch on Sunday. The banquet on Saturday night is really something you shouldn't miss!"

How I'd love to go, I thought! I had just finished a study on rare French antique dolls and there would possibly be displays of them at the convention—even if I couldn't afford them, they'd be there to look at.

"Well, it's this way, Edna. I'd love to go, really I would. If it were held during the week, I'm sure I could. But the main events are on my Sabbath, it sounds like. Please remember everything for me and tell me afterwards."

Edna's face fell. She slowly laid

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down the doll dress before she spoke again. "Won't your church let you go this once?"

"I'm afraid my church has nothing to do with giving me permission to go to a doll convention or anything else, Edna." I spoke slowly and tried to keep my voice gentle, for I knew I could so easily sound fanatical to a person who attended church twice a year, once at Easter and once at Christmas. "It isn't that way at all for me. God has asked me for one seventh of my time and I've found a real blessing in giving it to Him!"

So I didn't go to the convention which convened so near my home. During the week that followed I had phone calls and notes telling me that not only Edna but also other club members had brought home souvenirs to share with me. Later I looked over the miniature books, little doll clothes, and such, each marked with the name of the individual doll club it represented at the convention. Perhaps I had more than if I had gone myself. There was even a tiny cedar chest

that held a complete set of doll bedding, all hand hemmed. Lining them up on a shelf of my doll display I felt tears prick. These came from friends, dear friends.

From little girlhood right up to the present I've loved all kinds of dolls. The world of doll collecting opened its doors when I sent for a kit to put together a reproduction china doll, modeled after the ones our parents and grandparents played with as children. The cloth body formed under my fingers and the full-skirted cotton dress went together as easily as any "people" garment I'd ever made. Fun? I loved it!

I found books about dolls and the books told me of dolls in history, a subject I'd never liked back in school. The dates "1840," "1860," "1891" began to have more meaning. They fell together as I studied about wooden, china, and bisque dolls, their place in the years gone by, and the countries and people who made them. As a Seventh-day Adventist I suddenly found myself paying close attention to the style of dress worn in Ellen White's day. I could understand her feeling about skirts that swept the streets! The pictures of so-called "walking costumes" showed weighty yardage literally sweeping along.

#### Moment of Truth

I found the more exotic dolls and the finest antiques beyond my pocketbook, it's true. But in time a few special antiques were given to me by dear old friends of the family, and I enjoy them as much as their original owners did. However, one day my collection and I had to face each other. After visiting a collector with more than 3,000 dolls I knew I'd better cull mine out and keep it down. While doing this I thought seriously of my interest. In my heart is a sincere belief that any good thing we do can in some way work for the Lord. How could I do that with dolls! So I asked Him how.

My first answer came the next Sunday. I scanned the booths at a local flea market. Once in a while I find something good there. As I moved from one booth to the next I heard a voice:

"June! June Beckett!"

I raised my head to look into the smiling face of Dorothy, a friend from many miles away where we had lived before. She came out of her booth and hugged me. And dolls were momentarily forgotten while we reviewed the years since we'd last met. Dorothy promised to watch for dolls for my special inter-

ests, but along with that I encouraged her to attend church again, to come back to her Saviour. We still meet, at her home and mine and the flea market, and the moments of prayer we have together are precious to both of us.

#### Doll-Club Membership

Then a library display of dolls led me to ask questions and I found out about the area doll club. With open arms the members welcomed me. My ever-present questions didn't seem to upset them, and the club meetings fulfilled a definite need for me. Meeting in homes that no evangelist could reach, and talking with women who would not answer the door to a colporteur, I prayed again that the Lord would show me ways to witness.

Since I've learned to mend the composition dolls that are now becoming collectors' items, there are times when I can go to homes between club meetings. As I give estimates on mending and restringing I find myself saying, "Of course you may come to my home to pick this up. I'll be glad to show you my own dolls! But please remember that I'm not available for doll business from sundown Friday night to sundown Saturday evening!" Since there was much discussion about this in a doll club meeting also, because of my not going to the convention, not a member of the club is in the dark about there being a people who keep the Bible Sabbath. Some have asked me at other times to explain the subject further.

At one doll club meeting I offered to help the hostess serve refreshments. Odd, I thought to myself—these little cakes she ordered from the bakery all look alike except one. Wonder why it has white icing? I lifted cakes from all around the white one and set them in place on little glass trays, along with the coffee cups.

"Oh!" My hostess turned suddenly to me from the coffee urn. "You didn't send the white cake out, did you?"

"Not yet," and I checked through the door to see that everyone had been served.

"It's for you, dear," she assured me. "The others have coffee-flavored icing and I know you don't drink coffee! So I ordered your cake with vanilla icing. Would you prefer milk to drink?" And her smile told me that it was no trouble at all, no trouble to be considerate of another person's beliefs—as long as she knew what they were. ♦♦



# Homemakers' Exchange



I would like some helpful suggestions on keeping my little children quiet during the Sabbath morning preaching service. Would it be best to keep them home until they are old enough to know what being quiet means? I don't get anything out of the sermon and am utterly exhausted when the service is over.

► I can sympathize with this problem after coming home from church exhausted and even dreading Sabbath. From three weeks old our son has been to church with us. He was no trouble until at nine months old he became very noisy. For several months I put up with it, taking him out when he began to distract others.

Realizing that he only wanted to be active, we found the answer is his "church purse," a bag made from soft, quilted fabric. In it we place special toys for church only, which suggest quiet play. Every month we add a new one. And it is full—a coloring book with crayons, a felt activity book with things to zip and snap, a set of cards of animals and objects, a set of beads that pull apart and snap together easily, and other things. Possibilities are endless and inexpensive. And it takes only a little time to learn the needs of the child and to plan ahead for them.

Our son is just past two and will even sit alone quietly while my husband and I sing special music.

Sheryl M. Bettle  
Boscawen, New Hampshire

► Having small children sit still through church takes planning ahead. Begin by teaching them to sit still and keep quiet for short periods in worship each evening. This way they will know what you expect of them when you make the same request in church.

Sit near the front so they can "see" better.

Get everything ready Friday, and let them help lay out their things. Have some special quiet church toys. I made a felt "Sabbath Book" with such things as flowers, birds, and animals. All of the things snapped, hooked, tied, zipped, or buttoned. This was a challenge to their coordination, and if anything dropped, it was noiseless. They had one or two Sabbath books (too many cause confusion), a special pencil and tablet, and a small "church bag" in which these items were kept. During the week they were all put out of sight.

If children get too wiggly, as all little ones do at times, take them out promptly. Spank and return right away. They will quickly learn it is more pleasant to sit quietly in church than it is to go out. They are well able to learn this as young as five or six months.

Help them to participate in or listen to hymns, prayers, offerings, and special music. They enjoy it. Then when the sermon begins, tell them to sit still and be quiet, and give them a book.

Carol Powers  
Centerville, Ohio

► A child does not have to be very old before he can learn what being quiet means. I feel it helps to have quiet times during

the day when you sit down and look at books, showing a child the pictures. This way he learns to sit still and to be comparatively quiet in a relaxed situation.

Don't fret about people behind you being disturbed if you are sitting in the back rows and are really trying to teach your children to be quiet. If they don't have children who may need to be taken out and don't want to be disturbed, they should sit toward the front. I feel this also applies when having to climb over someone's feet to take a misbehaving child out. If they have children they'll understand; if they don't, they should be sitting somewhere other than in the back rows.

Mrs. Harvey Shaw  
South Lancaster, Massachusetts

► For years we tried many and varied devices for keeping our little children quiet in church, including activity books, drawing pictures, and when they were a bit older, making a mark when the speaker said certain words. Each worked for a short period of time. But the most effective "device" of all is a good speaker.

We discovered that when an energetic and dedicated speaker spoke, even the tiniest and unruliest children sat spellbound and fascinated. It was a thrill to realize that our children could sit and enjoy a sermon, never moving or making any noise, and later even repeating parts of the sermon.

Lecta Johnson  
Missoula, Montana

► It is important that your children are not tired on Sabbath morning. You might make Friday evening bedtime extra special to relax them. A well-rested child is much more cooperative on Sabbath morning.

Infants will often sleep through church if given a bottle after Sabbath school. If that's not the case, perhaps a ribbon long enough to tie small noiseless toys on would amuse him. Mother holds the ribbon and if a toy is dropped, it won't disturb anyone. Toddlers will generally look at brightly colored picture books.

If your child misbehaves, very firmly take him out of church, discipline him, and bring him right back in. Expect him to be quiet and he will soon learn.

Mrs. Raymond Joseph Hamblin  
Tecumseh, Michigan

► Take the child to Sabbath school and then to church as soon as the mother is ready to attend after giving birth. Sit near the back to be prepared to leave if necessary. Do not leave at the first whimper, but do as much as possible to quiet him—feeding, rocking, patting. Let the child sleep on mother's or father's lap and in

their arms to feel the closeness—not in some hard plastic thing.

Use the mothers' room only as a last resort on days when the child is especially troublesome. Some parents let their children run wild and make too much noise in the mothers' room to be of any value in teaching the child quietness.

When the child does make too much noise, take him out.

As children grow older the napping should become less and their attention should be directed to the speaker. Do not take games and things to church. This distracts the child's attention from the speaker. Teach him to listen for special words and count the number of times the speaker uses them.

Bernard B. Yanke  
College Place, Washington

► Parents facing the problem of keeping a child quiet in church should recall an important fact of God's creation—God makes each individual uniquely and often vastly different from others. As a mother of six children I found that the "perfect solution" for one child was a complete failure with another. It is possible after having two or three gentle, quiet, tractable children to produce one with enough energy for all four. It isn't because you're not as good a mother as before that suddenly trouble develops.

For such a child a mother needs to try different methods. She may have to keep him away from the service for a while. This is not as serious as one might think. The problem exists for a relatively short period in the child's life. The encouragement to the mother is the fact that a child with great energy and creativity has a tremendous potential for good.

Maxine Neufeld  
Silver Spring, Maryland

## NEXT QUESTION

*Our children, ages 8 and 10, have recently started begging us to give them an allowance. We have always kept very close tabs on the money our children had, and have thus far put all gifts of money to them into their savings accounts. We give them offerings for all Sabbath services. How do other parents handle the allowance situation?*

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



## POPULATION CRASH, NOT EXPLOSION, PREDICTED

In view of recent forecasts that earth's population will double by the year 2000 some readers are interested in how they should relate to Ellen White's prediction written in 1862: "The present enfeebled condition of the human family was presented before me. Every generation has been growing weaker, and disease of every form afflicts the race. Thousands of poor mortals with deformed, sickly bodies, shattered nerves, and gloomy minds are dragging out a miserable existence. Satan's power upon the human family increases. *If the Lord should not soon come and destroy his power, the earth would ere long be depopulated.*"—*Testimonies*, vol. 1, p. 304. (Italics supplied.)

For some, Mrs. White's statement appears at first glance to be contrary to the facts of the past 100 years. In 1862 the population of the earth was approximately 1.2 billion; today it nears 3.7 billion. Further, her statement does not seem to appreciate the significant role that modern medicine and agricultural techniques would play in reducing early deaths and in expanding the world's food supply. Hopeful voices predict that such tools as new wheat strains, modern fertilizers, and breakthroughs in exploiting the food-producing capabilities of the oceans will solve the world's continuing need for food and thus sustain the rapidly increasing number of persons to be fed.

For years, Ellen White's statements regarding the "enfeebled condition of the human family" and imminent depopulation were often understood in terms of genetic degeneration; that is, the enduring qualities of the human race have been running down ever since the Garden of Eden and we today face the dire consequences of "Satan's power upon the human family."

But here again Ellen White had something even more significant to say to this world long before the population explosion became a major concern of the mid-twentieth century. And trained scientists are now echoing her words.

### Courting Global Disaster

Many environmental specialists are raising the alarm that life on this planet is courting global disaster before the end of this century, not only because of world hunger but because of the spectacular rise in pollutants resulting from man's technology. These are not untrained neophytes but men schooled in not making rash statements. For example, George Wald, Nobel Prize-winning biologist at Harvard University, was quoted as saying that life as we know it on earth is threatened with extinction in the next 15 to 30 years ("Earth Doomed, Scientist Contends," *Louisville Courier-Journal*, Feb. 5, 1970).

Dr. Wayne H. Davis, from the School of Biological Sciences at the University of Kentucky, has written recently that he does not believe that the earth will double its population by the end of this century. On the contrary, "Massive deaths among mankind in the near future are inevitable; we have no choice."—*Archives of Environmental Health*, July, 1970, p. 4.

Davis disagrees sharply with those who say that the population explosion will pose no insurmountable problem if we continue to increase food production to feed the seven billion expected in 30 years. Furthermore he believes that those who argue for a necessary 25-fold

increase in the use of fossil fuels to meet the demand of a totally industrialized world do not understand what they are saying. Instead of sympathizing with the great utility companies of the world who are building technical capacities to double power output in the next ten years he feels that in a decade "power usage will be less than it is today" (*The New Republic*, June 20, 1970, p. 20).

His main reason for rejecting the optimism of public power companies is that increased fuel consumption will further upset the ecological balance which even today is in peril; he readily agrees with Sheldon Novick (*The Careless Atom*) that building ever-larger nuclear reactors is "the most ecologically insane thing we've come up with yet" (*ibid.*)

### Balance of Nature in Critical Danger

Davis points out that an increased population and the industrialization required to sustain it releases ever-increasing quantities of toxic substances, which have already reached concentrations of critical proportions. He compares earth's population to the microbes in a test tube. "Under favorable conditions in the test tube, numbers grow until food becomes scarce. If we add food, numbers continue to rise until toxic wastes destroy the entire culture. Earth is the test tube and as numbers of people continue to rise, pollution and other toxic products of our civilization will destroy the entire ecosystem."—*Archives of Environmental Health*, July, 1970, p. 3.

Well-known DDT, to use only one example of toxic elements, has been considered by agronomists as the most economical pesticide for so-called underdeveloped nations. Its use in malaria-control programs has dramatically reduced human deaths and "people in the malaria-infested regions" have been able to "increase their numbers by about 50 percent over the past 15 years" (*The New Republic*, June 20, 1970, p. 19).

Furthermore, the food production required to keep up with increased population requires more DDT, all of which is adversely affecting the life cycle from algae to fish and birds, and ultimately human beings.

Even though the United States, Russia, and other countries should ban the use of DDT, thousands of tons are being exported to emerging nations, the use of which directly affects men everywhere. "New and more drastic effects are seen each year. DDT is the probable cause of the collapse of the herring fishery of the North Sea where Iceland's major industry has fallen by more than 90 percent since 1966."—*Ibid.*

Davis notes the rising toll of birds and fish that are near extinction and the fact that the loss of species anywhere directly affects the well-being and possible death of other species and no one knows yet when or where the effects of DDT will stop. But plant life also is directly affected by toxins such as DDT. "As little as 10 parts per billion of DDT in ocean water inhibits photosynthesis in marine algae. Not only are algae the base of the food chain upon which all other marine life depend, but they also produce 70 to 90 percent of the world's oxygen."—*Ibid.*, pp. 19, 20.

### Incompatibility of Proposed Solutions

And so the incompatibility. We cannot expect, on one hand, to double the food supply from the oceans by 1989 (as food experts say must be done) when the oceans are even now on the brink of major disaster, and on the other, to increase the use of DDT sixfold

(as food experts say must be done) in order to feed an underdeveloped nation's burgeoning population. These goals are mutually exclusive.

One of the elementary facts of population control is that "hungry people can outbreed the ability" of any nation to supply their food. The use of DDT and any other device which upsets the balance of nature not only contributes to the increasing number of hungry people but at the same time is hastening Doomsday by destroying the very life cycle required for food production. In other words, the world has a dilemma—without DDT and similar pesticides many millions will die because of inadequate food; with DDT much greater catastrophes involving many more people are inevitable.

DDT is just one of many similar problems that lead Dr. Davis to conclude that "in the year 2000 there will be fewer people on earth than there are today. It is now our choice as to whether or not there will be any. I believe the only chance for the survival of the earth as a place where man can live is for us to have a population crash soon. . . . Any serious attempt to feed and maintain the people on earth during this decade will mean destruction of the ecosystem upon which our lives depend."—*Archives of Environmental Health*, July, 1970, p. 4.

Looking down to those days just before His second advent, Jesus said, "Men will faint with terror at the thought of all that is coming upon the world" (Luke 21:26, N.E.B.). Only a person deaf and blind can escape the voice of alarm raised by the environmental specialists today. Let us thank God that this world's distress has not caught Him by surprise. In the midst of man's helplessness, He stands even now as man's only hope for the future; His return is man's only remedy.

H. E. D.

## A NOTED ARCHEOLOGIST DIES

Dr. Nelson Glueck, one of the century's leading contributors to the archeological exploration of the Biblical world died February 12.

For some 40 years he conducted his work on the sun-baked sands of Bible lands. He directed the excavations at Ezion-geber, Solomon's seaport on the Red Sea, and discovered Solomon's copper mines in the Wadi Arabah south of the Dead Sea. He also directed the excavations of the Nabataean temple of Khirbet Tannur in Transjordan, and discovered water systems used by the Nabataeans to support settlements in the Negeb Desert.

Lynn H. Wood, now retired professor of archeology and history of antiquity, SDA Theological Seminary, worked under Dr. Glueck both at Khirbet Tannur and at Ezion-geber.

As director of the American School of Oriental Research in Jerusalem, Dr. Glueck was a member also of other excavation staffs at a number of sites in Palestine.

Born in 1900 in Cincinnati, Ohio, he received his LL.D. degree from the University of Cincinnati and his Ph.D. degree from the University of Jena in Germany and took postgraduate work at the universities of Berlin and Heidelberg. He was an ordained rabbi.

He is once reported to have said, "To me archeology is like burning the mist off the Bible."

### Adventist Interest in Archeology

Seventh-day Adventists take a keen interest in Biblical archeology. As early as 1857 the REVIEW AND HERALD carried articles and notes of archeological news and from time to time since, readers of the REVIEW have been kept up to date on archeological develop-

ments, including the recent dig at Biblical Heshbon conducted by Andrews University under the directorship of Siegfried H. Horn. As early as 1937 the SDA Seminary listed in its catalog a professor of Eastern antiquities and archeology (Dr. Lynn H. Wood).

Dr. Horn became chairman of the department of archeology and history of antiquity in 1951.

The church took a large forward step when in 1968, under the sponsorship of Andrews University, it conducted its first archeological expedition. This was on the tell of Heshbon, as reported in the January 2, 9, 16, 23, 30, 1969, issues of the REVIEW. A second dig was planned on the same tell in 1970, which had to be canceled about a week before it was to begin because of military unrest. It is planned to resume the dig this coming summer.

Dr. Glueck's work is ended. But others are carrying on the work he ably and untiringly pursued. It is hoped that light will continue to be shed on the Bible, making more meaningful the messages God has sent through His prophets to the human family.

D. F. N.

## MAN ATTEMPTS TO PLAN HIS FUTURE

The ancient and perennial practice of man of attempting to peer into the future has been given a new and modern twist. The new approach, called futurism, is a system of looking into tomorrow scientifically.

The range of man's attempts to anticipate the future and to glimpse its mysteries is witnessed to by more than 60 forms of divination listed in *Roget's Thesaurus*, from aeromancy, predicting the future by means of the state of the air, to theomancy, divination by means of supposedly divinely inspired oracles.

That our own "enlightened" generation is not free from the fascination of the future is shown by the great popularity of astrology, horoscopy, and other forms of superstitious prognostication.

But futurism is not like any of these. It is not sorcery brought up to date. It is not witchcraft wedded with technology. It is a true science in the modern sense. It is a system of using sophisticated new analytic techniques and the computer to plot the many directions world conditions may take in science, in economics, in politics, in society, and so on, and from these project an assortment of possible futures. The next step is to decide which of the projected futures are the most desirable. Then the hope is that the various major influences can be manipulated, and chance happenings compensated for, so that the most desirable future circumstances can be had.

The main reason given for the development of this new science is change. Change in almost every field is sweeping us along so rapidly that unless we plan for the future by as much as 50 years in some cases, futurism scientists say, we will be overwhelmed by the problems we will meet by that time. Referring to the need for futurism, Glenn T. Seaborg, chairman of the United States Atomic Energy Commission said, "We cannot continue the way we are without disastrous consequences."

Futurism is a laudable science. We need to know how long our fuel supplies are going to last; how much power our growing cities and developing industries are going to need; how much food our burgeoning world population is going to require, so that plans may be laid to meet these needs.

But we know also that man will never be able to find the solution for many of the problems that confront him. The words that Ellen G. White wrote of certain

conditions in her day apply with added force to our own: "There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis."—*Testimonies*, vol. 9, p. 13.

### Building the Future on the Present

Also, as a recent *Time* essay pointed out (Feb. 15, 1971), man has always tried to build the future on the present. It refers to an observation of the French futurist Bertrand de Jouvenel who said that it is impossible for most men to visualize a reversal of an existing trend. Which reminds us of the man in Christ's story who built his house upon the sand.

We do not suppose the man was mad. What might have happened was that he liked the site, learned that although it had been flooded long years ago no flood had hit for many years, so decided it was safe to build there.

Humans are all very much the same. We are all prone to say, "To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain," forgetting all too often that we "know not what shall be on the morrow" (James 4:13, 14).

We cannot read the solemn words of *The Desire of Ages*, page 636, without thinking how readily we all might be caught up in the treadmill of days and things, and find ourselves "occupied and entranced, until the day of probation shall be ended." "The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.

"Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'"

T. A. D.

## LETTERS

### ...to the Editor

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

### CONSTRUCTIVE RECREATION

"How does your family plan social events for your teen-agers and their friends?" [Nov. 26].

I am amazed that all of the responses to the issue of teen-age socials gave suggestions only for amusement and intemperance. Although I am not far removed from teen-age myself, I believe partaking of unnutritious food in the evening is something our young people could well do without. They need wholesome, honest recreation that will benefit them physically, mentally, and spiritually, as well as socially.

Nothing is more fun than doing something really constructive with your friends such as making things together in crafts or woodworking groups, taking and developing pictures, sewing, or having work bees to help someone. It is a tremendously rewarding experience to look back over a job your group has done well such as painting an elderly couple's house, carrying out beautification projects, or performing other needed services to the community.

There is no greater social outlet than camping together (even in winter), hiking trails, taking cross-country trips on skis or snowshoes, climbing, or swimming. Indoor activities that benefit body as well as soul are such old favorites as volleyball, ping-pong, and other gymnasium games.

For the less ambitious there can be nature

study such as group stargazing, bird watching, flower collecting using scrapbook or camera, studying electronics and forming ham radio clubs, or delving into other interesting subjects together.

Some of these suggestions are not suitable for use after dark, but many of them are. Anything that would accomplish something constructive and provide an opportunity to associate pleasantly together would be a worth-while youth activity. These things are actually more fun than parties, and do not lead to a love of worldly pleasure.

MRS. DON HALL

Heppner, Oregon

### A WORLD PAPER

The REVIEW is a great paper for all Seventh-day Adventists everywhere across this world, but I deplore the excess of American news and the absence of international news. At least a full sheet should be given to each division, and there is ample news to fill that sheet. Must we always read how good you Americans are? Surely this is a worldwide message. Let us make a change in the presentation of our international magazine. The REVIEW AND HERALD is not an American magazine. Let us give it our international status. Let us do so now without argument.

SYBIL WOOD FROST

Glendale, California

► The first issue of the monthly international REVIEW will be published in July, 1971, at the Stanborough Press, England. Subscriptions are now being accepted by the Stanborough Press sales office, price per year £1; North America, US\$3. Most weekly REVIEWS have had a 2-to-1 ratio of international news over U.S. news, but the space devoted to international news depends upon the quantity sent to our office.

### LEADERS WHO CARE

I'm sitting in the Andrews University library after returning from the cafeteria. A friend and I had arrived late for lunch and by the time we had finished, there were only a few people left in the dining room. Among the few students, there was an older man. He appeared in no hurry as he sat talking and enjoying the company of a few students. When he took his tray to the racks near the exit, he stopped and talked to the girls who take care of cleanup. This man seemed to care how students thought and felt.

Among the many distinguished trustees, church leaders, and constituency members here for the annual policy meetings, it was refreshing to realize that the man in charge believes that the church exists to serve people. It's a lot easier to listen when you feel the speaker understands!

You know, I've hardly ever read those *Heart-to-Heart Talks* in the REVIEW—but now I think that I will read the next one.

JOHN LORNTZ

Andrews University

### BRIDGES GAP

The REVIEW's new format is just what we needed. It bridges the "gap" between the young adults and those older. This is especially true since we no longer have the *Instructor*.

The new arrangement of materials makes it much more appealing. Truly, if ever each Adventist family should have the REVIEW, it is now.

"Post Mortem on Christmas" [Jan. 14] is excellent. We think this should be published again about next Thanksgiving. We can so quickly forget.

C. B. BURGESS

Ithaca, Michigan

# A Thousand Ways

By JUDY SAVOY

**D**ID I get letters from any schools today?" That's the question my husband asked me every day after work as the autumn we dreaded approached.

After having attended evening college for several years, my husband, Frank, had completed all his degree requirements except for an eight-week stint of practice teaching that would require him to be out of work for that length of time. Desperately we saved our pennies for the coming autumn. By the end of the summer we had saved only \$600, which didn't quite cover his tuition.

With three children and a wife to support, Frank wasn't sure he should sacrifice eight weeks' salary to finish his degree requirements. Didn't the Lord require a man to support his family first and put self-improvement second?

So the previous spring we had written letters to 15 or 20 of the school systems in our vicinity and requested that they hire Frank as a permanent substitute. If one did, Frank could be getting paid while he completed the required hours for his practice teaching, and the family wouldn't have to go without

grocery money for the eight weeks. Since Frank had previously done some teaching, we were sure somebody would hire him. But nobody did.

Everything seemed to suggest that we'd never make it through an eight-week moneyless period. And to make matters worse, Frank's employer at the factory threatened to dismiss him when Frank asked for an eight-week leave of absence from work in order to do his practice teaching.

"Did I take all those years of schooling for nothing?" Frank asked himself over and over. Without the practice-teaching experience the college would never give him his degree and the State wouldn't certify him to teach.

Taking comfort in Psalm 34:10, "The young lions do lack, and suffer hunger: but they that seek the

Lord shall not want any good thing," we decided to go ahead on faith. We were sure the Lord would provide for our needs.

At the beginning of September, Frank's university notified us that because of his previous teaching experience he would be allowed to complete his requirements in six weeks rather than eight. Then the Lord sent us another surprise. For three years we had been trying to get a refund on our 1966 income tax. Due to some mistakes at the Boston tax center, we had filed several claims without results. Then, just as the time for Frank's enrollment neared, we received the refund—nearly \$200. With it we paid the rest of Frank's tuition and the house mortgage a month in advance. A few

days before Frank was to begin his teaching, his employer told him they would keep him if he would come to work an hour a day after teaching. With all these encouragements we felt that the Lord was blessing Frank's faith and would stand behind us.

Frank stepped out on faith. But up to this time I hadn't really exercised as great a faith as Frank. In the back of my mind was the realization that if things got really bad I could always get a job for the

six weeks and help support the family. The Lord, however, had other plans. He knew that I was trusting in myself rather than in Him. To teach me to trust Him more, He allowed me to develop a painful abscess on my arm. For the first time since babyhood I had to rely on others to dress me and help me with simple chores. At the time, this abscess seemed more of a curse than a blessing. But now that I looked back, I see that God couldn't teach me to trust in Him unless I first became unable to trust myself. He had to put me out of commission before He could rain blessings on us and reward Frank's faith.

About this time I saw a statement from Mrs. White's writings that encouraged me: "Our heavenly Father has a thousand ways to provide for us, of which we know nothing."—*The Desire of Ages*, p. 330. Although

*"Our heavenly Father  
has a thousand ways to  
provide for us, of which  
we know nothing."—  
The Desire of Ages, p. 330.*



I remembered the many recorded miracles in the Bible, it strengthened me to know God still had myriads of sources unknown to His children. And a few days later He used one of these sources to bless us.

I was sitting at my desk praying, asking the Lord to use these unknown methods for us because we had done everything in our power to save for the weeks ahead, and yet we knew it wouldn't be enough. He would have to intervene.

While I was still praying, the mailman drove up and put a letter in our box. It was from a health magazine that had bought a feature article from me several months before. As I ripped open the envelope, I wondered what they could want now. They had already paid me. Did they want their money back because they had changed their minds?

Inside was a check for \$75 and a letter explaining that they had sold another magazine the right to reprint my article. While I knew such things often happen to big-time writers, I had never dreamed it would happen to me. That answer came while I was still praying. But it was only the beginning of blessings the Lord planned for us.

#### Another Surprise

The next day was Sabbath. After church the head deacon said there was something for us in the foyer. Expecting perhaps a bag of clothes someone had outgrown, I was unprepared for the sight that met my eyes. Bags of fresh vegetables and canned goods stood clumped together. It looked as if someone had done six months' grocery shopping all at once! How surprised we were when the deacon told us it was for us. The church members had donated foodstuffs to help us through our six weeks!

This wasn't all the food we received. Some families brought us food when they came to church, others stopped at our house with crates of fruit and vegetables. The church members were very generous. During those six weeks we had more canned foods on hand than we normally have when Frank is working.

Not only did the Lord see to it that we got enough food, He preserved it for us. We have very little storage space and a small refrigerator. Many times I've made soup for the Sabbath that was spoiled by Sun-

day morning because, for lack of refrigerator space, I had to leave it at room temperature overnight. However, nothing that was given us spoiled—even though we had apples, green peppers, tomatoes, and other perishables sitting in the corner of our warm living room.

#### A Sympathetic Employer

When Frank's school schedule got too heavy, he wasn't able to get to the factory every day after teaching. We feared his employer might call any day to dismiss him. During his fifth week, Frank went to the factory only once. And the last week, not at all. Sure enough, on Frank's last teaching day, the boss called.

"How's Frank?" he asked.

"Exhausted!" I answered. "It was all he could do to get up this morning. It's his last day."

"Yes, I know. Well, you can tell Frank I'll be looking forward to seeing him bright and early Monday morning."

Not a word of censure escaped his lips. How thankful we were that the Lord intervened and changed the boss's attitude. Frank is now back at the factory working and awaiting his graduation from college this June.

Not only did the Lord keep us in food and save Frank's job for him but He also impressed different people to give us money when Frank was out of work. Several people slipped us \$20 bills just when we thought we wouldn't be able to pay our electric bills. Church members sacrificed to send us a few dollars here and there. We received at least \$120 in gifts during that six-week period.

These were not the only blessings we received. The Lord saved us from car trouble on more than one occasion. Late one Thursday on his way home from an evening course, as Frank was cruising down the turnpike, the left side of the car dropped down and the front end of the car started wobbling. There was no place to pull over, so Frank uttered a prayer for help. As he prayed, the left side of the car rose back up and the wobbling subsided. Seeing a gas station ahead, Frank pulled in to it. Getting out of the car, he examined underneath but found only a soft tire. Filling the tire with air and pleading for help, Frank continued, reaching home safely with no more difficulties. The next

morning both tires on the left side were flat. Luckily we had another car for him to use, for Frank traveled about 80 miles a day while he was teaching.

The next time, our second car was in the garage for repairs and Frank had bought antifreeze for the remaining one. The weather had grown progressively colder, and the radio predicted an overnight freeze. Frank intended to put the antifreeze in when he got home from his history course that night. But when he got home he found he couldn't loosen the nut to drain the radiator. By this time the garages were all closed, for it was 10:30 p.m. We went to bed with an earnest prayer that night, and—you guessed it—the weather turned warmer during the night.

#### Providences Not Coincidences

Our nonpraying friends call incidents like these "coincidences," but we believe differently. We claimed the promise in Psalm 84:11, "No good thing will he withhold from them that walk uprightly," and He rewarded our faith.

In rewarding our faith, God accomplished two things. First, He sent us the blessings that He knew would most strengthen our faith and enrich our religious experience. Second, He gave us gifts and miracles to use as tools in witnessing. For what better way can a Christian witness than by telling people what the Lord has done for him?

The way God blessed us in our time of need is not necessarily the same way He has blessed other families. I knew a Catholic girl who recovered from diabetes when she became an Adventist and decided to follow healthful rules of living. And I often wondered why the Lord didn't perform some mighty, spectacular miracle on me. But now I realize that He bestows different gifts on each of His children according to their needs.

Since part of our mission includes telling others what the Lord has done for us, we must learn to recognize our own blessings and be grateful for them. Stories of other Christians may inspire us, but only when we examine our lives and see what the Lord has done for us can we tell others about it. This is the kind of experience each Christian must have for himself. God is waiting to answer the prayer of faith—yours. ♦♦

# A Visit to Trinidad and Tobago

By WALTER RAYMOND BEACH  
General Field Secretary, General Conference

**T**HE most southerly of the West Indies islands, Trinidad, once was part of the Spanish Main. The island has a roughly rectangular outline. The flora and fauna are continental rather than islandic.

Columbus discovered the island on his third voyage, in 1498, and named it La Trinidad for the three hills around the bay where he anchored, and which symbolized the Holy Trinity to his pious mind. The view from these hills now embraces a checkerboard of red and white roofs and the shore of the Spanish Main, clearly visible across the *Bocas* or the Dragon's Mouth.

The diversity of racial strains in Trinidad is extraordinary. These people have crossed half the oceans of the world to get here. Turbaned Sikhs throng the streets rubbing elbows with Syrians and Lebanese, Chinese and Bengalese, while red-fezzed Moslems and dark women with jewels embedded in their flesh give the place an Arabian night's air. Someone has called Trinidad the island of a thousand and one races. They include English, Spanish, French, Dutch, Portuguese, Parsees, Americans, and Venezuelans. When I pointed out a very different racial appearance, I was told that this was a remainder of the original Amerindian inhabitants, the Arawak and the Carib Indians.

The island's diversity is reflected in place names. For instance, Port of Spain has replaced Puerto de España.

Then there are towns with Hindustani names like Fyzabad. There is English Saint Mary's, Spanish San Fernando, Carib Siparia, pre-Carib Rampanalga, French Plaisance and Roussillac. You drive from Pointe-à-Pierre to Waterloo by way of Claxton Bay and California. Moreover, architecture and dress follow suit, and houses of worship for just about every religion you can think of are represented here. The island is home to Jew and Gentile, Hindu and Moslem, the disciples of Zoroaster, and countless others.

Independent since August, 1962, this little country is made up of the islands of Trinidad and Tobago. Trinidad is the government seat while Tobago is the weekend resort. Among the 35,000 inhabitants of Tobago, some 1,700 Seventh-day Adventists are grouped in 34 churches. Thus, there is one Seventh-day Adventist for every 20 inhabitants on the island. The membership on Trinidad is about 11,000.

## A Lake of Pitch

Before we say more of the Seventh-day Adventist presence in Trinidad and Tobago, I must mention some other items of interest. In addition to the inexhaustible beauty of these islands, there is the inexhaustible supply of asphalt found in what is called Pitch Lake—105 acres of thick, hot, viscous, gray pitch that one visitor likened to a "magnified elephant skin." The lake is reported to be 285 feet deep at the

center and has furnished an estimated 15 million tons of asphalt to the world over the past 70 years. Streets have been paved with this asphalt from San Francisco to Paris.

The level of the lake drops a bare six inches a year, and then sometimes it rises, so asphalt roads are not likely to go out of style for some time to come.

Forty-three per cent of Trinidad's one million inhabitants are Negro. The East Indians constitute some 36 per cent. The remaining population is divided among mixed ancestry (16 per cent), European (3 per cent), and Chinese (2 per cent). Tobago has a predominately Negro population. Port of Spain has 100,000 inhabitants (250,000 in the metropolitan area), and is the commercial center of the eastern Caribbean. It is situated on the major sea and air lanes between South America and the United States and Europe.

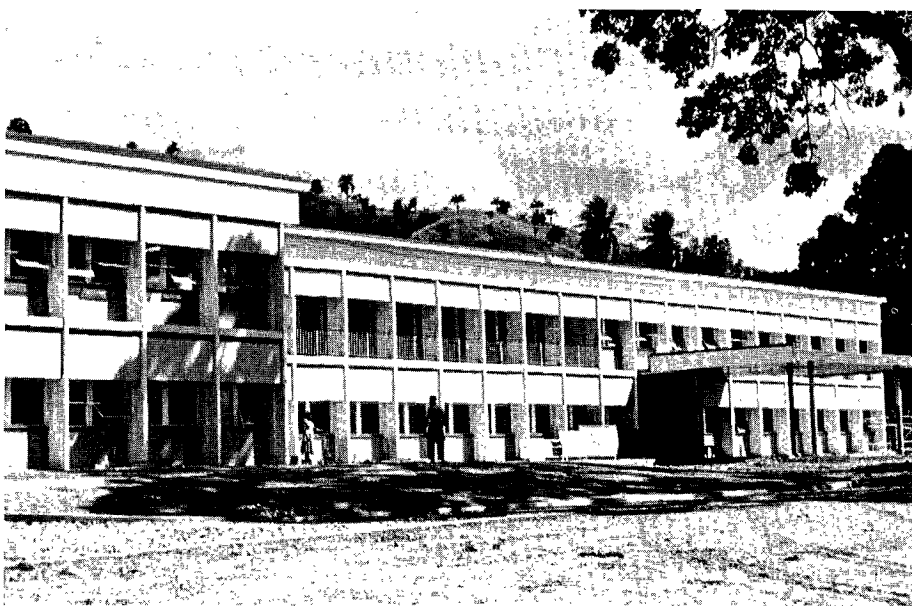
The constitution of Trinidad and Tobago is noteworthy. It provides for a two-legislative body parliament consisting of the Senate and the House of Representatives. The House, which is elected, is comprised of 36 members. The Senate has 24 members appointed by the governor general—some on advice of the prime minister and others on advice of the leader of the opposition. This makes for a relatively well-balanced representation in the functions of government.

## The Influence of a Book

The teachings of Seventh-day Adventists penetrated Trinidad through a copy of Ellen G. White's *Patriarchs and Prophets*. The book actually had been sold on another West Indies island, but made its way to Trinidad, and through reading and correspondence with Adventists in North America, a number of persons became Sabbathkeepers before the arrival of a worker.

The first worker was Charles D. Adamson, a colporteur, who arrived from Antigua (Leewards) in 1893 and organized a Sabbath school in Port of Spain. An ordained minister, A. E. Flowers, of the United States, joined this colporteur evangelist in 1894. However, after a few months Elder Flowers was laid to rest. By 1895, when E. W. Webster arrived to take charge of the work, there were 27 adherents. The first church was organized at Couva, Trinidad. On November 23, 1895, it had 28 members. Soon medical work was begun, and churches followed in various parts of Trinidad and Tobago.

As might be expected in these multiracial lands, workers of many races



This 65-bed Port-of-Spain Community Hospital, Trinidad, is one of 24 hospitals and clinics run by the Seventh-day Adventist Church in the Inter-American Division.

and languages have contributed to the development of church activities. Two colporteur evangelists from Jamaica actually were responsible for the beginning of our work on Tobago. Meetings had been held and a church was organized by 1903. Today the South Caribbean Conference, which includes Grenada, The Grenadines, and St. Vincent as well as Trinidad and Tobago, counts 115 churches with more than 16,000 baptized members. The headquarters is in Port of Spain. S. L. Gadsby, president, and Joseph Grimshaw, secretary-treasurer, lead the forces of the South Caribbean in what I have found to be one of Inter-America's strongest programs.

At Port of Spain the Seventh-day Adventist presence is important. In addition to the headquarters of the South Caribbean Conference and the Caribbean Union Conference being located there, our educational and health institutions are well represented. The Port-of-Spain Community Hospital developed out of an outpatient clinic opened by Dr. R. F. Dunlop. It began in rented quarters, but the undertaking was immediately successful.

A 16-bed nursing home also was established in 1953. Then in 1955 Dr. Dunlop suggested a site at Cocorite, Western Main Road. He was then serving as medical secretary of the Caribbean Union. This government-controlled land was leased, and soon a modern, two-story, reinforced-concrete structure was opened. At the time of writing, the staff consists of three physicians, a dentist, 14 graduate nurses, and some 97 other employees. Currently, Mrs. Douglas C. Robertson, the wife of the institution's dentist, not only directs the nursing service and nurse's training program but also serves as hospital administrator. How fortunate the organization is to have workers like her and the 142 other overseas workers who serve in Inter-America currently.



### Six Ordained During Japan Union Session

Six men were ordained December 5, 1970, during the union session of the Japan Union Mission. They are, front row, from left: Nobuo Kawamata, Nobuaki Imai, Kojiro Matsunami, Takeshi Uyeda, Minoru Inada, and Takashi Shiraishi. Elder Inada is editor of the Japanese *Signs of the Times*.

Officiating in the service were, back row, from left: T. Yamagata, department of education secretary, Japan Union Mission; C. B. Watts, Japan Union Mission president; F. L. Bland, General Conference vice-president; T. Iwahashi, ministerial department secretary, Japan Union Mission; H. W. Bedwell, Far Eastern Division field secretary; and T. Kajiyama, Japan Union Mission field secretary (retired).

F. L. BLAND

The Caribbean Union College stands at the apex of the educational system in this region. The school is situated on 275 acres of land in beautiful Maracas Valley in the northwestern part of the island about nine miles' drive from Port of Spain. The institution began as a small training school, became a junior college, and now offers college work in ministerial and teacher training. Caribbean Union College draws students from about 35 islands and countries of the eastern Caribbean. The students represent the four major languages of English, Spanish, French,

and Dutch. An elementary school with more than 200 students is also operated. Classes are conducted in English. Currently, K. E. Forde serves as president while W. U. Campbell, of Jamaica, heads up the ministerial training program. Dr. C. P. Shim is in charge of educational training.

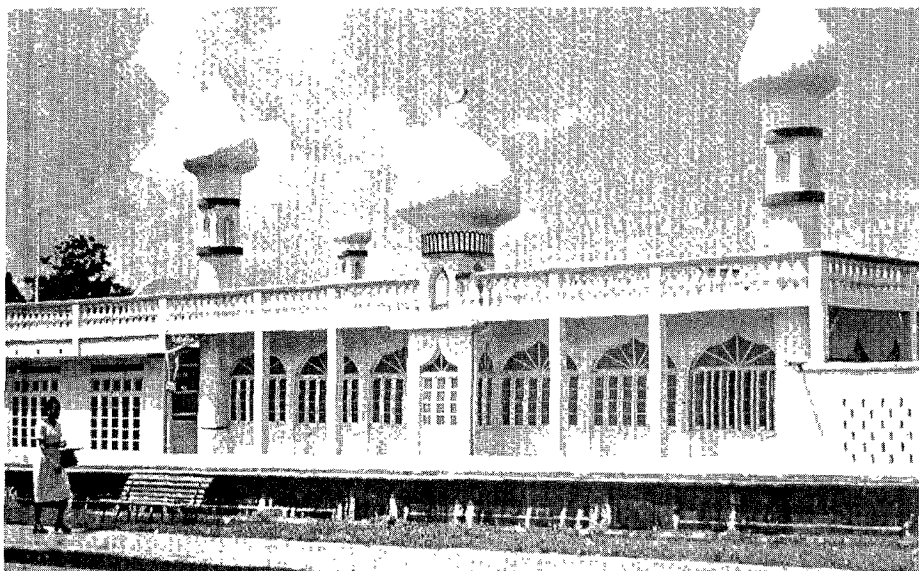
### Shoulder to Shoulder

Caribbean Union College is fed by three academies on Trinidad and Tobago—the Harmon High School, situated at Scarborough, Tobago; the Bates Memorial High School, at Sangre Grande, Trinidad; and the Southern Academy, situated at San Fernando, Trinidad. Today more than 80 per cent of the working force in the Caribbean Union Conference are alumni of this college.

On my recent visit to the island, some 2,000 worshipers gathered in the Stanmore church as A. Aeschlimann, ministerial secretary of the Inter-American Division, and I told the story of a world work that had been Heaven-born, Heaven-blessed, and was heaven bound. How wonderful it is to think that around the world God's people of all races, colors, and cultures now march shoulder to shoulder into the sunset of earth's history.

To close the meeting, the Stanmore church choir sang the hymn "Santo, Santo, Santo" ("Holy, Holy, Holy"). Then God's people in Trinidad pledged to think victory, plan victory, and live victoriously.

God love and bless these people one and all as we around the world join them in renewed dedication.



This Hindu temple illustrates the many races and creeds represented in Trinidad.



## New Church Center Dedicated in Iceland

A new Adventist center was recently dedicated at Keflavík, Iceland. In addition to a 160-seat sanctuary, the building contains classrooms for the church school and children's Sabbath school, a youth's room, Dorcas Society facilities, a pastor's study, facilities for the Bible correspondence school, kitchen, and rest-rooms.

Speaker for the service was R. Unnersten, Northern Europe-West Africa Division treasurer. S. B. Johansen, Iceland Conference president, offered the dedicatory prayer. Other participants were Steinthor Thordarson, church pastor; S. Bjarnason, departmental secretary; and S. Hallgrímsson, a retired minister. The present membership of the church is 40. An evangelistic campaign is presently in progress in this new church center.

S. B. JOHANSEN

## SOUTH AMERICA:

### From 36 to 260,000 in 75 Years

The territory of the South American Division is perhaps pictured in the minds of many Seventh-day Adventists as being very much like what they understand the Amazon region to be—endless jungles filled with a great variety of wildlife, scattered villages, and few of the amenities of civilization.

Actually, South America has some of the world's largest population centers, and Adventism is mushrooming in some of them.

Consider as an example of an area where the work is growing, the São Paulo Conference. This conference doubtless has the largest number of churches of any conference in the world—more than 300, with a membership exceeding 37,000. More than half of the churches are situated in the city of São Paulo itself.

The São Paulo Conference is part of the South Brazil Union, which is reported to be the second largest union conference in the world field.

The roots of Seventh-day Adventism in South America go back to 1894 when Frank H. Westphal was sent by the General Conference to organize the work in the Argentine. Within a few years the first church building in South America was constructed at Crespo. The membership was 36. The building today is used as an adjunct for Sabbath school purposes for the new, much larger worship edifice. From these early beginnings the message found its way into all the countries of the continent. With God's help the division now has a membership of more than 260,000.

Some weeks ago we visited South America and attended the annual di-

vision meeting held at Montevideo, Uruguay, where the division headquarters are located. R. A. Wilcox, the division president, and his associates, E. Oliveira, secretary, and L. D. Wood, treasurer, are giving positive leadership to the development of our work in this territory. During the session the delegates voted to aim for a church membership goal of 500,000 by 1975. This means that the objective is to add 270,000 converts before the end of the quinquennium. All departments of the division voiced their support of this objective and announced plans for active participation. The army of 5,276 workers in the division will be involved directly and indirectly in a strong evangelistic thrust. The Testimony Countdown program, in keeping with contemporary vernacular, has been named "In Orbit With the Testimonies."

"South America for Christ" was the theme chosen for the present Laymen's Year. The youth of South America have become involved in the aims and goals of the church. In 1970 some 22,213 were baptized. Five thousand five hundred thirty-seven were baptized on one Sabbath. At one of the senior colleges there are more than 50 branch Sabbath schools conducted by students within a six-mile radius of the campus. Several churches have been erected as a result of the efforts of the youth.

During the division session a committee was set up to examine the post-secondary education program throughout the division. This is an area that needs special study not only in view of the educational needs but also because of the apparent duplication and proliferation of school programs throughout the field. The need for a Latin American seminary was also discussed. A request was made that both the South and Inter-American divisions study the possibility jointly.

In an endeavor to upgrade the secondary and postsecondary schools and to help prepare them for accreditation by the General Conference board of regents, approval was granted for the establishment of a Commission on Education for the South American Division, which will make its recommendations directly to the board of regents.

General Conference personnel participating in the division meetings were D. S. Johnson, associate secretary; J. C. Kozel, assistant treasurer; and the writer.

CHARLES B. HIRSCH  
Secretary

GC Department of Education

## CYPRUS:

### Crippled Grandmother Sets Sales Record

A crippled grandmother living on the island of Cyprus set a literature sales record of \$10,064, in 1970, a figure never before reached in the Middle East. Mrs. L. Leontides, of Nicosia, goes painfully from house to house, and from shop to office throughout the cities of Cyprus, with a set of seven Greek-language books, in territory that was previously thought to have been thoroughly covered.

Mrs. Leontides' desire is to discover people interested in taking the Gift Bible Plan. Since October 1, 1968, she has succeeded in enrolling 310 Cypriots in the Greek Bible study plan.

DEAN O. MCDANIEL  
Acting President, Cyprus Section



Mrs. L. Leontides, of Cyprus, set a Middle East sales record by delivering more than \$10,000 worth of literature in 1970.



## TEMPERANCE TALKS IN TWO HINDU TEMPLES

By LAURENCE A. SENSEMAN, M.D.

It was 8:30 on a Sunday morning. Justice Tek Chand, vice-president of the International Commission for the Prevention of Alcoholism in India, an Indian named Mela Ram, and I drove to a poor area of the city of Simla, in northwestern India. We were on our way to a Hindu temple, where I was scheduled to speak on alcohol and tobacco.

Finally we came to the foot of a steep hill and climbed out of the car in the midst of the milling throng. A short distance up the hill was a six-story concrete building under construction. This was the temple we were to visit. As we entered the structure, workmen were going in and out carrying on their work.

On a slightly raised dais in one area of the building sat a saffron-robed swami, bearded, long-haired, with his legs crossed. He was talking to 150 or 200 people through a microphone in a raspy voice in Hindi, of which I could not understand a word. He wore a garland of marigolds and dahlias, and some beads. There was red dye on his forehead, and part of his beard was twisted in stringy snarls. Several pillows surrounded him. Gaily-colored pictures of various gods were on the walls near him and colored tissue-paper prayer flags were strung about the room. On his left were nine saffron-clad youth who were his disciples, one of whom was about ten years of age.

The swami did not seem to see us as we entered. He kept on talking to his attentive audience. As new arrivals came, they put an offering into a large metal bowl, bowed to the swami in an attitude of prayer, and touched his feet as a sign of respect.

I looked at the offerings—a few coins, some fruit, an electric light bulb, flowers, and a few rupee notes.

Seated in a chair by myself to the swami's right and just in front of the dais, I felt rather conspicuous. Justice Tek Chand and his companion were on the left occupying the only other chairs. There seemed to be a lot going on as men in Punjabi dress busied themselves about the room.

Adjacent to the area where we were gathered, workmen were mixing mortar, and others were carrying it up some steps that were barely 15 feet from the dais. They were acting as if we were not there. Only once while we were there were they cautioned to be less noisy.

The microphone was given to the chief disciple, a man about 30 to 35 years of age. He seemed preoccupied as he began to recite and chant, with the audience and the other disciples joining in. It seemed that the chants would go on endlessly, but abruptly they ceased.

Shri Mela Ram introduced me to the audience. I'm sure he said many gracious things, for the whole audience seemed awed at the presence of a nonsmoking, nondrinking vegetarian from a Western country. Justice Tek Chand translated in Hindi as I talked about the dangers of alcohol and smoking. When I was finished the audience clapped, and the swami smiled his approval. He urged his audience to take the American doctor's advice.

### Eight Evils in a Jar

Justice Tek Chand then talked on alcohol and its detrimental influence. He told a story about the brewer's daughter who was carrying a large jar. A poet asked the pretty girl what was in the jar she was carrying. She replied, "There are eight evils in my jar, sir: intoxica-

tion, madness, brawling, stupefaction, deterioration of intellect, irreligious action, happiness in tatters, and the path to purgatory."

As Tek Chand talked I was amused by three large monkeys that scampered and played noisily on the dilapidated tin roof of the building next door. Then came a discourse by the swami and chants by a poorly dressed man in the audience. On the platform were bowls of some kind of food and drink that the swami took from time to time. A bowl of white coarse grain seemed to play some part in the ceremony, as did sugar, a pinch of which was placed in the hand of each departing person.

As we looked for our shoes among the many pairs scattered around on the floor at the entrance of the temple, mine were suddenly handed to me by a smiling attendant.

That evening, Shri Mela Ram and Justice Tek Chand insisted on our speaking in another Hindu temple. We had to walk mostly downhill to reach this temple. When we arrived, a large crowd of people were milling about, and next door and below the temple hundreds were watching an outdoor drama amid cheers and firecrackers. We entered the temple and walked across the cold floor without our shoes. People were seated close together on the floor, for it was cold. The same swami we had seen in the morning was talking. He acknowledged us with a smile as we sat on the floor on the only available space near the dais.

As I listened I noticed that the man's voice was very husky. I was told that this was his eighth service for the day.

A locked chest was set on the floor in which the devotees placed their gifts.

Suddenly a man got up, faced the audience, and began to chant. The people responded, rocking back and forth, with endless verses in the same monotone. Then a large fellow appeared with a very heavy mallet in his hands. He stood between two large cymbals suspended from the ceiling. At a given signal, he vigorously struck two blows on one gong and two blows on the other, which had a different tone. He kept this up continuously while the audience swayed and chanted the same verse over and over.

### An Idol Behind a Curtain

A purple curtain opened to show an idol. Burning incense permeated the whole temple with a sweet odor. The swami lighted candles in a metal container. It was held up to him as he ceremoniously held his hands towards the idol and then put them to his face. His disciples did likewise.

Then a young girl from the audience took the lighted candles and went with them through the audience. Each of them performed the same ritual. All the time the man with the mallet beat the gongs with unceasing vigor.

The swami then introduced me to his audience. In my remarks I emphasized the points I had made in the morning. The swami then admonished his audience to join him and the American doctor in total abstinence themselves and not to serve alcohol in their homes.

The meeting ended abruptly. There were many friendly handshakes and greetings. Outside, the play was still going on amid much cheering and clapping. We made our way back to our car through the picturesque throng.

## World Divisions

### AUSTRALASIAN DIVISION

♦ Eric Were, Australasian Division photographer, will fly to Bali, Indonesia, on March 29 to make three films for the Far Eastern Division—one for Sabbath-school-offering promotion, a medical-services promotion film, and a general film of Far Eastern Division activities.

### FAR EASTERN DIVISION

♦ Stephen Tan, M.D., a layman of Singapore, has been appointed medical secretary of the Malaya Mission.

♦ There's almost a family team of Dybdahls in the Thailand Mission. Dr. and Mrs. J. L. Dybdahl are at the Bangkok Sanitarium and Hospital, where he serves as medical director. His son, Jon, is pastor of the Chiangmai church in Northern Thailand, and their daughter, Karen, recently arrived in Bangkok where her husband, Dr. Robert Smith, has joined the hospital staff.

♦ The Southeast Asia Union College is to hold a nurse's-aide extension school at Youngberg Memorial Hospital in Singapore. Miss Esther Oldham will be the instructor. College credit will be granted.

♦ Caris H. Lauda, General Conference secretary for the Association of Privately Owned Services and Industries, is visiting the Far Eastern Division territory, where he is conducting a Week of Prayer at each major Adventist college. Elder Lauda is accompanied by his wife.

♦ A new dental clinic on the island of Guam has five missionary dentists. The Far Eastern Division has 16 dentists serving in medical missionary work.

D. A. ROTH, *Correspondent*

### INTER-AMERICAN DIVISION

♦ W. W. Weithers was recently appointed acting president of the Guyana Mission. He has been lay activities and Sabbath school secretary of the Caribbean Union.

♦ Two church dedications were conducted in the South Caribbean Conference recently. On January 3 a dedication service was held for the Tabaguite, central Trinidad, church, and on January 10 a similar service was conducted for the Barrouallie, St. Vincent, church.

MARCEL ABEL, *Correspondent*

### SOUTH AMERICAN DIVISION

♦ A Testimony Countdown workshop was conducted for more than 70 ministers and their wives at Chile College, January 12-16. Rubén Pereyra, ministerial secretary of the South American Division, attended the meetings.

♦ Seventy young people of the North

Chile Mission attended a youth camp, December 31 to January 9. Five of them were baptized during the last Sabbath of the camp. Joel Leiva, mission MV secretary, directed the camp. He was assisted by Jose Torres, Chile Union Mission MV secretary, and R. A. Itin, president, Chile College.

R. A. ITIN  
*President, Chile College*

♦ Seven people were baptized in the St. Johnsbury, Vermont, district recently.

♦ Fifteen were baptized on January 27 in the Spanish South Brooklyn church as a result of Voice of Youth meetings conducted by youth of the church under the direction of the church's pastor, Roger Weiss.

EMMA KIRK, *Correspondent*

## Atlantic Union

♦ An Adventist pastor and a Mormon doctor presented a smoking-prevention program recently in Kingston, New York. Dr. George Wootan, Mormon doctor in Kingston, and Dan W. Schiffbauer, pastor of the Kingston church, presented the program to more than 200 fourth-, fifth-, and sixth-graders of the Sophie Finn Elementary School. Arthur Schumacher, assistant pastor, assisted. The program was the result of an invitation by one of the teachers at the school.

♦ A dedication service and mortgage-burning ceremony was conducted at the Bethany church, Westbury, New York, on Sabbath, January 9.

♦ A 12-foot sculpture by artist Alan Collins, associate professor of art at Atlantic Union College, is nearing completion. The sculpture is based on the theme of the first advent of Christ and will be erected on the front lawn of the administration building at the college.

## Canadian Union

♦ The Edmonton, Alberta, English church reports 1,919 names recorded in their interest file as a result of the Sunday It Is Written telecast. Three thousand and forty books were sent to people who requested them by telephone.

♦ For more than eight years Mrs. Jennie Dennis, of Swan River, Manitoba, has conducted a weekly Junior Voice of Prophecy class. Many who have completed the course continue with regular Sabbath school lessons in a branch Sabbath school.

♦ Two evangelistic crusades are presently being conducted in British Columbia. Keith Dearing began a series in White Rock on February 4, and John W. Popowich began meetings in the city of Cranbrook, March 9. Elder Popowich will conduct a simultaneous series of reaping meetings in Trail for It Is Written interests.

THEDA KUESTER, *Correspondent*



### First African Conference Chooses President

W. Duncan Eva, president of the Northern Europe-West Africa Division, congratulates J. K. Amoah, who was chosen as president of the newly established Ghana Conference, the first African conference on the continent. Paul Lindstrom is the secretary-treasurer of the conference.

The membership of the Ghana Conference is 15,448 in 72 churches. In the past two years 4,530 new converts have been baptized. Seven major, and 108 smaller, evangelistic campaigns were conducted in the territory of the new conference in 1970.

W. DUNCAN EVA

## Central Union

♦ Nineteen persons were baptized at the St. Louis, Missouri, Central church as a result of meetings conducted by Roger Holley and his associates.

♦ Everett N. Dick, research professor of American history at Union College, has had his book *The Lure of the Land* selected as an American Ambassador Book by the Books-Across-the-Sea panel of the English-speaking Union. This book was chosen with four other University of Nebraska Press books to interpret Americans and America to the peoples of other nations. Dr. Dick's book describes the social history of public lands from the Articles of Confederation to the New Deal.

♦ Seventy-eight laymen and 18 ministers of the Kansas Conference met recently for an Adventist Men's seminar. C. C. Weis, associate secretary, General Conference Lay Activities Department, and P. F. Pedersen, Central Union Conference lay activities secretary, conducted the seminar.

♦ Charles H. Buursma, Nebraska Conference evangelist, began a Word of Life crusade, March 6, at Elm Creek, Nebraska. The district pastor, L. L. Osborn, is assisting.

♦ Twenty-two sophomore nursing students at Union College received their caps during a consecration service on February 26. An alumnus, Dr. Glenn Wiltse, from Wahpeton, North Dakota, was the speaker for the service.

♦ A department of medical social services has recently been added to the Shawnee Mission Hospital and Health Center, Shawnee Mission, Kansas. Miss Carilyn Brackett has been named to head the department.

♦ Thirty-three have been baptized in Colorado Springs, Colorado, as a result of an evangelistic series conducted by W. R. Bornstein and A. J. Scherencel.

CLARA ANDERSON, *Correspondent*

## Columbia Union

♦ The Koch evangelistic team, made up of Evangelist and Mrs. E. F. Koch, James Pimentel, and Mary Bierly, are holding meetings in Virginia Beach, Virginia.

♦ The Culpeper and Orange, Virginia, church members met recently to study plans for a church school. F. Wayne Foster, Potomac Conference superintendent of education, met with the churches. It was voted to begin a school in the fall of 1971.

♦ The Potomac Conference raised \$305,396.20 during the recent Ingathering campaign. This is the largest amount



## Four Ordained in West Indonesia

Four men were ordained on January 16 at the West Java Mission biennial session in Bandung, Indonesia. From the left, with their wives, are: Amir Pandjaitan, pastor, Djakarta; David Dennis, treasurer, West Indonesia Union Mission; Amos Simorangkir, president, Indonesia Union College; and Bahasa Sumarna, chaplain, Bandung Mission Hospital.

Among the participants in the services were Paul Eldridge and W. T. Clark, president and secretary, respectively, of the Far Eastern Division; Nelson Hutaeruk, president, West Indonesia Union Mission; P. L. Tambunan, secretary, West Indonesia Union Mission; and Leonard Lesiasel, president, West Java Mission.

J. K. SENDUK

*PR Secretary, West Indonesia Union Mission*

ever raised for Ingathering in the conference, according to R. A. Bata, conference lay activities secretary.

♦ Marshall Wright, pastor of the Kilmarnock, Virginia, church has been appointed Lancaster County Cancer Society president for 1971.

MORTEN JUBERG, *Correspondent*

ference. Subjects examined during the conference will include home religious practices, husband-and-wife communication, and drug education and experience. Members of the community, such as guidance counselors, attorneys, and police will take part in the conference.

GORDON ENGEN, *Correspondent*

## Lake Union

♦ The final Ingathering total for the Lake Union is \$922,912, a gain of \$16,349 over the amount raised during the previous campaign. Illinois, with a per capita of \$29.88, raised \$37,157 above its Vanguard goal.

♦ Eighty-five persons were baptized in Michigan in 1970 who were originally contacted by Michigan literature evangelists, reports J. D. Spiva, publishing department secretary of the Michigan Conference. Michigan Conference literature evangelists also distributed 66,000 pieces of literature, enrolled 11,000 persons in Bible courses, and gave 3,000 Bible studies in 1970. Also, as a result of literature-evangelist contacts, 567 non-Adventists have attended or are attending church or Sabbath school.

♦ Frank Worcester, of Benton Harbor, and Arthur Leavitt, of Flint, Michigan, are the top literature evangelists in their conference. They reported \$30,582 and \$28,620, respectively, in sales during 1970.

♦ The Cicero, Indiana, church is planning to host members of the public and area church members at a family-life con-

## North Pacific Union

♦ The first Four-Dimensional Key to the Cause of Alcoholism program to be held in Alaska concluded recently in Ketchikan. TV station KATV televised the films that accompany the 4 DK program, as well as other films on the subject of alcoholism. Nearly five hours of television time was donated by the station for this purpose.

♦ Twelve people were baptized following an evangelistic crusade in Missoula, Montana.

♦ Seven Walla Walla College students spent their Christmas vacation conducting a series of evangelistic meetings in Salmon, Idaho. In addition to conducting the evening meetings, they spent the days visiting community members and in holding special prayer sessions. The meetings were well supported by the members of the local church; 26 non-members attended.

♦ Twenty-one were baptized as a result of evangelistic meetings conducted at the Hillsboro, Oregon, church recently. Some of those baptized joined the Forest Grove church.

CECIL COFFEY, *Correspondent*

## Northern Union

♦ Area meetings to encourage every member to become involved in evangelism were held in January in Muscatine, Sioux City, Des Moines, and Cedar Rapids, Iowa.

♦ The Mason City, Iowa, Health and Welfare Society recently conducted a mass-feeding demonstration in the church school gymnasium for 100 civil defense, Red Cross, and hospital people attending an area meeting. Help was given by church members from Nevada, Ames, and Des Moines.

♦ A cooking school at Iowa State University was conducted by the Ames church February 14-17.

♦ Ivan Christen, pastor of the Detroit Lakes, Minnesota, district, is conducting two five-minute broadcasts each Sunday morning entitled "Five Minutes With the Holy Bible." Stations carrying the program are Detroit Lakes and Fergus Falls.

♦ Operation Total, a plan for training, inspiring, and involving our people in an active participation in person-to-person soul winning is being launched in churches across North Dakota during the first quarter of 1971. Several all-day meetings have been held to present this program.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

♦ The Ontario, California, Adventist Community Taskforce (ACT) was invited recently by the San Bernardino County West End Drug Abuse Control Coordinating Council to organize an educational program on drug abuse. The two organizations cooperated in an all-day workshop for parents, school counselors, social workers, and other professionals involved in controlling drug abuse. Dr. Edward Bloomquist, an SDA physician from Glendale, was one of the lecturers.

SHIRLEY BURTON, *Correspondent*

## Southern Union

♦ Carolina Conference literature evangelists led the Southern Union Conference in sales in 1970, with deliveries of more than \$425,000. The 29 full-time and nine part-time workers report 4,000 people enrolled in Bible courses; 22 persons baptized; 15,000 pieces of literature distributed; and 14,735 prayers offered

in homes. Eric Ristau, Southern Union Conference publishing secretary, presented the Carolina Conference with the 1970 trophy. This was the third time the conference had received the trophy for highest sales in the union.

♦ Thirty-eight freshmen Associate of Science nursing students involved in a two-year program, and 32 baccalaureate nursing students taking the four-year program, participated in the annual nurses' dedication ceremonies at Southern Missionary College on Saturday night, January 23. Guest speaker for the occasion was Eldon E. Carman, D.D.S., of Marietta, Georgia, dental secretary of the Southern Union Conference.

♦ A January issue of the Chattanooga, Tennessee, *News-Free Press* carried a full-page feature on the activities of Southern Missionary College's music department. The article described the emphasis placed upon music at the college and the opportunities and training available.

♦ Church elders and lay activities leaders of the Florida churches met for a conference at Camp Kulaqua on the weekend of February 12 and 13. Guest speakers were M. T. Battle, associate secretary of the General Conference Lay Activities Department; N. J. Matiko, di-

rector of field services, the Voice of Prophecy; and Harold Metcalf, Southern Union ministerial secretary.

OSCAR L. HEINRICH, *Correspondent*

## Church Calendar

Missionary Volunteer Day	March 20
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Australasian Division)	March 27
One Million New Pulpits	April 3
Church Lay Activities Offering	April 3
Loma Linda University Offering	April 10
Literature Evangelism Rally Day	April 17
Education Day and Elementary School Offering	April 24
Missionary Magazine Campaign	April-May
Health and Welfare Evangelism	May 1
Church Lay Activities Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
North American Missions Offering	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge	June 5
Inner-City Offering	June 5
Thirteenth Sabbath Offering (Afro-Mideast Division)	June 26
Medical Missionary Day	July 3
Church Lay Activities Offering	July 3
Midsummer Offering	July 17
Dark County Evangelism	August 7
Church Lay Activities Offering	August 7
Oakwood College Offering	August 14
Bible Correspondence School Evangelism Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
<i>Review and Herald</i> Campaign	September 11-October 9
Bible Emphasis Day	September 18
BMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25



### Three Ordained in New Zealand

Three men were ordained on January 2 during the camp meeting conducted at Haskell Park, the North New Zealand Conference campground, at Papabura, Auckland, New Zealand. Shown with their wives, from left, are: Peter Theuerkauf, Donald Lewis, and Ernest Krause.

Participants in the ordination were V. Wood-Stotesbury, president, North New Zealand Conference; C. Judd, president, Trans-Tasman Union Conference; I. Stratford, secretary, North New Zealand Conference, and R. Craig, secretary, Trans-Tasman Union Conference.

DOUGLAS I. JENKINS

*PR Secretary, North New Zealand Conference*





## The 1971 Decision Pak:

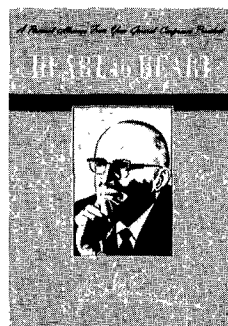
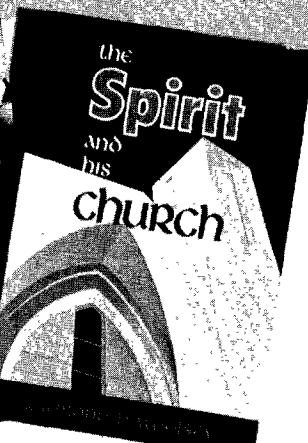
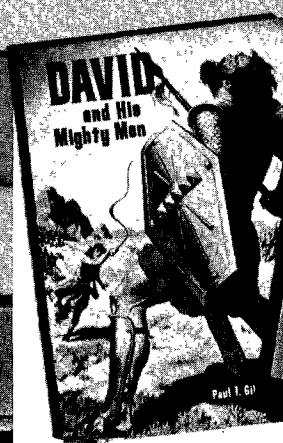
I Want to Be Free  
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The Magnificent Seventh  
by Kenneth J. Holland  
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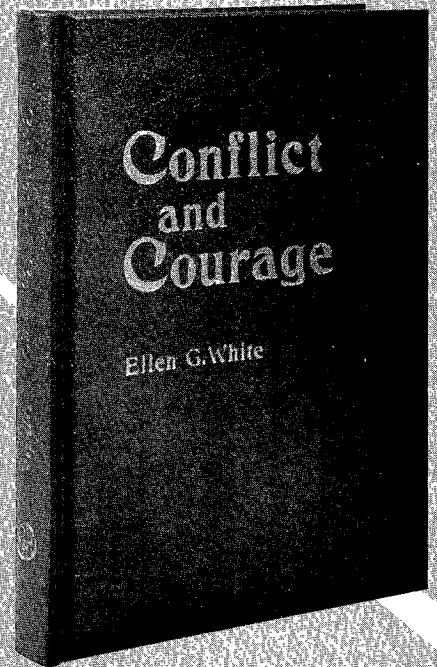
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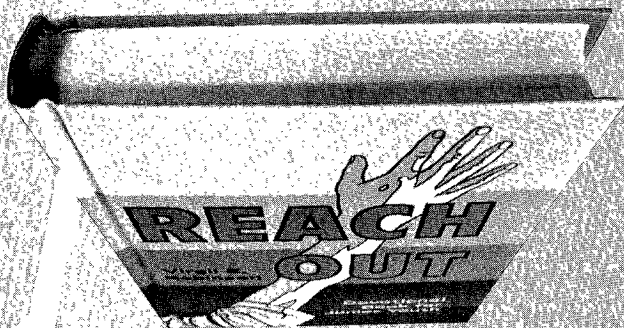
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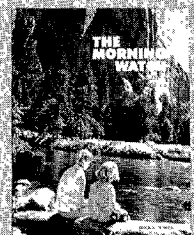
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NEAL C. WILSON, VICE-PRESIDENT OF THE GENERAL CONFERENCE FOR NORTH AMERICA.

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say,  
"I like it even though  
I'm not  
supposed to."**

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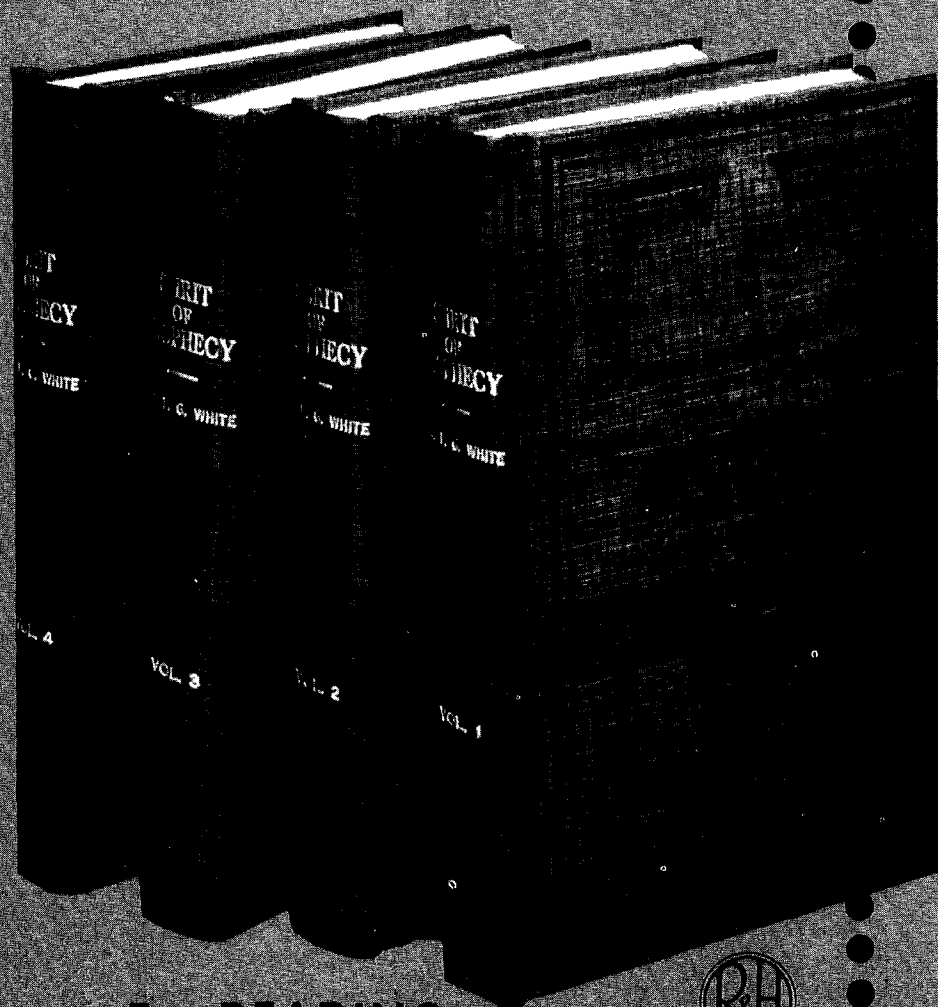
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## LLU Medical Students Study Play Situations

Every year, approximately 100 second-year medical students spend eight weeks at the Loma Linda University Medical Center child psychiatry diagnostic evaluation clinic observing disturbed children playing with dolls, puppets, Silly Putty, and other toys. During this period the students are required to participate in the games with the children. In this way they are able to learn something of the children's problems.

"Children tend to bring their true reactions into a play situation," says Dr. Edward T. Himeno, associate professor of psychiatry and chief of the child psychiatry section. "Their play reflects what they think and feel in family situations. Sometimes, in disturbed children, their parents' problems are mirrored by the child's symptoms."

At the weekly one-hour clinic, the student and his patient play whatever games the child chooses. At the end of the session, the student meets with Dr. Himeno, a staff psychologist, and a social worker to evaluate the observation. The student reports what he saw, and the others help him interpret the child's actions.

During the observation period, the child is tested by the psychologist. The student then reports the results of the test with his observations to a group of guest consultants from Los Angeles.

Social workers screen and select most of the children who come to the clinic, the majority of whom are under 12 years of age.

Based on the report of the student and his advisers, the child is either kept in the university program to work with resident psychiatrists, referred to a private psychiatrist, or referred to another agency.

JERRE IVERSEN

Public Information Officer, LLU



(Conference names appear in parentheses.)

**F. R. Aldridge**, president, Bermuda Mission, formerly auditor (Atlantic Union).

**Pearl Hall**, faculty, Thunderbird Academy (Arizona), on leave of absence from Union College.

### From Home Base to Front Line

#### North American Division

**William L. Bradshaw** (Dental Laboratory Course U.S. Army '60), returning as dental technologist to Rawalpindi, West Pakistan, Mrs. Bradshaw, nee Maria Marie McKeown (WWC '58), and two children, left Seattle, Washington, January 21. They previously served in the Middle East Division.

**Gene Douglas Hunter** (University of Illinois '56), to be a teacher in the Kamagambo Secondary School and Teachers' College,

Kenya, East Africa, Mrs. Hunter, nee Florence Arlene Losey (AU '55; State University College of Education '60), and four children, of Eau Claire, Michigan, left Miami, Florida, January 27.

**Philip F. Lemon** (CUC '45), to be president Congo Union, Lubumbashi, and Mrs. Lemon, nee Elizabeth Priscilla Chrisman (Strayer Business College '41), left Washington, D.C., January 30.

C. O. FRANZ

## NOTICES

### Review and Herald Publishing Association Quadrennial Meeting

Notice is hereby given that the fourth quadrennial meeting (forty-ninth meeting) of the constituency of the Review and Herald Publishing Association of Washington, D.C., will convene in the auditorium of the Review and Herald Publishing Association, Takoma Park, D.C., at 9:00 A.M., April 8 and 9, 1971, for the election of 19 trustees for the period of four years to take the place of those whose terms of office expire at that time, and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the union publishing department secretaries and union lay activities secretaries of the above-named union conferences of Seventh-day Adventists, the publishing department secretaries, lay activities department secretaries, and Book and Bible House managers within the territory of the above-named union conferences of Seventh-day Adventists, the editors, associate and assistant editors employed by the Review and Herald Publishing Association, department heads, associate and assistant department heads, the foremen of the institution, such employees of the institution as have rendered ten years of service in this institution, including service for its allied publishing associations or other denominational service, and have been accepted as members by a majority vote of the constituency at any regular meeting for such time as they continue as employees, and such persons as have received certificates of membership in the association.

By order of the board of trustees.

THEODORE CARGICH, President  
JOHN E. MOORHEAD, Secretary

### Literature Requests

[Weight limit for printed matter to the Philippines: 6 lbs., 9 oz. each parcel, tied, or open-ended; postage approximately \$2.]

Send *Guide*, *Primary Treasure* and *Little Friend* to the following: Education Department (for use in 22 schools), Northern Luzon SDA Mission, Artacho, Sison, Pangasinan, P.I., and Education Department (for use in schools), Central Luzon Mission of SDA, Box 2494, Manila, P.I.

Pedrito G. Magallanos, c/o Jeremias Royno, Culasi, Antique, P.I., wishes books, Bibles, picture cards, *Signs, Life and Health*, *Listen*, *Liberty*, *These Times*, *Primary Treasure*, *Little Friend*, *Insight*, *Review*.

Pastor and Mrs. S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I., desire a continuous supply of religious books, magazines, songbooks, child evangelism devices, and youth materials.

Send *Review*, *Little Friend*, *Liberty*, *Signs*, *Guide*, Bibles, songbooks, and other religious material to Generoso C. Ilamera, San Isidro, Kitcharao, Agusan del Norte, L-109, P.I. and Rosario G. Nalzar, San Isidro, Kitcharao, Agusan del Norte, L-109, P.I.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I. needs *Signs*, *These Times*, *Life and Health*, *Listen*, and other missionary material.

Vacation Bible School and branch Sabbath school supplies are needed by Evaristo Wales, Mahoplag, Leyte, P.I.

WANTED: A continuous supply of Bibles, New Testaments, denominational books, Sabbath school materials, songbooks, picture cards by Miss Janet M. E. Owusu, SDA Sunday School, Box 205, Sunyani B/A, Ghana, West Africa.

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

Send a continuous supply of old Bibles to Idamea Melendy, Review and Herald, 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, 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: 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.

WANTED: A continuous supply of temperance literature to Paul Rambarose, Box 66, Port of Spain, Trinidad, W.I.

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

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

Send Chinese, Japanese and Greek missionary literature to G. Johnson, 2758 Forbes St., Victoria, B.C., Canada, for use on cargo and passenger ships.

WANTED: A continuous supply of missionary literature by Joel Jondanero, West Visayan Mission, Box 241, Iloilo City, P.I.

Send a continuous supply of literature to Veda E. Knapp, Box 36, Pine Grove, Calif. 95665.

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

WANTED: A continuous supply of cut-outs, memory verse cards, Christmas cards, colored magazines by Paz Bacol and Linda Cenesares, Safe Harbor Church School, Kapatungan, Bunawan, Agusan 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 Tagade, La Paz, Agusan del Sur, P.I.; Juanito Banay, Maasin, Veruela, Agusan del Sur, P.I.; Mae 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.; Darilyn Mullaneda, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Flor Galigao, 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. Abuyume, Kapatungan, Bunawan, c/o Monkayo, Davao del Norte, P.I.

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

WANTED: *Listen*, *These Times*, *Liberty*, *Message*, *Life and Health* in a continuous supply by Enrique Moreno, 4415 McClain Lane, Huntsville, Ala. 35810.

URGENTLY NEEDED: Bibles for VOP students. Send to Voice of Prophecy, Box 22, Mandeville, Jamaica, W.I.

WANTED: English Bibles and *Hymnals* for Bantu people. Send to A. Nkosi, 4446 Gambushe St., Lamontville, Durban, Natal, South Africa.

Send a continuous supply of *Review*, *Signs*, *Life and Health*, *These Times*, *Listen*, *Liberty*, Bibles, songbooks, *Worker*, quarterlies, *Messages to Young People*, *Bible Readings*, *Highways to Happiness*, *Bible Story*, *Commentary*, *Daniel and Revelation*, *Spirit of Prophecy* books, cook books, Bible games, *Guide*, *Little Friend*, Christmas and birthday cards to Romeo Pisco, West Bayugan Brook, Bayugan I, Agusan del Sur, P.I.

Mrs. Monica Somoso, 640 Atis Street, Gen. Santos City, P.I., desires Bibles, songbooks and children's materials for Sabbath school.

Mrs. Nettie Alexander, Rt. 2, Lula, Ga. 30554, wishes *Life and Health*, *Little Friend*, *Guide*, *Listen*, tracts, small books, and other missionary materials.

WANTED: A continuous supply of *These Times*, *Signs*, *Life and Health*, *Liberty*, *Insight*, *Listen*, *Message*, booklets, tracts, but no *Reviews*, by E. Lloyd Smoot, Rt. 1, Box 65, Donnellson, Ill. 62019.

George Swanson, 710 53rd Ave., N., Minneapolis, Minn. 55430, needs a continuous supply of *Signs*, *These Times*, *Listen*, *Life and Health*, *Little Friend*, and other missionary material.

Alphonso Francis, 34 Fernleigh Ave., May Pen P.O., Jamaica, W.I., wishes a continuous supply of Bibles, *Hymnals*, *Signs*, *Insight*, *Life and Health*, *Guide*, *These Times*, and other denominational literature.

Send *The Preacher and His Preaching* by I. H. Evans to H. H. Mattison, Theology Dept., Solusi College, Private Bag T-189, Bulawayo, Rhodesia, Africa.

Dr. D. Robertson, Port-of-Spain Community Hospital, Box 767, Port of Spain, Trinidad, W.I., wishes *Life and Health*, *Signs*, *Liberty*, *Guide*, and small evangelistic books.

Send missionary materials to the following: Principal I. A. Ekpendu, Voice of Prophecy, Private Mail Bag 1160, Abuja, Nigeria, West Africa; Pastor P. S. Manatad, East Visayan Mission of SDA, P.O. Box 68, Tacloban City I-246, P.I.; Osias Teln, Ketcharaw, Agusan del Norte, P.I.; S. J. Balansag, Northeastern Mindanao Mission, Butuan City, P.I.; Doroteo Estrada, Tultulan, Tabina, Zamboanga del Sur, P.I.; J. A. Corpus, Western Mindanao Mission, Box 13, Ozamiz City, P.I.; Mr. and Mrs. Simon Peterson Awabli, SDA Church, Box B 103, Tema, Ghana, West Africa; Conrado B. Ladion, Sr., Tubod, Lanao del Norte, P.I., M-114; Malcolm Wilson, Box 900, Port of Spain, Trinidad, W.I.; S. L. Gadsby, South Caribbean Conference, Box 66, Port of Spain, Trinidad, W.I.

## N.A. 1971 Ingathering Total Exceeds \$7 Million

A total of \$7,327,977.81 was reported for the 1971 North American Ingathering campaign, which is a gain of \$151,538.63 over the amount raised during the previous campaign.

Sixteen conferences reached the Silver Vanguard objective: Alabama-Mississippi, Chesapeake, Florida, Greater New York, Illinois, Kansas, New Jersey, New York, Newfoundland, Northern New England, Oklahoma, Pennsylvania, Potomac, Southern New England, Texico, West Virginia.

Newfoundland led in North America with a per capita of \$33.70. Michigan Conference led North America with the highest total raised—\$364,286.75. Columbia Union led the ten unions with a total of \$1,216,412.42.

### Largest Gains Over Last Year

Florida	\$17,067.20
Allegheny East	16,247.85
Ohio	15,775.96
Greater New York	14,923.79

### Highest Union Gains

Columbia	\$59,837.75
Atlantic	30,296.87
Southern	20,404.55
Central	17,319.44
Lake	15,995.37

Three unions raised more than a million dollars each in 1970-1971: Columbia, \$1,216,412.42; Pacific, \$1,154,805.46; Southern, \$1,112,418.34.

C. C. WEIS

## Finnish Bookmen Make Large Sales Gains in 1970

Finnish literature evangelists sold Fmk. 1,600,000 (US\$384,000) worth of literature in 1970, according to Unto Hongisto, publishing secretary of the Finland Union. This is a gain of 37½ per cent over 1967, when the total sales were Fmk. 600,000.

Literature evangelist Anna-Liisa Hellevaara delivered about 850 complete sets of *The Bible Story*, amounting to Fmk. 202,370 or about US\$50,000, in 1970. This outstanding Finnish literature evangelist also won four persons to Christ during the year.

D. A. McADAMS

## Southwestern Union Leaders Re-elected by Constituency

B. E. Leach and the staff of the Southwestern Union Conference were returned to their positions by the nearly 200 delegates representing the union's 302 churches and the 14 educational and medical institutions meeting at San Antonio, Texas, March 1 and 2.

In his quadrennial report to the delegates, Elder Leach announced 6,807 baptisms for the four-year period. Of these 1,946 were baptized in 1970, which was the year of fastest per capita growth for

the union. The union membership is now 26,953.

He also reported the accreditation of Southwestern Union College to a four-year liberal arts program, and commended the church members in the union for reaching Vanguard goals for two consecutive Ingathering campaigns.

During the session the delegates unanimously approved the plan of conducting future sessions within one year following each General Conference session.

NEAL C. WILSON

## Far East Youth Aim for 35,000 Baptisms by 1975

The youth of the Far Eastern Division are committed to win 35,000 people for baptism this quinquennium in MV Outreach evangelism, according to B. E. Jacobs, division MV secretary. Expressing his optimism in youth evangelism, Elder Jacobs wrote, "We will see greater results in our division than we have ever seen before."

In order to meet the requests for One to One evangelism supplies, Indonesia has printed 6,000 copies of a *Five Facts* booklet. Japan is printing a 5,000 edition, and our publishing house in Manila is preparing 20,000 copies. *Real Happiness Is* is being used by the thousands as an interest builder in Voice of Youth meetings.

LAWRENCE NELSON

## Vegetarian Cookbook Is Best Seller in Philippines

A vegetarian cookbook published by the Philippine Publishing House has sold 15,000 copies in six months, and is now going through a second printing.

Interest in the book, *Best Recipes for the Home*, came after the recent series of Sabbath school lessons on healthful living. Many of the books are being sent outside the Philippines.

D. A. ROTH

## Michigan Conference Sets \$100,000 Investment Goal

The Michigan Conference has set a Sabbath school Investment objective of more than \$100,000 for 1971, according to Clyde C. Groomer, the conference Sabbath school secretary.

"The year 1970 was a banner year for Sabbath school Investment in the Michigan Conference, with a total of \$99,766.96 raised, which is just \$233.04 short of the \$100,000 mark. The gain over 1969 amounts to \$7,291.87," Elder Groomer states.

FERNON RETZER

## More Than 800 Baptized in Cuba in 1970

As a result of evangelistic activity of ministers and lay members, 814 persons became Adventists in Cuba during 1970. This is the largest number to be baptized

in one year in the history of our church in that country. For 1971, Laymen's Year, our people in Cuba have set a goal for 1,000 new members. A recent letter states: "The church in Cuba is well. We may say that it is a robust, growing, and active church. The majority of our churches are filled to capacity, and in some instances two services have to be held in order to accommodate all those in attendance."

A small seminary, situated on the outskirts of Havana, is presently preparing 20 new ministers. In order to help the churches and their ministers in Cuba the Inter-American Division recently sent 150 *Hymnals* and clothing for the ministers, via Spain.

A. H. RIFFEL

## U.S. Supreme Court Hears Pleas Regarding School Aid

The highly controversial subject of Government assistance to church-related and sectarian schools was argued before the United States Supreme Court March 2 and 3.

Tilton V. Richardson, from Connecticut, discussed the right of the Federal Government to assist sectarian colleges by supplying money to erect buildings that would be used in the teaching of nonreligious courses. Lemon V. Kurtzman, from Pennsylvania, challenged the right of the State to purchase service from the parochial schools within the State thereby relieving the State of some of its teaching load and helping parochial schools financially. Earley V. DiCenso and Robinson V. DiCenso, from Rhode Island, concentrated on the right of a State to supplement the salaries of parochial school teachers.

All four cases are now before the Court. The briefs are in. The oral arguments have been made. Sometime in the spring or early summer the Court will render its decision.

W. MELVIN ADAMS

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