

Review

THE ADVENT REVIEW AND SABBATH HERALD - WEEKLY INTERNATIONAL EDITION

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Christ was treated as we deserve,
that we might be treated as He deserves.
He was condemned for our sins,
in which He had no share,
that we might be justified by His righteousness,
in which we had no share.
He suffered the death which was ours,
that we might receive the life which was His.
"With His stripes we are healed."

—The Desire of Ages, p. 25

"The Lord Is a Great God"

FEAR God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). In a time when the greatness and majesty of God have almost been lost sight of, the first angel's message lifts man's gaze to a God of awesome power and wisdom, a God who can create a world merely by calling it into existence. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9).

This is the God who sits on the throne of the universe, "dwelling in light which no man can approach unto" (1 Tim. 6:16). In vision the prophet Daniel beheld the scene of ineffable glory: "His [the Ancient of days] 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" (Dan. 7:9, 10).

Isaiah, too, beheld the breathtaking, inspiring sight, and wrote: "I saw . . . the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims. . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:1-3).

It is important to keep these scenes in mind, for without continually squaring our thinking with the Bible we are in danger of developing false concepts of God. We are in danger of adopting the god of the philosophers and humanists. We are in danger of conceiving of God merely as a Being like unto ourselves.

Reverence in God's House

A right concept of God is important, for what one believes about God determines to a great extent all his attitudes and actions. For example, a Christian who holds the Biblical view of God will be reverent in the house of worship ("True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence."—*Gospel Workers*, p. 178). He will not converse unnecessarily with his seatmate. He will not let his mind dwell on business matters. He will not gaze critically at his fellow worshipers or at the minister. With the eye of faith he will view the eternal God upon His throne; with the ear of faith he will hear the heavenly choir's "Holy, holy, holy"; and, awed, his own soul will silently take up the thrilling refrain.

The manner in which a Christian approaches God in prayer likewise is an outgrowth of his concept of God. "Some think it a mark of humility to pray to God in a common manner, as if talking with a human being."—*Ibid.*, p. 176.

"In prayer we enter the audience chamber of

the Most High; and we should come before Him with holy awe. The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!"—*Thoughts From the Mount of Blessing*, p. 106.

This kind of reverence and awe is foreign to many today. Young and old alike address God almost insolently. They talk to God not as their Creator or even as a highly respected Friend, but as an equal, to placate, to cajole, to inform. They bolt into His presence without reverence or a sense of His majesty, and leave the same way. Many terminate their prayer-monologue with a quick "Amen," neglecting even to append the expression "In Jesus' name." Surely mortal man appears either to be ignorant of the greatness of God or to be filled with conceit when he omits the powerful name of Jesus from the end of his prayers. True, acceptance at the throne of the Infinite is not assured merely because one closes his petition by invoking the name of Jesus; but to omit His name may indicate spiritual malaise or a deficient view of God.

"Let Us Kneel"

Prayer posture also says something about one's concept of God. When one stands when he might kneel, is he not saying that he is unimpressed by God's greatness, or that he thinks it unimportant to demonstrate the Creator-creature relationship by bowing in His presence? We do not feel that a person will be accepted by the Almighty merely because he kneels. Nor do we feel that one must always kneel to be heard. The Christian should pray constantly—standing, sitting, or walking. But when he formally approaches God in prayer, it is well, whenever possible, to kneel. "Both in public and in private worship, it is our privilege to bow on our knees before the Lord when we offer our petitions to Him."—*Gospel Workers*, p. 178. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (Dan. 6:10). Ezra knelt as he confessed the sins of Israel (Ezra 9:5). The apostles prayed on their knees (Acts 9:40; 20:36; 21:5). And Jesus Himself, though a member of the Godhead, "kneeled down, and prayed" (Luke 22:41). Declared the psalmist: "The Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:3-6).

Truly God is great, beyond human comprehension. This is one of the important, saving truths set forth in the first angel's message. It is a truth desperately needed in these secular, irreverent times. Then let us who proclaim this truth reveal that we truly believe it; that God's greatness for us is reality, not mere theory.

K. H. W.

POPE URGES AUTHENTIC CHRISTIAN TEACHING

WASHINGTON, D.C.—Distressed over “ambiguities, uncertainties, and doubts” among Catholics concerning essentials of faith, Pope Paul recently exhorted bishops around the world to remain cognizant of their “grave and urgent duty” to proclaim authentic Christian teaching.

He indicated that such basic doctrines as the Eucharist, the church as the “instrument of salvation,” the priestly ministry, prayer and the sacraments, the indissolubility of marriage and respect for life, and even the “divine authority” of Scripture are not safe from attack by a “radical demythologization” in the world today.

In a 4,600-word “apostolic exhortation” directed to “all bishops in peace and communion with the Apostolic See,” the Pope said that the “present position of the faith demands of us increased effort” so that God’s word may be presented “without falsification.”

“FINANCIAL CRUNCH” WORRIES CHURCHES IN CANADA

TORONTO, ONTARIO—Canada’s major Christian churches are heading for a “financial crunch” as they are caught between continually rising costs and a leveling off in membership.

A comprehensive survey by the Toronto *Globe and Mail* indicated that the churches are as vulnerable as anyone else to rising costs, perhaps more so, because church costs go largely for personnel and real estate.

Another factor, the newspaper said, is the easing off of postwar growth in donations and membership.

Church budget difficulties were also linked to—or at least coincided with—

some hard re-evaluation of what the churches ought to be doing with their money and of their approaches in asking members for donations.

WEST GERMANS WARN AGAINST “NEO-MARXIST” TENDENCIES

BERLIN—The Emergency Union of Germans, a conservative group within the Evangelical Church in West Germany (EKID), has denounced what it calls “neo-Marxist tendencies” within German Protestantism.

The group contends that “if theology is going to be replaced by Marxist ideology, if sermons and pastoral care are to be replaced by political discussions and revolutionary action, our church, as we conceive it, will soon be dead.”

It is one of the regrettable weaknesses of the German Protestant Church, the declaration said, that it has always been open to changing political trends and currents.

While during the Nazi era numerous pastors and church officials were enchanted with and blinded by the Nazi ideology, the group asserted, there is today a growing susceptibility to Marxist ideas and to one-sided “political ethics.” The Emergency Union said that while protests are continuously sounded against shortcomings in Western countries “one no longer dares to call by name the injustices and lack of freedom in the lands under Communist dictatorship.”

EPISCOPALIANS CLOSE TO CATHOLICS ON INTERCOMMUNION

MILWAUKEE—The Episcopal Church may be closer to intercommunion with Roman Catholics than to any of the eight Protestant denominations with which it has been discussing merger as part of the Consultation on Church Union (COCU), Episcopal Bishop Donald H. V. Hallock said here recently.

He expressed belief that “there are greater things in store for us than we ever dreamed of.”

This Week...

Edward Heppenstall, whose name bylines the article, “Joel, the Prophet Who Announced the Day of the Lord” (page 9), is a man well known for his understanding of young people.

Prior to becoming a Seventh-day Adventist, young Heppenstall worked as a mechanical engineer in England, the country of his birth. However, in 1927 he completed his theology course at Stanborough College. He immediately changed roles and became a teacher at his alma mater for the next four years. In 1933 he completed work on his Bachelor of Arts degree at Emmanuel Missionary College and then returned to schoolwork as a teacher and dean of boys at Adelphian Academy in Holly, Michigan.

From May, 1935, to September, 1936, Elder Heppenstall was pastor-evangelist in Bay City, Michigan, going from there into the Missionary Volunteer department of the Michigan Conference as secretary. It was during his tenure there that he was ordained. La Sierra College called him to teach in their religion department in 1940, and he was there for the next 15 years, during the latter part of the time serving as chairman of the department. Since 1955 he has been connected in one capacity or another with the Theological Seminary.

The symbolic art that appears on the editorial page this week was adapted by Associate Editor Thomas Davis from a poster published some time ago in the *Washington Post*. The message is to be read from the bottom up.

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♦ Advent Review and Sabbath Herald ♦

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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 ADVENT REVIEW AND SABBATH HERALD. Its objective is 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 for “Letters to the Editor” cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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MANY erroneously believe that Christian witnessing is a man-made church program and because of this they do not engage in it.

What about you? Have you reasoned it through and do you know where you stand in this matter? You did reason and take a stand when you studied the problem of sin and the doctrine of the saving grace of God; when you searched the Scriptures to unlock the mysteries of the state of the dead and the doctrine of judgment; when you changed your way of life, your habits and customs as the great principles of healthful living unfolded before you. You learned to believe these doctrines. You practiced what the Scriptures taught, and countless blessings touched your heart and life.

The same applies to Christian witnessing. It is not a plan or a program devised by church leaders simply to burden its members. It was ordained by God and there cannot be a complete Christian experience without it.

Witnessing is one of the great "doctrines" of Christianity. Those who believe in it and practice it have been blessed and have grown into Christian maturity; others, neglecting it, have become weak and uncertain.

In the early church witnessing was a fundamental principle of Christian living. It was a way of life for those who believed in Christ. What about the children of God today who have had an encounter with Jesus Christ and have experienced the new birth? Inspiration describes what their experience should be in the following words: "Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness."—*The Acts of the Apostles*, p. 55.

As you can see, in the matter of witnessing there should be no difference in the experience of those who first walked with the Master and those who today follow Him. Time has not changed the doctrine of witnessing. Ellen G. White says:

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Called to Be a "Martyr"

By V. W. SCHOEN

"Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased. We may look back through the centuries and see the living stones of which it is composed gleaming like jets of light through the darkness of error and superstition."—*Ibid.*, p. 598.

Christian witness is a continuing activity. It is not a crusade lasting for a day or for a week. It is not a visitation program conducted on one Sabbath afternoon. It is a way of life, a living experience, a divine doctrine!

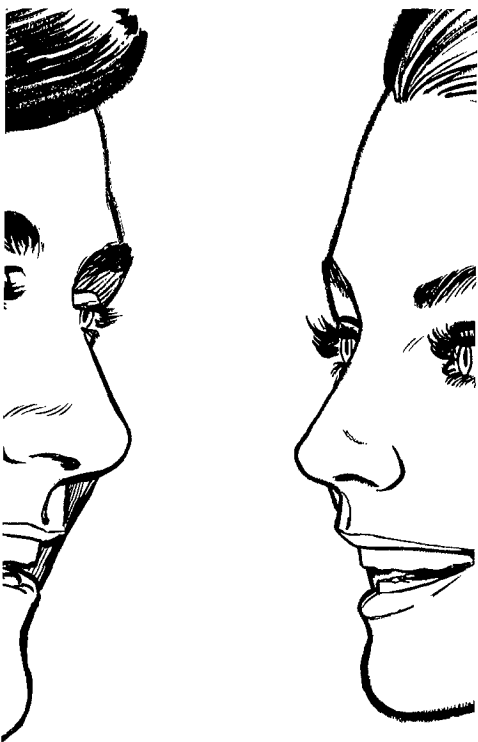
Two Aspects of Witnessing

Witnessing is a broad term that includes two basic aspects. First, the loyal Christian life itself is a witness. Members of the early church did not merely *bear* witness, they *were* witnesses. The experiences they had had with Christ and His saving grace, the transformations of life, showed that they were witnesses not of an imaginary theory about religious concepts, but of a religion that changed their lives. Jesus said to the apostles: "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"God cannot display the knowledge of His will and the wonders

of His grace among the unbelieving world unless He has witnesses scattered all over the earth. It is His plan that those who are partakers of this great salvation through Jesus Christ should be His missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour and showing that they have not received the grace of God in vain."—*Testimonies*, vol. 2, pp. 631, 632.

"As they [the apostles] meditated upon His pure, holy life they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character."—*The Acts of the Apostles*, p. 36. "We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls."—*The Desire of Ages*, p. 347. But this is only one aspect of our witnessing for Christ.



The apostles had been with Christ, they had seen His manner of life, His miracles, His kindness and love, and His suffering. They had conversed and lived with Him as friends. They had listened to His message and counsel. They had seen Him die and live again. They had seen Him ascend to heaven. They were qualified to bear witness not only with a silent, pure Christian life alone, but by telling what they had heard and seen.

The Aggressive Aspect of Witnessing

This is the aggressive part of our witnessing—proclaiming the gospel as did the apostle Paul, visiting the Temple or the market place, meeting the people in the great cities or lonely places, standing before the spiritual leaders of his time, or facing the rulers of the nations. On one occasion he bore this testimony: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14). He shared what he had with others because it was a life-and-death matter.

It was not a self-defensive witnessing, an attempt to justify himself. The aggressiveness of his witness was justified because somebody's life was depending on his witness.

Aggressive witnessing is evangelism, it is rescue work, it is saving those about to be lost forever.

Love is the compelling power. The saved cannot keep silent. Their witness is powerful. Satan knows and fears it. For that reason he tries to silence the testimony, the confession, the profession, the telling of it, the sharing of it, and the imparting of it.

In the early church force was used to silence the witnesses. The authorities commanded the Christians not to speak. They feared the new doctrine. They reprimanded Peter and John: "They called them, and commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:18). The angel instructed them otherwise: "Go, stand and speak in the temple to the people all the words of this life" (chap. 5:20). Thus the battle raged over the new doctrine.

The apostles were spokesmen for God. Witnessing for Christ was a natural part of their religion, a fundamental belief in the experience of being saved. In Romans 10:9 Paul testifies: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Believing and living the truth, and telling and sharing it, go hand in hand. One cannot be complete without the other. Christians have always understood it this way.

In the New Testament the word *witness* is a translation of the Greek word *martus*. In the usage of the persecuted church *martus* came to represent one who gave his testimony, even at the expense of his life. The famous name of the Middle Ages, *Martur*, came from this word. The martyrs risked their lives to give a witness for Jesus Christ.

To witnesses the promise is given: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

Unfavorable circumstances did not deter the early witnesses. "Are any tempted to make their circumstances an excuse for failing to witness for Christ? Let them consider the situation of the disciples in Caesar's household—the depravity of the emperor, the profligacy of the

court. We can hardly imagine circumstances more unfavorable to a religious life, and entailing greater sacrifice or opposition, than those in which these converts found themselves. Yet amidst difficulties and dangers they maintained their fidelity."—*The Acts of the Apostles*, p. 466.

"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing."—*The Desire of Ages*, p. 340.

What a doctrine! "Should we give our lives up to prayerful meditation, our lights would grow dim, for light is given to us that we may impart it to others, and the more we impart light, the brighter our own light will become. If there is any one thing in the world in which we may manifest enthusiasm, it may be manifested in seeking the salvation of the souls for whom Christ died."—*Selected Messages*, book 1, p. 139.

The principle of witnessing is illustrated in the following statement: "If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity. . . . Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life."—*Christ's Object Lessons*, pp. 384, 385. "Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue. Its blessing can be retained only as it is shared."—*The Ministry of Healing*, p. 149.

This is the way God planned it. Do you believe in witnessing, or do you relegate it to the lower shelf as an unnecessary church program? Why not take time to study it thoroughly and pray about it? If you do, your eyes will be opened to a new world of Christian living. Why not start with your next-door neighbor—today! ♦♦



Let's Talk About **HEALTH**

By Ralph F. Waddell, M.D.

GOOD FOOD— MAN'S BASIC FUEL

Plants are the primary source of man's nutritional needs. Plants are the manufacturers of foodstuffs, the basic purveyors of energy in edible form. They take carbon dioxide from the air, water from the soil, and energy from the sun's rays, combining them to form simple acids. In the development of sugars and starches the first step is the production of simple acids.

Green apples are sour because they are strongly acid, an early stage in developing fruit. As the weeks roll by, acid molecules combine to form sugar until the fruit becomes sweet. At this stage the fruit is crisp and a delight to eat. Even though the apple is picked and is thus disconnected from the tree, this process of combining molecules continues. Both sugars and starches are made from basic carbon dioxide and water combined by plants using energy from the sun.

Not all simple acids formed by plants are turned into carbohydrates. Some of them combine to form more complex acids, commonly known as fatty acids. Fat in turn is produced by uniting fatty acids with glycerin. Since fats do not dissolve, in the digestive process they are split into their two components, namely fatty acids and glycerin. The fat in man's diet may be derived from plant products he eats or from animal fat produced by an animal eating plants and changing them into animal fat.

Amino Acids

Proteins differ from carbohydrates and fats in that they contain nitrogen. Amino acids, protein acids containing nitrogen, are the structural elements of protein. In other words, proteins are made up of chains of amino acids combined in varied manners. These combined amino acid groups are too large to pass through the membranes of the body and are therefore split up into amino acids, which represent the traveling form of protein in the body. This splitting process begins in the stomach and ends in the small intestine.

When eaten, carbohydrates are mostly in the form of complex chemical chains. Before absorption can take place these must be converted into simple sugars. This is accomplished by the process of digestion, initiated in the mouth by saliva and continued by the action of other digestive juices in the small intestine.

The bulk of man's energy supply is generally derived from carbohydrates. It is usually conceded that approximately 50 per cent of one's daily caloric requirement should come from carbohydrates. This percentage varies greatly and is consistent with normal health. In the tropics it may go as high as 80 per cent. It has been found that the Eskimos maintain reasonably good health on a diet containing only 20 per cent of carbohydrates.

Carbohydrates are the fuel that is normally used by the body. These consist of starches and sugars. Remarkably, and as strange as it may seem, the body has facility for storing only 300 grams of carbohydrates, or about 10 ounces. This represents approximately one third of the body's daily requirement. If more carbohydrates than this are ingested they are transformed into fat and stored at the body's expense.

The chief function of carbohydrates is to provide energy for work and heat to maintain the body's temperature. Because carbohydrates spare proteins they are frequently called "protein spacers." This means that carbohydrates can be used to meet the body's energy needs and do so more effectively than proteins. A limited amount of carbohydrate is essential for the complete oxidation of fat. This is particularly true in the diabetic.

If too many starches are eaten or too much sugar is included in the diet other essential materials are excluded, thus giving rise to nutritional deficiencies. Many carbohydrate foods are highly refined, such as sugar, white flour, polished rice, and certain corn meals. The process of refining usually removes essential vitamins and minerals, a few of which may be replaced by so-called "enrichment" processes.

Carbohydrates, the chief source of calories and energy in human nutrition, should be obtained by eating such foods as whole grains, root vegetables, and potatoes. Sugars should be selected from natural sources, as fruit and honey. In addition to their sugar content, fruits supply needed minerals and vitamins.

It has been shown that diets rich in sugar, molasses, syrup, and honey tend to increase the lipid and cholesterol levels of the blood. High levels of these two substances bring about a roughening and thickening process of the blood vessels and particularly the coronary arteries of the heart and the cerebral vessels of the brain, resulting in heart attacks and a "softening of the brain."

"Sugar clogs the system. It hinders the working of the living machine."—*Counsels on Health*, p. 149. This counsel came to the church in 1869, more than 100 years ago. Scientific investigation has shown how sugar works to accomplish this end, by producing degenerative changes in the blood vessels.

Sugar and Dental Caries

Scientists have proved the relationship between sugar consumption and dental caries. The amount of sugar and sugar-containing products eaten determines the number of cavities a child will develop. It has been shown that sugar actually alters tooth physiology to the extent that its defense mechanism is thwarted and destruction is invited.

When this earth came forth from the hand of its Creator it was declared to be "very good." Man was created in the likeness of God and was intended to continue godly in all his activities and relationships. His Creator gave him food to eat, a garden to take care of, animals over which he would have dominion, and a wife as a helper. This paradise of beauty and happiness was developed to demonstrate and exemplify God's love.

In His wisdom God placed in the food provided for man the vitamins, minerals, and other elements needed for continued health and strength. His food was so designed that nutritional factors found in one would help to utilize others. Grains contain modest amounts of protein but mainly starch. Vitamin B complex is required properly to metabolize starch, a vitamin that is found in the husk and germ of the kernel. In addition to grain, God gave man nuts, fruits, and green herbs.

A dietary consisting of cereals, nuts, fruits, and vegetables has been shown to be an excellent diet, especially for adults, supplying the nutritional needs of man, giving him increased resistance to disease, greater strength and endurance, and longer life.

Dawn's Promise

By V. A. FENN

The swaddling clothes are blushing pink,
The sky is filled with promise.
A feathered choir bursts forth in song,
A new day is aborning.

Thy mercies, Lord, forever new
To us are now extended.
The new day's birth is pledge divine,
Thy goodness never failing.

The Cross and the Climax of the Ages

By W. M. STARKS

THE climax of the ages, the second coming of our Lord and the establishment of His kingdom upon the earth, has been foretold by ancient seers and prophets since time immemorial. But the cross of Christ more than anything else assures us of the fulfillment of the great hope and precious promise. The offering there made, the propitiation there accomplished represent all that heaven can offer, concentrated in one gift. "It is your Creator who has poured out to you all heaven in one wondrous gift,—His only-begotten Son."—*Counsels on Stewardship*, p. 46.

All heaven! All of what it consists, in all the graces of the Spirit, and all the inexhaustible resources of its glories, life immortal, world without end, reposed in Jesus! It was poured out, without measure, and without reserve, on Calvary! The cross declares that this sacrifice shall not be in vain. A divine wisdom and heavenly omniscience would not have expended such a gift in such a degree for nought. The fact of the cross upraised indicates God's determination and confidence in the success and triumph of its mission. The prophet Isaiah declares concerning the suffering Messiah, "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

The cross of Christ is the price for the redemption of the fallen race. The cross re-establishes the

W. M. Starks is secretary of the General Conference Stewardship and Development Department.

ownership of God. The subtlety and chicanery by which Satan became the "god of this world" has now been broken. Through prophetic eye, Christ forecast His complete triumph over His archenemy, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John 12:31, 32). "With prophetic eye Christ traced the scenes to take place in His last great conflict. He knew that when He should exclaim, 'It is finished,' all heaven would triumph. His ear caught the distant music and the shouts of victory in the heavenly courts. He knew that the knell of Satan's empire would then be sounded, and the name of Christ would be heralded from world to world throughout the universe."—*The Desire of Ages*, p. 679.

The cross of Christ announces to the world the death knell of Satan's empire and the grand opening of the doors of Christ's eternal kingdom. With renewed vigor and resurgent energy the modern prophets of the gospel of Christ can proclaim with new vitality and power, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

The inspired writer reports, "Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, 'It is finished.' John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. . . .

All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost."—*Ibid.*, p. 758.

The cross assures the complete fulfillment of every prophecy and promise ever uttered by God. For all center in Christ, and receive life and power from Him. This power Christ purchased by His life, and confirmed by His death. Had His life contained one blemish, His death would have been in vain (*ibid.*, p. 761). "The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men."—*Ibid.*, p. 762.

Christ's life produced the tools needed for our salvation, His death gives Him the right to implement their use. His life and death have removed forever the roadblock to the fulfillment of His word. He is the word made flesh. He has fought. He has conquered. He has paid in full every claim of death, hell, and the grave. "Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only-begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon."—*Selected Messages*, book 1, p. 340.

Christ Gives Spirit and Life

Christ is the one who gives spirit and life to what has been written in the Sacred Word. Through His life and death, doctrine and ethics transcend the valley of empty sayings and pleasing platitudes, and ascend the mountaintop of spirit and life. Christ declares, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). His birth says, "Here is the promise," His death announces the fulfillment. "'Tis done, the great transaction's done. I am my Lord's and He is mine!' Bought! Purchased! Chosen! And faithful! The cross, with its upraised crown and outstretched arms, declares a glorious, bright, and unchanging

message, "Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again rise. . . . Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth are bound to their Creator in bonds of indissoluble union."—*The Desire of Ages*, p. 26.

He will come. Calvary certifies the fulfillment of the promise. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). After Calvary, nothing can prevent the full tide of heaven's boundless riches from flowing to the object of His love. If He was willing to give the greatest gift that heaven contained, at the greatest peril and the greatest pain that an infinite God could experience—as great in His exhaustless capacity as man is limited in his finite capacity—willing despite the suffering and grief to which His omnipotent heart would be exposed, how much more willing is He to give to the objects of His affection that which will give Him pleasure? His comforting appeal to our hearts is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The Time Is at Hand

Today we stand upon the brink of the eternal world. The coming of the Lord Jesus is right upon us. All around us the foundations of our world are crumbling beneath our feet. Our social order is disintegrating before our very eyes. Hatred and malice and strife and ill will are in the ascendancy. The voice of conciliation and reason seems bereft of its vocal chords. And the voice of dissension, of bitterness and accusation has captured the arena of man's attention.

Our moral fiber in many places is dry-rotting. In spite of medical proof that cigarette smoking is causing the death of thousands of Americans, powerful lobbyists still fight for the legal right to continue to imperil the lives of old and young with their false claims of its aid to manhood, womanhood, and social acceptance.

Christianity is showing signs of the strain as many of its own clergymen contribute to the doubt and skepticism already prevalent in the non-Christian world. In a recent poll of Protestant clergymen, the following facts were brought to light:

(1) 50 per cent did not believe in the personal deity of Christ, (2) 60 per cent did not believe in angels, (3) 80 per cent denied the reality of hell, (4) 73 per cent did not believe in the new birth, (5) 88 per cent did not believe in the virgin birth, (6) 89 per cent said there was no need to preach the shed blood of Jesus!

But the atonement of Jesus Christ on the cross of Calvary is the very heart of the gospel. The Bible states that "without the shedding of blood is no remission" (Heb. 9:22). Isaiah, speaking of the substitutionary atonement and its blessed assurance, states emphatically, "Surely he hath borne our griefs, and carried our sorrows" (Isa. 53:4).

In World War II in a European city that had been bombed repeatedly, every building had been destroyed save a large cathedral. There it stood, untouched and unscathed by the ravages of war. Its spire stretched into the heavens and at the top of the spire a cross. And today the cross towers high above all the towers of Babel erected by man. It transcends all doubts. It weathers all blows. And it will triumph. Neither men nor demons can prevent its inevitable victory. God bids the church hold its banner high, and cling to its eternal foundations.

Already the air begins to be filled with a sense of an age that has come or will soon come to an end. Writing in *Look* magazine, January 13, 1970, John Poppy states in his article, "The Seventies, Man's Last, Best Chance": "Unless we turn around some basic values, by 1980 man-

kind may be too far gone to rescue."

Speaking of the results of the plan of redemption, the messenger of the Lord tells us that "the great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. 'The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.' Daniel 7:18."—*Patriarchs and Prophets*, p. 342.

Door of Mercy Still Open

Today the cross lifts and draws men to Christ. Tomorrow it will repel and crush. What was once an instrument of salvation will become a weapon of destruction. Today, repentance, forgiveness, salvation, and restoration are available. Tomorrow, the door of mercy will be shut, the mediatorial office forever closed. And the full wrath of God, unmingled with mercy, will be poured out upon the heads of the unsaved.

Christ has humbled Himself for our salvation. While the cross declares there is no greater love, it also bears witness to no greater suffering, no greater humiliation. It says that God has exhausted heaven's resources in the interest of man's redemption. No more can be done for man than has already been done. The apostle questions, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3). Even this very moment a conqueror that has more than conquered, stands in deep humility at the door of our hearts and seeks for an entrance. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). How can we, beholding His suffering, His humiliation, His shame, and His glorious victory, all for us, refuse to give Him entrance? The kingdom is prepared. The invitation has been extended. The time is at hand. May our response to His gracious invitation be, "Take my life and let it be consecrated, Lord, to Thee. Take my silver and my gold, not one mite would I withhold. Wash me in the Saviour's precious blood, cleanse me in its purifying flood. Lord, I give to Thee my life and all to be Thine henceforth eternally." ♦♦

(Next week: *The Cross and the Adoption of Sons*)

Victory

By MARY STAFFORD

He arose. Two words.

Yet in them lies the destiny of mankind,
Beyond the scope of scientific mind.

He arose. Two words.

When from the darkness He burst forth to light,
The shadow of an endless sleep took flight.

He arose. Two words.

While those who sealed His tomb with jests and jeers
Have slumbered in their own two thousand years.

He arose. Two words.

But in them Heaven's Majesty still rings
With hope for peasant, merchant, and for kings.

He arose. Two words.

Now hear the glad triumphant chorus rise,
And join the joyful paean to the skies,

HE AROSE!



By GERTRUDE DOWER WOLOHON

Lord, if each spring one jonquil, only one,
Should push its upward way through
frozen earth
To find its bright reflection in the sun,
My heart would celebrate its own rebirth.

If this one flower bloomed, I still would
hear

The glad clear pealing of its golden bell,
Proclaiming to all people far and near—
Love has forever conquered; all is well!

And I would run with Mary from the tomb,
Shouting, "O grave, where is thy victory?"
And say to those locked in the upper room,
"The Lord is risen indeed! Come now
and see."

One jonquil springing upward through the
snow
Would tell all that my heart has need to
know.

Messages of the Old Testament Prophets—II

Joel, the Prophet

Who Announced the Day of the Lord

By EDWARD HEPPENSTALL

THE name "Joel" means "Yahweh is God." The book names Joel's father. It does not say where Joel was born or when he lived. He prophesied in Jerusalem and belonged to the Southern Kingdom of Judah. Beyond these simple facts, we know nothing about this man.

The book of Joel is a masterpiece of literary art. Its style is remarkable for its polish, imagery, and beauty. The author is an artist with words. He makes pictures stand out by means of descriptive words, color, and figures.

The book is divided into three chapters in the English translation.

The first chapter presents unparalleled calamities by means of plagues of locusts, a disaster so terrible as never to be forgotten. Religious worship ceases. All the land is stripped clean. As a consequence the prophet calls for a fast and solemn assembly, for the day of the Lord is at hand (chap. 1:14, 15).

Chapter 2:1-11 pictures further calamity by a fresh invasion of locusts. God is represented as coming with His locust army. The description is very striking, one of the finest literary passages in the whole of Scripture. It is possible that this terrible plague of locusts with its horrible results was actually taking

place before his eyes, although this has not been established.

In the face of these terrible calamities, Joel follows with an appeal to repentance. He speaks of God's readiness to forgive and to restore to Judah prosperity and plenty. God's Spirit is to come upon all people (verses 28-32). In the last chapter of the book Joel prophesies of judgment to come. Repentant Judah is safe, all her enemies destroyed.

The Day Is at Hand

The specific place of Joel's prophecy in time is hard to ascertain. Interpreters and Biblical

scholars do not agree as to where it belongs. Neither do they agree as to whether a literal locust invasion is being described or whether the locusts represent the invasion of hostile armies.

Joel sees the day of the Lord close at hand (chap. 2:1, 2) impinging on his own generation. The prophet here describes the day of the Lord in terms of Judah's circumstance and environment. He declares the effect of God's judgment as it would affect the conditions of his own day should it come (chap. 1:14-20).

Succeeding descriptions of the day of the Lord in each generation

are subject to modification by fuller revelations given to subsequent generations. Such additions do not in any way contradict previous revelations by the various prophets and apostles. This is illustrated in the outpouring of the Holy Spirit. Believers in Joel's day were promised the presence and power of the Holy Spirit. The Holy Spirit in every age is the divine power that creates the bond of union between God and man, whereby believers are fitted for salvation. Pentecost saw and experienced a greater outpouring. The last days will be even greater in power and spiritual accomplish-

ment. So it is with the day of the Lord. God has a method of communication and development for every age, all of which leads toward the culmination and consummation of all things.

This point is of crucial importance. The many references to "the day of the Lord" are not meant to confuse the readers of the Bible. The messages of the prophets are not obscure. The final verdict of God at the last day will agree with what has taken place in the life. That day will bring forth the verdict of the Lord in agreement with what men have made possible by their own choice.

The Call to Repentance

Joel looks at the calamities in the land and feels them to be the hand of God. He knows that judgment can be averted, if people will repent. The day of the Lord reveals that man stands in desperate need of help and deliverance from beyond himself, beyond anything that is available at the hands of men. That help God provides in the Holy Spirit.

Since God is both sovereign Lord and Judge, it is perfectly natural that He should, when contemplating judgment, identify Himself with humanity in an appeal to turn to Him (chap. 2:12-14, 17, 18). Joel pictures God carrying a great concern for His people. God is ready to pardon. Nothing but persistent, unchangeable, impenitence can bring final judgment. God is the living God. He is mindful of how every person lives.

Joel urges the religious leaders to "call a solemn assembly." The one warning is to escape the coming judgment with all haste. Vivid as is the description of the day of the Lord, it is not yet too late to repent. "Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness" (verse 13).

Divine messages through the prophets, whether in word or in act, are futile unless they meet with an adequate response. For any response to be adequate, it must bring the mind and life into harmony with the will of God. Human sinfulness cannot be changed until the dominant attitudes of people are altered. That is why turning to the Lord with one's whole heart (rending the heart) is so important. God calls for a complete change of mind that goes to the root of behavior, effecting a transformation in the mental patterns that issue in

FOR THE YOUNGER SET

Celia Forgot

By MARGERY WILSON

CELIA'S face flushed as she heard her father's cheerful voice from across the kitchen in the old farmhouse.

"Where are your toys, little girl?"

"Oh, Daddy. I forgot again," Celia wondered why he grinned, as he plunged the dipper into the water pail on the washstand. Then she saw her beloved doll peeking at her from an open drawer in the washstand.

"My doll! Where did—?"

Daddy hugged his little girl and lifted her high. "I found the doll by the haystack. There were doll clothes strung all around the stack."

"Oh, I put her to sleep there and was dressing the cats in her doll clothes. They looked so cute with her bonnets over their ears."

"Fine, but what must you do when Mamma calls you to set the table for supper?"

"Pick up my toys," sighed Celia. "I'll go get my little stove and dishes right now."

The big farmer leaned down to whisper in her ear. "Do you think daddy is mean asking a big four-year-old girl to put away her things?"

Celia twitched her bare toes. Sometimes she wished her gentle daddy would just spank her and not ask so many questions, but he didn't stop talking.

"Do you know that rain could ruin some of your things, especially your doll? I'm sure her head is just hard-baked sawdust clay."

"But, Daddy! I just can't remember to put things away like you do."

Summer days passed quickly on the old farm. Many mornings were spent searching for toys Celia had forgotten to put away the night before.

One evening she rode the hay wagon with her daddy. He let her help him hold the horse's reins, after she tucked her doll behind her to be sure it wouldn't roll off the wagon.

It was wonderful fun. Daddy knew

so many songs that he just loved to sing to her.

The next morning Celia surveyed the little pancakes mother placed on her plate. They looked so cute with raisin faces.

"Where's daddy?"

"He is fixing a leak in the henhouse roof. It just poured rain all night."

"Rain?" The word sounded faraway in Celia's throat. She slid from her stool and sped toward the barn.

There it lay on the wet hay wagon—a lumpy mass of something that had been a doll, still wearing a blue dress and bonnet.

When Celia's daddy found her she was wailing as if her heart would break.

"Lessons in life are hard sometimes, aren't they?" he said, wiping her face with his big handkerchief.

Celia nodded her curly head. "Can we bury her, Daddy? Maybe I can bury my 'forgetter' with her and never forget again."



Daddy asked Celia to put her toys away but she kept forgetting until one sad day.

transformation of life. The viewpoint of self is forsaken and the viewpoint of God is accepted. The will of God becomes the fundamental life pattern. It is such a change that, in the day of judgment, makes it possible for God to be on man's side and not against him.

The Outpouring of the Spirit

The day of the Lord is to be ushered in by great signs and wonders as a warning to all mankind (verses 30, 31), and also by an outpouring of the Holy Spirit unmatched at any previous time.

The dearest hopes of God are in the repentance of all men, for He is not willing that any should perish. Consequently, God places at man's disposal the unlimited resources of heaven in the promise of the Holy Spirit. The Spirit's full accomplishment will be realized with the coming of the day of the Lord.

His prophecy can hardly be restricted to Pentecost. As events are unfolding, Pentecost was only the early rain and the first spiritual manifestation of a worldwide outpouring.

The promise of the Spirit means that God comes seeking the sinner. God never gives up on a person. Always He is seeking to break through to man. The coming of the Spirit into the heart makes the believer a completely new person, never to be ashamed, moved to speak and to bear witness to His saving power in the life. Thus the coming of the Spirit defies analysis. Words cannot describe it. It carries its own authentication. God has not left us in the dark as to how to realize the Spirit's transforming power.

The church is to be filled with the Spirit's presence, that He may increasingly find expression in and through the personal lives of its members. Only in this way can men prepare for the day of the Lord. Because of the Spirit, truth is more than doctrine. The evidence of the Spirit is the quality of a man's life. The condition of man's heart and living are of primary importance.

The Kingdom of God

To Joel this world is a great drama. His book proclaims the sovereignty of God, His superintendence over the world, His approbation of righteousness, and hatred of evil. Joel does not have much hope for a better present world. He looks to the future for the kingdom of God. He never indicates that this present order will prevail. He declares that man has a bright future under God (chap. 3:14-17, 20, 21).

That future is no mere extension of life existing now on earth. Only the day of the Lord can provide man with the solution he needs.

That day speaks of sudden intervention. It means that God will have the final judgment of mankind and of the world. Men may construct theories proclaiming the gradual improvement of civilization as we know it now. Those who proclaim it cannot be believed.

The world moves fast toward the divine climax. Nowhere does the Bible represent eternity as a continuance of time and history as we now see it. The coming day of the Lord is God's final act. It will decide the fate of all people on the earth. The future of all men and nations will be molded by this final revelation from God.

The great principles of light and darkness, good and evil, have been struggling for the mastery in all ages. This conflict between Christ and Satan marks all time. It returns in every age. God is always the same, discriminating between those who follow light and those who remain in darkness, with unequalled tenderness on the one hand to those

who repent, and finality to those who do not.

Such a conviction renders the day of the Lord the chief object of anticipation. Complete redemption comes only by a new order from above. That is what the day of the Lord means to us today. That day cannot be anything else than a miraculous event. On this great truth there needs to be a new and resounding call to all mankind to return to God. The world today stands on the threshold of the day of the Lord. All who respond to God with the whole heart will meet the judgment in safety and with certainty of triumph.

The day of the Lord points to the reign of God. It is a time of crisis, a time of sifting, a time of separation. The wheat and the tares will grow together until that day. Then men are to give an account of themselves, to prove by their lives and deeds the way they have taken, which side they have chosen. The throne of judgment will emerge and the promise of God will be fulfilled.

♦♦

(Next in series: *Prepare to Meet Thy God*)

SPEAKING OUT

Where Is Our Consistency?

By FRANCES MOHR

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

Inconsistency? As a Seventh-day Adventist attending public school my junior year of high school, I did not purchase a class ring. My most inadequate reason to questioning classmates? "My church does not approve of wearing rings." In my own mind raged the battle—why not? Some of our own academies purchased class pins. What was the difference?

Inconsistency? One afternoon I was stopped as I left work by a group of men from a nearby office. One pointed to my ringless finger and announced triumphantly, "I told you she wasn't married!" Astonished, I hastily informed them that I was indeed married and had been for six years. (My husband and I met daily for lunch at a nearby cafeteria. These men had observed him holding my tray of food and seating me at the table. After discussing the matter, they had decided we were not married, otherwise he would not have bothered to be so courteous!) They asked why I

did not wear a wedding ring and I stumbled for an answer. The question had not been settled in my own mind—why not wear a wedding ring that showed I belonged to my husband? I could wear, with the blessing and approval of the church, a pin that showed I belonged to the Missionary Volunteer Society. Finally I decided there was inconsistency in approving one and disapproving the other. Therefore, I eliminated scatter pins, et cetera from my wardrobe.

Inconsistency? Melissa, my six-year-old, attends public school and received a play set of jewelry for her birthday. How pretty she thought it was! Melissa put on the ring, earrings, and bracelet and admired them. I prayed silently for wisdom. Together we read 1 Peter 3:3. While discussing what the text meant, she mentioned a dress I had recently purchased that was simply made but had a gold pin on the skirt. We got the dress out and I removed the pin. (It had been pricking me slightly for *my* inconsistency.) She removed her jewelry and the matter was settled. The inconsistency is so plain that a six-year-old child easily recognizes it.

Let's admit it—we *are* inconsistent.

To Be Beautiful

By HELEN KELLY

THEY come as tinted, scented creams, sprays, lotions, gels, pastes, powders, and polishes in assorted sizes of bottles, tubes, jars, packets, roll-ons, sticks, and aerosol cans. Their purpose? To help women look young and attractive.

With more money available to spend on such extras, coupled with a vast amount of advertising, cosmetics have become a definite necessity on the average American's shopping list. In addition to cosmeticians, stores hire hair stylists and fashion consultants to give the customer expert advice in the art of looking beautiful. But let it not be forgotten that the retailer, wholesaler, and manufacturer are in business to get our money, of which we are stewards and for which we will be called to give an account.

We are cautioned: "Practice economy in your outlay of means for dress. . . . Do not lavish upon yourselves means that is greatly needed elsewhere."—*Child Guidance*, p. 421. "Fashion rules the world; and she is a tyrannical mistress."—*Ibid.*, p. 432.

Is there anything wrong with looking attractive, or at least one's best? Not when one's motive is higher than simply to glorify oneself. "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

"If our hearts are united with Christ's heart, . . . nothing will be put upon the person to attract attention or to create controversy."—*Ibid.*, p. 425.

With the above thoughts in mind, let us consider a few aspects of personal beauty, from both negative and positive viewpoints.

First, the hair. Is it elaborately

coiffured or unnatural looking? Or is it neat, easy to care for, and becoming, contributing to one's over-all appearance?

One lady remarked that she was proud of every gray hair she had, for it was a sign of wisdom and maturity! Obviously this is not always so, but the Bible does call a hoary head "a crown of glory, if it be found in the way of righteousness" (Prov. 16:31).

How about the eyes—the windows of the soul? Are they over-emphasized by make-up? Do they sparkle? Are they a reflection of sound health habits and of inner peace, having been anointed with the heavenly eyesalve?

A Pleasant Mouth

Then there is the mouth. Are the teeth in poor condition? What about our speech? Are the lips unnaturally colored? The pretty mouth is the pleasant one. Columnist Sidney Harris observed: "It's surprising how few middle-aged women seem to know that a bitter-looking mouth utterly cancels out the effect of the most cunning cosmetics and the most flattering clothes."

Mrs. White counsels: "Smile, parents; smile, teachers."—*The Adventist Home*, p. 432. Jesus must have smiled often, for the children and ordinary people followed Him so eagerly.

"Educate yourself to carry a pleasant countenance, and bring all the sweetness and melody possible into your voice."—*Ibid.* The virtuous woman "openeth her mouth with wisdom; and in her tongue is the law of kindness" (Prov. 31:26).

And the hands. Is the handclasp weak? Are the hands strong, yet gentle, ready to work in the home, office, hospital, garden, factory, or wherever there is a job to be done? Are they clean hands, a badge of a pure heart (Ps. 24:4)?

Next the feet. Are they shod in a sensible manner, fit for those whose feet should be bringing "good tidings" (Isa. 52:7) and "the gospel of peace" (Eph. 6:15)?

Finally, our clothes. Are they appropriate for the occasion and modest for a Christian? Are they tasteful and suitable for person and place?

Here are a few guidelines from a woman who was called to bring the Lord's instruction to His people living today.

"We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire."—*Child Guidance*, p. 413.

Beware of Time Spent

"Do not occupy your time by endeavoring to follow all the foolish fashions in dress. Dress neatly and becomingly, but do not make yourself the subject of remarks either by being overdressed or by dressing in a lax, untidy manner."—*Ibid.*, p. 415.

"Mothers, make yourselves as attractive as possible; . . . by wearing clean, well-fitting garments. Thus you will give to your children constant lessons in neatness and purity. . . . Everything upon her person should teach cleanliness and order and should be associated in their

minds with purity."—*The Adventist Home*, p. 254.

Children, especially girls, need help in selecting correct attire. "Teach them to distinguish between that which is sensible and that which is foolish in the matter of dress, and furnish them with clothes that are neat and simple."—*Child Guidance*, pp. 424, 425.

While we must not encourage our children to follow the fashions of the world, we should provide them "with becoming garments, that they may not be mortified by their appearance, for this would be injurious to their self-respect" (*ibid.*, p. 425).

Probably all of us have experienced times when we felt ill at ease because something was wrong with our appearance, an experience which a little forethought or planning might have prevented. Some time ago a well-known American woman appeared on a TV news program while visiting in a foreign country. Her clothes were by an exclusive designer, but her hairstyle seemed out of place, for her hand kept returning to her face to brush away long locks that a clasp (or even a bit of hair spray) would have held back. This constant concern with her hair seemed to detract from her poise and dignity.

Ideally, once we have tended to our personal grooming at home, we should be able to forget our looks and apply our attention to more important matters.

Extra Dimension

In introducing his cabinet to the public via television, President Nixon repeatedly used the words *extra dimension* to describe the new officials. He indicated that he had selected these men because they possessed this quality, which he felt helped to qualify them for their posts.

The extra dimension that makes a Christian woman attractive and qualifies her for a high position in this life and in the hereafter as well, is the Christlike character radiating from within. She possesses a "spiritual loveliness [which] consists in the harmony or likeness of our souls to Jesus" (*ibid.*, p. 424).

Her outward appearance reveals that as one of the King's daughters, she is most interested in the inward adorning.

As matron of an overseas orphanage, Miss Nabiha Khayat is mother to hundreds of orphaned and crippled children. Her dress is a plain white uniform. Her hair is short and neat. There are smile crinkles

on her face, the result of 20 years of bringing happiness to unfortunate boys and girls. Other lines hint of the many problems she has faced and responsibilities she has borne. She would never appear in an ad for beauty products. But to the 3,000 youngsters she has mothered through the years she is beautiful. They pray God's blessing on her and write her messages of love. To

Especially FOR MEN

By Roland R. Hegstad

THE CASE OF THE CONTRA- DICTING WIFE

A while back a friend, call him Charlie, came to me with a problem. "What does one do with a wife who constantly interrupts and contradicts?" he asked. "It's not Maggie," he added hastily, exempting his own wife. "We have neighbors who are the sweetest people you've ever met—so long as you keep them separate. But get the two together for a conversation and the scenario goes something like this:

"He: 'Several years ago we were on our way to Atlantic City when—'

"She: 'It was Asbury Park.'

"He (conciliatory): 'Well, it was somewhere in New Jersey. Just as I rounded a corner on a narrow road out in the boondocks, the right rear tire blew. I quickly—'

"She: 'It was the left rear.'

"He (fidgeting): 'Fortunately I was able to control the car and pull to a stop on the shoulder. You won't believe this, but I got out and right there, sitting on a telephone pole, was a royal tern. Usually, you know, royal terns don't get that far north, so—'

"She: 'It was a Caspian tern.'

"Now," said Charlie, "Jim is quite a patient guy. He's also an avid amateur ornithologist. So long as his wife confines her contradictions to where they were going and what tire blew, he just looks sorrowfully at her and proceeds. But when she questions his bird identification, he blows. Then," Charlie continued, "my wife and I 'blow,' just as quickly as we can get away, because from then on it's mate eat mate, and both insist on having the last bite.

"Maggie and I have our disagreements," he added, "but we handle them in private. Do you have any suggestions that might help?"

I thought the problem over for a week. Several words came to my mind. Inferiority. Frustration. Habit. Hostility. "I really don't know enough about the case to venture a judgment," I told

her co-workers she is beautiful. They admire her dedication and stamina. And to God she must also be beautiful.

"A beautiful character is of value in the sight of God. Such beauty will attract, but not mislead. Such charms are fast colors; they never fade."—*Ibid.*

This is the beauty that God is looking for in His daughters. ♦♦

Charlie when we met again, "but here are some questions and observations.

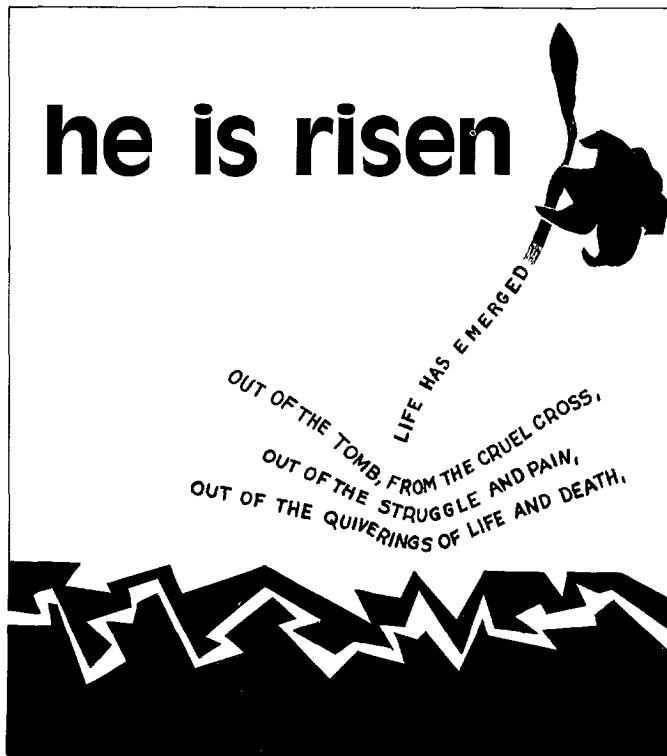
"Does the husband put his wife down in ways that provoke her to retaliation? How much education does she have in comparison to her husband's? Does she contradict others besides her husband? Does he dominate the conversation?

"Giving her husband the knife may be just a habit," I ventured, "such as biting one's fingernails. If she puts the knife in and twists it, I would think in terms of hostility. If she interrupts and contradicts only her husband, I would look for the root of the problem in basic husband-wife relationships. If she contradicts others also, the hostility has a broader base."

I recalled the case of a family that loved to tease. One day when company was present, the teen-age daughter left the table in tears. To avoid a repetition of such embarrassment, the family held a counsel that night and agreed to adopt a code. Whenever the conversation began to be uncomfortable to any member, he or she would ask, "What do you think of Chinese art?" The agreement was iron clad: At that point, the conversation would be switched, pronto! If interrupting and contradicting were only a habit, I suggested, this type of "coded" agreement might be of help. I felt, however, that something more than habit was likely spurring the wife.

"I would suspect," I added, "that the loyalty you and your wife demonstrate will open the way for a frank chat with your neighbors. Watch for a chance to talk with them separately. Tell them how Christ has helped you and Maggie come to grips with your problems. If they have no church home, suggest that your pastor has been of help to you in similar situations. Or that you would be happy to share some of the inspired insights that have enabled you and Maggie to establish a happy relationship.

"And Charlie," I added, "just one more thing. Your friend may have been to Atlantic City rather than to Asbury Park and it may have been the right rear tire that blew. But that wasn't a royal tern he saw in New Jersey. My wife says they never get that far north. And who am I to contradict her?"



THE POWER OF HIS RESURRECTION

The story of most men ends when their relatives and friends turn in sadness from the new grave. The story of the Man Jesus took on new significance at Golgotha and the nearby tomb. For if some strange and remarkable event had not taken place at that tomb, Jesus would be today but one more among the forgotten or half-forgotten men of ancient times who stood head and shoulders above their contemporaries (even though He would stand taller than all the rest of them), who stirred the consciences of their generation, lived a life luminous with holiness, made a local reputation, and faded from the general memory in a few generations at the most, with probably not even a footnote in recorded history.

For if Jesus had not risen, not one book of the New Testament would have been written. As it is, the secular records of His time refer to Him only casually and briefly, so His name would have been essentially unknown to history.

So we know of Jesus because of that tremendous event that took place at that sealed tomb on the first day of the week so long ago.

That event changed the lives of Jesus' disciples. In a few decades it began to influence the course of the mighty Roman Empire. And it went on to change the whole trend of human history, for there is not a nation upon the face of the globe, Christian or not, that has not been deeply influenced by that religion which began that resurrection morning.

That event proved beyond a shadow of a doubt to those who do not refuse to believe that Jesus was indeed God with us. It testified mightily to the fact that He is the Lord of life and the conqueror of death—"I am the resurrection and the life."

The event of that greatest morning in all history electrified His followers, and with a conviction strengthened by the Holy Spirit that made them invincible,

they took their message with irresistible power to the world.

The resurrection opened a channel through which flowed the dynamic of the Holy Spirit to change the lives of men, you and me. That power which operated to raise Jesus from the dead is operational also in the life of every man that will permit it. It works to separate entirely from sin; it gives enabling power to overcome. It waits to flow into the church with unaccustomed energy to fit every member to do the task that awaits our doing. It will operate to raise from the grave all who died in the faith of Jesus, and to change in a moment those who are alive at Christ's second coming.

T. A. D.

MEN'S HEARTS FAILING THEM FOR FEAR

Earthquake jitters are what both adults and children in southern California are reported to be suffering as a result of the recent quake that shook the San Fernando Valley and of the aftershocks that followed. Describing the reactions of her eight-year-old, a Los Angeles mother said, "She's afraid to go to sleep, and she wakes up every time the bed moves. Her eyes get huge, and she quivers and shakes. Sometimes she walks in her sleep."—*Time*, March 8, 1971, p. 59.

The same reporter describes adult response as "extreme exhaustion, an unusual need for emotional support, and inability to sleep." He sets forth Dr. Edward Stainbrook of the University of Southern California as saying that the adult's "first response is to think it's the wrath of God, maybe even the Apocalypse."

Among other causes of anxiety the *Time* reporter lists: "Mother Earth was good, reliable—and suddenly she betrays you." "Sudden disaster destroys one's confidence in the orderliness of the world; people feel they can't predict their own futures."

Let us turn to inspired apocalyptic writings to discover what they have to say about earthquakes. Jesus' statement will be recalled, "There shall be . . . earthquakes, in divers places" (Matt. 24:7). When the sixth seal was opened, the revelator saw "a great earthquake" (Rev. 6:12). He saw a greater earthquake when the "seventh angel poured out his vial into the air" (chap. 16:17). "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (verse 18).

Commenting on this Biblical passage and adding further details, Ellen White gives the following graphic description of frightful earthquake devastation. "The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters."—*The Great Controversy*, p. 637.

Let us notice what is mentioned concerning the sea. "The sea is lashed into fury." "The seaports . . . are swallowed up by the angry waters." We are reminded of an oft-quoted verse in Luke 21: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for

fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (verses 25, 26).

The Causes of Unprecedented Fear

It should be noted that the phrase "men's hearts failing them for fear" immediately follows the phrase "the sea and the waves roaring," showing that one of the causes of terror is the violent action of the sea. A further cause of fear is the terrifying anticipation of what will happen next—"looking after those things which are coming on the earth." This last thought is linked to the qualifying clause "for the powers of heaven shall be shaken." This last event, as we have pointed out in earlier editorials, will be fulfilled when "the sun, moon, and stars will be moved out of their places" (*Early Writings*, p. 41).

In other words, the events that strike terror to men's hearts are not so much conditions of war or social evils, which have always plagued our earth, but convulsions and aberrations in nature, the sea and the waves roaring, the heavenly bodies moved out of their places.

If in the recent California earthquake, victims thought Mother Earth was betraying them; if they lost confidence in the orderliness of the world and felt they could no longer predict the future, how much more intense will be the psychological trauma when sun, moon, and stars shift positions. (Notice Ellen White's description of the deliverance: "It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength."—*The Great Controversy*, p. 636.)

How horrible it will be for men to see their seacoast cities with their immense populations disappear beneath the waves. God does not wish the people He has made to perish. He has made provision for their salvation. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Eze. 33:11). But one day God will cleanse the universe. In the destruction of sin and the removal of the curse, those who cling to sin will be destroyed with it. "To sin, wherever found, 'our God is a consuming fire.' In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them."—*The Desire of Ages*, p. 107.

God has provided a shelter from the fearful devastations soon to visit our earth. We know about the shelter. Millions do not. God is depending on us to tell men about the shelter and to warn them of the calamitous consequences of neglecting God's means of escape from the coming evil. Disasters such as the California earthquake provide helpful object lessons. Let us tell men that God is indeed a "refuge and strength, a very present help in trouble." Let us witness to them of our confidence: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge" (Ps. 46:1-11).

D. F. N.

LETTERS

...to the Editor

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

BUT THAT LABEL!

I like the cover [Mar. 4]! I believe in doing the new and different especially as with the wrap-around.

ROBERT L. SHELDON

Lincoln, Nebraska

I agree! The poem by Thomas A. Davis "Quiet My Heart" did just that. The wrap-around picture is a perfect complement to the poem.

MRS. VERA COMPTON

Worcester, Mass.

This beautiful print had the gummed address label sealed on it. If only the address-label machine had been set outside the picture! Thanks for this view of God's handiwork.

JOHN L. REED

West Lebanon, New Hampshire

SUGAR, AND TOOTH DECAY

Re: "New Researches on the Effects of Sugar in the Diet" [Jan. 7]. The theory espoused by Dr. Ralph Steinman, of Loma

Linda University, School of Dentistry, was first advocated by Galen (A.D. 130-210), who held that abnormal conditions in the blood affected teeth internally, causing lesions. John Hunter (1728-1793) reasoned that dental caries originated internally. As recently as two or three decades ago, C. F. Bodecker, New York, hypothesized that dental caries was an endogenous process and that the penetration of caries into enamel and dentin could only take place by the influence of "dental lymph."

It is recognized that there is fluid movement through these tissues. However, it is the consensus of those currently doing research on dental caries that the lesions are produced by dicto-bacterial interactions on the surfaces and that "no one who has carefully studied the lesions of dental caries doubts that the defects start on the external surface."

The classic study on caries by Gustafsson et al. in Sweden concluded that the cariogenic effect is exerted in the mouth and not via nutritional channels. Hartles in England showed that the onset of caries is a phenomenon of the tooth surface and is primarily of environmental origin.

A new theory should be checked against the classical or accepted etiology of the disease to see that it, at least, explains past observations. If it is a really new and valid explanation, it ought to clarify past observations.

Apparently Dr. Steinman's work has been done on rodents and although the data from rodent experiments may not be extrapolated to humans, animal experiments can furnish valuable background on which to base future human studies. It

would be of interest to determine if Dr. Steinman's work is, indeed, applicable to the human dentition and if reproducibility of results can be demonstrated.

It would appear that much more work remains to be done to substantiate this hypothesis, but to date one can hardly arrive at the same conclusion for these experiments that Dr. Sanchez did.

JACK R. CARR, D.D.S.

Silver Spring, Maryland

FOLLOWING THE CROWD

As a teacher and leader of young people, I wish to see my students decently and modestly dressed. But when visitors, wives of our union and overseas leaders, exhibit their short skirts before these girls, it is, to say the least, embarrassing. Do not these workers' wives realize that their example may cause these younger Christians to stumble? We do not bow to idols of wood and stone, but why must we bow to the god of fashion?

The ruler of one African country has made a law requiring all women to have dresses covering the knees. He even expelled from his country some foreigners who refused to comply with the law. Surely we older Adventist women can be as courageous as this leader of a secular government. Do we *always* have to follow the *wrong* crowd?

Perhaps I should remain silent, since I am as full of faults as anyone else. I only pray that we all may truly represent Christ.

NAME WITHHELD

Rwanda, Africa



Fighting

The Real Establishment

By ECHO RAE OLSON

MEN have looked for bluer skies and greener valleys since the gates to Eden were closed. Things couldn't get worse, they thought, so they had to get better. In his search for a better world man has fought cruel wars for the sake of peace, even the "war to end war." But his dream of the golden age has continued to elude him.

Young people have always thought life could be greatly improved over what had been given to them. And they weren't wrong.

Each new generation turned back to the old and said, "Your world didn't have peace; you allowed people never to know a day on earth without hunger; it wasn't a good world. We'll do things differently—we'll devise a better world." In our twentieth century, for example, the generations brought forth their Dr. Freuds with psychoanalysis and release from inhibitions, and their Dr. Spocks, whose followers became more pals than parents to their children. So also came the flowering of the "isms"—Communism, capitalism, Fascism. But the world has

not improved. On the contrary, because of the increased population and sophisticated communication media, many contend that the world generally has become worse with each new generation.

But what will the youth of the 60's and 70's call their system? Perhaps FREEISM. "The last generation worked their fingers to the bone for 'things,' and it didn't make them happy, so we won't work! Everything should be free: free food, free speech, free love."

Or maybe they will call it I-GIVE-UP-ISM. "The world's bad; they [the establishment] couldn't or wouldn't do anything with it. Why should we try? We'll just be sure to let them know we're not happy with the world they gave us. We'll wear beads and beards, we'll burn incense and buildings."

Indeed, the world and conditions in the world are admittedly bad. Each generation has its own challenge to improve it. But we will not get better by rioting or by destroying what the last generation goofed on or by "copping out" or by thinking up a new "ism."

But, young and old—don't stop rebelling, don't stop rioting. Do, however, look more closely at the

issues and at the right target. There is only one conflict; it's bigger than a generation gap. It is bigger than one country fighting another. This conflict started a long time ago, and it started in heaven. It is the first war and the motivating principle behind all destructive thought and action. It is the conflict between Christ's way of life and Satan's way of life.

Issues of the "Now" Generation

With this in mind, look again at the issues of the "now" generation. Most of today's youth do not hate their parents, society, or the establishment. But they do hate INJUSTICE, wherever it is found, whether in law courts, in church, or between races and creeds. They hate LIES—lies told by propagandists to make money—"If you use our brand toothpaste you will find true love." They hate the clamor for things, MATERIALISM, because "things" don't bring happiness. This causes some, on one hand, to live as hermits, or in filth, and others to join the Peace Corps and other altruistic programs. They hate SICKNESS and DISEASE; they resent poison in the food they eat, in the air they breathe, and in the water they drink. Most of all they hate DEATH. They don't want to die in Vietnam or on any other battlefield; if death hangs over them, they choose to go their own way, even if it means via drugs.

Did these problems originate with the generation over 30? The past generations fought against the same issues; in fact, some of earth's problems are not as pressing now because of what the last generation sacrificed for.

Yet, don't stop rebelling, don't stop fighting—just join the *right* army. Join an organized army and fight the *real* establishment. Satan is the prince of this earth, and of the thoughts and feelings of all who employ his tactics and seek his goals. Satan is "the establishment" on this earth. You might say he runs the place! The conditions here are definitely brought about by him. He made the world what it is today, and it won't get any better.

When we analyze the issues we face on a planet of rebels who have established themselves over against their Creator, the complex problems of pollution, war, inequalities are seen in a new perspective. You don't have to check with a guru or a horoscope to know the future or to know how to be human today. The battle is already decided and the greatest victory is already won. Christ has conquered Satan and

Echo Rae Olson is dean of girls at Wisconsin Academy.

death and the way He confronted evil is our pattern for today.

This world isn't going to get better; it may get much worse. Each person has his own battle to fight on which his eternal destiny hangs. But we have a General who knows the kind of weaponry we need:

"Put on all the armour which God provides, so that you may be able to stand firm against the devices of the devil. For our fight is not against human foes, but against cosmic powers. . . . Therefore, take up God's armour; then you will be able to stand your ground when things are at their worst, to complete every task and still to stand. Stand firm, I say. Fasten on the belt of truth; for coat of mail put on integrity; let the shoes on your feet be the gospel of peace, to give you firm footing; and, with all these, take up the great shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take salvation for helmet; for sword, take that which the Spirit gives you—the words that come from God. Give yourselves wholly to prayer and entreaty; pray on every occasion in the power of the Spirit. To this end keep watch and persevere, always interceding for all God's people" (Eph. 6:11-18, N.E.B.).

Avoid Lesser Issues

The real establishment would be pleased if we would busy ourselves with lesser issues—generation gaps, free-love-ins, philosophical and political "isms" and any propaganda aimed at whipping up emotions at the expense of the truth.

There will never be a golden age on this earth until the real battle is ended. When God's representatives finally make their case and demonstrate that there is a better way to live, a better way to handle life's pressing problems than by force, discourtesies or copouts, the end will come. God will step in. The rebellion is over.

An eternal establishment, highly structured to be sure, will be set up. But it will serve men and women who have demonstrated their willingness to take counsel from their Lord; they have shown all concerned that peace is a product of selfless living.

Ellen White said it well:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!"—*Counsels to Parents and Teachers*, p. 555 ♦♦

REVIEW AND HERALD, April 8, 1971

Yes and No

By KIT WATTS

The days are bumper-to-bumper, Lord.
The deadlines, the pressures,
the lists of things to do keep funneling into my schedule
until I feel like one monumental traffic jam.
I've nearly concluded that it is
after all
my own fault.
There is no time for quiet or reflection,
for pause or beauty.
There is no time to think.
When the blank spaces do occur in my schedule
I feel I have been so rushed that now I owe it
to myself just to vegetate.
Lord,
when will I learn to live a controlled life
without apology?
Help me learn to say Yes and No
at the right times.

A Wide-open Door in the Congo

IF YOU make a pinpoint on the eastern section of a map of the Congo, halfway across the length of the country from north to south, and about one seventh of the width of the country from the east, you will be close to the name Shabunda. Shabunda, a town deep in the Congo forest, is

the focal point of an evangelistic endeavor that involves perhaps as many as 4,000 people. This large body is made up of Christians of more than a dozen groups living in different areas. With care and understanding they could be gathered into the fold of the remnant church.

Some years ago this large segment separated from other Protestants in the area because of difference of belief concerning the doctrine and work of the Holy Spirit, and because they would not accept the thesis that boundaries should be set so that only one church could work in any particular area. The chain of circumstances that brought us to this group, which we feel to be providential, has a number of links.

On the night of June 23, 1963, Saud Ngandu, a leading evangelist of a Protestant group in Shabunda, heard a voice telling him that the full truth he and his people had been searching for for seven years would come to them from the east. The next morning he told Paul Muzaliwa, his nephew who was leader of the group, of his experience, but waited a whole year before calling a meeting to tell his people what the Lord had revealed to him.

Some time later a member of the group by the name of Andre Tshendella, a government Chef de Poste (local administrator), was transferred to the island of Idjwi in Lake Kivu, east of Shabunda, where we have several districts directed by the East Congo Field. Soon Mr. Tshendella learned of a group of Protestants working on the island. Feeling that there ought to be more churches in his territory, he went to our district leader and offered government conscripted labor to help him build some. When our district leader declined the help, the Chef de Poste was amazed. "What kind of Protestants are you?" he asked.

"We are Seventh-day Adventists," replied the leader. "We only build our churches with volunteer labor, usually by our own believers."

By now the Chef de Poste had become very interested. He readily enrolled for the Voice of Prophecy Bible course when the invitation was extended. When the lessons arrived, Mr. Tshendella studied them avidly, finishing several every week. In time Mr. Tshendella was transferred from the island of Idjwi to the mainland at Kalehe, on the shore of Lake Kivu.

His work required him to go to Bukavu, some 30 miles south of Kalehe, each month on official business.

By T. W. STAPLES
Secretary-Treasurer, Congo Union

One day in Bukavu he saw a Voice of Prophecy sign advertising evangelistic meetings. During his four days in the town he attended the meetings faithfully and met our evangelist, Dusan Sofranac. Elder Sofranac led him to understand and accept our message.

"I Was Astonished . . ."

Upon returning to Kalehe, Mr. Tshendella finished the first 18 Voice of Prophecy lessons, and was thrilled with the truth. He later said, "I discovered several doctrines that other churches did not respect. I was astonished, especially regarding the Sabbath commandment of the seventh day. The other churches do not obey this commandment, which is the very important fourth commandment of God."

Upon learning the doctrines of Seventh-day Adventists, he communicated what he had learned to his people at Shabunda. They too were thrilled as they read the truth and noted its Biblical authority. Thus, feeling they were led by God, the Shabunda believers were stirred to action. Saud's dream about the full truth coming to them from the east now took on new meaning.

After concluding that the doctrines brought to their attention by Mr. Tshendella were Biblical, the group at Shabunda decided to organize a provisional Seventh-day Adventist Church with administrators and evangelists to care for the scattered groups.

Next, it was decided that a delegation should go to Kalehe to meet some of our workers and to investigate the message of the Seventh-day Adventist Church for themselves. Consequently, a 17-member delegation, made up of seven men and ten women, set out on foot to make the difficult trip through forest terrain and hostile rebel-held territory.

One must know Africa to understand the sacrifice and devotion of this group, particularly that of the women, who first had to gain the consent of their husbands who were left with the responsibility of the households until the wives returned.

After 14 days of travel the delegation arrived at Kalehe. There they called on L. J. Jonas and A. H. Ruhaya, who spent four memorable days presenting our main doctrines to them. Although they were experienced Christians, they were only babes as far as our Adventist teachings were concerned. They accepted our teachings on the three angels' messages, the Spirit of Prophecy, the state of the dead, obedience to the Ten Commandments, and our other doctrines. Finally they returned home—a happy, Spirit-filled group, hoping that Adventist missionaries would soon follow.

In March, 1970, two of our national workers, Simon Munyarugero and Japhet Halili, left Bukavu by truck to make the difficult trip over very rough roads to Shabunda. Along the way they came in contact with other Protestant groups who also showed a great interest in Seventh-day Adventists.

Arriving at Shabunda, they were given a wonderful reception. They then went to the village of Lugungu, where the headquarters of the provisional Seventh-day Adventist Church of Shabunda is situated. There they met Paul Muzaliwa, the leader of the group, whom they found to be a man of about 60 years of age, a remarkable leader and a humble man, ready to be taught.

In May, 1970, the writer, accompanied by Simon Munyarugero and three other men, made the rough trip to the Shabunda area. At Lugungu we met Paul Muzaliwa, who, with another leader of the provisional Adventist Church, was planning to leave shortly on a safari to interested groups in distant areas to tell them of the truth he had found.

"Why Did You Not Come Before?"

It was a thrilling experience for us to be able to stand before a large audience on the village football field with the aged Saud Ngandu among them, and tell all who came the wonderful truths of the third angel's message. Hearts were touched. Many remained after the meeting and said, "Bwana, why did you not come to Shabunda before? It is not our fault that we have been breaking God's holy law. We have been deceived. We have not been led all the way to Jesus."

During the time we spent there we discussed plans for carrying on the wonderful work that had begun among the thousands of the area, and for establishing our status with the government of the area.

It was thrilling to see the new spirit of the Congo in full display as we visited with government officials. The white man is no longer a despised individual. The European is regarded as a technician needed to help develop and share in the Congo's developing prosperity. More especially is this true of missionaries, and white missionaries in particular. I found this to be so in our contacts with government officials and African leaders everywhere. Misgivings and prejudice melted away as soon as it was established that our mission organization was duly registered and recognized, and was fully backed by European leaders and legal representatives, and was not an African offshoot.

The Lord was good to us as we called upon government officials. Both the area administrator and his assistant are men from the Katanga who are acquainted very well with our work, in particular our Songa Hospital. The territorial secretary is a man from Goma, who knows personally our East Congo Field leaders and workers. We therefore had no problem establishing our identity. Everyone wanted to see the Seventh-day Adventist leaders and especially the European. This is a great change of heart since the days of 1960! A wide door is open. We must move in at once. We have one pastor there occupying the territory and holding the door ajar, welcoming the people into the church. We must return with an occupying force immediately.

Adventists Meet Strong Opposition in One Section of New Guinea

By A. A. SMITH
Pastor, Sepik Mission

"We are determined to drive you out of here before you come in, and we want you to know that any native who shows any interest in you or your teachings will not be allowed to buy from our store, nor will we buy his bananas or taro or other garden produce. In-

asmuch as we are the only trade store in the area and the only source of sale of produce, we will starve you fellows out if necessary."

These were the words spoken to us by the mission superintendent of another religious group when we went to begin work in the Maprik district of the Sepik Mission in Australasian New Guinea.

The officials of that denomination in the area felt they had a right to be left alone inasmuch as they had a well-established station, airstrip, school, cattle farm, and the allegiance of almost all the people of the area.

That was three years ago. The boycott has been in operation all of that time, with no signs of relaxation toward anyone unless he renounces all association with and sympathy for Seventh-day Adventists, despite the active intervention of government officials and the local government council. But in spite of the obvious hardship of not being able to buy such staples as matches, salt, and rice, the courage of our believers in the area is high.

In that three years John Yamasobi, a national missionary with six years of schooling, has faithfully preached the gospel in an atmosphere of innuendo, ridicule, and abuse. One night when he was showing slides in the village, pandemonium broke loose, and it seemed as if the veneer of civilization would be insufficient to hold in check our audience as the leader of the other group with several dozen of his schoolboys suddenly rushed into the meeting, hitting their thighs with their hands in an apparent attempt to create an uproar and riot that would cause the government administration to order us out.

Missionary Yamasobi's faithfulness is bearing fruit. During a recent visit to the area we found our small church packed each Sabbath, whereas on the following day the attendance at the meeting of the other group was a cause of great discouragement it was learned. Two of the teaching sisters of the other group recently passed through the new village built by the Adventists and remarked that they could not understand the drawing power of our message.

The situation we have described has been a source of interest to the government patrol officers in the area. "How is it that your fellow, with but six grades of education, can compete with the other mission, with their buildings and paraphernalia and school? It just mystifies me," one of them commented.

Several attempts were made to con-

tact the top leader of the other group before we succeeded. It was felt that if a personal meeting could be arranged, there might be a possibility of some sort of "friends in disagreement" arrangement. However, when contact was eventually made, he refused any friendship. "Let's face it," he said, "you are our avowed enemies. We could not shake hands with you. You've got the hide of the devil even to think of it. We are on the defensive with you folks. We don't know where to turn. Then you come along and want to be friends. No, I will ignore you and would appreciate the same attitude from you."

NORTH INDIA UNION:

Sixty-eight Baptized in North India Village

Sixty-eight people have been baptized in a Sikh village in Northern India. Many more have given up smoking and drinking. The headman of the village, a highly educated Sikh, has pledged Rs. 500 for a church building, and a nearby village has invited Adventist preachers to teach them the message of Adventism.

Our work in the village began in a discouraging manner. During harvest-time we started public meetings in a tent with a program of sacred music of a type much appreciated by the people of this area. However, when the music ended, almost all of the people who had filled our tent to capacity, left.

That night we spent many hours in prayer, and the next day we did a great deal of visiting with the villagers.

The next evening when we began our meeting, about 400 were present. The following evening about 500 crowded into the tent.

We decided that the time had come to get the people to sing, so we started congregational singing. God blessed the singing and the preaching, and a spiritual revival came to the village.

The Sikh women enjoyed singing the hymns; we could hear them singing them in their homes. One hot afternoon one of my associates, Harnam Dass, and I were on our bicycles passing one home. A Sikh woman ran out of her house and pleaded that we should have a cold drink at her place. We found that three other women were visiting with her. As she prepared the drink, she said: "We four ladies were sitting here and singing the hymns that we have learned from your meetings. As soon as we saw you, we thought God had sent you. So I ran out to stop you. Please offer a prayer in my home before you go. We have never heard our Sikh preachers preaching such peace-giving messages. We thank God for sending you here. Whatever we hear during the meetings we discuss among ourselves during our leisure time."

When S. Chand, president of the North India Section, visited the vil-



John Yamasobi stands in front of sign made by lighthearted government official at Pagei, New Guinea. Note that sign points up for heaven and down for hell.



Lexington, Kentucky, Church Dedicated

The Lexington, Kentucky, church, the building of which began in 1965, was dedicated recently. Robert H. Pierson, General Conference president, was the speaker for the service. Others participating in the service were H. H. Schmidt, Southern Union Conference president; Kimber Johnson, Kentucky-Tennessee Conference president; Frank Lemon, M.D.; E. E. Shafer, a former pastor; and C. P. Shobe, the present pastor.

A. J. ISEMINGER, PR Director
Kentucky-Tennessee Conference

lage, the Sikh farmers and leaders of the village said to him: "We have not been able to get the maximum benefit from this program due to our harvest season. We want to call this team to our village again, and we will bear all the expenses. We shall invite the people of the surrounding villages also, and instead of 500 there will be 2,000 to listen to these messages. Won't you please promise that you will send this team again?"

Every evening these non-Christian men and women gave liberal offerings during the meetings. The headman of the village was so moved at the end of our services that he gave a speech, saying, "We have been most fortunate to listen to such life-giving messages. I wish there could be a house of worship in this place. I pledge Rs. 500 for a church building, and all the necessary support for this purpose."

Sixty-eight people were baptized in that village in November of last year. As a result of our work there, another much larger village has invited us, and we expect a rich harvest of souls there.

B. M. ISAAC
Ministerial Secretary
Northwestern India Union

PHILIPPINES:

Filipino Pastors Teach Laymen to Preach

The pastors of the Central Luzon Mission in the North Philippine Union Mission have been instructed to spend most of their time teaching their laymen to conduct evangelistic meetings, and in helping them carry on the meetings, rather than in doing public evan-

gelism themselves. "In this way five or ten series can be going on instead of one or two," says Mission President B. A. Martin.

Funds have been allocated to help the laymen in their evangelistic work.
J. ERNEST EDWARDS

ETHIOPIAN UNION:

Emperor Officiates at Opening of Hospital

His Imperial Majesty Haile Selassie I officially opened the new 150-bed Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, on January 26.

His Majesty and other guests at the opening ceremony were welcomed by H. Palm, president of the Ethiopian Union and chairman of the hospital's board of directors. L. Diamond, the hospital's business administrator, gave a brief history of the hospital and also expressed thanks to His Majesty for his assistance in making available the central location for the hospital, which is situated on a ten-acre lot across the street from the imperial palace on one of Addis Ababa's main thoroughfares. The hospital was first opened in 1933.

Dr. Ralph Waddell, secretary of the Health Department of the General Conference, spoke on behalf of the General Conference.

Before cutting the ribbon, His Majesty spoke words of appreciation for himself and on behalf of his people for the work done by Seventh-day Adventists for his people.

Following the cutting of the ribbon, Dr. Alex Bokovoy, the hospital's medical director, led the guests on a partial tour of the six-story building and its facilities.

REG BURGESS
PR Secretary, Ethiopian Union



His Imperial Majesty Haile Selassie I (foreground) is accompanied on a tour of the new Empress Zauditu Memorial Hospital by Dr. Alex Bokovoy, the medical director.

INDIAN OCEAN UNION:

**Indian Ocean MV's
Conduct Youth Congress**

The first youth congress of the Indian Ocean Union Mission was held recently when Missionary Volunteers of the islands of Madagascar, Mauritius, and Réunion met with other Adventist youth at the Indian Ocean Union Junior College, Tananarive, Madagascar.

Youth from ten nations were present to take part in the congress. Thirty-seven dedicated themselves to Christ during the congress, and five girls were baptized.

More than 3,000 spectators watched a pageant in which Missionary Volunteers enacted scenes of the experience of Christians from the days of the disciples down to modern times.

The Minister of Youth for Madagascar attended the closing ceremony and commended Adventist youth for their good example.

ROLAND BUYCK
*MV Secretary, Indian Ocean
Union Mission*

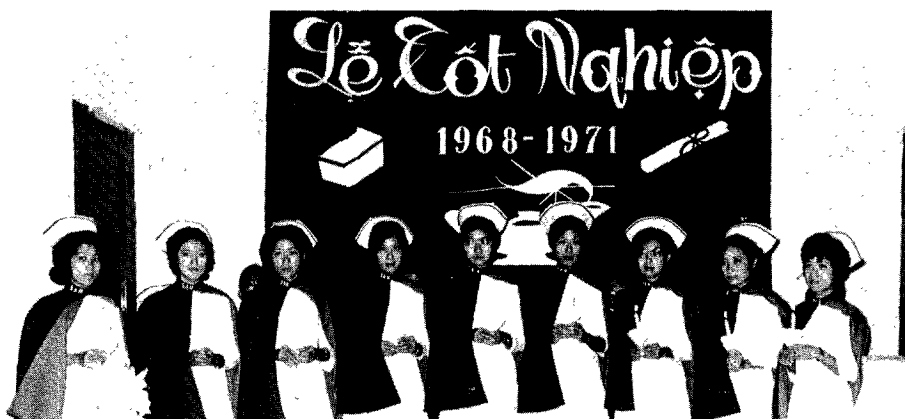


New Dormitories Planned for Philippine Academy

Ground was broken recently for two new dormitories on the campus of Naga View Academy in the Southern Luzon Mission, Philippines. The academy is to be used as an extension campus of Philippine Union College to accommodate part of the college enrollment. The present PUC enrollment of 1,600 is too many for the college campus, according to President O. C. Edwards.

Taking part in the groundbreaking, from left, are: B. A. Flores, secretary-treasurer, Southern Luzon Mission; W. T. Martinez, mission educational superintendent; G. E. Bullock, North Philippine Union Mission treasurer; J. B. Villagomez, Naga View Academy principal; and T. C. Murdoch, president, North Philippine Union Mission.

B. B. ALSAYBAR
PR Secretary, North Philippine Union Mission



Nine nurses made up the first graduating class of the Saigon Hospital nursing school.

VIETNAM MISSION:

**First SDA Nurses
Graduate in Saigon**

Nine Vietnamese nurses, the first nursing class of the Saigon Adventist Hospital School of Nursing, received their diplomas on January 22 and 23, after finishing a three-year course. The

Friday evening service was conducted by the medical director, Dr. G. H. A. McLaren. The Sabbath morning baccalaureate sermon was preached by Le Cong Giao, manager of the Vietnam Signs Press and Bible teacher for the students during their three years of training. The commencement address was given by the hospital business manager, Ernest A. Pender. Diplomas were presented by Miss Gail True, present director of the School of Nursing. Seven of the graduates have been baptized.

The Saigon Adventist Hospital started as a clinic more than 15 years ago using overseas nurses, wives of the doctors, and personnel on an on-the-job training program. Later, a more formal nurse's training plan was developed as a two-year program.

Three years ago Dr. and Mrs. Jess Holm started a regular school of nursing which, as they envisioned it, would be recognized by our denomination and the local Vietnamese Department of Health. A dormitory-classroom to accommodate approximately 50 students was erected, and Miss Marilyn Bennett became director of the school.

At the end of the second year, the school was recognized by the Department of Health of the Far Eastern Division.

E. A. PENDER, *Manager
Saigon Adventist Hospital*

SARAWAK MISSION:

**Child's Dream Brings
Backslider to Church**

God seems to speak to the simple jungle people in dreams, perhaps because they are familiar with this method of communication from their background of spirit worship. This story shows how God used a dream to bring a North Borneo Seventh-day Adventist backslider and his family back to church again.

For many months this man's wife had been troubled. She said, "Husband, I think we ought to be Christians." But her husband said, "No. If we join a

religion we will join the government religion (Moslem). Then the government will give me land, and that's a good thing. It's not difficult to join the government religion. Many people are doing it."

Shortly afterward their little ten-year-old daughter became very sick. The father took her from their home in Murdah to the government hospital in the town of Kudat some miles away and left her there. The doctor gave the child the medicine he thought best, but she grew steadily worse. Consequently, a message was sent for the father to come because his daughter was dying.

The night after the message was sent, the little girl had a dream. She saw a giant Dusun (national from a Sabah tribe), dressed all in white, standing by her bed. He said to her, "Don't be afraid. The doctor said you will die, but you will not die. You will get well." Then in her dream she saw a group of people sitting in the Murdah Adventist church. The girl had never been in a church, never read a Bible, did not know that her parents had ever been Christians, but she recognized the schoolteacher. He and another man were speaking to the people. The giant Dusun said, "Tell your father that he needs to go to that church."

Then the Dusun (angel) showed her two books. One was a Koran, the other was a Bible. He said, "Open the Koran and read." She opened it, but it was blurry so that she could not read. She closed it and said, "I cannot read it." Then the man gave her the Bible. She opened it, and it was very clear and easy to read.

The man then showed her a wide road with many people walking along it. But she looked to the end of the road and saw a frightening giant waiting. The Dusun said, "Many people want to follow the easy road. But it leads to death." He then directed her to look to the right. There she saw a narrow pathway leading up the mountainside, with a beautiful light shining at the end of it. "Tell your father he must follow the narrow road," the man said. The next night she had the same dream again.

When her father arrived the following morning, the doctor told him he was very sorry but it seemed certain that his daughter would die. With tears streaming down his face, he went in to see his little girl. To his amazement, he found her smiling. "Do not be afraid, Father," she said. "The doctor said I will die. But the great big Dusun said I will get well." Then she told him her dream. The father knew what all these things meant and began to tremble.

The next Sabbath he with his wife and daughter was in church at Murdah, where he told his story to the church members.

ROBERT B. GRADY

*Departmental Secretary
Southeast Asia Union Mission*

Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

CONSOLIDATION. The willingness and the ability of the church to re-appraise its organizational structure periodically is a sign of strength and adaptability. The years from 1860 to 1870 were of vital importance insofar as the organization of the church was concerned. Again, during the time that A. G. Daniells served as president of the General Conference, important steps were taken in the area of church organization and development. Then in the early 1930's some territorial regroupings, especially in North America, were effected. Since that time vast changes have taken place in almost every aspect of the life of the church. This has been particularly noticeable in the territory of the North American Division.

Recently a task force was named to examine the church's organizational structure in North America. The committee was given a broad scope in its terms of reference and will undoubtedly study such areas as the regrouping of union and local conference organizations, the drawing of new boundaries, areas of administrative supervision, and spheres of departmental endeavors. It will quite likely touch the areas of education and hospital administration, keeping in mind the factor of economy and efficiency in operation so that organization will always be a tool that will enhance the church in its divinely appointed mission and not be a cumbersome yoke to impede progress.

Men of experience and ability, who are in a position to look objectively at the questions under discussion, have been chosen to serve on the committee. They are: W. P. Bradlev, chairman; O. A. Blake, secretary; J. E. Edwards; H. E. Rice; F. R. Millard; M. E. Dawson; Gordon Hyde; T. S. Geraty; A. B. Butler; and W. A. Thompson. This committee met recently to begin its work.

NEW STAFF MEMBER. Carolyn Sibley, who has served both in the Far Eastern and South American divisions, has joined the staff of the General Conference as secretary to H. D. Johnson in the Treasury Department. Miss Sibley becomes part of a rather sizable number of the General Conference staff who have recently returned from overseas service and are adjusting themselves to serving the church in the environment of their homeland.

YOUTH RETREAT. Robert H. Pier-son, W. J. Hackett, Gordon Hyde, Mike Stevenson, John Hancock, C. E. Bradford, Paul Gordon, Ron Graybill, and

Arthur White were the General Conference representatives invited to attend the Columbia Union College-sponsored youth retreat at Camp Berkshire during the last days of February. Nearly 500 youth from Atlantic Union College, Columbia Union College, Andrews University, Kettering College of Medical Arts, Kingsway College, Oakwood College, Union College, and Southern Missionary College, together with young people from Seventh-day Adventist churches in the Camp Berkshire area, were present to participate in a spiritual revival and reformation.

VISITORS. Vigain Marcarian and his family were recent visitors to Washington on their way back to Teheran, Iran, where he is treasurer of the Iran Section. Mr. Marcarian is one of our able treasurers in the Middle East Union. He has been in the United States for a few months, studying at Andrews University. His return to Iran after a period of study will bring added strength to our work in that area of the Lord's vineyard.

It was a particular privilege recently to receive in the General Conference offices a delegation from NASDAD, our Seventh-day Adventist dental organization. Leading the group was Dr. Hans S. Sjoren, of Western Springs, Illinois, who is president of the organization. He was accompanied by three of his colleagues, Dr. Glen Linebarger, of Florida, Dr. John Butler, of New Jersey, and Dr. Thor Bakland, of Massachusetts. These brethren had some important matters to discuss with the leaders of the General Conference relative to actions taken at a recent NASDAD meeting held in Chicago.

On a very cold and windy day in early March, Nathan Merkel, principal of the Ecuador Adventist academy, and his wife and daughter, Carol, arrived in Washington directly from the academy, a new institution that almost straddles the equatorial line in the coastal banana plantation area of the lovely country of Ecuador. They were en route to Gem State Academy where their son, Clifford, has been studying.

The Merkel family has been serving in the Inca Union of the South American Division since 1957. Before serving as principal and developer of the Ecuador Adventist academy, Elder Merkel was president of both the Bolivia and the Ecuador missions. This most recent assignment was to turn 800 acres of virgin timberland into an academy for Adventist youth.

World Divisions

AUSTRALASIAN DIVISION

★ Ron W. Taylor, temperance secretary for the Australasian Division, has been appointed to a special committee on drugs by the New South Wales government. Pastor Taylor has effectively used temperance materials, films, and the *Alert* magazine in government schools.

ROBERT H. PARR, *Correspondent*

SOUTH INDIA UNION

★ Seventy-two people were baptized recently in the town of Ayoorkonam, Kerala, as a result of meetings conducted by R. D. Riches, union lay activities secretary. He was assisted by P. S. Johnson, M. U. Thomas, and V. D. Christudass.

A. J. JOHANSON, *Correspondent*

Canadian Union

★ H. P. Parker, 86-year-old veteran member of the Vancouver, British Columbia, church, has been an active church worker and Ingatherer for 66 years. He has raised an average of more than \$1,000 a year over the past five years for Ingathering.

★ The new Cariboo Junior Academy at South Lakeside, British Columbia, was officially opened eight months after ground was broken. The ribbon was cut by Mayor H. Gardner of Williams Lake. Others participating in the opening ceremonies were A. N. How, British Columbia Conference president; E. F. White, conference secretary-treasurer; A. F. Penstock, conference educational secretary; Bob Tetz, Williams Lake church pastor; and Caesar Nawalkowski, school principal.

★ Nine persons were baptized in Glovertown, Newfoundland, on February 20 as a result of evangelistic meetings conducted by Lyndon DeWitt, conference evangelist, and Gordon Miller. The meetings were held in the conference mobile chapel.

★ Dr. H. L. Domke, a Seventh-day Adventist physician in Victoria, British Columbia, reports that on March 1 a series of 20 lectures began in the health-education center of Victoria. The series will be followed by a Five-Day Plan to Stop Smoking course.

★ The Comox Valley, British Columbia, church was organized on February 20. A. N. How and E. F. White, the British Columbia Conference president and secretary-treasurer, respectively, presided over the organizational meeting, which was the first held in the church. Construction on the new edifice began a

year ago. In September a church school was opened in a basement room in the partially completed building. The sanctuary seats 125, and there are separate rooms for the Sabbath school departments. Clarence Long is pastor of the church.

THEDA KUESTER, *Correspondent*

Central Union

★ Students in the occupational education classes at Union College, Lincoln, Nebraska, entertained management and research personnel from Gooch Food Products Company of Lincoln at a vegetarian banquet dinner in the college cafeteria recently. Mrs. Elaine Sheets, instructor in the occupational foods, invited the dietitians of Gooch's experimental foods laboratory, who were experimenting with dehydrated soybean products.

★ More than 130 students from 14 Central and Northern Union academies and junior academies participated in the biennial Union College Choral Clinic Festival recently. The massed choir performed at a sacred concert on Friday evening and at a secular program on Saturday night.

★ Literature Evangelist Emanuel Bullock presented the Annie Maline Children's Home, in St. Louis, Missouri, with a set of *The Bible Story* recently. The presentation was made possible through the courtesy of the Pacific Press Publishing Association and the Central States Conference.

★ O. W. Parks recently conducted a six-day educational program on smoking and health problems, in Liberal, Kansas, parochial and public schools. A total of 4,200 viewed the program, which consisted of special displays on the normal lung, the emphysematous lung, a demonstration of Smoking Sam, and a temperance film. A mini-lung was sent to the schools showing the staining effect of the tar and nicotine in just one cigarette.

★ The Great Bend, Kansas, Adventist church reported \$862.40 for Investment during 1970, which is \$16.91 per member.

CLARA ANDERSON, *Correspondent*

Columbia Union

★ Hadley Memorial Hospital, Washington, D.C., recently opened its new elective-surgery unit. The new six-bed unit offers the minor-surgery patient a reduced waiting period for admission and a shortened hospital confinement.

★ The Ohio Conference and Kettering Medical Center, Kettering, Ohio, recently cosponsored a home-nutrition-instructors' course. Rose M. Stoia, teaching dietitian for the medical center, directed the program. She was assisted by Patricia Tucker, Phyllis Rodenbec, and Maynard Lebrun, of the hospital dietary service.

★ Charles D. Brooks, ministerial secretary for the Columbia Union Conference, recently conducted a revival series at the Ebenezer church in south Philadelphia, Pennsylvania.

★ Members of the Woodbury, New Jersey, church have inaugurated a program they call the Fireside Prayer Group. They meet at a home on Wednesday evenings and read a chapter from Ellen G. White's *The Desire of Ages*. After a discussion of the chapter read, a prayer circle is formed.

★ Samuel Thomas, Allegheny West Conference lay activities and Sabbath school secretary, directed a conference soul-winning workshop at the Ebenezer church in Philadelphia, Pennsylvania, recently.

★ Kettering Memorial Hospital, Kettering, Ohio, recently hosted a Dayton Dietetic Association meeting attended by approximately 100 Dayton-area dietitians. Guest speaker was Virginia M. Vivian, of the Ohio University Agricultural Research and Development Center.

MORTEN JUBERG, *Correspondent*

Lake Union

★ H. G. Rutherford, pastor of the Port Huron, Michigan, church, responded to a recent invitation to speak to a local high school class about Seventh-day Adventist beliefs. Following the discussion, the students asked permission to attend the church during a regular worship service.

★ Michigan's Five-Day Plan to Stop Smoking is being advertised on 36 highway signs strategically located throughout the State. The signs are sponsored by the conference temperance department and the annual conference-wide Billboard Offering.

★ The Rayborn Memorial church in Coldwater, Michigan, was dedicated recently.

★ J. D. Spiva, publishing secretary of the Michigan Conference, was recently presented with a plaque in the shape of the State of Michigan by the eight associate publishing secretaries of the conference. The plaque was presented for his leadership in making the Michigan Conference the world leader in literature deliveries for the eight consecutive years of 1962-1969. Total deliveries by Michigan's literature evangelists during



Bahamas Adventists Build House for Needy Family

On December 20, 1970, Mrs. Victoria Clarke, of Nassau, Bahamas, was given the key to a house that had been built for her by Seventh-day Adventists. Mrs. Clarke's husband was killed in an accident about two years ago, leaving her with six children in difficult circumstances in a rented house.

The local Dorcas Society supplied immediate help, but it was obvious that more than temporary aid was needed. Consequently, the Bahamas Conference Welfare Federation decided to build a house for the family. The house was built by church members. Supplies were either donated or sold at reduced cost by local businessmen.

DESMOND L. FRANCIS

Lay Activities Secretary, Bahamas Conference

that period amounted to \$5,075,909.77. Deliveries for 1969 amounted to almost three-quarters of a million dollars.

GORDON ENGEN, Correspondent

Northern Union

♦ The eight students of the Sunrise Church School, Redfield, South Dakota, recently sent a Valentine gift of \$54 to Faith for Today. This amount was raised through JMV offerings, which the students voted to send to W. A. Fagal. Mrs. Olga Estey is the teacher.

♦ The Hawarden, Iowa, church sponsored a booth at the Lincoln County Crop Show, February 2-4. Samples of health foods, as well as literature, were offered to guests at the booth. Approximately 300 pieces of literature and cookbooks were given away. Mrs. Henry Anderson, of Hawarden, Iowa, and Mrs. Fred Phinney, of Hudson, South Dakota, were in charge.

L. H. NETTEBURG, Correspondent

Southern Union

♦ The Florida Hospital, in cooperation with Herndon Ambulance and Orlando Helicopters Airways, Incorporated, established heli-ambulance operations

for the central Florida area beginning March 1, 1971. The heli-ambulance is stationed at the hospital's helipad and is completely equipped to transport three litter cases.

♦ Florida Conference literature evangelists report nine baptisms during January and February, 1971.

♦ M. M. Young, pastor of the Birmingham, Alabama, district, was awarded an evangelism plaque by the South Central Conference president, C. E. Dudley, recently. Pastor Young baptized 118 persons in 1970.

♦ The Georgia-Cumberland Conference conducted its first Youth Advisory Council, February 14. Six students from Georgia-Cumberland Academy, six from Collegedale Academy, and seven from Southern Missionary College met with conference leaders for an interchange of ideas. The purpose of the session was to establish better communications between church leaders and youth.

♦ Temperance teams from nine academies of the Southern Union met at Mount Pisgah Academy, Candler, North Carolina, on March 5 and 6 for the annual Temperance Weekend. Each school had a booth featuring displays on drugs, tobacco, and better living. Delegates included temperance chapter presidents, officers, winning orators, and school principals. High light of the weekend was the presentation of awards to the finalists. Highland Academy received first-place honor.

♦ Southern Missionary College's industrial education building, originally named McKee Hall, has been renamed

Ledford Hall in honor of the college's former farm and industrial manager, C. E. Ledford, who served the school from 1917 to 1934.

♦ The Naples, Florida, church was dedicated free of debt on February 6, 1971. The church was organized with 32 charter members in January, 1969. The present membership is 61. Theodore Carcich, a vice-president of the General Conference, was the dedication speaker.

♦ Dr. John Christensen, of Southern Missionary College, prepared the first national standardized test for college survey-of-chemistry courses, the publication of which has been announced by the American Chemical Society. The test covers the three areas usually included in a survey-of-chemistry course: inorganic, organic, and biological chemistry. Two other SMC chemistry professors, Drs. Melvin Campbell and Norman Peek, were commended by the society for their part in the preparation of the test.

♦ Ten persons were baptized in Henderson, Kentucky, following a four-week evangelistic series conducted by Bob Bradley and Monte Church.

♦ Larry Eugene Bucher, a male nursing senior at Southern Missionary College, was named Student Nurse of the Year at the annual Tennessee Association of Student Nurses convention held at Knoxville, recently. Mr. Bucher, who was the first male nurse to be so honored in Tennessee, was presented with a plaque for outstanding performance as a professional nursing student.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

♦ A Breakthrough Visitation officers' institute was held recently at the Christian Retreat Camp, Lake Brownwood, Texas. More than 200 persons from the Texas churches, including Sabbath school superintendents, teachers, lay activities leaders, visitation secretaries, and a number of pastors were present for the meeting.

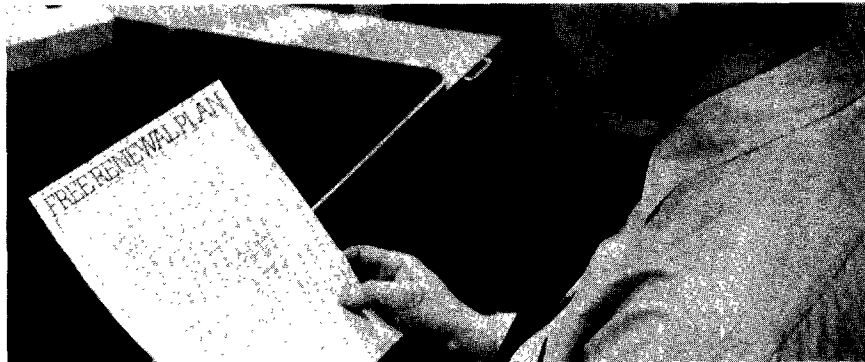
♦ Eight-year-old Brian Voegele, of San Antonio, Texas, raised \$37 his first night of Ingathering during the recent Ingathering campaign. He received a total of \$87.43 for three nights' work.

♦ Evangelistic meetings in Amarillo, Texas, have resulted in the baptism of 14 persons. The meetings, held in January, featured Amazing Facts speaker Joseph Crews, and Elden Walter, Southwestern Union Conference ministerial secretary.

♦ Mrs. Rose Hill, a member of the Tulsa, Oklahoma, Seventh-day Adventist church, celebrated her 103d birthday on January 19. Mrs. Hill became a member of the church at the age of 31.

J. N. MORGAN, Correspondent

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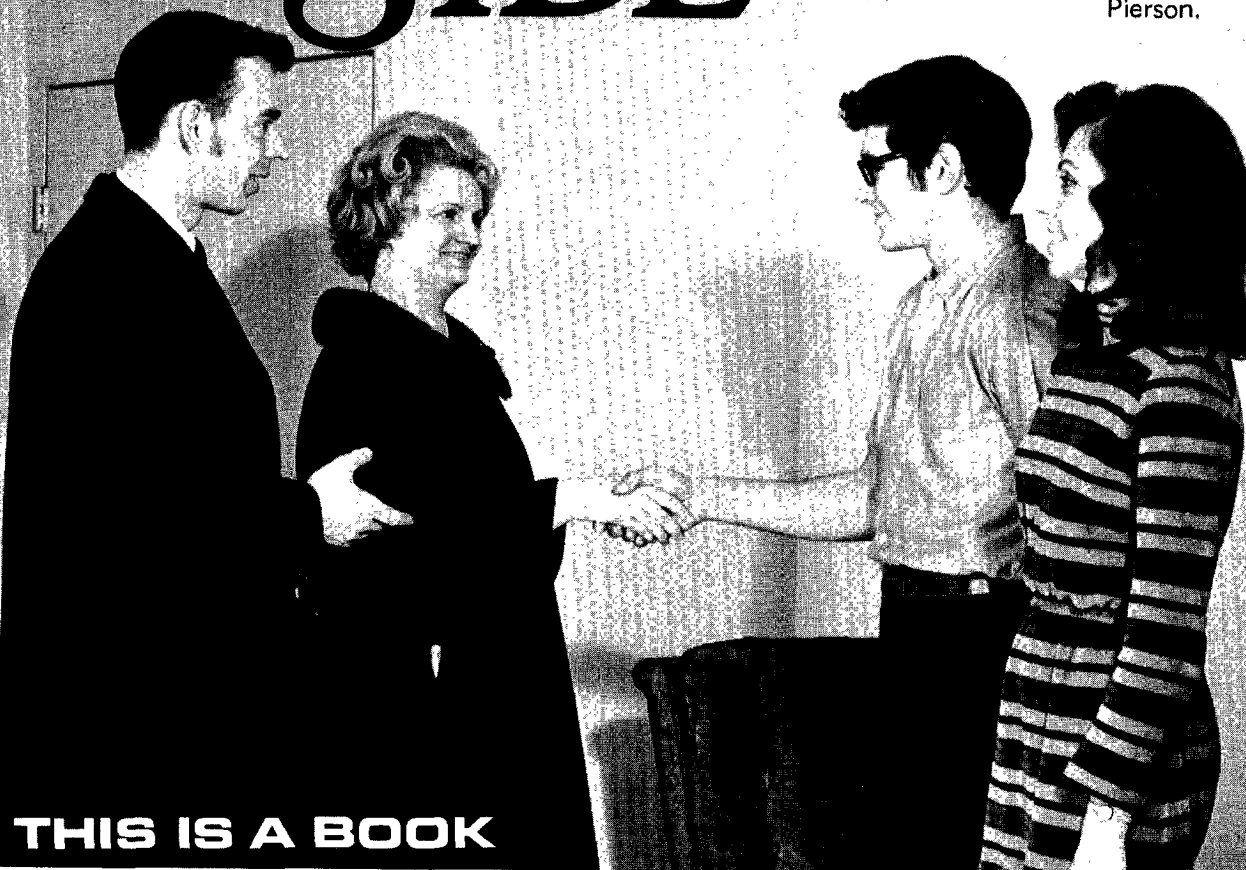
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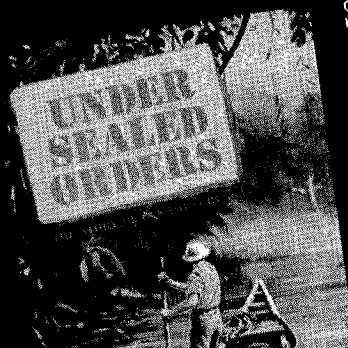


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Spiritual Unity Marks Intercollegiate Retreat

By KEITH MURRAY

Editor, The Sligonian, Columbia Union College

Four hundred and twenty-five college students, representing eight colleges and three academies, gathered for a three-day intercollegiate fellowship retreat at Camp Berkshire in upper New York late in February. The retreat was officially sponsored by the administration of Columbia Union College, but a five-student steering committee planned and carried out the complete program.

One of the more significant characteristics of the retreat was the unity of the students from the eight college campuses represented. Said one student leader, "I was very impressed by the fact that there was no rivalry or provincialism between the students from the various colleges. There was a collectiveness in the Spirit, a unity that has never before been experienced." General Conference President Robert H. Pierson remarked that the spirit of commitment at the fellowship was the most significant unity that he had ever witnessed church youth to share.

"It is great to stand on the sidelines and let Spirit-guided youth lead out," stated Columbia Union youth director Ed Peterson. "What happened at Berkshire is what I've hoped and prayed for for many years. There was a lot more happening at the retreat than

at many youth congresses that were years in the planning."

Among the more unique features of the conference were the informal seminar and small study groups. Church leaders from the General Conference and the Review and Herald Publishing Association with faculty members from various campuses led out in the study of a wide range of practical and theological subjects. Small groups of students and church leaders met regularly for prayer and Bible study.

In his Sabbath morning sermon Elder Pierson emphasized the need for church youth to demonstrate to the world that the church is united in the Spirit of Jesus Christ.

One student seemed to speak for a large number of other youth when asked why he chose to attend the retreat: "I wanted to be so filled with the Spirit that when I went back to my campus I wouldn't fit comfortably into the old ways of life that I once knew."

World youth leader John Hancock expressed the conviction that the revival movement he had witnessed born among the youth of the church would affect the entire Advent body. Another church youth leader called the retreat "a high-water mark of Adventism."

Without a doubt, the intercollegiate



A typical group of students meets at the bottom of a stairway for a prayer period.

fellowship retreat was a special happening. In a planning session prayer just prior to the beginning of the meetings, one of the student leaders of the retreat prayed, "God, we want our next retreat in heaven."

NOTICE

Corrections

A report on the Afro-Mideast unions appearing on page 20 in the March 11 *Review* stated in error that the membership of the East Africa Union is 7,500. The figure should have been 75,000.

A news note in the March 4 *Review* stated there were 296 baptisms in the Ontario-Quebec Conference in 1970. The actual number was 396. There were 296 baptized in that conference in 1969.

Church Calendar

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
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Ingathering Crusade Launching Day	November 13

GC President Robert H. Pierson addresses the fellowship group at Camp Berkshire.



Columbia Union Leaders Re-elected by Constituency

Cree Sandefur was re-elected president of the Columbia Union Conference at the twelfth quadrennial session of the conference convened in Atlantic City, New Jersey, March 21-25. The 400 delegates also re-elected W. A. Thompson, secretary, and Albert B. Butler, treasurer. The departmental staff was returned to office. Marion Brown, M.D., of Parkersburg, West Virginia, was one of six laymen named to the executive committee. She is the first woman to serve in this capacity in the union.

Robert H. Pierson, General Conference president, gave the keynote message, which was followed by a multimedia report highlighting soul winning and human outreach stories during the past few years.

During the session Edward Heppinstall, of the Graduate School of Loma Linda University, presented a series of five lectures on the doctrine of the atonement. These lectures were part of the R. A. Anderson Lectureship, a joint project of Columbia Union Conference and Columbia Union College. Also, a ministerial institute was conducted under the direction of C. D. Brooks, Ministerial Association secretary of the union. Six workshops were held daily. Assisting in the institute were H. M. S. Richards and Eric Ward. Meetings for the women in attendance were conducted by Mrs. Miriam Wood, Robert H. Pierson, and J. D. Mashburn, M.D.

During the 1967-1970 period, 13,622 people in the union territory joined the church by baptism or profession of faith. The union's tithe gain of \$12 million over the previous quadrennial period represented one of the highest gains in the division.

NEAL C. WILSON

Inter-American School Enrollment Gains by 4,000

The school enrollment in the Inter-American Division during the present school year grew from 36,513 to 40,874, a gain of more than 4,000, according to a report by Charles R. Taylor, division educational secretary. The West Indies reported the largest gain—2,067 students. The goal of the educational department in the Inter-American Division is to have a school enrollment equal to 20 per cent of its baptized members by 1975.

CHARLES B. HIRSCH

N.A. Newspaper Evangelism Brings 29,000 Responses

As of February 28, the North American newspaper evangelism project, which began in August, 1970, has brought responses from 29,964 people. Responses for the month of February totaled 5,311. During the month of January secondary responses (requests for additional information from those who

received the material offered in the advertisement) jumped from 10 to 15 per cent. In February the increase was from 15 to more than 33 per cent.

The newspaper-evangelism project is sponsored by all local and union conferences in North America, and is reaching more than 28 million homes each month through 146 newspapers and Sunday magazine supplements in the United States and Canada. Every advertisement and follow-up brochure is clearly identified as Seventh-day Adventist.

MARVIN H. REEDER

N.A. Publishing Houses Top \$30-million Sales in 1970

The total 1970 sales of our three publishing houses in North America, the Pacific Press Publishing Association, the Review and Herald Publishing Association, and the Southern Publishing Association, topped \$30 million.

The aggregate book sales were almost \$19 million. Periodical sales totaled more than \$11 million. Chapel Records had a sales total of \$582,149 in 1970.

This is the first time in the history of the church that the sales of these three houses have exceeded the \$30-million mark.

D. A. McADAMS

Upper Columbia Conference Returns Leaders to Office

R. C. Remboldt was re-elected president and I. E. Gray secretary-treasurer of the Upper Columbia Conference at the March 21 constituency meeting held at Upper Columbia Academy, Spangle, Washington. All departmental leaders were returned to office, and an action was taken to change from a biennium to a triennium period for election of officers. A constitutional change allows for an executive committee of 15 members with 14 elected at the time of the meeting.

E. R. WALDE

Youth Active in Evangelism in Southwestern Union

Forty-one Voice of Youth meetings are planned to be held in the Southwestern Union in 1971, according to Leroy J. Leiske, union MV secretary. "Our conference youth directors are promoting youth evangelism throughout the Southwestern Union," Elder Leiske writes. "The youth of Southwestern Union College, Keene, Texas, began Voice of Youth meetings in nearby Burleson on March 17. We are expecting good results from them."

LAWRENCE M. NELSON

SDA Military Personnel in Europe Attend Retreat

One hundred and fifty-five persons attended the annual retreat for Adventist U.S. military personnel stationed in Europe, held at Berchtesgaden, Germany,

March 15 to 19. Leading out in the retreat were Ralph Heiner, director of the Frankfurt Servicemen's Center; CH (LTC) John Keplinger, Adventist chaplain located at Herzo Base, near Nürnberg; and Clark Smith, director, General Conference National Service Organization. The program included fellowship, devotional study, and discussion groups. Some non-Adventists were invited as guests.

Among those who assisted with the retreat were Wilfred Ninow, MV secretary of the Central European Division, and visiting minister Gerard Damsteegt. For the fifteenth consecutive year Mrs. Rochelle Kilgore, of Atlantic Union College, made the trip at her own expense to give counsel and guidance to servicemen planning their future education.

C. D. MARTIN

Southern California Re-elects Officers

Helmuth C. Retzer and his associates were elected to another two-year term of service by the more than 750 delegates from 88 churches in the Southern California Conference gathered in session in the White Memorial church, Los Angeles, on Sunday, March 21. Cecil Roy, principal of the Hawaiian Mission Academy, was invited to become the associate educational superintendent. A committee of 19 persons was asked to direct the affairs of the conference. The membership of the conference has reached 27,895.

W. J. BLACKER

IN BRIEF

★ **New Position:** F. C. Craig, secretary, health-food department, Australasian Division, formerly manager, Sydney branch of the Sanitarium Health Food Company. He takes the position held by the late W. L. Kilroy.

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