

Review

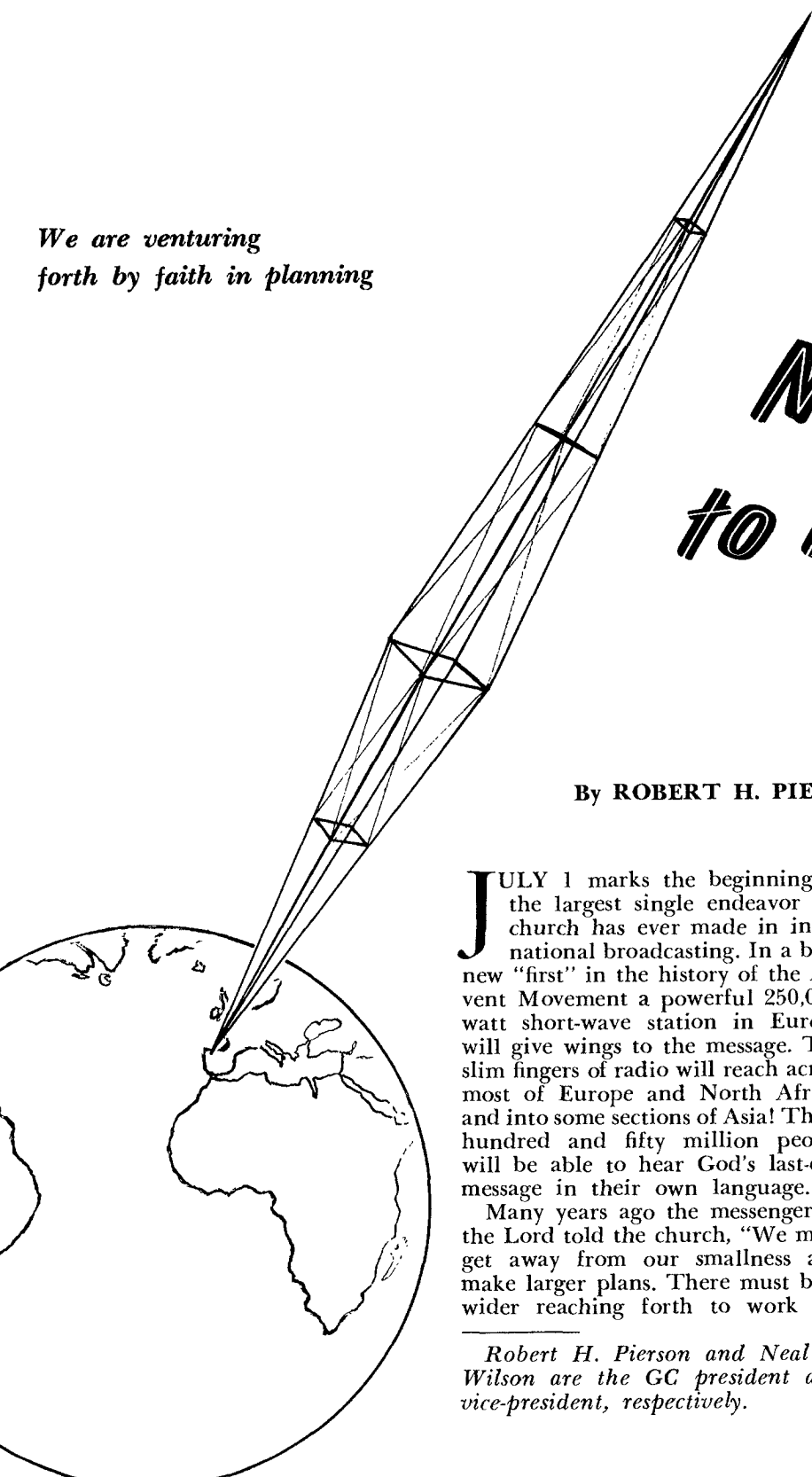
THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

MAY 10, 1974
VOLUME 102, NO. 19

*We are venturing
forth by faith in planning*

A Bold New Move to Finish the Work

By **ROBERT H. PIERSON** and **NEAL C. WILSON**



JULY 1 marks the beginning of the largest single endeavor the church has ever made in international broadcasting. In a bold new "first" in the history of the Advent Movement a powerful 250,000-watt short-wave station in Europe will give wings to the message. The slim fingers of radio will reach across most of Europe and North Africa, and into some sections of Asia! Three hundred and fifty million people will be able to hear God's last-day message in their own language.

Many years ago the messenger of the Lord told the church, "We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for

Robert H. Pierson and Neal C. Wilson are the GC president and vice-president, respectively.

those who are nigh and those who are afar off."—*Evangelism*, p. 46. What could be a "larger" and "wider" challenge than the countries of old Europe—the cradle of Western civilization?

On February 18 the General Conference approved a "larger" plan that could change the face of our work in Europe—the Advent message broadcast in ten languages, twenty-two times a week, for a total of twelve hours. And these numbers can be greatly enlarged if sufficient funds are available. An exciting prospect!

How It Began

It all began about two years ago, with a search for a place from which the gospel could be heralded with unprecedented potential. Within a

(Continued on page 8)

"Be of Good Courage"

THE story is neither extraordinary nor dramatic, but the point it makes needs to be emphasized again and again—every human being has an influence, and at times the good results of that influence are incalculable.

Johnny Anderson was a miner in southern Illinois during the latter part of the nineteenth century. Life was hard and bitter. For months each year he lived in a sunless world, entering the mine before daybreak and returning home after sundown. Always in debt to the company store, Johnny's future looked dark and dismal.

But Johnny and his wife dreamed of something better; they hoped to "homestead" a piece of land in northern Wisconsin. Patiently they scrimped and saved until they had enough money to purchase 40 acres of wilderness forest that the government had just made available.

One day in July, Johnny started north on the train. He disembarked at Merrill, Wisconsin, and started out on foot for his tract of land, 25 miles away at Ormsby. The weather was hot and muggy, and the load he carried—a sack of flour, an ax, and other essentials (but, foolishly, no gloves)—seemed unbearably heavy. In the woods mosquitoes, horseflies, and "nosee-ums"—insects whose bite burned like fire—attacked him, but he immediately went to work felling trees. By the end of the first day his hands were raw and bleeding.

The second day was worse than the first. His body ached. His hands hurt. His arms and face were covered with bites. But on he worked, swinging his ax and punctuating his blows with curses.

By the third day Johnny was exhausted in body and spirit. The oppressive heat, the relentless insects, the enormity of his task, coupled with the pain in his bleeding hands, had brought him to his knees. Cursing God and man, and questioning his sanity for even dreaming of subduing the wilderness and starting a new life, he broke down and began to sob. He was ready to quit and go home, back to the dark mines in southern Illinois.

But in a moment of uncanny quiet Johnny heard a new sound—the sharp ring of an ax. From far away, perhaps miles, came the unmistakable sound of another man's ax biting into live wood. Somewhere, in spite of insects, painful muscles, exhaustion, and bleeding hands a fellow homesteader was pressing forward with the task of clearing land to provide a home for his family. Somewhere another man was making his dreams a reality.

That did it. Johnny straightened up, swatted away the buzzing insects, grabbed the ax with his raw hands, and went back to work. He built the cabin, moved his family in, and reveled in the freedom and security of his new life.

Years later, having raised his family, he told a spellbound guest this story.* The ring of another

man's ax had lifted his spirits, given him courage, and enabled him to press on with his task when he was on the verge of defeat. If someone else was succeeding, he could too!

Who was the fellow homesteader whose ax gave courage to a despondent man? What does it matter! What matters is that one man helped another. What matters is that God has created human beings to influence one another, to help one another.

In Isaiah 41 is recounted the experience of heathen idol makers. Though their project was without value, their spirit was priceless. Wrote Isaiah: "They helped every one his neighbour; and every one said to his brother, Be of good courage" (chap. 41:6).

"Be of good courage." What helpful words! How sorely every human being needs to hear them when he is battling with evil and discouragement. How much every soul needs to hear someone say, "I believe in you; by the grace of God you can make it."

What Jesus Did for Mary

What would have happened to Mary Magdalene if Jesus had not had confidence in her? Here was a woman who was known not merely as immoral but as one who had permitted herself to be controlled by demons. Seven times Jesus had found her demon possessed, and seven times He had freed her. Seven times He had encouraged her to believe that she could live an upright life.

And His faith was rewarded. "The one who had fallen, and whose mind had been a habitation of demons, was brought very near to the Saviour in fellowship and ministry. It was Mary who sat at His feet and learned of Him. It was Mary who poured upon His head the precious anointing oil, and bathed His feet with her tears. Mary stood beside the cross, and followed Him to the sepulcher. Mary was first at the tomb after His resurrection. It was Mary who first proclaimed a risen Saviour."—*The Desire of Ages*, p. 568.

How many today are like Mary! They want to do right. They long for a better life. They yearn for victory. But they fail repeatedly. It all looks hopeless. Then at this point when they feel almost beyond the reach of the grace of God, a fellow Christian speaks a word of courage. The sharp ring of an ax says, "You can make it; others are succeeding."

Each of us has an influence. At times we may be as unaware of this as was the homesteader who brought courage to Johnny by the sound of his ax felling trees. But always let us remember that those whom our lives touch are fighting a hard battle. They need words of courage, not censure, words of confidence, not condemnation. Of Jesus it was said, "A bruised reed shall he not break, and smoking flax shall he not quench" (Matt. 12:20). We must be like Him.

K. H. W.

* Recounted in Lionel Whiston's book *Are You Fun to Live With?* Word Books, Waco, Texas.

CARDINAL SUENENS SEES CHURCH UNITY BY A.D. 2000

DETROIT—Belgium's Roman Catholic Primate stresses faith in "the unpredictable work of the Holy Spirit" and in a philosophy of hope here, asking why there should not be a "visible unity" of Christians by the year A.D. 2000.

Approaching quite closely the tenets of Protestant Pentecostalism and the thinking of later European Protestant theologians, Leo Josef Cardinal Suenens of Malines-Brussels affirmed that the Catholic Church is a pentecostal church, especially in the spiritual sense.

AMERICAN BIBLE SOCIETY SETS NEW RECORDS

NEW YORK—An increase in the demand for short passages of Scripture has enabled the American Bible Society to set two distribution records in 1970.

In the U.S., Scripture distribution totaled 99,595,467 copies, an all-time high. Distribution of the Bible to members of the armed forces totaled 4,323,599 in 1970, topping the 1944 record of 2,749,074.

CHURCHES MAY SLOWLY COMMIT SUICIDE

HARRISONBURG, VA.—Churches that try to stand still in the modern world are "slowly committing suicide," Dr. Carl F. H. Henry, evangelical theologian, said here.

He urged earnest and energetic commitment to social reform while advising churches not to identify with revolutionary causes concerned only with the overthrow of existing structures.

Founding editor of *Christianity Today* magazine, Dr. Henry, who is now a professor at Eastern Baptist Theological Seminary, said the church must proclaim both

"the God of justice and the God of justification and truth."

He said that some evangelical groups that have in the past stressed truth need to speak of justice and to protest social evils.

"Fundamentalism has too long identified itself with *status quo* capitalism," he stated.

VATICAN REPORTED PLANNING TELECASTS VIA SATELLITE

VATICAN CITY—The Vatican plans to establish a television station to transmit programs by satellite around the world, Vatican sources said.

A studio at the headquarters of Vatican Radio in Rome's Via della Conciliazione has been set aside for television production. There was no word on when programming would begin or what type of program would be produced.

The declared purpose of Vatican Radio is "that the voice of the Supreme Pastor may be heard throughout the world by means of ether waves, for the glory of Christ and the salvation of souls."

JEWS URGED TO PRESS AID TO NON-PUBLIC SCHOOLS

NEW YORK—New York's Orthodox Jews were urged here to mount a Statewide campaign of political action to push for passage of a bill aimed at providing State financial aid to students in non-public schools.

The call was made by Agudath Israel of America, a national Orthodox body that has long supported government assistance to private and parochial schools.

At the same time, the head of a 425-member Jewish school organization, addressing a convention of the Religious Zionists of America in nearby Long Beach, L.I., urged the New York Legislature to approve the non-partisan parent-aid bill providing tuition grants to non-public school students.

Moses I. Feuerstein, chairman of the board of Torah Umsecorah, the National Society for Hebrew Day Schools, said the bill would not violate church-state separation in America. He noted that public funds would support secular subjects taught in Jewish schools.

This Week...

Donald R. McAdams adds his by-line to the REVIEW this week in the Young Adult pages. Since he is a historian, it is not surprising that his topic should be "The Adventist Young Person and the Contemporary World Crisis" (page 16).

Dr. McAdams is an assistant professor of history at Andrews University, where he has been since 1967. He graduated *magna cum laude* from Columbia Union College in 1963 and went immediately to Duke University, where he continued his education, receiving both his Master's degree and his Ph.D. by 1967.

Those curious about family relationships will be interested to learn that Dr. McAdams' father is General Conference Publishing Secretary, D. A. McAdams.

Two things in the REVIEW this week make a plea for looking on the bright side and encouraging others to do the same—The Editor's Viewpoint (page 2) and "... Until I Met a Man Who Had No Feet" in the Family Living section (page 12). This column couldn't really add anything to what is included in these two features. So we will only recommend strongly that you read them.

The last time a special issue of the church paper was run for the general public was in 1961. That issue sold a million copies. A week ago readers got a look at the Friendship Issue for 1971. We hope that now that you have read it you will be ordering extra copies with which to introduce your friends to Adventism. Churches and conferences should plan to saturate their territories with this special number. Order through your Book and Bible House.

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

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *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.

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

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

Published by the Seventh-day Adventist Church and printed every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1971, Review and Herald Publishing Association. Volume 148, Number 19.

WAYMARKS in an AGE of CRISIS

By V. A. FENN

EVENTS are taking place today that 20 years ago were hardly imagined. The moral fabric of the world is in shreds. The meaning of 2 Timothy 3: 1-5 has become painfully relevant—"a time of troubles," "no respect for parents," "implacable in their hatreds" (N.E.B.).

A climate for crisis is developing and it is affecting the minds of men and women everywhere. The enemy of the race is determined to multiply and increase the intensity of each earthly crisis, so that everyone will be occupied with the present rather than with the future. "The crisis is stealing gradually upon us. . . . Satan sees that his time is short. He has set all his agencies at work that man may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut."—*The Desire of Ages*, p. 636.

"With unerring accuracy the Infinite One still keeps account with the nations. While His mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf."—*Prophets and Kings*, p. 364.

With knowledge comes responsibility. "The judgments of God are in the earth, and under the influence of the Holy Spirit, we must give the message or warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to

V. A. Fenn, former treasurer of the Trans-Africa Division, is transferring to the North American Division.

see that they are given an opportunity to understand the truth . . . while probation lingers."—*Testimonies*, vol. 9, pp. 126, 127. (Italics supplied.)

It is apparent to even the most casual observer that scientific achievement has accelerated in the past 25 to 50 years beyond man's wildest dreams. It seemed to many sincere people that mankind had of himself produced a savior which would eventually rid the world of evil. In fact it was stated that day by day in every way the world is better and better.

Two devastating world wars, and the constant and rapid increase of crime, have brought about a sense of disillusionment and frustration. A climate is being created for the eager acceptance of new and unusual phenomena which the enemy of God is preparing. The great anchor of religious thought and belief has, in modern times, been severely strained by the theory of evolution. The worldwide acceptance of evolution makes meaningless the observance of the seventh-day Sabbath of the fourth commandment. In fact the whole tragic record of sin's origin and related Bible teaching have undergone serious downgrading in reality and importance.

Deviations Are Inevitable

By acceptance of evolution, these deviations are inevitable. "Evolution suggests that *Homo sapiens* is descended not from one set of parents but from many, thus making a literal Adam and Eve quite unlikely. . . . Biblical scholars agree that the story of man's fall in Genesis is not history but myth."—*Time*, March 21, 1969, p. 67.

The situation is similar to that in Jeremiah's day.

Assure Us the Advent Is Near

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). In many areas of the world where rainfall is meager, cisterns are important. But even under such circumstances who would willingly choose the water from a cistern if the cold sparkling water of a bubbling fountain were available? But to lend emphasis the prophet told the people that the cisterns they had acquired were broken and could hold no water.

"Broken cisterns" theology has produced such teachings as "God is dead" and "irrelevancy of the Ten Commandments," and has led to the general acceptance of evolution instead of the wonderfully simple and simply wonderful account of Creation in Genesis 1 and 2. As the breach between man and the Bible continues to widen, the fabric of the home—the only real foundation for civil and religious life—continues to disintegrate. The creation of terrible forces for the destruction of the earth and its inhabitants, the hatred among various people and races are producing a generation of cynics—youth who have drained the cup of pleasure.

Weakened Financial Fabric

In the business and financial world, crisis follows crisis of worldwide proportions. This is devastating to the materialistic mind absorbed and entranced with profit-making. Consciously or unconsciously there creeps into the mental processes a feeling of fear and foreboding for the future. The pressures of the great labor unions on one side, and of the stockholders on the other, are almost beyond calculation.

Searching for a voice and influence against these terrifying forces, religious bodies propose a great confederation. While this idea of union and unity is not new, yet since the World Council of Churches in Evanston, Illinois, in 1954, and the days of Pope John XXIII, it has experienced great impetus and growth.

The Evanston meeting brought to prominence what is generally known as the ecumenical movement. This is defined as the promotion of, or tending toward, worldwide Christian unity or cooperation.

The lines of separation between Protestants and Catholics are becoming less and less apparent. The great gulf between the two is imperceptibly being bridged. Some ten years ago, the late Cardinal Cushing of Boston said, "For the past several centuries there has been either a great silence, or a species of embittered argument between us and those, who like us, bear the Christian name. Whether in silence or in recrimination, there has been a great gulf between us. That gulf we set ourselves to bridge."—Pastoral Letter, March 6, 1960.

Just what the objectives of Protestantism may be in this great confederation are perhaps not always as clear as those of the Catholic Church. But there are other forces at work and with positive and definite goals.

As Seventh-day Adventists we have long known the part spiritualism will play in the last great drama to be enacted just before the coming of Christ. To the earnest observer of world events, it is obvious that a psychological conditioning is preparing men and women for acceptance of startling displays of a deceptive nature. There is some evidence that even now these forces are beginning to make themselves known.

It is said that modern spiritualism was born March

31, 1848, in Hydesville, New York. In reality spiritualism is as old as sin. The first medium was a serpent. The first victim was a beautiful woman. It is interesting to observe that a "climate" was created which greatly influenced Eve to be deceived. It is important that we remain alert and conscious of the subtle forces about us. Jesus was so keenly aware of this that He cautioned the disciples to "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

The Lord gave to His servant a clear view of the ecumenical forces that would be at work as the closing events are dramatically revealed. "Protestantism is now reaching hands across the gulf to clasp hands with [the] Papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment."—*An Appeal to Ministers and Conference Committee*, p. 38.

"The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism."—*The Great Controversy*, p. 588.

The Last Great Drama

What then is the last act in the great drama about to be enacted before our eyes? "The substitution of the false for the true is the last act in the drama."—ELLEN G. WHITE, in *Review and Herald*, April 23, 1901.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588.

"Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of the error. . . . Great will be the indignation excited against all who refuse to accept their testimony."—*Ibid.*, p. 591.

The convulsions of a dying world follow in rapid sequence. Because of their loyalty to the Sabbath, God's people are blamed for the troubles into which the world is immersed. A universal death decree is announced and God reveals His power in a mighty deliverance.

"Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror."—*Ibid.*, pp. 640, 641.

This is the climax of history, the glorious consummation of the believer's hope. Are we ready for it? Or are we self-assured as were the disciples when they said with Peter, "I will not deny thee" (Mark 14:31)?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Peter 1:12).

♦♦

Facing Up to the Sin Problem

By FREDERICK LEE

THE time to face up to our sin problem is now. There never will be a better time. A great deal is being said these days about last-day events, the latter rain, and the close of probation, but should we not be hearing much more about confrontation with the deep-seated sins in our own lives?

So far as the end of probation is concerned, that may be tomorrow, or even today, by accident or illness. That would settle the question of our own individual probation for all time. As to the latter rain, that event will not help anyone with his sin problem now. If he has not settled that before the latter rain it will be too late to do it at all. The latter rain is not given to create a new life within us, or to help us gain victories over besetting sins. This must be done under the "early rain," the present baptism of the Holy Spirit. Unless this is done now the latter rain will have no effect upon us.

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect the lack will be supplied by the latter rain. . . . They are making a terrible mistake."—*Testimonies to Ministers*, p. 507.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors . . . they will be found wanting."—*Testimonies*, vol. 1, p. 619.

There is no doubt that each person has a sin problem of his own. Very often it is a key sin that dominates the life and becomes a great

stumbling block in the way of complete victory over sin. This may be called "the sin which doth so easily beset us," or "dogs our feet," as Phillips' translation puts it (Heb. 12:1).

"The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God."—*Messages to Young People*, p. 91.

It matters not what sin it is that causes us frequently to stumble, whether it is one of the so-called lesser sins or one of the baser ones. "The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm.

"A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak the chain cannot be depended on."—*Ibid.*

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

When we face up to our sin problem and determine to do something about it, it is like enlisting in the most exacting war that man has ever fought. Satan knows all the subtle ways to trap the unwary. He uses deception, lures, and lies. He sets one to rationalizing away his guilt feelings and remorse about his "pet" sin. In this age of moral decline, permissiveness, and situation ethics, that is not hard for him to do.

In this spiritual warfare Satan's chief weapon is the fiery dart of temptation. Every one of us has natural tendencies and propensities. No two of us have the same. A certain sin may not be hard for one to give up, while another may find this

very difficult to do. Satan knows all this and matches the temptations to our weak points.

"Satan carefully studies the constitutional sins of men, and then he begins his work of alluring and ensnaring them."—*Testimonies*, vol. 5, p. 97.

"Satan well knows the material with which he has to deal in the human heart. He knows—for he has studied with fiendish intensity for thousands of years—the points most easily assailed in every character."—*Patriarchs and Prophets*, p. 457.

"With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions."—*That I May Know Him*, p. 34.

"There is no sin in having temptations: but sin comes in when temptation is yielded to."—*Testimonies*, vol. 4, p. 358.

Temptation has no power over anyone unless it finds a response through some great latent desire. "Each person is tempted when he is lured and enticed by his own desire" (James 1:14, R.S.V.).

A Lifelong Struggle

This war, like the ones fought among nations, is not won in a single battle. It may take many battles and long years to bring about complete victory. "The arduous struggle for conquest over self, for holiness and heaven, is a lifelong struggle. There is no release in this war."—*Ibid.*, vol. 5, pp. 412, 413. "Christ has given us no assurance that to attain to perfection of character is an easy matter. It is a conflict, a battle and a march, day by day."—*Sons and Daughters of God*, p. 198.

In this war we should ever be on guard lest we become unaware of the enemy's presence and his intentions toward us. The time he is most likely to thrust his temptations upon us is when we are worn and weary, or lonely and sad, or disheartened and discouraged, or just idle and bored with life.

As the war goes on from day to day, one battle is won and another is lost. But we are not to be discouraged and weary with the struggle. A soldier who believes he is fighting for a high purpose and is sure to win in the end, goes forth eager to meet the enemy. If this is true in earthly wars, how much more so it should be in a spiritual war that is to finally end all wars. This is a war in which we are sure to win, for Christ our Commander never lost a battle. He says, "In the world ye shall have tribulation: but be of good

Frederick Lee is on the REVIEW staff as a special contributor. He was a resident staff member for 19 years.

cheer; I have overcome the world" (John 16:33).

"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrows."—*The Desire of Ages*, p. 483.

"Each one has a personal battle to fight. Not even God can make our characters noble or our lives useful, unless we become co-workers with Him. Those who decline the struggle lose the strength and joy of victory."

—*The Ministry of Healing*, p. 487.

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7).

"Though the conflict is a ceaseless one, none are left to struggle alone. Angels help and protect those who walk humbly before God. Never will our Lord betray one who trusts in Him. As His children draw near to Him for protection from evil, in pity and love He lifts up for them a standard against the enemy. Touch them not, He says; for they are Mine. I have graven them upon the palms

of My hands."—*Prophets and Kings*, p. 571.

So let us face our sin problem with courage. How can we fail when all the agencies of heaven are waiting to help us? We will not fail if we heed this admonition of Paul: "Be watchful, stand firm in your faith, be courageous, be strong" (1 Cor. 16:13, R.S.V.).

"Thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57, R.S.V.). ♦♦

(Next Week: *The Sin Problem: How to Solve It*)



Let's Talk About HEALTH

By Ralph F. Waddell, M.D.

EATING BETWEEN MEALS

Life is like an accordion. It can be stretched out or it can be compressed.

It can be made long or it can be shortened. By his eating pattern the player of the life accordion determines to a large extent the limit to which it can be stretched.

It has been said that "an army marches on its stomach." A man's length of life is definitely influenced by the way he treats his digestive tract. In many cases desire and habit decide what goes into the stomach.

Despite the fact that the Western world has achieved the greatest food production capacity in its history, there is hunger in the midst of national plenty. Malnutrition is widespread, not because of shortages, but because of unbalanced diets and maldistribution. Habits of eating, improper selection of food, and fadism are prime culprits in producing the malnutrition that is decreasing the efficiency and productivity of many in lands of plenty.

The universal availability of sandwich bars, pop machines, and soda fountains attests to the whims of civilized man to indulge whenever "the spirit moves." Snacks are detrimental to health for a number of reasons: (1) they deprive the stomach and other digestive organs of the rest they normally require, (2) they retard digestion and thus give rise to flatulence and related symptoms, (3) they have a tendency to increase the total caloric intake of the day beyond actual need, (4) since snacks usually are high in sugar and carbohydrate content, they deprive the body of necessary elements such as minerals and vitamins found in a balanced diet, and (5) they tend to lessen the desire and enjoyment of

regular meals and thus reduce digestibility.

The messenger of the Lord has written, "Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals."—*Counsels on Health*, p. 118. In 1876 this same writer gave instruction that "after the regular meal is eaten, the stomach should be allowed to rest for five hours. Not a particle of food should be introduced into the stomach till the next meal. In this interval the stomach will perform its work, and will then be in a condition to receive more food."—*Counsels on Diet and Foods*, p. 179.

Science has demonstrated the truthfulness of this counsel. X-ray studies have been conducted to determine the emptying time of the normal stomach. Anything remaining in the stomach six hours after a test meal is thought to be abnormal. The normal stomach usually empties in four and one-half to five hours. Series of tests have been run in which persons have been given routine breakfasts consisting of cereal and cream, bread, cooked fruit, and an egg. These stomachs were X-rayed and found to be empty in four and one-half hours.

A few days later these same persons were given the same type of breakfast. Two hours after breakfast one was given an ice cream cone. He was found to have residue in his stomach after six hours. Another was given a peanut-butter sandwich two hours after breakfast. He was found to have residue after nine hours. A third was given a piece of pumpkin pie and a glass of milk two hours after breakfast. He was observed to have a marked amount of residue after nine hours. The fourth was given

a half slice of bread and butter one and one-half hours after breakfast, repeated every one and one-half hours thereafter, but no dinner. It was found that more than half of his breakfast was still in his stomach after nine hours.

The fifth subject was given a routine breakfast at eight o'clock in the morning. Twice during the morning and twice during the afternoon a bit of chocolate candy was eaten. At nine-thirty that night, thirteen and one-half hours after breakfast, more than one half of the morning meal was still in the stomach.

It has been found that even a little peanut nibbling delays digestion to the extent that eleven hours after breakfast there is still a large residue left in the stomach. This sort of routine insults the human mechanism, destroys its normal function, and lessens the efficiency of mind, body, and soul.

Is it any wonder that through His messenger God has given us such straightforward testimony relating to eating habits? We are reminded over and over again that overeating and eating between meals are a sin against our bodies, against "the temple of the Holy Ghost."

Probably the key to regularity in eating lies in having a good breakfast. When the morning meal is omitted one tends to become hungry before noon, and hence resorts to a snack. The snack slackens the appetite for lunch, less is eaten, but before long hunger returns. Snacking in the afternoon seems to be the logical solution. There's no desire for food at six o'clock so dinner is delayed until later. Then there may be more snacking before retiring.

Basic to living healthfully, happily, and abundantly is the practice of eating regularly, contentedly, and with relish, but not between meals. Be good to your stomach and your stomach will be good to you. Treat it kindly, give it adequate rest, don't overload it, and it will serve you well. ♦♦

A BOLD NEW MOVE

(Continued from page 1)

few months we received word of a new short-wave radio station—Radio Trans-Europa—being built on the mainland of Europe. The station's three Marconi transmitters, similar to those used by the British Broadcasting Corporation and the Voice of America, offered the assurance that programs would be heard clearly in Europe, North Africa, and parts of Asia.

Immediately J. J. Aitken and W. R. L. Scragg of the General Conference Radio-Television Department began an intensive study. Here was a way of reaching into lands in which it is not possible for us to broadcast.

Transmitters for the new facility are located south of Lisbon, Portugal. Radio Trans-Europa has promised us complete freedom in the preaching of the message. With facilities at the western edge of Europe, from a technical standpoint the station offers an ideal launching pad for our broadcasts.

Broadcasts in Many Languages

When the broadcasts begin, it is planned to beam the messages in Spanish, Russian, French, German, Italian, and English. Shortly afterward such languages as Hungarian, Greek, Yugoslavian, and Portuguese will be added.

When considering this project we saw in it something that would have tremendous appeal for our members in North America and around the world. For several years many of our committed laymen have been challenging church leaders to think big and undertake a bold, faith-filled step forward toward finishing the work. Some suggested publishing a new message-filled magazine that could be circulated by the millions through our international radio and television programs. Others proposed a fleet of airplanes that could be used to speed the message to all parts of the world. Still others urged a greater evangelistic thrust in our hundreds of cities.

We were challenged by an assurance that sounded good. "You plan such a program and the laymen of North America will stand behind you! There are hundreds of thousands of dollars in Adventist pockets and bank accounts that will be forthcoming when we are confronted with such a challenge!"

But there was an extremely important question that needed to be answered. "What about the regular

church budget? The General Conference is dependent upon the Sabbath school offerings and other offerings to fund its world budget. If any of these funds should be channeled into a special project, this will affect the world field adversely."

Thousands of Dollars Waiting

"It won't come out of our regular offerings," we were assured. "There are hundreds of thousands of dollars waiting for such an opportunity that will not otherwise go into the Lord's work. This will be above and beyond our regular offerings. We are aware that the General Conference has a world work to support. We will not lessen our regular gifts. Try us out!"

So try you out we will! For the first time in recent history the General Conference is launching out on a large undertaking that is not fully funded. The faith factor is dominant. We are moving out in this unusual broadcasting venture in the assurance that our believers across North America will "come through" and not let us down.

So we are counting on you and

you and you! We are going to need gifts of \$10,000 or \$25,000, as well as a large number of \$1,000 and \$500, and \$100 gifts. We will welcome smaller gifts from thousands of our members who would like to give more, but realizing this appeal is above and beyond regular giving, are not able to contribute the larger amounts.

Large Donations Needed

We are going to be frank with you and lay the matter "right on the line." The broadcasts will cost us \$213,760 annually.

The following budget stresses the urgent need for large donations from our people.

EXPENSES		
(Broadcast time and transmission costs)		\$213,760.00
INCOME		
(Available from annual appropriations)		
Central European Division	\$ 7,875.00	
Trans-Mediterranean Division	55,125.00	
General Conference	22,100.00	
TOTAL	\$ 85,100.00	
DONATIONS NEEDED		\$128,660.00

It is almost \$130,000 a year that we are laying before you as a continuing challenge to give the message to all of Europe. Great opportunities sometimes demand unusual ac-

Money in Bible Times—4

JEWISH COINAGE

By KENNETH L. VINE

JEWISH coins minted under Jewish control fall into three categories: (1) 139/8-37 B.C., Maccabean period; (2) A.D. 66-70, first Jewish revolt against Rome, and (3) A.D. 132-135, second Jewish revolt against Rome, led by Simon Bar-Kochba.

Jewish coins minted under Roman control fall into four categories: (1) 37 B.C.-A.D. 6, Herodian period; (2) A.D. 6-37, first Procurators; (3) A.D. 37-44, Agrippan period, and, (4) A.D. 44-66 second Procurators.

In 139/8 B.C. Antiochus VII issued the decree granting permission to the Jews to mint their own coins. In 1 Maccabees 15:2-9 the decree is recorded: "I give thee leave to coin money for thy country with thine own stamp."

One characteristic of Jewish coins minted under Jewish control is that no face or figure of God, man, or beast, thought to be forbidden by the second commandment, is seen. The designs are simple and the workmanship rather crude. Only bronze coins were struck to begin with, and they

carried such designs as double cornucopias, pomegranate or poppy head, anchor, wheel, chalice (used for wine offering), lulab (bundle of twigs), ethrog (citrus fruit), et cetera, the latter three being symbols of the Feast of Tabernacles.

A quick look at a typical selection of Jewish coins gives added meaning to the words of Jesus when He said, "Provide for yourselves purses that do not wear out" (Luke 12:33, N.E.B.).



Mites and Farthings

tion. Recognizing this the two divisions and the General Conference have agreed that in the first year of operation we will use the appropriations for both 1971 and 1972. We have gone forward with a faith factor of \$43,560 for this first year, increasing to at least \$128,660 for each succeeding year.

Whether we are able to meet our commitments in this first year broadcast and continue into the second year will be dependent upon the response from our special supporters in the homelands. If we continue year after year, this venture will require more than half a million dollars that we will need from our church members. We are making similar appeals in Europe and other home bases.

Proposed Plans

What do we expect from this venture? Though our faith extends only far enough to plan for one year at present, we believe we should operate the broadcast for at least three years before making fair judgment. It will take some time for an audience to be established and for results to become apparent. From the first broadcast the speakers will be presenting the verities of the Advent hope. Our Bible schools and other audience service centers will stand ready to help those who respond to the message.

Already programs are being recorded, a coordinator has been appointed, speakers are being selected and trained. The Lord calls on us to enlarge the place of our dwelling. "God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them will not be of advantage at this time to forward the truth of God."—*Evangelism*, p. 63. We are indeed venturing for God in this Voice of Hope radio outreach. The Lord has opened the way for us. We have made all the plans and provisions we can to insure its success. Now we must move together as a church and work with Him to forward the truth of God.

An opportunity like this comes very rarely, and the conviction rests heavily upon us that it would be a great mistake to fail to take advantage of it. We believe that the Lord will impress many of our believers in North America and overseas to contribute large sums to this evangelistic project. Already a number, hearing of the plans, have been challenged by them and have gone the extra mile in their giving. We would not want any of our regular

giving lessened, but we look to many of our people to help us grasp this opportunity.

To participate, please make your payment through your local church or, if you choose, through your local conference treasurer. Mark plainly that the offering is for the *Radio Trans-Europa* broadcast. You will receive a receipt for your contribution,

FOR THE YOUNGER SET

Jeannie's Long Trip—2

By JOYCE WILLES

PHILADELPHIA was the first city Jeannie and her family toured. Independence Hall was a thrilling place to Jeannie.

"Here many historic events took place, on this very ground, 150 to 175 years ago," daddy was saying.

In her imagination Jeannie saw the bewigged Ben Franklin and other leaders of the very young nation debating in the Constitutional Convention as well as signing the Declaration of Independence. She had seen some pictures of the type of clothes they wore, and they were real to her now, standing in this very place where it had all happened. She touched the Liberty Bell reverently, wishing just a little bit that she could have lived in those exciting days.

Betsy Ross's house was the next stop on their tour. The little brick house was the home of a famous seamstress, who made the first American flag. Jeannie climbed the narrow staircase, wide enough for only one person at a time, to the room where the flag was made. It was roped off to protect the very old furniture from the tourists. Philadelphia also was the scene of the Franklin Institute of Science, named after the man who discovered electricity. There were so many electrical gadgets and inventions that Jeannie's eyes were tired just looking at them all, but she did have lots of fun pushing buttons to see what happened.

Jeannie wished they could stay in Philadelphia for many days and see everything there was to see, but there were other cities in their plans, and Washington, D.C., was one of them.

The cherry trees were in bloom as Jeannie and her family went to the Capitol building of the United States. Inside the rotunda, the round hall beneath the dome, daddy pointed out the statues of many famous men of the past. Jeannie knew most of them from school.

"May we step into the Senate to see what is going on?" daddy was asking a guard.

As Jeannie stepped nearer, she heard the man answer, "No, I'm sorry. The President is addressing a joint session of Congress. We can't let visitors in for security reasons."

Jeannie was disappointed and wanted

which is tax deductible. These funds will be forwarded to the General Conference for Radio Europe.

We have taken many of you at your word. We are launching out by faith in a bold venture. We will join you in doing our part in a giant stride toward finishing the work in Europe! We are counting on you! ✦✦

to wait until the President came out to get a close look at him, but mother and daddy said, "No, it might be hours, and we have many other sights to see."

They drove past the White House, which was not open to visitors at that time, on the way to the Washington Monument. Daddy decided to climb all the way up the 898 steps, but Jeannie, mother, and grandmother took the elevator to the top of the 555-foot marble shaft. From the top they saw many monuments and as far away as the neighboring State of Maryland.

Nearby was the Lincoln Memorial, where they drove next. They stood many minutes looking at the statue of Lincoln, then read the Gettysburg Address engraved on the wall. They also visited the Jefferson Memorial with its dome and pillars and great statue of Jefferson. One of the last stops they made in the city was the Review and Herald building.

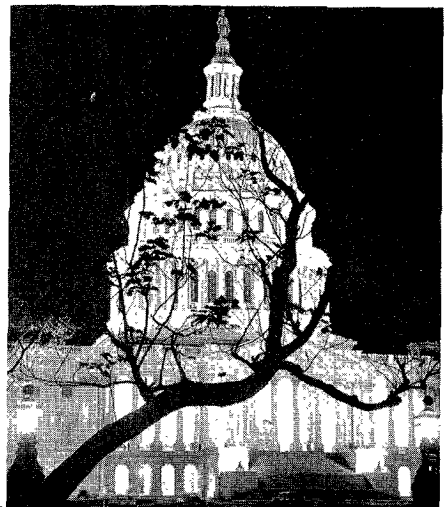
"This is where your *Guide* is printed, Jeannie."

Jeannie wondered why they needed such a large building to print just one magazine, when mother explained that many other magazines and books are printed there, too.

One of the prettiest homes she had ever seen was George Washington's at Mount Vernon, Virginia. It was furnished just as it was when he lived there, and Jeannie longed to play the harpsichord. But it was labeled "Please do not touch," and Jeannie obeyed the sign, of course.

(To be continued)

Jeannie saw the Capitol in Washington.



INVOLVED

By WINSTON E. LIM

CRIME has become commonplace. Lawbreakers are becoming bolder and more ruthless.

As we stand on the sidelines, we are appalled at all the turmoil and convulsions that are afflicting our society today. Sometimes, we have the tendency to keep at a safe distance and gasp in horror at the atrocious acts of our fellow men. Content to be bystanders, we do not wish to become involved.

This attitude is slowly blanketing the world in a fog of apathy. We are unwittingly becoming par-

Winston E. Lim is business manager and treasurer of Bacolod Sanitarium and Hospital, Philippines.

ticipants to a greater crime—the crime of neglect. Did not Jesus say, “Love your neighbor”? Do we not realize that the wave of troubles may someday sweep us away too?

The war that Satan is waging will involve all the inhabitants of this world. Every person will have to come to a point of decision on which side to stand. There is no assurance that those who shall choose to be faithful to Jesus shall be safe from being swept away by the floods of this great strife. The forces of evil are putting pressure on all fronts. What shall we do to be able to withstand these troubles?

We can derive hope from an experience of Paul and Silas as they were doing missionary work in

Macedonia. Being accused by their enemies of fomenting unrest and advocating illegal acts, the two great missionaries were cast into a heavily guarded prison. In their cell, Paul and Silas prayed and sang hymns to God. When midnight came, a great earthquake shook the earth. The prison doors were mysteriously opened and the two missionaries were loosed from their chains.

The Same, but Different

The jailer, terrified, concluded that with the prisoners now able to escape he was ruined. Noticing him, Paul assured him that they would not escape. Then, the jailer “called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, ‘Men, what must I do to be saved?’ And they said, ‘Believe in the Lord Jesus, and you will be saved, you and your household’” (Acts 16: 29-31, R.S.V.).

When the wave of trouble engulfed Paul and Silas, they were not caught unaware. Paul asked the Christians in Rome, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him [Christ] who loved us” (Rom. 8:35, 36, R.S.V.).

No wonder Paul was not afraid to get involved. The Apostle of Faith rode the waves of trouble assured by the wonderful promises of the Saviour. His experiences demonstrate what faith can do to check the moves of the enemy, no matter how great the persecution. Complete dedication and faith in God is a source of power always available for us to tap. Needless to say, in our degenerate condition we need this energy to boost ours so that we may overcome the alluring temptations of the enemy.

James writes, “Draw near to God and he will draw near to you.” To be able to draw near to God, James exhorts further, “Cleanse your hands, you sinners, and purify your hearts, you men of double mind” (James 4:8, R.S.V.).

Personal salvation and cold detachment are not compatible. There has to be involvement, even more, commitment.

We have nothing to fear when we have made the correct choice. Jesus has promised, “‘Lo, I am with you always, to the close of the age’” (Matt. 28:20, R.S.V.). ♦♦

Life Sketch of Jay Johnstone Nethery



Jay Johnstone Nethery was born in Hebron, Indiana, June 24, 1879, and died April 17, 1971, in Pueblo, Colorado.

At the age of 20 he was baptized into the Seventh-day Adventist Church by E. L. Steward in Sartoria, Nebraska.

This same year he began his ministerial training at Union College, where he studied two years. After this he studied a year at the British Union School in London, England.

In 1901 he married Eliza Hedgecock. To this union there were born two sons: Ronald J. and Raymond A. In 1928 Mrs. Nethery died, and the following year

Elder Nethery married Lena Frieda Specht.

Elder Nethery began his ministry in 1901 in the Nebraska Conference. From there he went to England and on to Egypt in 1906, returning to England in 1908. He served from 1908 until 1912 in the South and North England conferences. In 1912 he returned to the States, working in the Oregon Conference. From 1914 to 1946 he served as president of the Idaho, Upper Columbia, Southeastern California, Southern Union, Central Union, Colorado, and Lake Union conferences, respectively.

In 1946, at the forty-fifth General Conference session of the Seventh-day Adventist Church, convened in Washington, D.C., Elder Nethery was elected a general vice-president of the General Conference of Seventh-day Adventists.

In 1950 at the General Conference session in San Francisco, Elder Nethery retired from the active ministry.

Elder Nethery leaves to mourn his devoted wife, Lena; and two sons, Ronald J. and Raymond A. Nethery.

A Look at Abortion

By W. G. DICK, M.D.

[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.]

Abortion laws have recently been changed in several States. Previously it was a crime in these States to cause a woman to abort her unborn child. The Sept. 7, 1970, issue of *Time* magazine reports 16,000 abortions performed in New York State during July and August, 10,500 of which were in New York City. Japan, Sweden, and several eastern European countries have enacted similar laws. Mrs. Jill Knight, Member of Parliament from Birmingham, England, remarks that "the very existence of a liberal law makes women now feel that they have a 'right' to have an abortion, and that they also have a right to sue a doctor or a nurse who refuses to participate in the abortion." In fact, in the writing of the Colorado law no effective "conscience clause" was included.¹

Definition of Terms

Abortion and miscarriage are synonymous terms referring to the expulsion of the child from the womb before the natural time. Miscarriage is used more by laymen referring to the accidental termination of pregnancy, while abortion is more often used to refer to the termination by intentional means.

A number of books and many magazine articles have been published in the past few years urging liberalized abortion laws. The arguments in favor discuss the mother whose life is threatened by the unborn; the mother whose mental health would be disturbed should she bear a child; the mother who already has too many children; the mother who is unfit to care for the child; and the mother who is pregnant as the result of some criminal act.

Some favor legalized abortion so it can be done in a recognized hospital with less danger of hemorrhage and infection than if it is illegal and done clandestinely under risky conditions. Some persons reason that from the time of conception till the mother can feel the baby kick (quickening) the baby is only a part of the mother's body which she can part with like a mole; tonsils; or an appendix. The population increase that now threatens most nations has also been a factor in the shift in popular opinion favoring abortion.

With some State laws making abortion almost mandatory on request and others with laws making it a criminal offense, it is no wonder that there is confusion as to what is right and what is not. Here are a few facts well known to physicians and biologists.

About the middle of each menstrual month during the reproductive years women liberate from the ovary a tiny egg, smaller than a dot on this page. It contains half the number of chromosomes of the mother and carries one half of her characteristics of size, hair color, eye color, and mental abilities. If the egg is met by a sperm (male sex cell) the egg and sperm join and become one new cell. Though the male cell is too small to be seen by the unaided eye, it carries one half of the father's characteristics. Within this new cell are chromosomes and genes with characteristics (genotype) that will develop from them. The science of genetics has shown that with the single exception of identical twins there has never been, and never will be, anyone else with exactly the same genotype. This is why we can tell a friend or relative from everyone else in the world. From the moment of conception (joining of the male with the female cell) the individual now started is whatever he is going to become. We were from the very beginning what we essentially still are in every cell.

The new cell at once begins to multiply and look like a ball of cells. It begins the trip down the tube from the ovary to the womb. Part of the ball's cells produce a hormone that prevents the next menstruation. The other part is already beginning to form a backbone, spinal cord, and brain. Some of the cells change to make heart, lungs, and liver. Two weeks after sperm and egg join (conception) the brain is beginning to form; four weeks after, the heart is beginning to beat. By eight weeks the hands, head, body, are formed, and it looks like a baby. Though the heart may beat and there is movement, the mother does not feel

Supplement of Glory

By NICHOLAS LLOYD INGRAHAM

**For all my precious Saviour did for me,
His supplement of glory I must be,
Reflecting borrowed beauty every day,
With all my evil leanings crucified
In Him, I must stand by His riven side—
His supplement of glory on display!**

it yet because the movements are too weak to be felt. By 12 weeks the sex can be determined by external examination and the liver has begun to make bile. By 17 weeks the hands will take hold of things; and by the eighteenth to twentieth week the movement is strong enough so the mother can "feel life." If born (or removed) before the twenty-eighth week, the baby is unlikely to live because the lungs are not ready for air and the digestive tract is not ready for food. Between 28-32 weeks a few babies will live. From 32 weeks to full term, survival becomes more likely the nearer birth is to the fortieth week. Just as sitting, crawling, walking, and talking are developed gradually, so each stage of intrauterine development blurs imperceptibly into the next until birth and the first breath and the first cry.

No Two Alike

Just as there are untold billions of snowflakes with no two alike, so there are enough appearance and character combinations to make each person different from everyone else. Dr. Paul Ramsey, professor of Christian Ethics, Princeton University, says this, "Thus, every human being is a unique, unrepeatable opportunity to praise God. His life is entirely an ordination, a loan and a stewardship. . . . His dignity is an 'alien dignity,' an evaluation that is not of him but placed upon him by the divine decree."² Jeremiah 1:5 says, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee." In Psalms we read: "The darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Ps. 139:12-14). Karl Barth agrees with this: "The unborn child is from the very first a child. It is still developing and has no independent life. But it is a man and not a thing, nor a mere part of the mother's body. . . . He who destroys a germinating life kills a man and thus ventures the monstrous thing decreed concerning the life and death of a fellow-man whose life is given by God and therefore, like his own, belongs to Him."³

As Seventh-day Adventists we take seriously the responsibility to protect and save life. Dare we, then, take a lax attitude toward current trends that place a low value on the lives of unborn children?

¹ Denis Cavanaugh, M.D., *Reforming the Abortion Laws; a Doctor Looks at the Case*, p. 7.

² Paul Ramsey, "The Sanctity of Life in the First of It," *The Dublin Review*, Spring, 1967, p. 9.

³ Karl Barth, *Church Dogmatics III*, pp. 415, 416.

... Until I Met a Man Who Had No Feet—



By PAULINE HOMISHAK as told to GLADYS O. MURRY

AS FAR back as I can remember, it was my greatest desire to be a nurse. However, as a young girl I evidently didn't think about it in a very practical way because I dropped out of school before graduating. The youngest of five children from a poor family, I felt

at that time it was more important to go to work than to finish my education.

Later, I realized what a mistake I had made. I wanted more than anything else to help care for the sick. Now married, with a family of my own and without education, it

seemed impossible for me to become a registered nurse.

However, many years later found me sitting in the large classroom of the local hospital's nursing school. When I heard of the State-sponsored training course for licensed practical nurses, it was the beginning of dreams to come true for me and for others who did not have for various reasons sufficient educational background for becoming registered nurses.

Mission-minded Parents and Their Children

By BERNARD E. SETON

The telephone rang.

From many miles away came a mature voice inquiring about the welfare of two young missionaries in a far-off land. A few words sufficed to give reassuring news, and then the tenor of the conversation switched to another level.

"We love our children. We miss them greatly, and long to see them home again. But we believe they should stay long enough overseas to make a lasting contribution to the Lord's work in that area. We are concerned about these short periods of service. They are wasteful, and do not produce work of lasting value. Please encourage our children to give several terms in the field where they are serving. We shall be overjoyed to have them home at furlough time, but we want them to go back, again and again."

That was one of the most heart-warming speeches to which I have listened. It touched strong responsive chords in my mind, for I have long realized that the strength of our overseas mission program lies in the continuous service of missionaries who dedicate a large portion of their lives to foreign service. It is they who, with national workers, provide the backbone of our missionary work. They serve long enough to learn the language, to know the people, to initiate and complete worth-while projects. They accumulate a reservoir of experience and some wisdom, which enables them to build up their work and make acceptable contributions to its progress.

Getting Started

As I looked around at my 33 classmates, I noted that they were of all types and of various ages. Like me, they were a bit overwhelmed at what lay ahead of them. I realized that the year of training, both in classwork and in actual hospital duties, was not going to be easy, but I made a solemn promise to God that I would try my best. I offered to be His co-worker, and swore to witness for Him whenever and wherever I could.

The first weeks of instruction were interesting ones. I studied hard. Most of my classmates were congenial. We were beginning to think of ourselves as just one big family. When we began actual nursing duties, it was exciting to see and learn the various routines as we were moved about from floor to floor.

Then came bleak discouragement. One morning as I looked at the assignment board, I saw that I was slated to move to fourth floor front the following Monday, for a six-week period. As I stood there wondering what was in store for me, a wave of tiredness swept over me. A slight headache and sore throat were developing.

"I do hope that I have not picked up a bug," I remarked to a classmate. "I'll put on a mask to protect my patients. Tomorrow is my day off. After that, perhaps I'll have it whipped."

Tomorrow came, as did the next Monday, which still found me dragging. Confronting the issue, I began to fear that my undertakings plus caring for my home and family were too much for me. I did not feel like working, but I just could not be absent for my first day on the fourth floor.

The next week was a nightmare. Half sick in body and spirit, I struggled along. It seemed that there never was an end to hard work on that floor. The R.N. in charge

seemed to have no time for a word of encouragement, but always made time for words of disapproval over the slightest mistake. When I felt that I could not go any longer, I voiced my feelings to one of my classmates.

"I just can't take it any longer," I complained. "The physical and mental strain are getting me down. It seems that I'll have to quit."

A Needed Rebuke

After some questioning she gave me a smile and said, "If you're plagued with hospital work and worries, then thank God that you can leave them here at the hospital when you go home." Then, without seeming to chide, she confided that she was going through a terrific struggle at home.

Her husband had deserted her and their six small children. The law required her husband to send her only \$15 per week. Except for that, she was the sole support of her family and an invalid mother. As if that were not enough, she had only the week before faced the decision of

committing a mentally ill teenage brother to an institution. He had become unmanageable and was too dangerous to be left around her small children.

Our lunch period seemed all too short as I listened to that brave person, who despite these many trials could still try to encourage someone like me. She was not a very pretty woman—large, and plain. Often I had heard remarks being made about her unattractiveness. But today I glimpsed a wholesomeness and quality about her that made her seem almost beautiful.

Through my church I was able to secure financial aid for her. But what she did for me, money could not buy. With her encouragement my mental outlook became brighter. A physical checkup showed that I was tired out from overexertion.

When my supervisor learned of my condition, she kindly rearranged my schedule by putting me on an easier shift for a few days until I felt better.

How true the saying, "I thought I was abused because I had no shoes until I met a man who had no feet."

Especially FOR MEN

By Roland R. Hegstad

"TOM, OH, TOM" For the past few days, since I learned of his death, I have been trying to relive my memories of him. And I think I have recaptured the first. I can see him standing angry in a doorway, hands on hips, a slim man of about thirty, white forehead rising high above thick glasses. For some reason I, a child of four, had spat at him. He slapped me—a response I well deserved—and said, "Spit again." I salvaged what satisfaction I could with a defiant "No! I won't!"

He encouraged my avid interest in books and when I was nine or ten gave me a long-treasured Christmas gift—a book bound in a grass-green cover. Across the years I can feel the pages turn under my excited fingers and hear again the words on the first page spring to life: "Tom, oh, Tom . . ."

Tom was my uncle's name too, the oldest brother of my mother. On visits to my grandparents' home near Salem, Oregon, where the light of an airplane beacon played comforting themes on the wall of the upstairs bedroom where I snuggled beneath a feather tick, I used to pause before the picture of him taken when he graduated from high school. He sat on a flower-bedecked wooden

bench, stiff and self-conscious in a high, white collar, holding the silver cup given to the top student in mathematics. He was even then a brilliant violinist, with the potential to rank among the concertmasters. But he never made the concert stage. He spent his life working in an iron foundry, until his fingers could no longer draw the magic from the strings. His aborted career was one reason I grew up hating the blight of liquor.

He was not raised to believe in God, and I can recall often hearing his voice raised in denunciation of Christianity. Hypocrisy drew his harshest censure; problems of human suffering obsessed him. If God existed, why did He permit the wicked to prosper, the righteous to suffer? His wife was ill much of her life, and from an adult perspective I can understand better the frustrations that fed his rage.

I joined the Seventh-day Adventist Church after my first year of college; afterward so did my mother and Uncle Tom's wife. Occasionally in later years he would attend a camp meeting service. He admired H. M. S. Richards' preaching and seemed to take pride in my ministry. But always the skepticism and bitterness surged like magma near the surface, to erupt in denunciations from which the Seventh-day Adventist Church was not exempted.

After his wife died a few years ago I thought I detected a lessening of hostility. One afternoon I waged warfare for his soul and prayed with him at last, but

left the field without captive. Convictions of a lifetime, often repeated, are not easily uprooted.

At last he died alone and lonely. An Adventist minister read words of comfort at the service. And some who knew him knew God too and remembered that God is love. But God is justice too, Doubt whispered, and "out of the abundance of the heart the mouth speaketh."

Then came the day of the reading of the will, and his brothers and sister gathered to hear. There were small bequests for them. The treasured violin—on what stages might it have been heard—went to a grandniece. Then a pause. Tom had changed his will only recently, the executor said, and there was one last wish recorded there: a sizable sum was reserved for the local Seventh-day Adventist church, whose small congregation was struggling to pay for a new sanctuary.

Why did he do it? He was too honest to try to fool God, too proud to seek to buy salvation, too much the realist to try to bargain. Had some sermon or some prayer he heard, some life he saw, lingered in memory to survive the bitter years and sound at last the hope of new life in God's great springtime?

I don't know. It is true, as doubt reminds, that the mouth speaks out of the abundance of the heart. But there is his will and that bequest, so stunning in its impact. And it too reminds—that where one's treasure is, there will his heart be also.

A LOOK AT SEVENTH-DAY ADVENTISTS IN PUBLIC WORSHIP

In their church services Seventh-day Adventists do not follow closely ritualistic forms such as are practiced by some other denominations. They recognize, of course, that order is necessary whenever a group of people gather with a common aim in mind, and appreciate the fact that this is especially so when they meet for purposes of worship ("Order is heaven's first law."—*Counsels on Health*, p. 101).

At the same time they may feel that liturgies tend toward unthinking routine, and that it is easy for them to become impediments rather than aids to worship. They know that order, routine, can easily become a form, a rut. No matter how earnestly a church may endeavor to avoid formalism, the most stark simplicity in worship can become a rigid strait jacket. It is easy to go through the routine of worship without worshiping. It is all too possible to speak spiritual words and sing spiritual hymns while being devoid of spirituality. In other words, the shell may be quite whole, while the meat inside is dry or rancid.

The trouble with ritual is not so much the sameness. John the Revelator saw four living creatures around the throne of God, "and by day and by night without a pause they sang: 'Holy, holy, holy is God the sovereign Lord of all, who was, and is, and is to come'" (Rev. 4:8, N.E.B.).

The same order of service may be followed in a number of churches week after week, and in one church the congregation may leave at the end of each Sabbath or Sunday service feeling that it was indeed good that they were there. In another church they may leave secretly happy that the whole thing is over for another week. The difference of feeling may be occasioned by a number of conditions. The most important one will be their own, and their ministers', relationship with Jesus Christ.

Many people in other churches are painfully aware of the dullness, the dreariness, engendered by formalism. The *Christian Century* of April 16, 1969, editorialized with approval on the use of jazz in church, stating, "The renewal of worship is a challenge laid before ministers, musicians, dramatists and the whole church in a time when sheer boredom is hastening the death of the church."

It would seem, therefore, that one reason why certain religious movements now prominent in some places, movements such as speaking in tongues and the "Jesus movement," are popular is because they are introducing a certain vitality, a togetherness, a warmth—whether it be true or false—which has been missed in many Christian congregations for a long time.

What About Seventh-day Adventists?

Do Seventh-day Adventists need to manifest more spiritual vitality and warmth in fellowship?

Almost 90 years ago Mrs. White wrote: "There is too much formality in our religious services. The Lord would have His ministers who preach the word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference, or stare vacantly about, making no response to what is said. The impression that is thus given to the unbeliever is anything but favorable for the religion of Christ. . . . Where the church is walking in the light, there will ever be cheerful, hearty responses and words of joyful praise.

"Our God, the Creator of the heavens and the earth,

declares: 'Whoso offereth praise glorifieth Me.' . . . 'Let the people praise Thee, O God; let all the people praise Thee.'"—*Testimonies*, vol. 5, pp. 318, 319.

Do these observations have an application for the Adventist Church today? While it is possible to make only a general statement in answer to the question, we have worshiped in enough of our churches around the world to observe that we feel they do.

Seventh-day Adventists are a conservative people in the main. As a whole they rather instinctively recoil from what might smack of too much excitement. They are aware of the problems our pioneers had in this area, and do not wish to become involved in any such situations again. And rightly so.

But many seem to have swung to the other extreme so that they react to all manifestations of religious enthusiasm with concern and a certain aversion. However, while we must ever seek for only the genuine in our religious experience, we believe that at present there is less danger from fanaticism than there is from formalism.

A Vanishing Custom

Recently a friend was telling us of how one of our ministers pleasantly prodded a Seventh-day Adventist group for their conservatism in expressing gratitude and approval in worship. He made an optimistic statement regarding the church during a sermon, paused a moment, then said with good-natured and unbarbed irony, "If I were not a Seventh-day Adventist I'd say Amen to that." A little later he made another statement, paused, and smilingly observed, "And if I were not a Seventh-day Adventist I'd say Hallelujah to that."

Ellen G. White wrote, "As the word of life is spoken, let your heartfelt response testify that you receive the message as from heaven. This is very old-fashioned, I know; but it will be a thank offering to God for the bread of life given to the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own soul and an encouragement to others."—*Ibid.*, vol. 6, p. 367.

In these days, so trying to all of us, we all need strength and encouragement. If a simple, old-fashioned Amen on our part can indeed help us experience them ourselves, and will give them to others, perhaps we ought to use that word more often than we do.

T. A. D.

(To be continued)

BEGINNINGS OF SEVENTH-DAY ADVENTIST WORK ABROAD

While John Nevins Andrews, who went to Switzerland in 1874, is the first missionary sent abroad by the Seventh-day Adventist Church, he is not the first preacher of Seventh-day Adventist doctrine outside the North American continent. That distinction goes to Michael Bonaventura Czechowski, a converted Catholic priest, born in Poland. Becoming disillusioned with the Catholic Church, he set out for America, where he attended a French Baptist school near Montreal, Canada, and began working as an evangelist for French-speaking people across the border in the United States. Meeting reverses, he set out for the West, on the way coming upon a Seventh-day Adventist camp meeting in Findlay, Ohio. Accepting the message, he joined D. T. Bourdeau in working for French-speaking people in Canada, northern New York, and Vermont.

As time went on, he expressed a great burden to preach

the Seventh-day Adventist message in Europe and asked the church to send him. But the leaders, realizing that the young denomination was not yet ready to expand its work to overseas countries, declined to send him. Disappointed, he applied to another Adventist (not Seventh-day) organization, which sent him to Europe in 1864, ten years before J. N. Andrews set sail for Europe. Czechowski went first to Torre Pellice in northern Italy, where he gathered a group of converts to whom he taught Seventh-day Adventist doctrines. After a little more than a year he went to Switzerland, where he established several companies of believers also instructed in the Seventh-day Adventist faith.

In 1869 the Swiss Seventh-day Adventists established by Czechowski sent James H. Erzberger to the General Conference session held in Battle Creek, Michigan. He arrived late, but remained in the United States some 15 months learning more about the Seventh-day Adventist

faith. After being ordained to the ministry he returned to Switzerland in 1870.

Thus, while J. N. Andrews was the first missionary we sent to countries outside North America, he was not the first evangelist to preach Seventh-day Adventist doctrines abroad. Nor was he the first Seventh-day Adventist ordained minister to be preaching abroad.

It should be remembered that by 1874 the church had been organized only 14 years, and that its numbers were small and its finances extremely limited. The concept of a worldwide work developed only slowly, but once it was developed and at the urging of Ellen G. White in the latter part of the 1800's, extension into various countries was rapid: Germany (1875), France (1876), Denmark (1877), Norway (1878), Sweden (1880), Australia (1885), South America (1885), South Africa (1887), and Asia (1888).

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.]

EVER FRESH

We liked the cover "He Hungered" [Jan. 21] so well that we're going to put it where we can read it often and share it.

MR. AND MRS. PERCY HALLOCK
Rockland, Wisconsin

COURAGE TO BE

After reading "A Pin or a Prod" [Feb. 25] about the cost of pins and the good that could be done with that much money, I decided to do my part for the Lord's work: my husband and I turned in to the mission fund our "pin" money—\$1.00 each. We then asked the Lord for more courage to be identifiable.

MRS. DUANE MYERS
Twin Falls, Idaho

A CHALLENGE

The March 4 cover has real beauty. Many times I have opened it flat and admired it, wondering if it would ever be possible for anyone to come up with a more beautiful cover than that. It might be possible to equal it, but I doubt very much that it will ever be surpassed.

MYRTLE SKADSHIEM
Covelo, California

TOO OTHER-WORLDLY?

Re "God's Earth Day" [Feb. 11], I agree with the author's view that the ultimate solution to the problems of pollution is the coming of the Lord, an event toward which we look with anticipation and work with vigor. But I think he ignores completely the responsibility we have for reversing the trend toward further pollution. However paltry our reform efforts, we must recognize that it is middle-

class America (of which many Adventists are a part) that is the consumer of huge amounts of electricity, water, and millions of pounds of nonreturnable and nonrecyclable containers. In our greed we demand more and more of the earth's resources, leaving in return nothing but scrap, pollution, and barrenness. It is we who pollute the water with nonbiodegradable detergents, pollute the air with the carbon monoxide from our automobile exhausts. We destroy our wildlife with oil slicks and DDT, and set up a chain that may cause hereditary defects and chromosome damage in our yet-unborn children.

Can we claim no responsibility and take no action to reform these evils? Dare we merely fold our hands and wait for the Lord to come? I do not think God would have us be so other-worldly in this matter.

We have found ways to approach people and impress them with our concern for their health—i.e., Five-Day Plans, alcoholism clinics, hospitals, et cetera. Would not a firm stand and concerted action on ecology also convince men of our sincere interest in their welfare? Can we not thus make more pleasant and safe our stay on this planet until the culmination of our hopes, God's earth day?

BEVERLY RUMBLE
Takoma Park, Md.

ONE-UPMANSHIP

Re Picture of Empire State Building [Feb. 4], illustrating the "highest television antenna in the world."

Located within the territory of the Texico Conference and situated atop Sandia Peak at Albuquerque is channel 7 television antenna reaching more than two miles (10,907 feet) above sea level.

HAROLD B. GRAY
Corrales, New Mexico

FIRST YEAR SUBSCRIBER

I am happy and thankful for my first year's subscription to the most wonderful religious magazine that I have ever read—THE REVIEW AND HERALD. Several members of my church lent me some back issues—about 20—which I eagerly read from cover to cover.

I am so thankful to be a member of a church with the truth about the Sabbath and baptism; with a prophet and her inspired writings; and the preaching of the return of Christ. In all my life before becoming an Adventist I cannot remember even once hearing a sermon on the return of Christ. I just wish I had known about the Adventists many years ago.

HELEN LAMBERT
Knoxville, Tennessee

COUNTRY LIVING—WHEN?

A recent article regarding country living [Feb. 11] was very interesting. Doubtless all of us should be acquiring the horticultural skills necessary for simple country living.

As one sees the events of our time depicted in newspapers and shown on television news broadcasts, I am sure that many Seventh-day Adventists are aware that now is the time to leave the cities. For many of them the question is, How far from the cities? What skills must they possess to adequately provide for themselves in a rural community? What degree of economic, social, and cultural isolation is necessary now and in the immediate future to be spiritually and physically secure? Not everyone can resolve the problem in the same manner. Physical survival is one thing. Making a spiritual, social, economic, and cultural contribution to contemporary society is a challenge one cannot escape.

Seventh-day Adventists generally will not isolate themselves from our major denominational institutions—large churches, schools, academies, colleges, universities, hospitals, conference headquarters, publishing houses, and Seventh-day Adventist industries—until it is absolutely necessary. They trust the leaders of the denomination to understand the Biblical prophecies and Mrs. White's instructions. What the denominational leaders do will have far more impact on the laity than all the sermons, editorials, books, and letters to the editor. The laity will live where our church leaders live and very much in the same manner (at least in an economic and social sense).

ARNOLD E. BULLOCK
Susanville, California



The Adventist Young Person and the Contemporary World Crisis

By DONALD R. MC ADAMS

FEW Adventist young people today are unaware of the great crisis facing the human race. Pollution, poverty, racial strife, nuclear war, family instability, unbelief—all seem to threaten the life we know. Prophets of doom are no longer men with matted hair and flowing robes but respectable scientists and the great leaders of church and state. The contemporary crisis seems to dwarf the problems of our ancestors, and the burdens that fall on the shoulders of the young as they become adults seem unbearable. Many young people today declare through music, demonstrations, and some even by acts of terrorism that the establishment is rotten and that now is our last chance to destroy this oppressive and degrading system that has despoiled our planet, murdered so many of her children, and forced those who live on to spend their years in bigotry, fear, and hypocrisy.

Young Adventists are not immune to these social currents. They also see the crisis of the contemporary world and feel the frustration and despair of helplessness as poverty, prejudice, war, and ecological disaster continue. But unlike other young people, young Adventists expect the soon return of Jesus Christ. They believe that God will cut short life on this planet before man destroys himself. Meanwhile humanity suffers. Everywhere pain and death accompany human life. What responsibility do Adventist youth have for the plight of this world while

they wait for the Advent? How should we respond to such suffering and wickedness?

It is sometimes tempting for the older generation to play down the contemporary crisis and urge moderation on the young and a go-slow approach. Too frequently the young are told, "Relax, we know life is tough, but it has always been so. Since Adam sinned man has paid the price."

Indeed, there have always been environmental crises—famines, earthquakes, and plagues—to destroy human life. Poverty has also accompanied human existence. Crippled and maimed children as a result of malnutrition are nothing new. The racism and ideological conflict that seem to characterize the contemporary world had their counterpart in the horrible religious and racial wars of our ancestors. And war has always been with us. It is perhaps the most characteristic feature of all civilization since time began. In history we can find numerous counterparts to the immorality, drug abuse, and generation conflict of our contemporary age.

Contemporary Crisis More Serious

But the contemporary crisis is more serious than any our ancestors have faced. The floods and famines, plagues and wars, that threatened previous generations were local problems. One part of the earth suffered as the others prospered. While Europe languished in the darkness following the barbarian invasions of Rome, India flourished under the Guptas. Today the world is smaller. Nuclear weapons tested in the South Pacific can leave

Donald R. McAdams, Ph.D., teaches history at Andrews University.

**Today there
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radioactive fallout that affects life everywhere. Pollution dumped in our hometown river can help poison the world. Today, generally, there are no local problems.

This generation must act, and Christian young people should be among those who lead in seeking the solution in our contemporary crisis. We believe that this is our Father's world and that He loves all His children. We believe that every human life is precious and that our commission is to relieve human suffering as we preach the gospel of salvation. As a church we are already attacking human misery on the most fundamental level, for when we have finished our task, and preached the gospel to every kindred, nation, tongue, and people, then our Lord will return and all human suffering will end. The faithful will be gathered up to meet Him and the wicked will be put out of their misery.

Accordingly, dedicating one's life to the spreading of the gospel, either as a paid employee of the denomination or as a self-supporting worker, is one excellent way to meet the contemporary world crisis. But whether we tell the good news as a church worker or as a layman, as Christians we cannot avoid personal responsibility for the need that lies closest at hand; until Jesus comes again the crisis of human existence will worsen, and poverty, war, and wickedness will abound; suffering will continue.

How then should the individual Christian respond? What is unique about his approach to the great contemporary crisis? How is he better equipped than other idealistically motivated young people to improve the condition of human life?

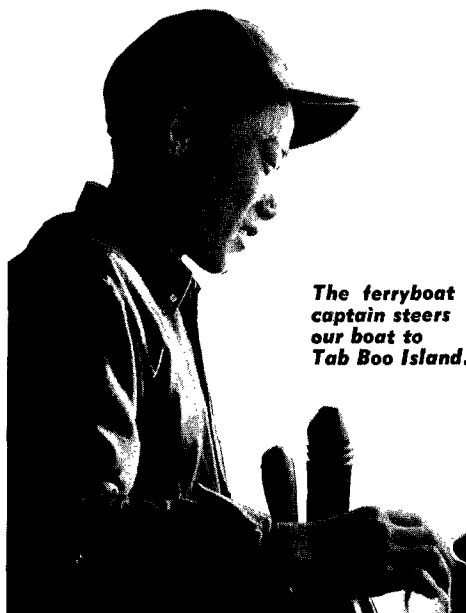
The answer is simple. First the Christian should do what every other intelligent and concerned person must do. He must use his reason to understand the issues in all their complexity. He must master the complex problems of arms control, or population control, or food production, or weather control. He must spend time learning the problems of drug addiction, or how to deal with poverty.

After careful preparation the Christian is ready to speak out and to educate others; he may be a church school teacher, a lab technician, an agricultural researcher, or peace corps volunteer. Like the other concerned young people of this generation he will find difficulties. Not everybody wants to stop pollution, or war, or the drug traffic. Many men grow rich by trafficking in drugs, or arms, or in exploitation of ghetto dwellers through excessive rent or expensive food.

Here the Christian has an advantage, for unlike the non-Christian worker, he knows the real reason for the mess the world is in. The real cause of human suffering is sin. Sin is often called by more sophisticated names, but it remains the fundamental cause for the great contemporary world problems. While the non-Christian attacks these problems on one level, the Christian attacks them on both. The Christian uses the insights gained from the study of sociology and economics to work with the deprived children of the ghetto. But in his work he also uses the methods of Christ: love, compassion, courtesy, and the power of prayer. He seeks to convert others, both oppressed and oppressors, and lead them to Christ and an understanding of God's law. With this two-pronged approach, the Christian young person can accomplish more than the idealistic humanist.

And since the Christian worker knows that sin is the fundamental cause of human misery, he knows that the problems will be with us until the Lord comes. Thus he will not become disillusioned when the problems do not disappear, even while Christian love compels him to continue to seek solutions. The crisis in American liberalism today is due to disillusionment as much as anything else. For years most liberals thought that problems could be solved if we just passed the right legislation and spent enough money. They thought crime could be stopped if enough research could be done to discover the causes of crime—cultural depravity, broken homes, or unemployment. They thought war could be ended with a nuclear deterrent or opposing political ideologies stopped by American troops. But despite some occasional signs of progress, racial prejudice, poverty, war, crime, drug addiction, venereal disease continue with us and, in some cases, even increase. The American liberal has seen the legislation pass and the money spent, but the problems have continued.

Many young people of high motives have become disillusioned. Some have turned to violent means to solve social and political problems. But Seventh-day Adventist young people need not resign themselves to a selfish search for personal security, or instant gratification, nor to a helpless rage of violence against society, nor despair when attempts to solve contemporary problems fail. With educated expertise and the power of the Holy Spirit they can be leaders in the struggle to save our environment, and to reduce the human plight when caught in racism and war. And with the methods of Christ they can "loose the bands of wickedness, . . . undo the heavy burdens, and . . . let the oppressed go free" (Isa. 58:6). ♦♦



The ferryboat captain steers our boat to Tab Boo Island.

Establishing a Church on a Korean Island

By H. R. KEHNEY

Associate Manager, Korean Publishing House

It was a cold, foggy, winter morning as we set out for Incheon Harbor, South Korea, to board the ferryboat that would take us to Tab Boo Island. In the group were W. L. Wilcox, Korean Union Mission president; S. D. Pangborn, former Korean Union Mission publishing secretary; Cho Pyong Ill, a Korean Union Mission publishing department intern; and the writer. As we arrived at Incheon Harbor we could see all around us people hurrying to and from their boats, attempting to set sail before the tide started out. They were fishermen. We were fishermen too, but our trip wouldn't take us miles out into the Yellow Sea but to an island in that sea. We were "fishers of men."

Finally we boarded the ferry and set out for Tab Boo. As the city of Incheon faded into the distance the sun began to rise, and the small, square sailboats around us reflected the light on their sails.

In the cabin of the ferry a Bible study was already in progress. Cho Pyong Ill was busy talking about our beliefs to the passengers. As they were talking, a young man spoke up. "There is a man and his wife on our island selling books and teaching the same way you do. Do you know this man?"

"Yes," we replied. "We are on our way to visit him and attend his meeting tonight."

"He has been responsible for our island people receiving medical care," he continued. "Several times an airplane with doctors and nurses has come to care for our sick. I am the principal of the school on Tab Boo Island, and just the other day my assistant told me that this man has been studying with her and her husband, and she now wants to stop working on Saturday. Tell me more about yourselves."

We talked for about an hour. Suddenly the boat stopped, and the sound of the engines was stilled. We looked out the small cabin windows and could see that fog had set in again and that we were obviously in trouble. We learned that the boat had gone aground. Time was an important factor now. The 20-foot tide was going out, and any long delay would mean we would have to wait for it to come back in again. This would cause us to miss our appointment. However, the

crew worked diligently, and in 20 minutes we were on our way again guided by the sticks marking the channel.

Finally we neared Tab Boo Island and could see many people waiting on shore for freight and friends. Soon we spotted Chung Jung Gun, the literature evangelist, waiting among the oxen, apple boxes, cans, and other freight.

Building a New Church

After greeting us he asked if we had seen the building supplies for their new church on the boat.

"New church!" we answered with surprise. "Why, Mr. Chung, you don't even have any church members on this island. Tomorrow will be the first baptism. How can we start to build a new church yet?"

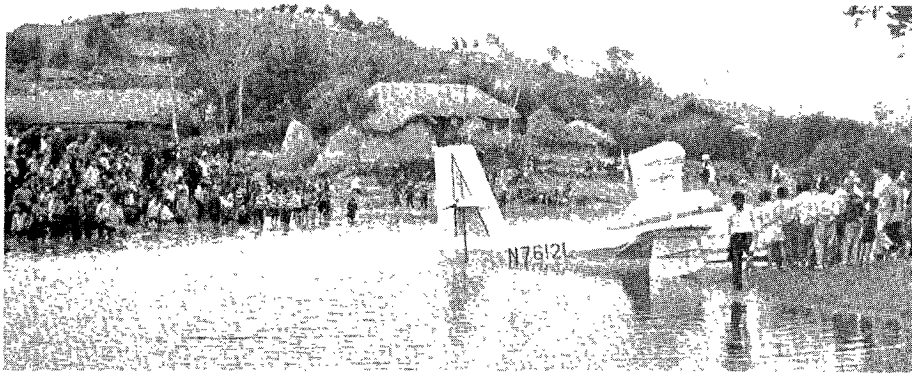
"After the roofing materials are unloaded, we'll walk over to the new building site and I'll tell you about it on the way," was his reply.

In a few minutes we began our 30-minute walk. He told us that 15 people were ready for baptism and that they were concerned about a place to worship. One week they worshiped in a home, the next in the school, and the next in a barbershop. With 70 people studying the Bible, they felt it was time to make plans for a church building. So these baptismal candidates had



Above: Ferry passengers listen as Cho Pyong reads the Bible. Right: Our ferry nears the island of Tab Boo.





Left: The airplane saves our doctors hours of travel time.

Below: Miss Lee Wha Sook gives instructions in the best dental care.

given either money or land for the proposed building.

As we came to the main road leading into the village, Mr. Chung pointed to the hillside where the foundation to the church had been poured. But there was not just one foundation, but two. One of them was for the pastor's home. Mr. Kim, a retired doctor, was busy with a shovel. Mr. Chung explained that he was the one who had donated the land. Others were there also, busily working so that the walls and roof could be finished before the really cold weather set in.

Church in a Barbershop

That Friday evening we attended vespers at Mr. Han's barbershop. Mr. Han was to be baptized the next day. He opened his shop on Sabbath, not for business but for Sabbath school and church. Soon the people started gathering. Mats were put on the floor, and more and more people were crowded into the room. Fifty worshipped together that evening. The leaders used the barber chairs to sit on at the front of the room. It was cold outside, but there was a warmth in our hearts as this Sabbath began.

Sabbath morning services were held in the same manner. After the services, we all walked back to the tidewater, some 30 minutes away, to witness the baptism. The 15 candidates were questioned and led into the icy water. This was the fruit of five months of work. What really happened during those five months?

Five months before, Mr. Chung, a literature evangelist, and his wife went to live on this island off the west coast of Korea. They began selling books and making friends. Then the Korean Union Mission's medical plane flew in with nurses, doctors, and dentists to hold medical clinics, and systematically to treat the sick. Goodwill was established. Soon Mr. Chung could not keep up with the Bible studies, so his wife assisted him. It was not long before there was too much for even the two of them. Two additional workers joined them, and an evangelistic series was held.

They were faced with much opposition at first as the new believers refused to let their children attend public school on the Sabbath, which is the custom in Korea. But as our workers labored for the people, one by one men and women took their stand. Mr. Kim, a leading businessman in the area, and Mr. Han, an elder of the largest church on the island, accepted Seventh-day Adventism. Many tried to persuade them to forget the "foolish notions," but their hearts had been touched with the message and they wanted to join with the others in baptism.

In five months a team—a literature evangelist, medical evangelists, and gospel evangelists—worked together, and with God's blessing their labors were rewarded. And this is not the end but only the beginning. Today, two of these 15 who were baptized are also literature evangelists, dedicated to winning more souls to Jesus Christ.



Above: S. D. Pangborn sings during a barbershop meeting.

Left: Korean Union Mission president W. L. Wilcox addresses baptismal candidates before baptism.



Playing "Spotto" in New Guinea

By MOLLY K. RANKIN

We were cruising along the New Guinea road at 30 miles an hour. My husband had just commented on what good time we were making when we hit a pothole with such force that Esther, our little three-year-old daughter, flew between the two front seats from the back seat and narrowly missed having the gear lever thrust down her throat. Our three sons made varying exclamations. However, we had already crossed two floodways (concrete strips across the road which allow the water to flow across without completely washing the road out) as well as a very muddy patch through which all traffic was being detoured so that a new bridge could be built.

Our pothole then was not much of a shock. But when we heard a peculiar noise as we continued on our way, we all piled out of the car and peered underneath. The metal band that holds the gas tank in place had broken and was dragging. My husband found a way to fasten it up, and we continued on our way. Of course, there was no mistaking that there was a hole in the muffler also, but this is usual in New Guinea—even for cars that have gone only 8,000 miles, like ours.

We had just had a pleasant vacation in Lae and were on our way back to Kabiufa College near Goroka in the Highlands, where my husband is principal. We had started early in the morning so as to be over the Markham valley before it got too hot. The 110 miles of flat, rough, unsealed (gravel and dirt) road is always a trial—both when it is hot and dusty, or hot and wet, as it was this day. I had curled my hair the night before so as to look respectable when I arrived home, but the humidity and perspiration that morning left it straight and unbecoming in an hour.

We traveled on, passing coconut and banana plantations. Then the scenery changed until all we could see was a long, straight, dusty road with the hills in the distance.

No one spoke until my husband said with a chuckle, "It wouldn't be much good playing 'Spotto' here, would it?"

We all laughed at the incongruity of this game in New Guinea.

"Spotto" was a game we played in Australia in our married student days. Before we went on any long trips we would go to a British Petroleum garage and get a pile of Spotto cards. On these cards were printed pictures of a

number of things one was sure to see along the road. The person who saw something first called out "Spotto motor-bike" or "Spotto level crossing" and then would mark the thing he had spotted until every picture had been marked and the winner decided upon. Then we would all start over again on another card.

"Slim's Garage"

But to play Spotto in New Guinea is hilariously out of the question. "Spotto B.P. supermix or B.P. oil stand." What a joke! The only garage in the 150 miles from Lae to Kainantu is Slim's garage. The only way to identify it as a garage is the presence of an old truck, the remains of a tractor, and a gas pump—just one—and this has to be worked by hand because there is no power 50 miles from Lae.

The last time we had crossed the Markham valley we got a four-inch nail in our tire, most conveniently right outside the garage. We removed the tire and took it to Slim, who pronounced, "No go, mate; she's 'ad it."

Slim, I would imagine, is a relic of World War II. Obviously an Aussie, he has a glass eye and a real Australian twang. He wore a dirty slouch hat, and his buttonless shirt hung open to reveal a chest blackened by car grease

and carbon. His jeans were neatly patched and the legs tucked into his unlaced boots. But he seemed to be much loved by his family. One brown-skinned woman, who was busily sewing on her sewing machine in one corner of the garage, lovingly addressed him as Daddy, and a number of other younger children watched him and talked to him at intervals. A much-darker-skinned woman, who I imagined was his wife, was there too, beaming happily among the collection of old tires, inner tubes, pipes, joints, buckets, and bolts that were hung on nails round about.

While we waited, our boys explored the yard and discovered fowl, ducks, geese, hornbills, and two white parrots. As we were leaving, the most enterprising of our sons asked Slim if he could buy a parrot.

"Not on yer loif, matey," was his reply, which rang in our ears as we drove off.

"Spotto dairy." Fresh milk in New Guinea is virtually unknown. Most people buy milk powder by the sackful. Many people get it from Australia and have to wait three months for it. At our college here at Kabiufa we milk two cows that provide fresh milk for some of the faculty families, but on the whole, milk powder is used.

"Spotto level crossing." Whoever heard of a train in New Guinea? The country here with its high mountain ranges—Mount Wilhelm is 15,000 feet—is such that many places are not even accessible by road. In fact, a place is considered really civilized if there is a road into it. Some of our missionaries here can be reached only by mission



A typical plight on a New Guinea road. Drain pipes are being laid across the road.

Missionary to New Guinea, Molly K. Rankin, is a New Zealander. Her husband, I. B. Rankin, is principal of Kabiufa Adventist College.

plane or perhaps by canoe. Trains just don't exist in New Guinea.

"Spotto church." What do you think of when you think of a church? An imposing structure with high spire, stained-glass windows, and arched doors? Well, there probably are churches like that in Lae or Moresby, but the majority of the churches in New Guinea are kunai structures—a smaller edition of our church here at Kabiufa. I wish you could see our college church. The frame is made from unmilled trees about 12 inches in diameter, and the high roof is constructed of very long saplings and thatched with kunai grass. This long grass is cut and bound in bundles, then tied with rope to the crosspieces on the roof so that the finished product is a delightfully picturesque thatched structure. The walls are made of plaited bamboo. The bamboo is cut, then split down one side and opened, making a flat length about six inches wide. These strips of bamboo are then woven into an attractive design and nailed onto the framework of the walls. The walls rarely go up to the roof in a New Guinea church, and there is a space of about three or four feet from the top of the walls to the roof overhang. What wisdom there is in this planning too, because the air can become fetid in an enclosed building on a hot day.

One of the things about New Guinea that films or mission talks or articles can never adequately describe is the smell—a mixture of body odor, smoke, earth, pig grease, and dirt. But these folks love their church. We were surprised last Sabbath by one good soul who arrived on our doorstep. She had walked about ten miles just to be with God's people on Sabbath.

"Spotto double lines." However can you paint double yellow lines on loose metal and over potholes and through rivers?

The "Pay Back" System

"Spotto lady driver." Oh, yes, you do see lady drivers in Goroka or Lae, but generally few women drive on the roads between towns. Why? Is it dangerous? Yes. As I have said before, the roads are rough and not very wide. Big trucks come along, and frequently cars are forced off the side of the road. How would a woman manage, alone with her car in the ditch at the side of the road with no one to help, and no phone for 100 miles? It would not be desirable to hitch a ride with a passing truck. Or on the other hand, what would a woman do alone, car in ditch, surrounded by 100 curious nationals, some of whom might ask ten dollars to lift the car out for her? But these are not the only reasons.

In New Guinea there is a system of pay back. If by any chance a driver should inadvertently hit a person and kill him or even hurt him, he would not think of stopping to see if all was well. Why? Because the friends and relatives of the injured person might

mob the driver and kill him. Even the police are adamant that hit-and-run is acceptable in New Guinea.

Last year a truck driver turned his truck around a corner sharply, and two men sitting on the back fell off and were killed. About a week later some men from the same tribe as the dead men, killed, not the driver, but two men from the same tribe as the driver. This is pay back. Strange? Yes, but it is still a custom in New Guinea.

This can even happen when one kills a pig. One day I was driving along a road at 40 miles an hour when two pigs ran straight in front of the car. I hit one. I heard it squeal. I hope I didn't kill it. I didn't wait to see. I was going out to meet some students who were building a church at one of our branch Sabbath school villages. When I arrived, I whispered to one of them what I had done.

"Oh, Maraam, don't tell anyone," he said. "They will kill you. You mustn't drive along this road alone again for a long time." This didn't reassure me in any way because I drove along this road every Tuesday to teach the village women sewing and I just had to come alone, or rather with my little three-year-old daughter as my only companion. My conscience bothered me. That poor pig. I could still hear that squeal, so I told Kop.

Kop said, "Never mind, Maraam. How big was the pig?"

I showed him with my hands, and he said, "Oh, that's just a little pig. It would cost you only \$20."

Twenty dollars! I didn't have that much to spare. We had just gotten a health food order from Australia, and the bank balance was nil. Later I saw Kop walking down the road with a village woman whom he had brought into the truth and who had been baptized just a week or so earlier. He came back later all smiles and said: "I told Sonny the part of the road where you hit the pig and she said it would be a pig from her village. She said it would be all right because everyone along that road knows that Maraam is their friend."

I'm still alive, so either I didn't kill the pig or they really do consider me their friend.

"Spotto dog." That's one thing they do have in New Guinea—dogs. They are skinny, flea-ridden dogs with big ears and look something like an overgrown chihuahua. They seem timid and cringing until you try to touch them, and then they are likely to snap at you. There are cats here too, although the kanaka people never own them—they eat them.

Every year there is a big show in the Highlands—one year at Goroka, the next at Hagen, 80 miles west. The spectacular feature of these shows is to see the kanaka people all dressed in their national costumes—feathers, fur, grass skirts, arm bands, pig grease, charcoal, and mud—everything from Christmas tinsel to newspaper and seed beads.



One of the Highland visitors to the Goroka show. Note the fur around his neck.

A few weeks before the show, Kabiufa College faculty members who had seen previous shows at Goroka warned me to watch my cat—a big orange fellow—because if it were missing, I was likely to see its fur strung round some kanaka's neck at the show. I laughed at their advice, confident in the thought that these happy, friendly folk whom I had grown to love would never touch Tiddles.

But then I wasn't so sure because one day about a week before the show my special kanaka friend Committee and his wife, Yea Yea, came on their periodic visit to see me. Committee had his bow and arrows in his hand and on his head the straw hat that I had given him—the one with the hole in the back where the goat had taken a bite. Yea Yea had a *billum* (string bag) full of potatoes for me hanging from her head. They looked up and I followed their gaze to the top of an avocado tree.

"Pusi Kat Belong Mi"

Committee smiled with a glint in his eye and said, "*Em pusi kat.*"

I hastily said, "*Yes, em pusi kat belong mi. Yu no kan kai kai em. Em i gut pella pusi kat* ["Yes, he's my cat. You can't eat him. He's a good cat."]."

Committee laughed sheepishly and said, "*E alrite. Em pusi belong yu. Yu fren belong mi. E alrite.*"

A missionary from the coastal areas of New Guinea might have an entirely different angle to the Spotto game, but no matter where you go in this vast country of wide contrasts you will find everyone agreed on one point: Spotto—a great need. Above all, a great need of workers to spread the gospel. A great need for funds to further the work. A great need for love and understanding. A great need for basic wants—soap, water, hygiene, education in child care. The field is so vast and the workers and funds so few.

SINGAPORE:

Active Lay Worker Wins Many for Christ

Earl Anchant is a physiotherapist in Youngberg Memorial Hospital in Singapore, but that is just what he does to make a living. In addition to this he is active in leading out in his local church, giving Bible studies, and occasionally conducting an evangelistic series.

So far Earl has won six people to Christ through direct contacts made in his professional work. These include an English couple, the husband being head of one of Singapore's large bottling industries. When this family became Seventh-day Adventists the husband resigned his position because the company manufactured and sold liquor as well as soft drinks.

In addition to the six mentioned above, Earl has won eight to the message through other means. Nor is he content to rest with these achievements. He is a leader in the Seventh-day Adventist church at Johore Bharu, north of Singapore, which keeps him busy on weekends.

Earl's work at the hospital ends at one o'clock Friday afternoons. Following this he journeys to Johore Bharu. There he may have two or more Bible studies in the afternoon. Then at seven-thirty he will participate in the MV meeting at the church. Following the MV meeting he may have another Bible study.

Sabbath mornings he may have a Bible study at eight o'clock. At nine-thirty he has a part in the youth Sabbath school. From two to four in the afternoon he helps enroll people in the Singapore Voice of Prophecy correspondence school. Four o'clock finds him giving a Bible study, following which he goes back to Singapore, and there he has his final Bible study of the day at eight in the evening.

Last August Mr. Anchant held a campaign in the Johore Bharu church. This evangelistic series was conducted in English in the Adventist church. It was Earl's first attempt to hold a public evangelistic series.

Approximately 400 invitations were mailed to Voice of Prophecy students or handed to them personally. John Ho, a worker in the business department of Youngberg Memorial Hospital, assisted Earl by being in charge of the music. From the first night the church was well filled, and the attendance did not drop as the series progressed. The average attendance was 60 to 80. The first call was made on the fourth night of the series, and 22 signified their desire to accept Jesus. On the fifth and sixth nights Lee Tsai Teik, the church pastor, presented in His Steps lessons. The concluding sermon was given by S. F. Chu, who conducted a baptism of two who had been prepared earlier.

Aside from the 22 who took their stand on the fourth night, 20 others

later indicated their desire for Bible studies. These people came from many religions; some were Buddhist, some Hindu, and a number were from Protestant churches. Four were Catholics, and one was a Moslem.

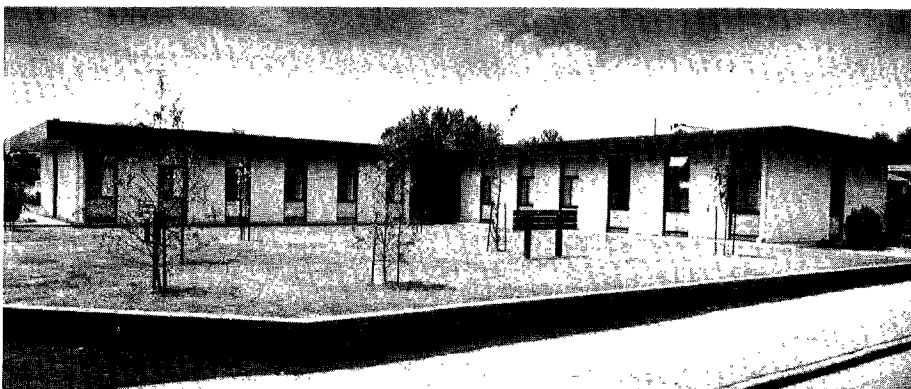
In carrying on follow-up work, Earl conducted a meeting each Friday evening showing the Hope for Today slides in conjunction with The Bible Says lessons which he gave the students to study during the week. Between 20 and 30 attended these Friday evening meetings. Some were unable to attend on Friday night, so Earl conducted Bible studies personally for a number

of them. Several Indians became interested, and Earl arranged for a retired worker to study with these people in their own language each Sabbath.

As a result of Earl's campaign and another two-week-long campaign conducted by the Johore Bharu church for Voice of Prophecy students, more than 90 persons began taking Bible studies to prepare themselves for baptism.

So far, six persons have been baptized into the Johore Bharu church as a result of the crusade.

R. E. FINNEY, JR.
Bible Department
Southeast Asia Union College



New South Australian Conference Office Dedicated

The new South Australian Conference office, Prospect, South Australia, was dedicated recently. S. M. Uttley, Trans-Commonwealth Union Conference president, officiated at the dedication. With him were W. A. Townend and D. J. Silver, South Australian Conference president and secretary-treasurer, respectively. E. H. Crimes, M.P., attended as a representative of the state government.

S. H. WOOD
PR Secretary, South Australian Conference



Central India Union Conducts First Workers' Meeting

Representatives from the Southern Asia Division and union institutions attended the first workers' meeting of the newly formed Central India Union, which was held at Hyderabad, February 24 to 27. Membership of the union numbers more than 13,000, in 101 churches.

C. B. GUILD
Secretary, Southern Asia Division

Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS



From left, with their wives, E. L. Longway, Dr. H. W. Miller, and R. M. Milne.

HONG KONG:

New Adventist Hospital Opened in Hong Kong

The new Hong Kong Adventist Sanitarium-Hospital was officially opened on May 4 with Lady Trench, wife of the governor of Hong Kong, cutting the ribbon. This new institution, on Hong Kong Island, joins with the Tsuen Wan branch on the Hong Kong mainland in serving the people of Hong Kong. The Tsuen Wan branch, which opened in July, 1964, serves the 300,000 inhabitants of that city who are mostly industrial workers and refugees. R. W. Burchard is the administrator of both hospitals.

Funds for the building of the new hospital were raised largely through the work of veteran missionaries Dr. Harry W. Miller, E. L. Longway, and R. M. Milne, each of whom has spent decades as missionaries in Hong Kong and other parts of China.

ILENE HALL, R.N.

Medical Records Consultant

BRAZIL:

Coast Mission Baptizes More Than 1,000

The workers of the North Coast Mission, Brazil, baptized 1,178 people during 1970, according to Dorival Amorim, the mission's secretary-treasurer. This is the second year in succession that they baptized more than 1,000 in one year.

One of the mission's pastors, Raimundo Lima, baptized 440 in 1970, although he had not conducted any evangelistic meetings. He explained that his method for winning so many was "systematic organization of the members of the church and the preaching of righteousness by faith."

CHARLES J. GRIFFIN
President

North Coast Mission

BOARD OF HIGHER EDUCATION.

In March a group of North America's leading Adventist educators and administrators met in Washington for the first meeting of the Board of Higher Education. This new board was brought into being at the time of the 1970 Autumn Council to be the central planning body and coordinating council for Seventh-day Adventist institutions of higher education on undergraduate, graduate, and professional school levels. As the members of this board met they were cognizant of the tremendous challenge that faces them in giving guidance to our universities and colleges in a time when educational problems are legion. At the time of this first meeting progress was made in meeting some of the basic problems.

ADMINISTRATOR - EVANGELIST.

W. J. Hackett, vice-president of the General Conference, laid aside his important administrative assignments for a week during mid-April to conduct a series of evangelistic meetings at the Standifer Gap Seventh-day Adventist church near Southern Missionary College, Collegedale, Tennessee. He teamed up with W. E. Palmer and the youth of the college's theology department to present a series entitled, "Mind-Body Relationships."

SPRING MEETINGS. The Spring Meetings of the General Conference bring together each year the members of the General Conference Committee resident in North America. This year they convened from March 30 to April 1. For two days preceding the meetings North American union presidents and General Conference officers met to study together some of their mutual problems.

GC PERSONNEL DIRECTOR RETIRES.

After more than 46 years of denominational service, Clayton D. Forshee, personnel director of the General Conference, has retired. He began denominational work in the book department of the Review and Herald, then served in the Far Eastern Division and returned to the Review and Herald. In 1951 he joined the General Conference staff, where he served as cashier, assistant manager of Esda, and then as personnel director. We wish for Mr. Forshee and his wife God's rich blessings as they enter this new phase of their lives.

NEW PERSONNEL DIRECTOR.

Joining the General Conference staff as

personnel director is Gordon Zytoske, who has been serving in the same capacity at the Kettering Memorial Hospital. From 1946 to 1962 Elder Zytoske and his family lived in the Middle East. During a portion of these years Elder Zytoske served as president of the Nile Union. We welcome the Zytoskes to our General Conference family.

VISITORS. Mr. and Mrs. Masao Uruma, of Japan Missionary College, and Miss Kyoko Hazaki, of the Japan Voice of Prophecy, were recent visitors in Washington. One of our staff members, Miss Norma Eldridge, who speaks Japanese, served as hostess to these visitors to our world headquarters.

Elder and Mrs. Kenneth Oster visited the General Conference headquarters offices as they passed through Washington on their way back to the Middle East. The Osters had spent a short period in the homeland, during which time they cared for the needs of a maturing family. They now return to the land where Elder Oster has spent much of his life. He is a second-generation missionary to the Middle East and speaks three languages used in that area.

Elder and Mrs. R. L. Wearner visited Washington recently for a few days as they return to their homeland after having spent 16 years in South America. Elder Wearner has served in Uruguay and Peru. The Wearners' oldest son, Ronald, and his family, who are second-generation missionaries, are serving in the Central Amazon Mission in North Brazil. Two other sons are studying in the United States—Neal at Loma Linda University and Duane at Shenandoah Valley Academy.

Mr. Trevor Young, a member of the New Zealand House of Parliament, visited the General Conference offices recently. He called on James Scully and Marvin Loewen of the Religious Liberty Department. Mr. Young was director of the New Zealand Alliance when Elder Scully lectured in New Zealand for two months at the invitation of the alliance.

C. W. Oh, who has served our work in Korea for the past 28 years, was presented to the General Conference Committee recently by J. V. Scully of the Public Affairs and Religious Liberty Department. Brother Oh has been assistant business manager of the Seoul Adventist Hospital in Korea. On his visit to the General Conference offices he was accompanied by his daughter, Mrs. Sonja Lee, of Washington, D.C.

World Divisions

AFRO-MIDEAST DIVISION

✦ R. D. Pifer, formerly president of the Uganda Field, has been appointed president of the newly formed East Mediterranean Field.

✦ Dr. O. Chr. Bjerkan, formerly president of Ethiopian Adventist College, has accepted the call of the Afro-Mideast Division to serve as president of Middle East College, Beirut.

R. W. TAYLOR, *Correspondent*

FAR EASTERN DIVISION

✦ The Philippine Publishing House recently dedicated a new two-color Roland Rekord Offset Press. Present for the occasion were Herbert White, an associate publishing secretary of the General Conference; E. A. Brodeur, formerly Far Eastern Division publishing secretary; and R. C. Williams, Far Eastern Division Ministerial secretary. A new annex to the Philippine Publishing House was opened previous to the dedication service.

F. B. CONOPIO, *Assistant Editor Philippine Publishing House*

INTER-AMERICAN DIVISION

✦ A choir of Davis Indians, known as the Voices of the Jungle Indian Choir, visited Caracas and other major cities of Venezuela recently. They appeared at several churches and colleges, in two theaters, and performed on the radio and television, singing sacred music in English, Portuguese, Spanish, and their own language.

✦ Seventy-one ministers of the Inter-American Division each baptized between 90 and 150 people in 1970; seventeen baptized between 151 and 250; and three baptized between 251 and 350.

✦ H. S. Walters, president of the West Indies Union, baptized 101 persons at St. Ann's Bay, Central Jamaica, on March 27 as a result of an evangelistic campaign he conducted there. It is hoped that the final figure will be 200 baptisms.

MARCEL ABEL, *Correspondent*

SOUTHERN ASIA DIVISION

✦ A total of more than Rs.66,000 worth of literature was sold by our literature evangelists throughout East and West Pakistan during 1970. This record figure was achieved by a record sales force of 30 regular and part-time bookmen.

✦ The first degrees ever presented by the Pakistan Union School, Chuharkana, were awarded to four students during graduation exercises March 26 and 27. Speakers for the exercises were O. W. Lange, Pakistan Union president, and pastors A. John, E. E. Wheeler, and A. M. Akbar.

✦ A four-week field evangelism series was conducted recently at Chuharkana by F. Ellis and several senior students from the Pakistan Union School. One hundred and thirty adults attended the series of meetings; 30 responded to a call for baptism.

✦ A new elementary school building was officially opened on February 1 at the Pakistan Union School. Opening ceremonies were conducted by Dr. C. H. Tidwell, education secretary of the Southern Asia Division, and O. W. Lange and G. P. Babcock from the Pakistan Union.

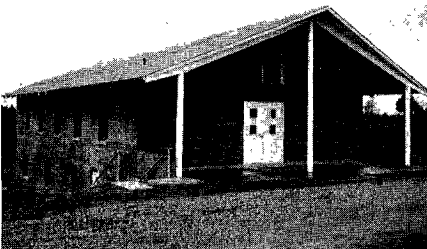
A. J. JOHANSON, *Correspondent*

TRANS-MEDITERRANEAN DIVISION

✦ Two articles describing the origin and beliefs of the Seventh-day Adventist Church appeared recently in a widely circulated Spanish magazine. The factual, fair, and favorable articles were contributed by a Catholic writer and theologian, Enrique Miret Magdalena, who has shown a remarkable interest in the writings of Ellen G. White, particularly those on the subject of education. In a personal interview this author expressed alarm at modern tendencies in educational circles to depart from well-tried methods that had developed personal responsibility and had provided citizens who were willing and eager to promote their country's welfare.

✦ Voice of Prophecy Bible course students in Yugoslavia are increasing so rapidly that four full-time workers are now employed in handling lessons and correspondence.

✦ An attractive booklet of 60 pages containing articles that have appeared from time to time in national Italian newspapers from the pen of Giuseppe Cupertino, formerly secretary of the Ministerial Association, Southern European



Olive Branch, Mississippi, Church Dedicated

The Olive Branch, Mississippi, church was dedicated on March 6. W. D. Wampler, president of the Alabama-Mississippi Conference, and H. H. Schmidt, president of the Southern Union Conference, participated in the dedicatory services.

R. A. TYSON, *PR Secretary Alabama-Mississippi Conference*

Division, has just come from the press. Church members are using them as a means of interesting their friends and neighbors in the value of the Bible for the problems of today. A copy of the booklet was sent to Nicola Adelfi, a columnist of the Turin *La Stampa*, a newspaper that has an estimated million or more readers. This man referred favorably to the booklet in his column and mentioned that the author was an Adventist pastor.

EDWARD E. WHITE, *Correspondent*

Atlantic Union

✦ Recently, at the White House Conference on Children held in Washington, D.C., the Home Health Education Service was represented. A number of organizations were invited to have representatives and exhibits at the conference, and Silas McClamb, publishing secretary of Northeastern Conference, represented the Atlantic Union Conference at the meeting.

✦ The Atlantic Union College chamber orchestra recently presented a sacred service at the St. Paul's Chapel at Columbia University, New York City, under the auspices of the Adventist Forum.

✦ Nine people were baptized recently at the Wayland, New York, church as a result of an evangelistic crusade conducted by G. T. Blandford, New York Conference evangelist. David Spielman, pastor of the church, reports that another group of six is now preparing for baptism.

✦ Dr. Virginia-Gene Rittenhouse, professor of music at Atlantic Union College, has been elected a member of the board of directors of the New England Piano Teachers Association. She has also been invited to serve as the adjudicator for the National Festival of Music sponsored by the Fine Arts Council of the government of Jamaica. As a contribution to the festival, she has been invited to give two solo recitals.

✦ An Adventist Men's Seminar was held in Syracuse, New York, March 26-28. Although 54 official laymen delegates were present for the session, the average attendance was 80. Guest speakers and instructors were M. T. Battle, associate secretary, General Conference Lay Activities Department; A. A. Esteb, formerly of the same department in the General Conference; and W. E. Peeke, lay activities secretary of the Atlantic Union Conference. A. J. Patzer, New York Conference president, challenged each individual to enter God's service with full dedication and commitment. Fifty-four Adventist men received lay preacher's credentials for 1971. The seminar was coordinated by A. M. Karolyi, New York Conference lay activities secretary.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Evangelistic meetings currently under way or soon to begin across the Canadian Union include such places as Calgary, Brooks, and Bentley in the Alberta Conference; Vancouver, Fruitvale, Cranbrook, and Langley in the British Columbia Conference; Regina and Moose Jaw in Manitoba-Saskatchewan; Halifax and New Glasgow in the Maritimes; Cottrell's Cove, Deer Lake, and Stephenville in Newfoundland; and Paris, Brantford, Toronto (Yugoslavian), Belleville, and Montreal in the Ontario-Quebec Conference.

✦ Mrs. Bonnie Johnson, wife of the pastor in Owen Sound, Ontario, is presenting a live television program in Owen Sound entitled Quest. She advertises her program as follows: "Phone 376-5196 Wednesday 1:00-1:30 P.M. for answers to questions you may have on topics such as—the teachings of Jesus; puzzling Bible verses; personal problems; problems of society, law and order, the home, health. See demonstrated a seldom-used Bible-study technique that will help you to find relevant, authoritative, and clear answers as well as practical solutions." The weekly half-hour program includes such features as guest interviews, children's stories, and music. Using a simple set of Bible-study guides, Pastor and Mrs. Johnson are studying the Bible with a number of people whose interests were awakened as a result of the program.

THEDA KUESTER, *Correspondent*

Central Union

✦ The South Sioux City, Nebraska, church recently held a special homecoming service on the occasion of the completion of an extensive remodeling program for the church. R. H. Nightingale, Central Union Conference president, was speaker for the Sabbath morning service, and G. W. Morgan, president of the Nebraska Conference, spoke at the afternoon service.

✦ Wyoming Conference churches decided to raise \$5,000 to begin construction of a church building for members of the new church organized in Gillette in December. The final figures indicate that more than \$6,700 was given. With further assistance from the Central Union Conference, construction on the new church building will begin soon.

✦ Nebraska Conference evangelist Charles H. Buurisma is conducting a Word of Life crusade in the Grand Island area. A. H. Liebelt is assisting.

✦ Central States Conference office personnel recently conducted several area

meetings to promote the work in the districts and to counsel and fellowship with the ministers.

✦ Missouri Conference literature evangelists enrolled more than 19,000 people in the Faith for Today Bible School in 1970. Ralph M. Sellers, the conference's publishing secretary, is a Faith for Today convert.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Blue Mountain Academy is offering three social studies courses free to students who work at the academy or at Harris Pine Mills during the summer.

✦ Mrs. Greta Nester, of the Tazewell, Virginia, church, recently was presented a life membership in the Virginia Membership of Parents and Teachers by the Springville Parent Teachers Association. Mrs. Nester has been active in community service temperance work on behalf of the public schools.

✦ Richard Fearing, president of the West Virginia Conference, and six students from Columbia Union College conducted the Spring Week of Prayer at Blue Mountain Academy. The week culminated in a communion service.

✦ Potomac Conference ministers and Bible instructors recently met at the Richmond, Virginia, First church for a praise and prayer service coordinated by Fenton E. Froom, Sr., president of the conference. The meeting was called to prepare for the soul-winning program of spring evangelism to be conducted throughout the conference.

✦ Bladensburg, Maryland, youth, assisted by Lawrence Nelson, pastor of the Bladensburg church, recently completed a Voice of Youth evangelistic series. Pastor Nelson gave his pulpit to the youth of the church for nine consecutive Sabbaths.

✦ A Red Cross disaster relief unit was organized among the Spanish-speaking Adventists in the Washington, D.C., area. Representatives from the District of Columbia chapter of the American Red Cross were present for the ceremony.

✦ The Chesapeake Conference has sold its camp meeting property located at Catonsville, Maryland, to the Baltimore, Maryland, Gas and Electric Company. The 1971 camp meeting will be held on the campus of Highland View Academy, near Hagerstown, Maryland.

✦ Mrs. June Parsley, West Virginia Conference public relations secretary, recently conducted a press secretaries' workshop in Clarksburg, West Virginia. Guest speaker was Morten Juberg, public relations secretary of the Columbia Union Conference.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Wisconsin pastors reported 68 baptisms for the first quarter of 1971 as compared with 20 for the comparative period last year.

✦ Two community service centers were opened in Michigan recently. Warren church members opened a center in East Detroit on February 28, and Berrien Springs Village and Pioneer Memorial church members jointly opened a center in Berrien Springs on March 28.

✦ The Holly, Michigan, church completed its first home nutrition school, held February 10 to March 2, with a dinner served to 175 people. A number of non-Adventists, including 4-H Club members, attended the cooking classes. Directing the school was Gaylord Wright, Loma Linda Foods distributor for Michigan. He was assisted by Adelphian Academy home economics teachers, Mrs. Bonnie Young and Glenda Krantz.

✦ The Lake Region Conference held its first laymen's congress at the Shiloh church in Chicago, March 12 to 14. Guest speaker at the congress was Maurice Battle, an associate secretary of the Lay Activities Department of the General Conference. Mrs. Hattie Scott, currently Welfare Federation president of the conference, was given the Lay Lady of the Year award.

✦ As a result of its community service center activities and a 40-day revival held last year, the Milwaukee Sharon church in Wisconsin added nearly 50 members to its congregation during 1970. Membership now stands at 430 persons.

GORDON ENGEN, *Correspondent*

Northern Union

✦ The Robert Horton family, of Glencoe, Minnesota, purchased a set of *The Bible Story* from Edwin Kaiser, literature evangelist. Shortly afterward tragedy struck when their trailer was completely destroyed by fire. Mr. Kaiser alerted J. D. Ring, Northern Union publishing secretary, and he was able, through an emergency fund of the Home Health Education Service, to provide a new set of *The Bible Story* for the family. The Glencoe *Enterprise* carried the story with a picture on the front page showing Mr. Kaiser presenting the new set of books to the Hortons.

✦ During February, March, and April evangelistic meetings were conducted in South Dakota at Spearfish, Gettysburg, Colman, Lemmon, Pierre, Bowdle, Hot Springs, and Watertown. Interest-arousing programs are being carried on at Mitchell, Platte, Rapid City, and Leola.

Evangelistic meetings to harvest these interests are planned for these cities later in the year.

✦ Sixty laymen from the Minnesota churches met at Maplewood Academy March 11 to 14 for a seminar. The purpose of the meeting was self-examination, rededication, and learning new methods of soul winning. L. A. Shipowick, associate secretary of the General Conference Lay Activities Department, was the speaker.

✦ Bob Richardson, station manager for radio station KEYJ in Jamestown, North Dakota, interviewed E. R. Schwab, Cliff Hoffman, and Mrs. Marty Knutson on March 16 regarding the Five-Day Plans in the area. The interview was a build-up for two Five-Day Plans to be held in Jamestown and Medina.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Members of the Auburn, Northern California, church have purchased a television tape recorder set and now televise the church services in order that shut-ins may later enjoy the services on their own TV sets.

✦ A program of lay evangelism called Dare to Share is involving nearly 100 laymen in methods of witnessing at the Vallejo Drive church, Glendale.

✦ A study series conducted by youth of the Southeastern Youth League, working with Pastor David Taylor, has resulted in 11 baptisms for the Fontana Juniper Street church and San Bernardino Spanish church.

✦ Paul Robinson and his students at San Pasqual Elementary School have constructed a small hothouse for growing vegetable plants that they sell to help build a church at Llano Colorado, Mexico.

✦ Harry Garlick, Pacific Union Conference National Service Organization director, and representatives from the General Conference have been conducting schools in the union to inform academy counselors and youth pastors of selective service trends.

✦ Seventh- and eighth-grade students at the Riverside, Southeastern California, Elementary School prepared 40,000 coin cards for the County Easter Seal Society in a special community project. Robert Rice is the principal.

✦ The Buckeye, Arizona, SDA church has enlarged the facility of its Health and Welfare Center. Mrs. Nellie Painter is the welfare leader.

✦ Youth of San Francisco's Philadelphian church provided 50 new rainwear outfits for a ghetto school in the Hunter's Point section of the city. Supervising the young people's project were Michael



Michigan Conference Names Top Bookman

Frank Worcester of Benton Harbor, Michigan, was named the Michigan Conference's number one literature evangelist for 1970. He achieved this position by setting a delivery record of \$30,582. Next highest was Arthur Leavitt of Flint with \$28,620 in deliveries.

Eighteen of Michigan's literature evangelists had yearly deliveries of more than \$13,000 with five being over the \$20,000 figure. Total deliveries in 1970 amounted to \$702,973, according to J. D. Spiva, Michigan Conference publishing secretary.

Eighty-five baptisms resulted from literature evangelist interests, Elder Spiva reported. Eleven thousand were enrolled in Bible courses, 3,000 Bible studies were given, and 446 former Adventists located and invited to church.

ERNEST N. WENDTH
PR Secretary, Michigan Conference

and Norma Greene. E. A. White is the pastor.

✦ A. Howard Miller, pastor of the Eagle Rock, Southern California, church, was a speaker at a woman's club recently when he and the ministers of two other denominations were invited to discuss religion.

✦ The 127-member East Mesa, Arizona, church was recently dedicated free of debt. The structure represents an investment of \$70,000 plus donated labor. R. J. Roy is pastor.

✦ Thirteen-year-old Rodney Willey raised \$619 for the local church of Camino, Northern California, to be used to build a new social hall.

✦ The Student Association of Thunderbird Academy at Tempe, Arizona, has been successful in meeting a \$5,000 library-improvement goal. Mark Temen is the president of the association.

✦ Los Altos, California, church members are worshipping in their new sanctuary. Robert Boney is pastor.

✦ The company of SDA's at Parker, Arizona, celebrated its first year of ex-

istence by being one of the first groups in the conference to reach the Vanguard goal and by receiving a first award for their booth at the North Yuma County fair.

✦ More than 30 Ogden, Utah, laymen are following up interests located through the *Signs of the Times*, church visits, or mass-media contacts. Pastor or Mrs. E. L. Simmons accompanies the laymen on the first visit.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ The Greensboro, North Carolina, church of the South Atlantic Conference was dedicated on March 27. The former pastor, L. G. Rahming, and the current pastor, G. H. Taylor, led out in the service.

✦ Radio station WDBO in Orlando, Florida, recently gave Florida Adventists one hour of free time to tell of the activities of the church. Participating in the program were L. Mansell, C. R. French, and S. L. Dombrosky.

✦ Pathfinders of the Nashville, Tennessee, First church recently collected \$308 for the local cerebral palsy crusade. Don Kenerson directed the program.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Forty-one persons were baptized in a series of meetings conducted at Disney, Oklahoma, by Kenneth Cox, conference evangelist. Attendance at the nightly meetings averaged 200.

✦ One hundred and thirty people attended the Five-Day Plan to Stop Smoking conducted in the medical school in Oklahoma City, in January. The program was under the direction of Don C. Snyder, temperance secretary of the Oklahoma Conference.

✦ Southwest Region Conference pastors and evangelists are planning to conduct crusades in Albuquerque, New Mexico; Dallas and Houston, Texas; Baton Rouge and New Orleans, Louisiana.

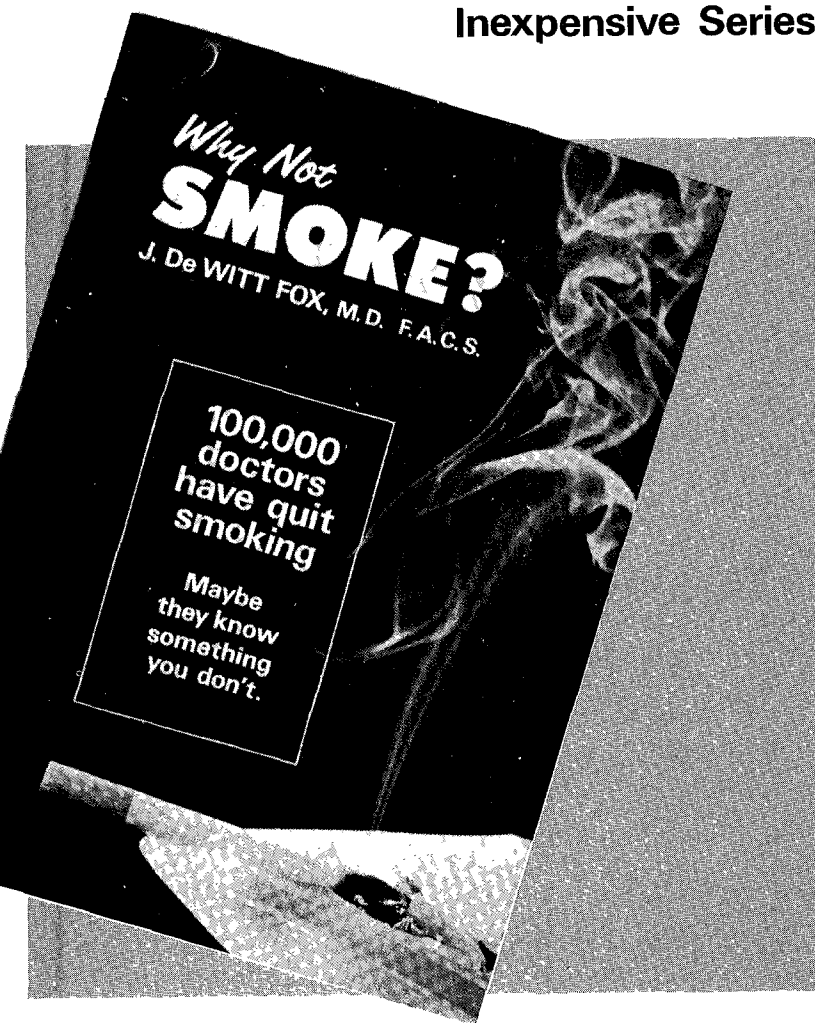
✦ V. L. Roberts, treasurer of the Southwestern Union Conference, has been appointed vice-chairman of the college board at Southwestern Union College.

✦ Members of the Arkansas-Louisiana Conference have contributed more than \$50,000 to meet some of the pressing financial needs of Ozark Academy, part of which is to provide for an improvement program.

J. N. MORGAN, *Correspondent*

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Evolution or Special Creation?
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Fellow Travelers of Spiritualism
Forever Heaven
Gift of Prophecy
in the Seventh-day Adventist Church, The
God and Evolution
God and I Are Partners
God and the Future
God's Holy Day
Great Beyond, The
How to Read the Bible
I Became a Seventh-day Adventist
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Lord Is My Shepherd, The
Lydia: A Seller of Purple
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(Conference names appear in parentheses.)

Joseph F. Day, maintenance foreman, College Furniture Manufacturers, Union College, from Wood Products, Thunderbird Academy.

Paul L. Jensen, associate publishing secretary (Colorado), formerly publishing secretary, Far Eastern Division.

Don Nelson, associate pastor, College View church and campus pastor, Union College, Lincoln, Nebraska, from youth pastor (Southeastern California).

Robert Stotz, health-education coordinator, New England Memorial Hospital (Atlantic Union).

Gordon Zytoskee, personnel administrator, General Conference Office, from same position, Kettering Memorial Hospital (Ohio).

From Home Base to Front Line

North American Division

Izella P. Stuiwenga (WWC '57; AU '62), returning as elementary teacher, Penang Adventist Hospital, Penang, Malaysia, left Los Angeles, California, March 4.

Eloy Martinez (LSC '63; AU '64), returning as departmental secretary, Paraguay Mission, Asuncion, Paraguay, Mrs. Martinez, nee Jeannie Asucena Sales, and two daughters, left Miami, Florida, March 4.

Elton L. Morel, M.D. (PUC '25; LLU School of Medicine '30), to give relief service as surgeon in Bangkok Sanitarium and Hospital, Bangkok, Thailand, and Mrs. Morel, nee Marion Julia Poey (AUC '26; WMH School of Nursing '29), of Glendale, California, left Los Angeles, March 14.

R. A. Ben George (Sacramento City College '63; PUC '66), returning as pilot-nurse Bahia-Sergipe Mission, Salvador, Brazil, Mrs. George, nee Alice Susan Leslie, and two children, left New York City, March 14.

Kenneth S. Oster (AU '68), to be head of the Islamic Evangelistic Team, Beirut, Lebanon, and Mrs. Oster, nee Dorothy Gertrude Nelson (AU '70), of Cedar Lake, Michigan, left New York City, March 17.

C. F. Clarke (EMC '29; Michigan State University '62), returning as a teacher in Solusi College, Bulawayo, Rhodesia, and Mrs. Clarke, nee Esther Muira Barnhurst (EMC '31; University of London '56), left Washington, D.C., March 28.

Owen Austin Troy, Jr. (PUC '49), to be stewardship and development secretary South Caribbean Conference, Port of Spain, Trinidad, Mrs. Troy, nee Ann Estelle Minors (Berkeley Institute '54), and two children, of Teaneck, New Jersey, left Miami, Florida, March 28.

Adventist Volunteer Service Corps and Other Workers

Judy Farnsworth, to serve as nurse in Hong Kong Adventist Hospital, of Portland,

Oregon, left San Francisco, California, March 14.

Dena Sherrard, to serve as nurse in Hong Kong Adventist Hospital, of Portland, Oregon, left San Francisco, California, March 14.

C. O. FRANZ

New Books

By Harry M. Tippett

If popular health books make you yawn, try reading one chapter of Dr. Harold Shryock's new volume, **Your Amazing Body**, and see if you can lay it aside without perusing all 157 pages. The author not only tells you how your organs function but also makes the information fascinating. For instance, did you know your body has an "incredible liver," two colors of marrow, and capillaries enough to reach twice around the earth if they were pieced together?

I took college physiology, but I never learned of the body glands called "sub-contractors" of body functions. This new vocabulary combined with the author's natural and cultivated literary charm will captivate your interest and perhaps make you more intelligent in maintaining that zestful health the Creator designed that all of us might enjoy. Those five pages on "The Movies of the Mind" are worth the price of the book. They will show you how easy it is to manage your moods. Faith can keep you well—did you know that? All told, you have here not only a treatise on physiology but also the secrets of a vital, significant personality. \$1.85, Pacific Press Pub. Assn.

No modern writer portrays Bible characters with more penetrating insight than Dr. Paul T. Gibbs, chairman emeritus of English studies at Andrews University. His recent volume, **David and His Mighty Men**, is another engrossing book that reviews in running narrative style the lives of Abner, Absalom, Joab, Ahimaz, Solomon, and others around David. The unique value of this author's commentary is his acute analysis of the motives prompting the conduct and deeds of the men of sacred history. The reader finds in these brief biographies moral and spiritual values applicable to our own times. \$2.50, Review and Herald.

Under Sealed Orders, a coauthored book by Norma R. Youngberg and Gerald H. Minchin, is one of those rare publications that at one glance you resolve to read. The setting of these adventures is among the Dyak headhunters of Borneo. And adventures there are as young Gus Youngberg found when he essayed to establish a mission outpost among these fierce and primitive heathen tribes. For dramatic recital, romantic background, spine-thrilling episodes, humor, tragedy, moral heroism, and divine intervention this narrative cannot be excelled. The day of exploits for God is not over. No armchair assessment of this story can capture the intrepidity and dedication to service for God it portrays. Its distribution has been remarkable. Don't delay. 170 pages, \$1.85, Pacific Press.

NOTICES

Loma Linda University

Applications are now being accepted from prospective students for the new Loma Linda University School of Health Related Professions department of respiratory therapy. The newly added program for respiratory (inhalation) therapy students will begin in September of 1971. Final approval was recently granted by the university trustees.

An Associate of Science degree will be offered to students who successfully complete the two-year course. Plans are also being made to expand the program to offer a four-year Bachelor of Science degree.

Additional information is available by contacting Steve H. Gomberg, chairman, Loma Linda University School of Health Related Professions department of respiratory therapy, Loma Linda, California 92354.

COLLEGE AND UNIVERSITY TOURS

The General Conference, during recent months, has approved the following tours sponsored by colleges and universities within the North American Division:

ANDREWS UNIVERSITY

1. The New Testament World
July 15-August 29, 1971
Director—Walter F. Specht
Credit—4 credits for tour + 2-4 credits for research project
2. Andrews University Summer Session in Europe
June 14-August 12, 1971
Director—Hans-Jorgen Holman
Credit—Music—9 credits
Art—8 credits
Intermediate German—9 credits
Intermediate French—9 credits
Intermediate Spanish—9 credits

LOMA LINDA UNIVERSITY

European Travel Course in the History of Physical Education
June 20-July 31, 1971
Directors—Robert Schneider
Helen Weismeyer

SOUTHWESTERN UNION COLLEGE

Around the World Tour
July 18-September 7, 1971
Director—Dr. Julius Korgan
Credit—4 qtr. hrs. Cultural History
4 qtr. hrs. Sociology

UNION COLLEGE

Around the World Tour
June 7-August 16, 1971
Directors—George Thomson
Russell Nelson
Credit—6 hours

WALLA WALLA COLLEGE

English History Tour
June 10-August 3, 1971
Directors—Dr. Robert Henderson
Dr. Helen Evans
Credit—12 qtr. hours

WALTON J. BROWN

Church Calendar

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
Review and Herald 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

New President Elected for Atlantic Union Conference

J. L. Dittberner was elected the new president of the Atlantic Union Conference at the conference's twenty-first quadrennial session which convened at Camp Berkshire, Wingdale, New York, on April 21. Elder Dittberner, who served nine years as president of the Northern Union, succeeds K. W. Tilghman, now general manager of the Review and Herald Publishing Association. The 250 delegates also re-elected former secretary-treasurer Ben Trout as treasurer, and A. N. Brogden, former secretary-treasurer of the Allegheny West Conference, as secretary. Donald Walker, associate auditor of the Columbia Union, was invited to be the auditor. All departmental secretaries were asked to continue.

NEAL C. WILSON

Overflow Audiences Attend South African Meetings

Recently Ray Kent opened a major evangelistic campaign in a Johannesburg, South Africa, theater which seated 2,300 people. For his first lecture it was necessary to conduct three meetings to accommodate approximately 6,000 people who attended.

James Cherry from Australia opened his meetings in East London, in the South African Union, in an auditorium which seated 900 people. In order to accommodate his audience he gave his first lecture six times over several days.

Evangelistic meetings as well as reaping meetings are being held in other parts of the union and the prospects look very encouraging.

MERLE L. MILLS

New York SDA Girl Invited to White House Conference

Gladys Cuadrado, 15-year-old sophomore at Jane Adams School for Girls in New York City and a member of the Central Brooklyn, New York, Spanish church, was selected by the White House Conference on Youth to represent the General Conference Missionary Volunteer Department, as a delegate to the Conference held in Estes Park, Colorado, April 18 to 22.

JOHN HANCOCK

South Atlantic Conference Elects New President

R. L. Woodfork, formerly pastor of the Atlanta, Georgia, Berean church, was selected as president of the South Atlantic Conference by the conference's executive committee on April 26. He replaces W. S. Banfield, who was elected associate secretary of the Southern Union Conference during its recent constituency meeting.

H. D. SINGLETON

Health-Personnel Needs

Present openings for personnel in SDA hospitals include those listed below:

North America

- 2 accountants
- 3 maintenance engineers
- 11 medical technologists (3 ASCP or AMT)
- 5 pharmacists
- 33 registered nurses—general duty
- 17 registered nurses—supervisor
- 12 secretaries
- 4 social-service directors (1 MSW)

Overseas Missions

- 6 dentists
- 18 physicians—general practice
- 15 physicians—specialty
- 1 RN—education administration
- 9 RN's—service administration

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

Microfilmed Church Records to Be Made Available

All Seventh-day Adventist *Yearbooks*, annual statistical reports since 1867, and General Conference session bulletins since our organization in 1863 have been microfilmed by the Library of American Church Records. Whole sets of this microfilmed historical data of the Seventh-day Adventist Church, along with historical records of other church bodies, will be sold to libraries throughout the United States. Those interested in procuring this data should contact Dr. A. T. DeGroot, P.O. Box 761, Estes Park, Colorado 80517, and ask for a brochure and price list when available.

JESSE O. GIBSON

Inter-American Bookmen Make Sales Gains in 1970

The literature evangelists of the Inter-American Division delivered more than \$2,443,000 worth of literature in 1970. This is a gain of more than \$350,000 over 1969. Twenty-four of the 38 local fields increased their sales.

Miquel Chollet, of the East Puerto Rico Conference, was the literature evangelist with the highest deliveries for 1970. He sold more than \$21,000 worth of literature.

Fourteen people were baptized in the Upper Magdalena field in December, 1970, who were first contacted by literature evangelists, and 21 were baptized

in southeast Mexico. Altogether, 49 persons were baptized in the Mexican Union who were first contacted by bookmen.

D. A. McADAMS

New President Appointed for Oakwood College

C. B. Rock, pastor of the Ephesus church, New York City, was appointed president of Oakwood College by the board of trustees on April 27. Elder Rock replaces F. W. Hale, who has accepted the position of associate dean of the graduate school, Ohio State University.

Elder Rock has served the church for almost 20 years as pastor and departmental leader in several local conferences and in the Southern Union. He holds the M.A. degree from the University of Detroit and has done study toward a doctorate.

C. E. BRADFORD

Michigan Conference Re-elects Officers

More than 600 delegates from the Michigan Conference churches re-elected R. D. Moon as president, Charles Keymer as secretary, and L. G. Wartzok as treasurer at the constituency meeting held on the campus of Cedar Lake Academy, Sunday, April 25. Departmental leaders were also re-elected with the exception of R. L. Boothby, who is retiring.

It was voted to change the term of office from two to three years, with the understanding that church delegates will meet annually for a business session.

D. W. HUNTER

IN BRIEF

† **Death:** J. O. McLeod, 56, treasurer. Iowa Conference, April 27, following surgery, Mason City, Iowa, former treasurer of the New Jersey and Ohio conferences.

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