

Review

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God's Boundless Love

We only see a little of the ocean,
A few miles distance
from the rocky shore,
But out there—beyond, beyond
our eyes' horizon,
There's more—there's more.

We only see a little of God's loving—
A few rich treasures
from His mighty store;
But out there—beyond, beyond
our eyes' horizon,
There's more—there's more.

—Author Unknown

Under the Imperative of Time

DEATH is an enemy. Throughout life it casts its ugly shadow over every human being, creating anxiety and fear. Disease, loneliness, insecurity, poverty, and other of man's natural enemies have limited success, and often can be overcome. But not death. It is 100 per cent successful. With grim humor a person responded when asked about the ratio of deaths to the population in his city: "The ratio is one to one." With all the resources at his command, man battles this enemy and will continue to do so until the Second Advent. "The last enemy that shall be destroyed is death" (1 Cor. 15:26).

But under the reign of sin, death is not wholly negative. As He has with many other evils, God has taken this unhappy fact of human existence and has overruled it for good. Few would deny, for example, that in cases of mortal pain or incapacity death is a blessing, a door to rest and peace. Solomon declared that "the day of death [is better] than the day of one's birth" (Eccl. 7:1).

Perhaps the wise man wrote this somewhat in a mood of disillusionment, but he went on to tell of the useful results that come to the living from death and tragedy. "It is better to go to the house of mourning," he said, "than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart" (verse 2).

Recently we visited a monastery not far from Vienna, Austria. In this monastery the monks follow an interesting custom. Whenever one of their number dies, they place his body for a time in a little chapel where all the monks must pass it as they go to their daily chores. The purpose is twofold—(1) to remind the living that they are mortal, and (2) to awaken in their hearts gratitude to God for life and its joys. The plan, though somewhat grim, has merit. Certainly human beings need to be reminded often that the thread of life is brittle. They need to be reminded that they are not self-sufficient and immortal. They need to meditate on the meaning and value of life. They need to have their thoughts turned outward and upward.

A Deterrent to Procrastination

One of the major but seldom-mentioned pluses of death is that it puts man under the imperative of time. Were it not for the fact that human beings live under the constant threat of death, any act could be postponed indefinitely. If one were disinclined to make a decision today, he could delay until tomorrow, or until the next day, or until the next year, or until the next millennium. The temporal nature of man's existence and the finality of death are factors during the reign of sin that make life more deeply meaningful and make necessary the best possible utilization of each moment of time. Perhaps this is partly what the wise man meant when he said, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work,

nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (chap. 9:10).

The pressure to use each moment of time to its fullest extent is particularly strong in regard to responding to God's grace and His invitation to repent. It is not a mere exercise in rhetoric when the Holy Spirit repeatedly urges, "To day if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8; 4:7). With life both short and uncertain man is under tremendous compulsion to decide what he will do with God's invitation, "Give me thine heart."

Throughout many parts of Europe it is common for clocks to be placed on church steeples, often on all four sides. We like the custom. In the context of Christianity the clock serves as a reminder that time is fleeting, that it must not be wasted, that time must be considered in relation to eternity. "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

In view of the fact that all human beings are subject to death—that no one can escape this enemy—we think that greater attention should be given to the quality of life. Too often we emphasize merely the quantity. Not how *long* one lives is of major importance, but *how* one lives.

In this connection we might ask whether it is right for the term *tragic* to spring automatically to our lips when we hear of an unexpected death. In a world such as ours is death always tragic? What does the Bible mean when it says, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13)? Apparently, under some circumstances, death can be a blessing.

Nothing Can Separate

This is not always easy to see. It is especially difficult when death cuts short a young life. But of two things we may be certain: (1) God is too wise to err, and (2) death has no power to separate anyone from His love. The apostle Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35), then answered, "I am persuaded, that neither death, nor life . . . [nor anything else] shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (verses 38, 39). Whether we live or die, God loves us with an everlasting love. In Him we can safely trust.

And ever we can look forward to the day when God shall put an end to the reign of sin, when He shall destroy "the last enemy." We can look forward to the coming of our Lord when those who have committed themselves to Him shall exchange mortality for immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54, 55). God hasten that day!

K. H. W.

50,000 JEHOVAH'S WITNESSES ATTEND LONDON CONVENTION

LONDON—More than 50,000 Jehovah's Witnesses, from more than 20 countries and 400 congregations in southern England, packed the Twickenham rugby stadium here recently for the Witnesses' biggest convention on record in Britain.

The Twickenham gathering followed a convention for northern England in Manchester where 12,000 Witnesses convened. The main address in London was entitled "When All Nations Collide, Head On, With God!"

Jehovah's Witnesses and Mormons are often described as Britain's most rapidly growing religious groups.

POPE COMMITTED TO INTERNATIONAL LAW OVER JERUSALEM

NEW HAVEN, CONN.—Pope Paul is irrevocably committed to the position that Jerusalem—insofar as it encompasses the holy places—should be protected by a special international law, outside the political purview of Israel or any other nation, Robert A. Graham, S.J., a Jesuit scholar affirmed here.

Father Graham, a former associate editor of the Jesuit weekly, *America*, now assigned to Rome, said, "The Vatican has pointed out repeatedly that the 'land' is sacred not only to Jews but also to Christians and Muslims."

Conceding that Christians have registered no particular complaints about access to the holy places and few people question the positive intentions of Israel in this respect, the Jesuit scholar observed that the past three popes have steadfastly maintained that because of the "special" nature of the holy places they cannot be left to the control of any one nation.

SHORTAGE OF CLERGY IN CHURCH OF ENGLAND

LONDON—An acute shortage of new clergy is reported to be developing in the Church of England, some of it due to the rising number of ordination candidates being rejected by selection committees.

Ministry figures of the Anglican Church show that the number of new clergy ordained each year has dipped from an average of more than 600 annually during 1960-1965 to 437 men last year.

The proportion of candidates either "non-recommended" or "not yet recommended" has increased from 24 per cent in 1965 to 36 per cent in 1970.

PENTECOSTAL WORLD CONFERENCE WILL BE HELD IN KOREA

SPRINGFIELD, Mo.—The Tenth Pentecostal World Conference has been set for September 18-23, 1973, in Seoul, Korea.

Plans for the meeting were announced here by Thomas F. Zimmerman, general superintendent of the Assemblies of God, who will be conference chairman.

Many of the sessions will be held in the 13,000-seat auditorium of the Full Gospel Central Church of the Assemblies of God in Seoul. The auditorium is now under construction.

CONSERVATIVE SOUTHERN PRESBYTERIANS PLAN A NEW DENOMINATION

WATERVILLE, N.C.—Conservative members of the Presbyterian Church, U.S. (Southern), have announced plans to form a new denomination "loyal to the Scripture and to the Reformed faith."

Donald B. Patterson, chairman of the independent evangelical group Presbyterian Churchmen United (PCU), made the announcement here at the annual Journal Day, a gathering of conservatives supporting the *Presbyterian Journal*, an unofficial weekly.

The new venture, he said, is being undertaken by four groups—PCU, the *Journal's* board of directors, the Presbyterian Evangelistic Fellowship, and Concerned Presbyterians.

This Week...

Two articles which make us especially communications-minded this week are on pages 10 and 14. The first, "Did You Write Home This Week?" by Robert G. Wearner, discusses the importance of keeping up letter writing when family members are separated by distance. Using a sprinkling of examples drawn from his own family's experiences, he gives reasons for writing and tells how to make letters interesting. There's no generation gap in their family, says Elder Wearner, because they communicate by letter regularly, regardless of distance or the press of time.

The second article that makes us take a look at communications is by Robert H. Pierson, and it comes under the heading Report to the Church. Nothing can so quickly lay to rest rumors and speculation as a factual report from people who know.

During the past several years the REVIEW has periodically published reports to the church in an effort to keep church members informed of important decisions affecting the church's present and future plans. Some of the topics included in these reports have been education, finance, and the new Hewitt Research Foundation.

This week the General Conference president touches on several areas of importance to Adventists everywhere. His report reminds us again that Adventism is a world organization.

In speaking of the REVIEW, Ellen White said, "It is our church paper for the world." Now is your opportunity to stay aware of your church's advance for the lowest subscription price during the year—only \$7.95.

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

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Warnings and Promises From Zephaniah

ONE cannot but admire the God of the Old Testament prophets. Untrammelled by twentieth-century concepts of love as mainly being nice, this God of the Word of God demonstrates His love not only by rewarding His chosen people and extending centuries of grace to the heathen but also by damning those of His own who ultimately resist Him and by destroying forever the heathen who irredeemably sin away their day of grace. Unfettered by situation ethics and the new morality, this all-wise God can tell the difference between right and wrong and require all men to render Him an account.

"I will utterly consume all things from off the land," says the Lord in Zephaniah 1:2. "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea . . . ; I will cut off man from off the land" (verse 3).

As with Adventists today, Zephaniah's commission was to proclaim an imminent intervention of God into an ever-worsening human situation. "The great day of the Lord is near," he proclaimed; "it is near, and hasteth greatly" (verse 14).

Today men ask whether our moment in history is "minutes to midnight" for an era of unprecedented crime and chaos in a world gone bad, or "minutes to midday," the threshold of an era of unprecedented joy and happiness in a world made new. Both concepts are, of course, correct; only emphasis makes a difference. To Zephaniah

it was unquestionably doomsday that loomed ahead: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (verse 15).

But unexpectedly Zephaniah's mood changed abruptly. There were joy and peace ahead, as well as darkness and a day of wrath: "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hand be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (chap. 3:16, 17).

Thus Zephaniah, like the other prophets, foretold both the fate of the wicked and the reward of the righteous. In chapters two and three he said, The just Lord who "is in the midst" of Jerusalem "will not do iniquity"; He who "every morning" brings "his judgment to light" (verse 5) will destroy the nations that are sinful—but will also make His remnant "a name and a praise among all people of the earth" (verse 20).

Prophecies of Doom and Delight

Both phases of Zephaniah's message, the prophecies of doom and those of delight, deserve analysis, partly for what they have to tell us about God, and partly for what they have to tell us about how we ought to live.

But first, who was Zephaniah and when did he flourish? Zephaniah introduces himself in chapter one, verse one, as a great-great-grandson of King Hezekiah (Hizkiah in the

K.J.V.), and says that he was prophesying in the days of King Josiah (639-608 B.C.). In chapter 2:13 he predicted the as-yet-future overthrow of Nineveh, an event that took place in 612 B.C. It can thus be estimated that the date of his book is around 625 B.C. Clouds were gathering for the stormy sunset of the kingdom of Judah. The younger generation then alive was to witness Nebuchadnezzar's attacks on Jerusalem in 605 (when Daniel would be taken captive), in 597, and again in 586 (when Jerusalem would be destroyed, the Temple razed, the monarchy terminated, and a large portion of the population exiled to Babylon).

Such a man in such a time and place described God as about to wipe out the population of Palestine and of Nineveh. He claimed, in fact, that his assertion was "the word of the Lord" that "came" to him; that he was, indeed, quoting God verbatim: "I will cut off man from off the land, saith the Lord" (chap. 1:1-3).

Can we believe it? Can a twentieth-century Christian believe that God really talks and acts like this? Is it not possible that God was presenting Himself through Zephaniah, accommodating Himself to the very limited theological concepts of an apostate people at the risk of having His words misunderstood? In actual fact, when the punishment finally occurred, did it not come from the sword of Nebuchadnezzar rather than from God? Did not God merely "punish sin with sin" (compare *Patriarchs and Prophets*, p. 728)?

Every disclosure of an infinite Be-

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By C. MERVYN MAXWELL

ing to finite men must of necessity be more or less accommodated to human frailty. That Satan would misconstrue every revelation of God is common experience, which God, of course, foresaw. But in the case before us Zephaniah was at special pains to insist that it was God who was going to punish. He specifically rebuked anyone who would deny that this was so: "It shall come to pass at that time [says God], that I will search Jerusalem with candles, and punish the men . . . that say in their heart, The Lord will not do good, neither will he do evil" (verse 12). ("Evil" in this verse does not, of course, refer to moral badness but to woe and calamities. When the K.J.V. Bible speaks of "evil" tidings, for example, it does not refer to "immoral" tidings, but to "bad" news, as of disasters and distress.)

Should Not God Punish?

On second thought, should not God punish? The humane Christian brought up in gentle surroundings and personally attracted to quiet living stands aghast at the thought. But let such a Christian pause shuddering in the shadows at a concentration camp during World War II and watch soldiers laugh in triumph at their ability to undress, gas, and bury a trainload of unsuspecting families in 45 minutes; or sit in a POW camp as a gleeful captor extracts the fingernails of his captive one by one; or dig in the rubble of a wartime city and hear the cries of a little grandmother as she screams for death, her body half burned but buried alive beyond hope of rescue—and then he will surely see that the sinfulness

of man is exceedingly wicked and selfish and cruel, and that the enemy of our salvation is indeed a serpent and a monster. Or let him hear under the altar the just demand of tortured, persecuted saints: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10)—and then the words of Jesus will surely seem less incongruous, "I tell you that he will avenge them [His own elect] speedily" (Luke 18:8). Truly it will "not" be "an act of arbitrary power on the part of God" when "the glory of Him who is love" destroys sinners (*The Desire of Ages*, p. 764). Thank God, our Creator is not a king who will let hateful iniquity go on forever unpunished. "While He does not delight in vengeance, He will execute judgment upon the transgressors of His law. . . . By terrible things in righteousness He will vindicate the authority of His downtrodden law."

—*Patriarchs and Prophets*, p. 628.

Zephaniah's message about a God of punishment is true, all too terribly true. "If men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them."—*The Desire of Ages*, p. 107.

The sinners in Zephaniah's day must have been desperately wicked to have deserved such righteous indignation. What, then, were their sins? Let us see.

Urban leaders oppressed the un-

derprivileged in Jerusalem: "Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow" (chap. 3:3). The clergy were superficial in a time of moral crisis: "Her prophets are light and treacherous persons" (verse 4). And the people, "the inhabitants of Jerusalem," were dishonest and avaricious: They filled "their master's houses with violence and deceit" (chap. 1:4, 9).

False Religions

Many had taken up a false religion; some of these worshiped Baal (verse 4), others, on the flat roofs of their homes, offered sacrifices to the stars (verse 5). Other people had apparently only apostatized without taking up a false religion: They had "turned back from the Lord." Or had stopped praying: "They have not sought the Lord" (verse 6). Or had grown careless: They shrugged their shoulders and said God would not do either good or evil (verse 12). Others dressed like worldly people: "I will punish . . . all who array themselves in foreign attire" (verse 8, R.S.V.). Still others continued to worship God, while at the same time honoring some other god: "Them that worship and that swear by the Lord, and that swear by Malcham" (verse 5).

But God, is this all? Would You wipe out a nation just for these things? We can understand why

Money in Bible Times—9

THE SHEKEL

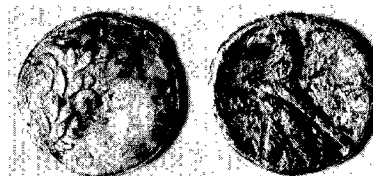
By KENNETH VINE

SOME have thought that the price paid for our Lord in the traitorous deal between the high priest and Judas was 30 silver denarii (Matt. 27:3). The Greek reads simply *argurion*, "silver," in the context "silver coin." However, today scholars almost unanimously agree that the coins were tetradrachms or shekels, most probably minted in Tyre (see Josephus, B.J., ii, 21. 2).

Such a shekel would have the head of Melcarth (Melkarth), god of Tyre and the sea, on the obverse, and on the reverse a side view of an eagle walking. The value of the shekel was approximately 40 cents (U.S.) so that Jesus was sold for approximately twelve dollars, or five pounds sterling.

In Matthew 17:24-27 is an interesting reference to "tribute" and a "piece of money." This tribute has

nothing to do with that paid to Rome, but rather to the Temple in Jerusalem. Annual tribute (Ex. 30:13) was levied to support the Temple and, according to our text, the tribute, or tax, amounted to a didrachm per person. The coin found in the mouth of the fish was a stater (shekel or tetradrachm) which, as Jesus said, was sufficient to pay the tribute "for me and thee." This coin is believed to be the same shekel as that paid to Judas for Jesus.



Shekel of Tyre

You would destroy the Ninevites. Their lust to conquer and pile up corpses and annihilate nations deserved punishment. But could You destroy Your own chosen people just for turning their backs on You and neglecting one another?

Archeology Helps

Archeology can help us a little to find an answer. While it gives no information about the god Malcham (or Milcom, as the R.S.V. spells his

name), it does affirm that Baal worship was a fertility rite, characterized by gross sexuality. In regard to similar sexual license indulged by the pagan Canaanites, God had said in the days of Moses, In all these things "the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants" (Lev. 18:25). Moses had gone on to warn that if ever the Israelites committed the same sins, they too would consequently be

driven out of the land (verses 26-28).

But, God, our own Christian nations today are guilty of these same sins! Many of our political leaders are self-seeking and heedless of their people's needs. Many of our citizens are dishonest and turned-in upon themselves. Though our nations have a form of religion, they deny its power. And sex gone wild is the hallmark of our age.

Even our own church is not free from all these sins.

When You're YOUNG

By Miriam Wood

QUESTIONS AND ANSWERS

Q. One of my friends has been in a serious emotional crisis for several months. I've tried to do all I can to help her, but I finally have realized that her need is beyond my capability to meet. With the best intentions in the world, I suggested to her that she seek professional help. To my surprise and dismay, she was deeply offended; she's been avoiding me ever since. Yet if she had been having severe eye problems I would have suggested a good eye doctor, and undoubtedly she would have appreciated it, as she would have for any other physical problem. Why should it be taken as a gross insult then, and grounds for a broken friendship, when one suggests professional help in the emotional field? Was I wrong in making the suggestion?

A. It seems to me that you did exactly right in urging your friend to consult someone competent to give her the help she apparently needs. All too often seriously mixed-up people mull over their very real sicknesses with their friends time after time when the latter are not trained to give the counsel needed. For that matter, it's really a serious responsibility to advise another person; before doing so, one would want to be certain he wasn't making a bad matter worse. However, I'm not surprised that your friend reacted as she did, since I've had the same sort of experience on occasions when I've felt constrained to suggest the need for professional help. I've often been asked to recommend physicians for physical troubles, but never for emotional troubles. Too bad, isn't it, that a stigma should be attached to this in the minds of some, particularly in an age when life is really too much for many strugglers.

Q. Do you have any opinions on abortion?

A. Very decided ones. But this column does not strike me as the place to set them forth.

Q. I get along better with my grandparents than with my parents. If the "generation gap" theory is true, that shouldn't be the case. My grandparents and I communicate very well when we're together. They're not always on my back about what I'm doing. How do you explain it?

A. It doesn't seem particularly mysterious. You have to remember that your grandparents aren't as involved with you, they're not so directly concerned with your conduct and your eventual success or lack of it. Having lived an extra generation, they're able to view the panorama of life from a somewhat "mountaintop" perch. They've learned that the road winds this way and that, through valleys of despair and peaks of joy. Also, I assume from your question that you don't spend a great deal of time with them. Therefore, there's not so much opportunity for the tension level to rise. Each day becomes more and more precious to those who are living in the sunset of life. Your grandparents are probably enjoying the continuity of the generations without permitting themselves to be agonized over passing peccadilloes of thought and conduct. In a word,

they aren't responsible for you. You're one of life's dividends to them, and apparently they are the same to you. It sounds like a happy situation.

Q. Why do you take such a "hard line" in this column? Why aren't you willing to dialog about such things as drugs, free love, et cetera?

A. Because I consider the basic principles of Seventh-day Adventism nonnegotiable.

Q. My father, who is not a Seventh-day Adventist, is very much opposed to my going away to boarding school next year. If I don't go I will have to attend a public school here in my hometown. He says this is a good school and I'd get a good education there. However, he's left it up to me, after making it clear that if I decide to go, there'll be a certain amount of alienation between us. Do you think attendance at an Adventist school is important enough for me to pay this price?

A. Yes, I think it is. A situation of this kind is a real heart-breaker, however, for apparently you and your father have been very close, in spite of your religious differences. Emotional closeness with parents nowadays is comparatively rare, and is not to be thrown away lightly. However, there are issues at stake more important than even your relationship with your earthly father—namely, your relationship with your heavenly Father. I've no doubt that you could obtain a good secular education in your hometown, but the most important aspect of your education would be totally ignored. You need to be in an atmosphere of Adventist orientation during these impressionable years. In a comparatively short time you will be part of the adult world; your relationship with your father will change somewhat, of necessity, merely by the process of your becoming a full-fledged adult, whether or not you go to an Adventist school. I would hope that in your discussions of the problem you would display respect for your father's viewpoint, patience with opinions that differ from your own, and the kind of filial attitude prescribed by the basis of your faith—the Bible. Most important, when you return home from school on visits and vacations, it is vital that your life show the worthwhileness of your choice, so that you can be a living witness to the value of Christian education. If your life style is no different from that of your non-Adventist young acquaintances, with the exception of the day on which you worship, the whole controversy doesn't make much sense.

Q. About that story in a recent issue of *Newsweek*—I was really shocked to read that "many Adventists no longer believe that the days of Creation were each twenty-four hours long." Is this true?

A. Who says they don't? I am acquainted with literally thousands of Adventists, including all our leaders at denominational headquarters. Not one of them, to my knowledge, is anything other than a firm believer in the literal six-day Creation week.

Not even our own personal lives. Does this mean, God, that Zephaniah's warnings are for us? That You may be about to destroy us as You did the Jews?

"His [Zephaniah's] prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ."—*Prophecies and Kings*, p. 389.

To choose to leave God in the face of clear revelation is to choose eternal death. A generation that is privileged with more Bibles and a clearer revelation of God's will than any previous generation in history but that chooses to lead itself and its youth—whether by example, reaction, indoctrination, social pressure, or permissiveness—to abandon God, is leading itself and its youth to choose eternal death. *Such a generation is as effectively practicing genocide as if it rekindled the gas ovens at Treblinka or revived the atrocities of the Ninevites.*

Then, God, is there no hope? Are we all doomed to destruction?

"Seek ye the Lord," replies Zephaniah on God's behalf. "Seek ye the Lord, all ye meek of the earth . . . ; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:3).

Note of Hope

Thank God for this note of hope. To it Zephaniah returns again before his message ends and in a few verses enlarges it to a paean of joyful affirmation: "I will turn to the people a pure language." "The remnant of Israel shall not do iniquity." "The Lord thy God in the midst of thee is mighty; he will save" (chap. 3:9, 13, 17).

Here in conclusion is the glowing promise of a glorious spiritual restoration that a few decades after Zephaniah's prophecy Jeremiah (Jer. 31:31-34) would define as the new covenant: "I will put my law in their inward parts, and write it in their hearts." Here is the victorious prospect that Ezekiel (Eze. 36:27) would foretell with triumphant excitement: "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Unquestionably Zephaniah and the other prophets hoped that a remnant would accept this promise of hope, believe the new covenant, and become holy and undefiled within their own lifetimes, or at least as soon as the exile to Babylon had taught its awful lesson. Beyond doubt, too, the author of Hebrews,

who repeated the new covenant in his chapter 10, trusted and prayed that a generation of the totally regenerate would emerge within his own lifetime.

Today we live when the doom of the day of God once more hangs heavy over a society devoted to sin. God grant that each one who pon-

ders Zephaniah's prophecy may truly, while there is still time, "seek righteousness, seek meekness"; experience God's mighty power to save from all iniquity; and someday soon rejoice to hear the Lord our God "rejoice over thee with joy" and "joy over thee with singing" (Zeph. 3:17). ++

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

A QUALIFIED MINISTRY

Who can explain exactly what it is that makes a man qualified to serve as a Seventh-day Adventist minister? The qualities sought for in ministers include a thorough knowledge of Bible truth, a certain degree of education and culture, some aptitude in the field of public relations, a bent to evangelism, a readiness to help people who are in spiritual need, organizational skills, and above all, a personal living Christian experience and settled commitment of life.

From its inception the Seventh-day Adventist Church has looked to other than purely educational attainments as the qualifications for its ministry.

We value highly our church's ministerial training program, with the foundation laid in the college, detailed and consolidated in the Seminary where available, tested and expanded under actual working conditions.

In college the prospective minister receives a liberal education together with basic training in the Bible and a taste of field experience. In many parts of the world all of his formal ministerial training centers in the college.

If his college course did not involve advanced training, such as is given in the Seminary, if he seems to fit the pattern of a minister and still wants to be a minister, he goes on to the Seminary. Here he further develops his skills, advances his knowledge in special fields such as Biblical languages and the text of the Bible, theology and Christian philosophy, church history, missions, and applied theology. Here he has extraordinary privileges to learn the tools of the ministry, but more than that, he is in personal touch with dedicated scholars who are his teachers, whose lives have encountered God in Jesus Christ, who have accepted the destiny of this church and have thrown their lives into the cause it represents.

To have plans such as these for the training of ministers we must commend the leaders of the church. The church

would be recreant in its duty if it did not have such plans. The church needs a well-equipped ministry prepared to speak pointedly and authoritatively to the educated people of our time, to leaders of thought, government, and industry. At the same time ministers must cultivate the skill of bringing their message, however profound its concepts, within the area of understanding of people of lesser education, even the self-educated.

Having said all this, we should remember that the church has never confined itself to a one-track plan for the acceptance of God's men into the ministry. We never know what man may be stirred by the Spirit, on whom the Lord may drop the mantle of the call into His full-time service. The church must never stand in the way in the development of certain men to do God's service, who have not had the opportunity to follow the recommended ministerial training plan. Therefore, exceptions are made in the ministerial training policy to make a place for those whom it is especially clear that God is going to use to do a great work for Him. In one conference I visited I recall that the minister with the highest record for soul winning in terms of baptisms was a converted coal miner who had never attended one of our colleges.

The policy says:

"3. Candidates for the ministry who have not followed the above plan because of age or unusual circumstances, and who are being considered for employment as ministers, shall be referred for consideration and action to the respective union conferences, or to the General Conference in the event of their being considered for overseas service or General Conference employment."—*General Conference Working Policy*, p. 162.

The plan has safeguards, but the open door is there to admit to the ministry any productive worker who has shown himself qualified to serve as a full-time servant of the Lord and of the church.

Christ Our Righteousness

By VARNER J. JOHNS

AMONG the many prophetic promises of the coming Christ are these arresting words: "I will raise unto David a righteous Branch. . . . In his days Judah shall be saved . . . and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

The glorious gospel of the grace of God is revealed in the words, "the Lord our righteousness." We have no righteousness to call our own. We cannot save ourselves from the pit into which we have fallen. In the very depths of despair we look up and behold the spotless Lamb of God, our Sacrifice, our Saviour, our Surety. Without money and without price He offers us the gift of His righteousness.

Wonderful love of our wonderful Lord! When we accept Christ as our Saviour from sin, we are clothed with His righteousness. His name becomes our name; His righteousness, our righteousness. A new life from above is given to us. In Christ Jesus we are new creatures. We bear His name; we are transformed into His image; we accept His righteousness. To be a Christian is to be Christlike in character.

Why, then, does the life and witness of a Christian so frequently misrepresent the character of Christ? Why are our resolutions for righteousness so often like ropes of sand? Why are some of us brought into captivity to the "law of sin and death"? Why are we overcome by temptations, overwhelmed by trials? Why is Christendom so impotent in its witness before the non-Christian world?

The answer is apparent to all who read the Scriptures. Of the Israelites the apostle Paul said: "For they are not all Israel, which are of Israel. . . . They which are the children of the

flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. 9:6-8). Many in Israel had never experienced the righteousness which is by faith and faith alone. They had a form of righteousness. They offered sacrifices. They boasted of their inheritance through their father Abraham. But they were devoid of the "righteousness of faith" that led Abraham to walk with God.

To Nicodemus, outwardly a paragon of perfection in a ritualistic religion, Jesus said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). The birth from above is the gateway to grace and glory. "Obey and live" is the divine command. But "the carnal

mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8). "Ye must be born again" is an imperative to those who name the name of Christ. Conversion is the first step heavenward. Without conversion there is no power for living the victorious life, no power for witnessing. "Now if any man have not the Spirit of Christ, he is none of his" (verse 9). That is to say, many who are called Christians are not Christians. They are not subject to the law of God, neither indeed can be. Outwardly they may be as circumspect as was Nicodemus, but inwardly they are carnal, sold unto sin. They have a form of godliness but deny the power thereof.

Conversion the First Step

However, conversion is only the first step heavenward. Conversion makes possible the development of character. Sanctification is the work of a lifetime. Day by day, along life's way, there is a battle and a march—a battle against the powers of darkness, victory, and a march heavenward. Many have the mistaken idea that at conversion we are so perfected that there is no longer a struggle to overcome inherited and acquired weaknesses, to overcome "the world, the flesh, and the devil." Not having achieved this state of sinlessness, they seek a so-called "second work of grace" after which they are "saved" beyond the possibility of sinning. Thus they live in a fool's paradise believing that whatever they do or choose to do is not sin.

At conversion God makes it possible for man to make right choices, thus to develop his character. Temptations met and overcome in the name and power of Christ develop character. Tribulations develop patience, and patience experience; and experience confirms our hope. Trials are steppingstones as we move upward from one plateau of Christian

Autumn Promise

By THAIS COLE

Now surely God
has been here
for His breath
is on the wind.
The mountain air
is pure,
the way it was
before man sinned.

The trees where God
has touched them
burn in crimson
and in gold,
and whitening peaks
above them stand
renewed
in autumn's cold.

God seems to say,
Remember this,
when freezing blasts
abound:
in death I promise
life—
spring buds
may even now
be found.

Varner J. Johns is probably best known to Adventists for his religious liberty work.

perfection to a higher plateau. At each step along the upward way the Lord looks at us and calls us perfect. Not that we have already attained, or were already perfect, but that the Lord sees us clothed with the garment of Christ's righteousness. He sees in us the Lord Jesus Christ, who is our righteousness. We must never forget that our title to heaven and our fitness for heaven are ever and always in Christ, never in ourselves. And we must never forget that "so long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience."—*The Acts of the Apostles*, pp. 560, 561. The steps along the way are justification, sanctification, glorification; and glorification does not take place until this mortal puts on immortality at the second coming of Christ. Even near the end of human history trials will be multiplied for the people of God. "Their earthliness must be consumed, that the image of Christ may be perfectly reflected. . . . The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement."—*The Great Controversy*, pp. 621, 622.

The question comes: Could not God give instantaneous sanctification so that man, without effort, could live beyond the possibility of sin? The answer is obvious: God could have made man in the beginning without the possibility of sinning, but man would have been a mere automaton, a robot, without freedom of the will, the power of choice. God could not do that for man in Eden before the Fall and He cannot do that for man since the Fall. But He does that which the God of all grace has done: He restores in man the will and power to obey, energizes him for the making of right choices. The Son of God clothed His divinity in humanity, met every temptation common to man, and overcame the enemy. The secret of victory? "Christ in you, the hope of glory" (Col. 1:27). "Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14).

A mistake that is common to man and inevitably leads into the valley of doubt and discouragement is the mistake that was made by the believers in Galatia. Having accepted the miracle power so necessary in conversion, we fail to realize that at each step of the Christian way we are wholly dependent upon our Lord

for victory. It is not in man to direct his steps aright. We need the lifting power of divine love moment by moment. Our power is never in ourselves. Our dependence is wholly and fully upon our divine Lord. Our works can never save us. Not in a thousand years could we pile up enough merit.

Progressive Sanctification

The heart of all that is written in the Scriptures of truth is righteousness by faith in THE LORD OUR RIGHTEOUSNESS. This is the gospel of grace. In the gospel of Christ is comprehended justification, sanctification, and glorification. Here is imputed and imparted righteousness. Here is our hope, now and forever more. We often quote Romans 1:16: "It [the gospel] is the power of God unto salvation," without quoting verse 17 which sums up the very meaning of the power of

the gospel: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." "From faith to faith" is progressive sanctification. "The just shall live by faith," is an Old Testament text, confirmed in the New Testament (Hab. 2:4; Gal. 3:11; Heb. 10:38). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18). From faith to faith, from glory to glory, perfected in Christ, changed into the same image, we live by faith in the Lord our righteousness and at His coming are taken to the mansions of the gloryland. ♦♦

(Concluded)

FOR THE YOUNGER SET

Little Missionaries

By ELLA RUTH ELKINS

JEAN and Sue were warm and snug in their beds upstairs. Jean rolled over, stretched, yawned, and opened a sleepy eye. The morning sun was peeking merrily through the cracks in the Venetian blinds over the windows. She was just thinking of getting up when Father called from the foot of the stairs.

"Jean! Sue! Get up quickly and get dressed. I need your help!"

Jean jumped out of bed, pulled the covers off her little sister Sue and called, "Time to get up, sleepyhead! Daddy called us!"

"Huh? Daddy? Why Daddy?" Sue slowly sat up. "Mamma's the one who always calls us."

"Don't know. Let's hurry and get dressed and go downstairs and find out."

And in just about four minutes the girls dressed and combed their hair and were downstairs. They found father in the kitchen reading the instructions on the oatmeal box.

"Where's Mom?" Sue asked.

"Oh, she's not feeling well this morning. She has a little fever. Maybe it's just a cold starting. Anyway, I want her to stay in bed today and rest. So you two girls will have to help me get breakfast."

Father measured two cups of water and put it in a pan to boil for the cereal.

"I can clean 'n' fix the strawberries we picked from the garden yesterday." Jean headed for the refrigerator.

"And I can make toast and Postum!" Sue beamed all over as she reached for the bread.

Father set the table while the oats

were cooking and the girls were fixing the other things. And soon everything was ready.

"Daddy, will Mamma come eat with us at the table?" Sue asked.

"Oh no!" interrupted Jean. "Let's take her a tray in bed. We can fix it all up and make it look pretty. You know, like she does for us when we're sick in bed."

"Oh goodie!" Sue stood on her tiptoes and clapped her hands softly, "I'll run out an' pick some flowers to put in that little tiny vase!" Sue turned and disappeared through the back door.

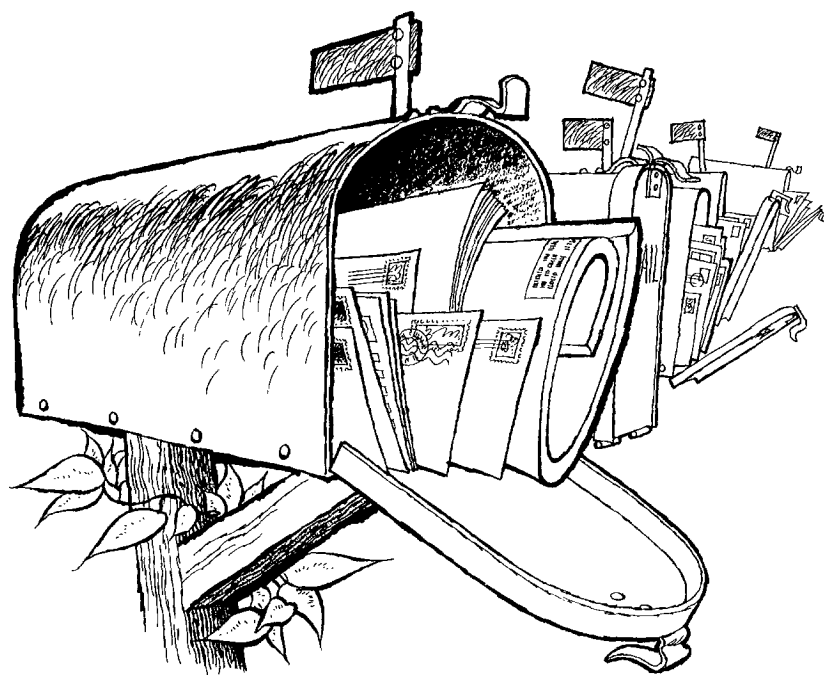
Jean pulled out the tray from the bottom cupboard and spread a clean napkin on it, put on a bowl of oats, a heaping dish of sliced strawberries, the Postum and toast, milk for the oatmeal, and a spoon. Just as she reached for the little vase, Sue burst in through the back door with a fistful of flowers—pansies, geraniums, and a rose.

Sue's face was all smiles. "Here, let me put them in the vase." She pushed the flower stems into the vase, filled it with water, and set it on Mother's tray.

Jean picked up the tray and headed for Mother's room. Sue ran ahead to open the door.

"Now I'd say that looks like a meal fit for a queen!" Father smiled as he watched the girls go into Mother's room. "Those girls of ours . . ." He paused in deep thought as he continued to smile. "I feel sure they will grow up to be missionaries because they are always doing that little extra thing to make someone happy. Really, already they are missionaries—right here at home."

Did You Write Home This Week?



By ROBERT G. WEARNER

HOW is my son Alberto getting along at the academy?" asked an anxious mother.

"Why, he is doing very well indeed," I replied. "He is a good student in my classes and seems to be doing well in his work program."

"Pastor, please urge Alberto to write. We have not heard from him for three months," the mother pleaded.

I was on a trip into the interior

Robert G. Wearner is presently at Andrews University on leave from Inca Union College, where he teaches in the religion department.

of Uruguay in South America some years ago visiting the homes of our students who attend Uruguay Academy, when I visited Alberto's home. On my return I gave Alberto his parents' greetings and conveyed his mother's earnest request for regular letter writing. I decided to start a campaign in my classes to urge my students to write regularly to their parents. However, frequently they came back with the rejoinder, "But, Pastor, many times our parents do not answer the letters for weeks or months. Talk to them too!"

I soon discovered that in many families communications between

young people away from home and their parents are meager. This situation is not limited to any age group or to any continent. Some older in life let their aged parents feel the disappointment of an empty mailbox day after day, perhaps even forgetting birthdays, Mother's Day, and Father's Day.

I have told my students about the happy situation in our family.

Some years ago as I stood at the bedside of my ailing father to tell him good-by, I made a silent resolution to write frequently. I knew that my parents would be watching for the mailman. I would not disappoint them.

In those days the mission term was six years for southern South America. I did not know whether I would see my invalid father again in this life. My parents had been missionaries in their youth and never uttered a word of regret that their son had accepted a mission call.

We spent three weeks on a freighter on that first trip to South America. We had plenty of time to read, sleep, talk with fellow passengers—and write letters. I wrote a page every day telling my parents all about our food and cabin, what we saw from the deck as we traveled from New Orleans through the Caribbean and along the east coast of South America, and interesting conversations with fellow passengers. At each port I dispatched another installment of my epistle. In their imaginations, my parents accompanied us as we explored Recife with the local mission president, as we climbed Corcovado and Sugar Loaf Mountain in Rio de Janeiro, as we visited São Paulo and Brazil College, and as we arrived at our destination in Montevideo and Uruguay Academy.

Set Time for Letter Writing

Entering into our program of language study and teaching, we organized our weekly schedule. I reserved an hour for letter writing every Sunday before we began the activities of the week. My wife wrote in the middle of the week. Thus the mailman delivered two letters a week from us to the little cottage where two retired missionaries waited. Because of the uncertainties of foreign mail service we numbered our letters. Thus we could know when a letter was lost. Mother never failed to write us every week. Father was bedfast, but would sit up a short time in the

afternoon if he was able to do so. Sometimes he would write us a letter of encouragement. To him we were his feet, his hands, his tongue, carrying on the work he could no longer do. His letters were greatly appreciated. Unfortunately, the last letters he wrote before he died were lost in the mails, perhaps because of the many post office strikes that afflicted our country.

Keep the Letters Coming

A few years passed. Our oldest son embarked for England to spend a year at Newbold College. It was a cold Saturday night on a wharf in Montevideo when the Royal Mail Lines ship *Amazon* slipped away into the darkness with Ronald on board. The last words I said to him as the ship pulled away were: "Son, keep the letters coming." He too got on the one-a-week cycle of letter writing. How eagerly we awaited his accounts of visits to cities in England and the Continent and his studies at Newbold. He wrote so much that some of his fellow students asked whether he was writing a book!

One week after Ronald left, Neal, our second son, boarded a plane for California to live with his widowed grandmother while he attended Pacific Union College. He too got into the regular habit of letter writing.

When I told my students about our family's letter-writing habits, some would say, "But, Pastor, we have nothing interesting to write about—only classes and work." I encouraged them to tell their parents the interesting details of a typical day at school. Tell them about their teachers and fellow students. I told them that I frequently closed my letters to my parents with a pen picture of one of my students. After introducing him I would tell all I knew of his background and his strong and weak points as I saw him in my classes. I always ended my paragraph with the observation that I had high hopes that he or she would develop into a strong worker in the Lord's vineyard.

It is surprising how many students justified my faith in them. I have former students working for the Lord in all the countries of the South American Division. Some write me letters telling of their work and knowing that they will always receive a reply from their Bible teacher who considers them his spiritual children.

Our firstborn, married now, serves the mission in North Brazil. Jeanine, his wife, soon caught on to our family tradition and now writes us as frequently as Ron. Our second son, Neal, is a student of medicine at

Loma Linda University. His weekly messages tell interesting incidents as he prepares himself to be a medical missionary. Our youngest, Duane, went off to boarding academy in Virginia last year. He has been the slowest to form the letter-writing habit. We do well to receive a letter from him once in three weeks; but we hope he will improve.

An incident that occurred last December illustrates how helpful regular communications between parents and children can be in emergencies. Our son on the Amazon was told by the U.S. Consulate in Belém, that I, his father, had died, and that I would be buried in Nebraska on December 19. Some of the details in the report made it seem false, but still he wondered and worried.

Deep in the jungle on a missionary launch he was not able to secure more information. Since he knew that my missionary district was high in the Andes Mountains, it was not hard for him to imagine an accident. Like a nightmare he thought of my yellow Falcon as a mass of twisted, blood-spattered metal at the bottom of some deep canyon. But he knew that December 20 was my day to write. He anxiously awaited a letter bearing that date. If his father was still alive he would not fail. In due time my letter arrived. The death message was a false report. What unspeakable distress would I have caused if I had not written that week.

A Gift of the Spirit

One of my professors at Andrews University includes letter writing as one of the gifts of the Spirit. It is another way of witnessing. I believe anyone who can write can develop this talent to the saving of his own family and many others.

To our knowledge we have no generation gap or in-law troubles in our family. This we attribute par-

tially to the excellent communications that exist between parents and children. I am sure that Christian teachers have strongly influenced our sons. However, I also feel that the letters from home have been blessed of God to help mold them toward missionary careers.

In a little booklet entitled, "It's Fun to Write Letters!" put out by Eaton Paper Company, Jane Eaton says, "Today we try to be ourselves in our letters, write what we feel, just the way we feel it." We should use contractions to make letters informal. Say "I'm" for "I am" and "you're" for "you are." Underline and use exclamation points: "I'm so glad I could shout!"

The author also says that it is perfectly acceptable to write all but formal social letters to friends on a typewriter. My observation is that the exact form is not as important as regularity of communications. Some of our friends tape their messages to their children and send them through the mail. Each has a small machine and can thus hear the recorded voices of his parents.

The booklet also emphasizes the writing of something interesting. Picture in your mind the person to whom you are writing, it suggests, and write as you would talk of things of mutual interest. Let your words slip from your pen as they would from your lips. "To most people the human, newsy tidbits, a retelling of the little incidents of daily life, are more interesting than a 'literary' probing of the intellect."

The author concludes by saying: "More than ever, now the world needs friendships. Tend yours well—with letters . . . 'To get a letter, write a letter.'"

Do you have a son or daughter, father or mother, separated from you by an ocean, a State, or a county? Write that letter. Now! ♦♦



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"ENJOY TOMORROW—TODAY"

Speeding along a highway recently, we noticed the words of a large billboard: "Enjoy Tomorrow—Today."

In a moment we had passed, so we do not know what was being advertised: some savings bank, perhaps, or real estate, or insurance. Because we did not read all the billboard said, the message we got was without doubt not the one the advertiser intended. But we did get a message.

The old adage says, "You can't eat your cake and have it too." But is it possible today to get a small piece of tomorrow's cake on your plate, as the words of the billboard suggested? Perhaps it is. Perhaps one can at least nibble at tomorrow's cake today, and still enjoy the whole of it tomorrow.

Anticipation is one way of enjoying tomorrow's cake today.

The word *anticipate* means literally "to seize or take possession beforehand." At least some of the enjoyment we receive from today is an anticipation of tomorrow. This does not mean that we should do little but live for tomorrow, as some do. One may live today, but at the same time enjoy something of tomorrow by anticipation.

For example, the bride-to-be, happily planning and preparing for her wedding, is by this savoring the joys of her coming marriage. The housewife, enjoying cooking and immersed in planning the menu for her guests, anticipates the gratification she will receive from seeing them relish her dishes. The architect working over his drawing board visualizes with pleasure the building that will arise from his blueprints. The writer laboring over his manuscript anticipates that his book will be a best seller.

It has been suggested that a major reason for the frustration and rebelliousness of today's youth is that they feel tomorrow has nothing for them—if there is going to be a tomorrow. They have looked at war, at a world rapidly being destroyed by man, at the uncertainty about them, and they feel that they are on a globe without a future. Thus their picture of tomorrow colors their today.

People Who Can Enjoy Tomorrow Today

If anybody can enjoy tomorrow today, it ought to be Seventh-day Adventists. They have a reason for happy anticipation that few now have—the anticipation of "the blessed hope" which many even among those who profess to be Christians no longer believe in. Adventists may have a zestful anticipation of all the joys of eternal life that the return of Christ promises.

They may have this anticipation by faith, which "gives substance to our hopes, and makes us certain of realities we do not see" (Heb. 11:1, N.E.B.).

As faith reaches out to tomorrow, the joy of Christians "will be in contemplating their treasure—the Holy City, the earth made new, their eternal home. And while they dwell upon those things which are lofty, pure, and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, and this will tend to wean them more and more from the world and cause their consolation and chief joy to be in the things of heaven, their sweet home."—*Early Writings*, pp. 112, 113. "Oh, how much we lose by not educating the imagination to dwell upon divine things, rather than upon the earthly! We may give fullest scope to the imagination, and yet, 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' Fresh wonders will be revealed to the mind the more closely we apply it to divine things.

We lose much by not talking more of Jesus and of heaven, the saints' inheritance. The more we contemplate heavenly things, the more new delights we shall see, and the more will our hearts be brimful of thanks to our beneficent Creator."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 3:9, p. 1085.

In Ephesians 1:11, N.E.B., Paul states that "in Christ indeed we have been given our share in the heritage." Then he goes on to say we have received "the seal of the promised Holy Spirit; and that Spirit is the pledge that we shall enter upon our heritage, when God has redeemed what is his own, to his praise and glory" (verses 12, 13). In Romans 8:23 he writes of Christians having "the Spirit as a foretaste of the future" (Moffatt).

Thus, in addition to the surety and joy that faith provides, the presence of God's Spirit in the soul offers a guarantee and brings a blessedness that adds to the experience of enjoying God's tomorrow today.

Eating their cake and having it too? Seventh-day Adventists may taste a little of it every day. Enjoying tomorrow—today? Seventh-day Adventists may enjoy something of *eternity* today.

T. A. D.

SPIRITUALIST CLAIMS GAINS

Commenting on spiritualism's recent successes, Wilbur Hull, a white-haired medium, is reported to have said, "There was a time when spiritualists were scorned by the general public. That's changing now. All you have to do is look around to see the evidence—all those books, all those magazine articles, all those Jeane Dixon-type psychic celebrities. The spiritualists have come into their own. New converts are being made all the time, and from the hardest people to convince."—HAYNES JOHNSON, *The Washington Post*, March 22, 1971.

Hull lives in Cassadaga, Florida, about 40 miles north of Orlando, in one of America's most unusual communities. It is the home of some 400 spiritualists. Some have dubbed the town Spookville, U.S.A., but its inhabitants, who practice their work of giving psychic readings to a steady stream of visitors peacefully, do not take kindly to the jest.

While one might be inclined to seize upon Hull's optimistic outlook regarding the current popularity of spiritualism as evidence of fulfilling prophecy, one should be careful not to make too much out of it. Spiritualism's big thrust is still future. What Hull and his associates are practicing in Cassadaga is the run-of-the-mill séance that has marked spiritualism's existence since its beginning.

In the *Post* article describing the spiritualist haven in Florida, Haynes Johnson, a *Washington Post* staff writer, describes one of Spiritualist James A. Buchanan's séances. The information it imparts supposedly from the other world is as inane as have been spiritualism's communications to the present.

A Séance Communication Analyzed

"I see a gray-haired woman who passed over a long time ago. I get the name Elizabeth. Yes, Elizabeth. She says for you not to worry. Go slow. You are going to have to make a decision, but everything is going to work out all right. Do you understand me? Do you know what I'm talking about?"

Let us analyze this communication. Why only the given name Elizabeth? Why not her full name? There are

thousands of gray-haired Elizabeths who have passed on "a long time ago." Why not besides giving her full name give the name also of her town, and the exact date of her death? Is this matter unknown to the intelligence who is the source of the information? What is the significance of the counsel not to worry? There is nothing new or enlightening in this. There is not a man alive who does not have some form of worry to whom such counsel might apply. And what is there unique about the disclosure "You are going to have to make a decision"? Every human being must make thousands of decisions every day. So what has some unidentified Elizabeth from some unknown past age really communicated that has any worth?

In the story from Cassadaga, "In the third row a heavy-set, graying woman nodded solemnly and said 'Yes.' Presumably she knew a gray-haired Elizabeth who had died. But was the message for her?

Concerning the nature of immortality promised by spiritualists, William James wrote: "The spirit-hypothesis exhibits a vacancy, triviality and incoherence of mind painful to think of as the state of the departed."—Quoted by CORLISS LAMONT in *The Illusion of Immortality*, p. 163.

Judged Thomas H. Huxley, the great champion of Darwin's theory of evolution, "Better live a crossing sweeper than die and be made to talk twaddle by a 'medium,' hired at a guinea a séance."—*Ibid.*

Spiritualism's big day comes after the second beast of Revelation 13 begins to speak "as a dragon" and "causeth

the earth and them which dwell therein to worship the first beast" (Rev. 13:11, 12). To accomplish his aims "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (verse 13).

"No mere impostures are here foretold," says Ellen White. "Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do."—*The Great Controversy*, p. 553.

What men see at Cassadaga and elsewhere leads many to conclude that "spiritualism is a merely human imposture."—*Ibid.* But when the genuine miracles predicted in Revelation 13:13 begin to appear, these skeptics, including scientists, will be at a loss to explain them. "When brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God."—*Ibid.*

For this reason Seventh-day Adventists need to continue to expose spiritualism so as to show its true origin. They need to show that even in its present respectable garb, spiritualism is a clever device of the enemy by which he is preparing the world for his masterpiece of deception. None should tamper with it merely to gratify their curiosity for "it is impossible, in their own strength, to break away from the bewitching, alluring spell."—*Ibid.*, p. 558. Warns Ellen White: "All whose faith is not firmly established upon the word of God will be deceived and overcome."—*Ibid.*, p. 560.

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.]

COLORFUL AND CONVINCING

The Friendship issue of the REVIEW [April 29] provides a colorful and convincing fulfillment of a dream many of us have had for a long time—a special soul-winning number of the official church paper published perhaps once a year.

I bought 100 copies and on a recent Sabbath afternoon I began to visit our neighbors. The paper sparkles with good will and good doctrine and speaks clearly for the Good Shepherd who is calling His sheep. The invitation of Christ sounds sweetly in this special issue, and the people I have talked to hear His voice. I simply say, "We are your neighbors. We believe in Christ and we want you to know what He is doing through the Adventists to help bring hope to the world."

Next year I want to get another 100 copies of the Friendship issue of the REVIEW; that is, if you bring out an annual number. And there are many, I am sure, who would like very much to see a fresh new number once a year.

D. A. DELAFIELD

Takoma Park, Maryland

NO NOTE OF DIVERGENCE

In 1900 my parents accepted the Adventist message through the previous visits of the mission ship *Pitcairn* to our

trading station in Tonga. I was about seven years old then and well recall the exciting events.

Elders Gates and Butz introduced Adventist literature into our home. My early years were directly influenced first by *Our Little Friend*, then the *Youth's Instructor*, and in later years by the REVIEW and HERALD. This paper is a first in my reading, the inspiration of which has blessed and encouraged our family through half a century of service in the Pacific Islands and in New Zealand and Australia.

Through the years the REVIEW has sounded no note of divergence from the foundation themes of Advent truth as taught by our early pioneers and what it clearly proclaims in its pages today.

CYRIL S. PALMER

Sydney, Australia

TREMENDOUS TASK WELL HANDLED

Congratulations on your excellent, comprehensive, and inclusive report of "The Jerusalem Conference on Biblical Prophecy" [July 8-29].

As a professional writer myself I can appreciate the tremendous task so well handled.

J. L. REED

West Lebanon, New Hampshire

MORE ON CREDIT CARDS

We appreciate the article "What About Credit?" [May 27]. To operate one's finances on a cash basis is very commendable up to a point. But we do not understand the statement, "Pay-laters do not know the joy of saving together, of being able to pay tithe first from the pay check, of being able to pay some on church expense, of planning for a Sabbath school

offering, of contributing to a worthy charity." Although we use credit cards, we have always paid a faithful tithe, for the past fifteen years a double tithe, which provides for church expense, Sabbath school offerings, et cetera.

LAWRENCE RANDALL

E. Palatka, Florida

The subject matter is not new but you have gone to the pains of clarifying words and phrases and expressions well known to those who have had contact with some of these prophetic conferences speakers at other times.

You made so clear the different methods of interpretation of prophecy. Anyone reading your articles will know what is meant by a literalist, dispensationalist, and the historic Protestant position on Old Testament prophecies.

ROSE E. BOOSE

Santa Ana, California

MESSAGES FROM THE SICKBED

How much I appreciate the Friendship issue of the REVIEW! [April 29].

I am still confined to bed with a valvular lesion and with Parkinson's disease, which makes it difficult to write. But the Lord is good to me, supplying all my needs. He has promised to do it and He keeps His promise!

I have thought of some I have known through the years whom I fear have grown cold. I have sent 20 of these special REVIEWS to these. In some I put a few lines something like this: "God has given you such wonderful talent to use in His closing message, but the work is being finished without you!"

FLORENCE HOWELL

Redlands, California

Recent Developments of Interest to the World Church

By ROBERT H. PIERSON
President, General Conference

IN PROSPECT and retrospect interesting things are happening in the church around the world. I would like to share some of these news items with you. We want our church members to be aware of what is going on.

Conferences Combined

The General Conference desires that Europe should serve as a strong home base, a great bastion of strength for the world work of the church. We need more sons and daughters from European countries in our world mission program. We need the administrative and financial force the church in Europe can offer to the entire world field.

To achieve maximum efficacy in the European church some restructuring of the work may prove helpful in the days ahead. Some small fields may need strengthening, some realignments may be indicated. Our leaders in Europe are alert to these possibilities and are studying certain recommendations with the General Conference officers.

In an endeavor to stretch their funds and to make their work more effective, the Central European Division has been cutting overhead expenses by combining some of their local conferences. In the western part of Germany the Rhineland-Palatinate-Saar Conference and the Hessian Conference have been united into one. The new organization is known as the Middle Rhine Conference. Also the Baden Conference and the Wuerttemberg Conference have been merged. In the Union of Seventh-day Adventists in the German Democratic Republic the conferences have been reorganized along national district lines. This has cut the number of conferences in the union from seven to six.

The Southern Asia Division recently reduced the number of union missions in India from five to three.

Other organizational studies are under way in different parts of the world. With more rapid means of transportation and more effective communications, it is felt that in a number of areas the cost of conference and institutional overhead may well be reduced without lessening the effectiveness of the work. Progress reports in these areas will be made as results are achieved.

Facing the Educational Problems

Dr. F. E. J. Harder, former dean of the Graduate School at Andrews University, has now joined the General Conference staff as executive secretary of the recently appointed Board of Higher Education for North America. The work of

this new body, working closely with the North American Division administration and the General Conference Department of Education, will be to study and attempt to solve some of the mounting problems in the field of North American higher education. The questions of finance, personnel, and disciplines will come under close scrutiny in an effort to cope with developing problems.

MISSION '72 and MISSION '73

A forward evangelistic thrust is gaining momentum in North America as MISSION '72 has jumped division lines and is now moving forward in adapted programs of total soul winning in the Inter-American and Australasian divisions. Because of translation and other problems, other divisions will move ahead with MISSION '73. All three European divisions are on the march. We expect most of the other world divisions to be with us in 1973 or, at the latest, in 1974 when we hope, under God, that total soul winning will be the way of life for Seventh-day Adventists around the world until the work is finished. Pray for MISSION '72 and '73!

Conversations

After preliminary contacts over a period of a year or so informal conversations were held recently with leaders of the Brinsmead group. The meeting of an exploratory nature, covered areas of theology, church organization, and church discipline. At the close of the four-day conversations, the following statement was issued by those participating:

"A series of informal conversations was recently held between Robert and John Brinsmead and Dr. Jack Zwemer on the one hand and a committee of nine theologians and administrators appointed by officers of the General Conference on the other hand. The meeting was marked by graciousness, candor, and brotherly love.

"While there remained a number of areas of theological and interpretational difference centering around the blotting out of sin and the latter rain, the hope was expressed that the spirit of Christ would lead earnest seekers for truth into unity and harmony.

"In addition, the desired reconciliation involves the solving of issues regarding church organization and discipline, and it was agreed that further efforts should be made to achieve this end."

We ask our members to pray that the Lord will lead in any future conversations that His name might be honored and glorified.

We are happy to report that from Germany comes word that a substantial number of those who have belonged to the "reform movement," together with

some of their prominent leaders, long separated from the church, have responded to the call for revival and reformation, laid aside their differences, and returned to church fellowship. We pray many more sincere people of God will follow this example.

These are days when we should expect large numbers of those who have separated from us to yield their differences, whether of doctrinal interpretation or problems of church relationships, and to seek renewed fellowship with the church as it prepares for its last great thrust for victory under the Holy Spirit's power.

Increasing Medical Problems

With some new health care plans in prospect for the United States, our progressive hospital administrators and leaders in the General Conference Department of Health are already projecting Seventh-day Adventist institutional participation in whichever program the government finally adopts.

Problems are multiplying for our Adventist hospital leaders. Most of the perplexities are in difficult areas involving finance, personnel, community participation, and changing government requirements. To keep not only abreast but ahead of some of these problems, a General Hospital Council has been set up by the General Conference Committee with provision to deal quickly and effectively with complex problems as they arise and to endeavor to project a course of action that will avert problems in other areas. Loma Linda University and our North American hospital leaders need our prayers!

Moving Ahead on the Literature Front in Europe

I am writing this report to the church from Jönköping, Sweden, where a tri-division publishing council is in progress. Participating under the leadership of D. A. McAdams, General Conference Publishing Department secretary, and other General Conference leaders, are the Central Europe Division, the Northern Europe-West Africa Division, and the Trans-Mediterranean Division. About two hundred administrators and publishing leaders from many lands of Europe are gathered to lay plans for the greatest forward thrust in the literature field ever undertaken in this part of the world. We believe this meeting may well be an important milestone in the history of our publishing work in Great Britain and continental Europe and the connected mission fields in Africa.

So the work of God moves ahead on many fronts—sometimes rapidly, sometimes slowly, but ever forward, and always needing your prayers, your understanding, and your participation.

**REPORT
TO THE
CHURCH**



A group representative of those who meet at the Catacombs "coffeehouse" each week.

New York Catacombs Invite Youth to Consider Christ

By DON HAWLEY

PR Secretary, Greater New York Conference

Young people of the Manhattan Seventh-day Adventist church and members of the Adventist Collegiate Taskforce (ACT) teams working in the Greater New York area this summer are operating the Catacombs, a Christian "coffeehouse," in Greenwich Village.

Recently I visited the Catacombs and found it to be one of the most exciting spots in the entire metropolitan area.

To get to the Catacombs, one must travel to the Greenwich Village area and then to the Seventh-day Adventist church on West Eleventh Street. During the day the sidewalk in front of the church looks pretty much like any other sidewalk, but at about 9:00 P.M. a rather mysterious opening appears in the front wall of the church building revealing a steep, narrow stairway with a sign, "The Catacombs," and another, "Watch your head."

Expectantly I negotiated the stairway and followed a narrow tunnel back under the street itself. Suddenly I came into a long, narrow, low brick room with an arched ceiling formed out of soft, red brick. A number of niches in the walls and ceiling had been wired for light, and candles stuck into odd-shaped bottles flickered on two or three table-and-chair arrangements.

The floor at one end of the chamber was covered with old carpeting and

stuffed mats that invited anyone young enough, to sit down cross-legged. Colorful religious posters decorated the walls.

In an adjoining room, actually in the basement of the church itself, several more sets of tables and chairs provided discussion centers. At the end of the room was a serving counter where visitors could order a vegetarian Sloppy Joe, popcorn, and a glass of punch. There was no charge, but a "donation" jar stood at the end of the counter. A faint trace of incense hung in the air, and everything about the place seemed to say, "Come in, sit down, let's visit." But there is more involved than the physical aspects of the Catacombs. What really matters are the individuals who are reached for Christ.

One would not be likely to find the Catacombs by chance, so advertising is in order. Hundreds of fliers are handed out each week, and earlier efforts in nearby Washington Square helped to prepare the way. Gary Smith, from Andrews University, member of ACT team, describes an encounter.

Getting Folk to Come

"One Friday night about ten or 12 of us went to Washington Square with our guitars to sing and witness. We formed a loose circle near the fountain and began to sing gospel

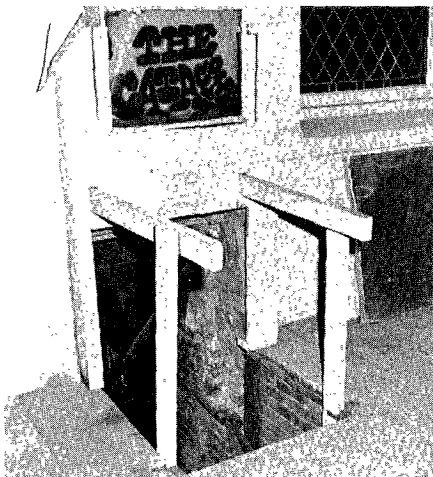
songs. Before long we had perhaps 150 people either singing with us or just listening. Many were older folk, and quite nicely dressed. While the singing was in progress, some of us visited with those in the crowd and passed out 'love' leaflets with the address of the Manhattan church. In each case, we gave our simple witness about what Christ had done for us."

Sometimes as many as 100 people visit the Catacombs on a typical Saturday night. By 10:00 P.M. everything is in full swing with several animated discussions concerning Christ and His message in progress. A little later guitars appear, and our Adventist young people lead out in the spirited singing of gospel choruses. Everyone joins in. The night I was there two of the visitors helped accompany, one with a recorder, and the other with a harmonica. More discussion and more music, and then a closing prayer circle, where all who wish may pray.

Art McLarty, a member of ACT team from Andrews University, offers the following report: "John is typical of some of the young people who come to the Catacombs. Although he admits the Bible has some good points, it is to him largely a book of fairy tales. He doesn't believe all of these strange things—a resurrection and Christ coming on a cloud. But underneath one can see a lonely, empty person, searching for fulfillment, and he keeps coming back because he can't resist the love and acceptance he finds at the Catacombs."

"He finally asked about last-day events and was fascinated when I opened up Daniel and Revelation. He wanted to know if the Bible could help him as it has me. Praying silently, I replied, 'Go ahead, open it up and see.' He opened the Bible at random and found the book of Job. With amazement he read there a perfect description of the very problems he had been facing. John is being drawn into a relationship with the Lord."

(Continued on next page)



The Catacombs entrance is concealed except on nights when the club is open.

Adele Halvorsen, an ACT team member, continued: "The first night we opened our Christian 'coffeehouse' we were planning to serve only lemonade as a drink. However, everyone kept asking for coffee, so we opened up some Loma Linda Breakfast Cup. They thought it was great.

"All Kinds Visit Us"

"We have all kinds of people visit us. A Black militant was not too friendly at first, but now when he comes he brings his companions. Two young women who live down the street have been so faithful in coming that they are now like a part of the Catacombs' staff.

"The very first night I met a woman who had purchased a Bible that very day because she thought it might provide the way to real happiness. She asked if we could give her Bible studies. Actually, we have a Bible study group every Thursday.

"A Jehovah's Witness has been coming from the very first and has now given his heart to Christ. He, too, is studying.

"Four fellows from the Jewish Defense League have been coming, and one of them is now seriously thinking of accepting Christ. The other night he told me that Jesus had been living in his heart all week. I gave him a New Testament, which he is studying. The success of our venture can only be attributed to the presence of God's Spirit."

The night I visited I enjoyed fellowshiping with a group of Catholic priests, nuns, and laymen. Here for a retreat, they spend quite a bit of time in the Catacombs.

According to William Jackson, the Manhattan church pastor, and his ministerial intern, Lloyd Scharffenberg, the Catacombs project could hardly have gotten underway without the help of the young people of the Adventist Collegiate Taskforce who are serving in Greater New York this summer. Other ACT members are serving in similar projects around the city and up-State. Jackson says, "These students will only be here ten weeks, but they already have so much of value going that we can't just quit when they leave. The Catacombs is definitely going to remain open for a continued ministry."

BRAZIL:

Ingathering Promoted by Communications Media

The East Brazil Union public relations department publicized the union's annual Ingathering campaign through the media of the press, radio, and TV. In a number of places special invitations were sent to Ingathering donors asking them to attend a program of films or slides describing the work of

Seventh-day Adventists in Brazil and around the world.

In Belho Horizonte some 2,500 persons attended the program in a large hall. In Aracaju a program was presented in the State Historical and Geographical Institute auditorium. Nearly 500 persons were unable to find seats. In Salvador a non-Adventist police captain voluntarily ingathered Cr\$5,000 (US\$1,000), which he gave to the mission.

Because of the publicity no less than 15 million to 20 million Brazilians were able to hear, view, and read about the Seventh-day Adventists.

ROBERTO R. AZEVEDO
PR Secretary, East Brazil Union

SWAZILAND:

Bookman Raises Church of Sixty

Richard Basini, a Xhosa tribesman from Port Elizabeth, South Africa, went with his family to the city of Mbabane, Swaziland, as a missionary literature evangelist in March, 1970. Today 60 people are preparing for baptism as a result of his labors.

Recently, when V. P. Kluzit, Southern Union publishing secretary, and I visited Mbabane for a field survey and colporteur rally, we found three church groups meeting in one place, and Mr. Basini had his group of new believers there for the church service. From these 60 new converts he had organ-

ized a well-qualified choir group, the women of which were dressed in attractive maroon-colored choir robes.

While at Mbabane I learned that Mr. Basini has made an important contact with a well-educated man by the name of Mr. Shongwe, who is the chief director of the Radio Broadcasting Corporation for Swaziland. This man had been a youth leader in his church until recently, but had been disfellowshipped. About 50 of the youth of the church had followed him out of the church.

Why was Mr. Shongwe disfellowshipped? It seems that the church to which he belonged is desirous of practicing an old tribal custom called *Umqwasho*, which is being revived, and which leads to an open door of immorality for all of the young women throughout Swaziland. Mr. Shongwe, convinced that such a practice would lead to the breakdown of the morals of the young men and women of the country, took his stand against the church. In the meantime, our literature evangelist, Mr. Basini, had met this man and had sold him a number of our books. He also gave him Bible studies, and Mr. Shongwe has been attending the Adventist church.

Mr. Shongwe was happy to learn that there is a group of people who believe in keeping God's commandments and holding high standards that lead the youth in maintaining high moral principles.

J. T. MASON
*Publishing Secretary
Trans-Africa Division*



New Church Dedicated in Liberia

More than 500 members and visitors were present when Charles Williams, the superintendent of Bassa County in Liberia, cut the ribbon and opened the doors to the new Seventh-day Adventist church in Lower Buchanan recently.

R. E. Unnersten, treasurer of the Northern Europe-West Africa Division, preached the dedication sermon. Also participating in the service was Th. Kristensen, West African Union president, and Ø. Gjertsen, secretary of the West African Union.

SIEVERT GUSTAVSSON
President, Liberian Mission

Frustrations on the Friendly Isles

By R. A. MILSON
President, Tonga Mission

A little more than 1,000 miles northeast of New Zealand is a group of some 150 islands that comprise the Kingdom of Tonga.

One curious thing about the Kingdom of Tonga is that Adventists there worship on the same day as Sundaykeepers. How did this come about?

A look at a map of the South Pacific will reveal that Tonga is about 300 miles east of the 180th meridian, which is the international date line. But because of commercial ties with Fiji and New Zealand, which are west of the date line and Tonga's nearest neighbors for commerce, the Tongan rulers decided they wanted to have the same calendar that is used in those countries. The date line was adjusted accordingly, putting Tonga 24 hours ahead of what it otherwise would have been.

Almost directly north of Tonga lie the Samoan Islands. But these islands are on the other side of the date line and keep the weekly cycle as defined by the normal, 180th-meridian line. When the change was made the Tongan Adventists felt they could not keep a Sabbath different from the one they had already been keeping. But because of the 24-hour change this decision found them keeping the day called Sunday on the new calendar. [See "Winning People for Christ on the Friendly Islands," *Review and Herald*, Feb. 4, 1971, p. 16.]

When we arrived at Nuku'alofa from Fiji, where we had been working previously, it took some time for us to adjust to the Sunday-Sabbath situation. But while we have managed to adjust to the Sabbath problem, there is another situation to which we cannot adapt. It has to do with a rather large four-figure inherited deficit at the bottom of the operating statement that was sent to me when we arrived in Tonga.

"When It Rains It Pours"

At our Beulah Missionary College we have been endeavoring to provide education for almost 300 young Tongans. To help finance the school, we have a plantation of bananas and coconuts. Bananas are exported from Tonga to New Zealand and constitute possibly the main source of income on a very small list of Tongan industries. We have been depending heavily upon them for financial support. However, for the past three years storms and hurricanes coming along just before the crop matures have reduced our banana crop to zero. Then, some disease, which the local agricultural department men have not been able to diagnose, suddenly killed almost 200 of our coconut palms. The rhinoceros beetle, which is considered the main enemy of the coconut palm, usually leaves a few nuts for the grower, but this mysterious disease has left us nothing. Next, our main peanut crop failed, and to top it all off, by the time we could arrange for ships to take our watermelons to New Zealand they were too ripe to export.

"You will have to increase school fees," I told Peter Truscott, the college principal, during a recent visit my wife and I made to the college. "We can't do that," he replied. "Remember, this Kingdom of Tonga is not on a money economy, and parents just do not have it. If we put up our fees, we will lose our students."

"Well, where do we go from here?" I murmured.

"You could go and look at the boys' dormitories."

As I walked toward the boys' dormitories—wooden shacks about 18 feet by 15 feet, erected from second-hand timber from a large building demolished before it fell down—I took note of the unpainted surfaces and wondered just how long these would last before they too fell down.

"Sorry, Peter, what did you say about this ablution block [bathrooms]?"

"We must build it," he replied bluntly.

"You're joking," I responded. "You have on your account that \$400 to meet, which was overspent last year on the girls' toilets, before I can put the new item on the agenda."

As we drove away from the college I looked as sorry as the old buildings. The main block has never been painted except for one hasty and thin coat on the front for the benefit of the British royal family when they visited Tonga early last year. All of the buildings now need painting desperately, and it will take 150 gallons of paint to do the job.

"Let's Write to Our Friends"

"Let's write to all our friends and relatives and ask each one for a gallon of paint," my wife suggested.

"No, you can't do that. It is against policy."

"*Malo e lelei*," a big voice broke in on us. I stopped the car and grasped the large brown hand thrust through the window toward me. "*Fe fe Ko e*," my wife responded quickly (she is picking up the language quite well).

"Mr. Presidini," the voice took on a pleading tone, "I want my two children to attend Beulah again this year. But Mr. Truscott he tell me you say No unless last year's fees paid up first."

"Mr. Presidini," the voice dropped low and became almost tearful. "You know it is hard time for Tonga, banana crops spoiled."

"Yes, I know."

The face brightened a little, and a look of hopeful expectation came into the eyes. "Then my children they can attend Beulah this year? I will pay \$2 a month toward it, and later when I get money I will pay you."

He did intend to pay—when he had the money. And our hearts know it and feel it with that sickening, almost helpless, feeling. I thought of some of these students, the men and women of tomorrow's Kingdom of Tonga, and wondered. They could be the men and women of the kingdom of heaven.

"Your mouth twitched," my wife accused, as we drove on.

"Well?"

"That means you had a thought. What was it?" (Discerning creatures these wives—no privacy!)

"I was thinking," I said, "that somewhere among our nearly two million church members there may be a retired banana grower or peanut grower or painter who would like to spend his next vacation in Tonga. After all, it is a very interesting and unique field—Seventh-day Adventists keep Sunday, men wear skirts, this could be the first oil field in the Pacific, it is possibly the last of the smaller kingdoms, the climate is sublime, the shells and handicrafts are the best and the cheapest in the Pacific, we are not spoiled by tourism, and Captain Cook's appellation 'The Friendly Isles' still stands."

SDA's Hold Special Service in Prague

By SYLVIA POWERS

On Sabbath, July 3, a special service to close the quadrennial session of the Czechoslovakian Union Conference was conducted in the National Sports Palace, Prague. It was my happy privilege to worship with many of our Czechoslovak people on that occasion.

Although it was only 8:45 A.M. when Jan Kaba, secretary of the Czechoslovakian Union, led Mrs. S. L. Folkenberg, wife of the treasurer of the Trans-Mediterranean Division, and me to our places in the palace, the 4,000 seats in the section of the arena reserved for the meeting were almost filled. Entering the front of the auditorium, we looked up into a sea of faces. The atmosphere seemed charged with joyful anticipation mingled with prayerful reverence, and my heart overflowed with thanksgiving for the privilege of worshiping with our believers in the land of John Huss.

As we walked to our seats through the throng of people still looking for places, I understood why there was a long line of buses parked across the street from the stadium grounds. Oldrich Sladek, union president, had told us of the government's cooperation with the union's plans for a special meeting to close the union quadrennial session. In answer to their request, officials had accorded the Adventist Church the unique privilege of using the Sports Palace for religious services, and government buses were commissioned to bring many of our members to Prague for the meeting.

As we took our seats, I noticed a large Czech flag draped across the background of the long platform. The white area dipped gracefully below the session's motto, displayed in white letters on a blue background: "*Připrav Se Vstříc Bohu Svému.*" Nudging Mrs. Emil Moldrik, the wife of a Czech pastor who has worked in the United States since 1933, I asked what the words meant. She whispered, "Prepare to meet thy God."

Our attention was then drawn to the front of the platform where the Prague choir, under the direction of Ester Spínarova, and a string ensemble began the first number of the day's program. As they presented, "I Will Glorify Thee Forever" and "Hear My Voice, O God," our own hearts echoed their sentiments.

Outstanding among the Prague performers was a 21-year-old cellist from the Prague Conservatory of Music, who was baptized last year. Her rendition of "He Who Trusts the Lord Will Never

Be Ashamed" was played with such depth of feeling that one knew she was speaking through her instrument of personal experience.

Following the musical numbers there was a lively discussion of the Sabbath school lesson. Even though the class was large it was easy to see that the members knew their lesson well.

In a short ceremony preceding the preaching service, Miloslav Sustek, president of the Czechoslovakian Bible Seminary, presented Elder Sladek as the re-elected president of the Czechoslovakian Union Conference for the next quadrennium. Division President C. L. Powers welcomed him to his new term of service and announced to the audience that in November, 1970, the division committee had appointed Elder Sladek as one of two special representatives to the five Socialist countries within the Trans-Mediterranean Division.

Elder Sladek then presented each member of his re-elected staff and expressed confidence that the union committee would continue to work together for the furtherance of the cause of God.

The sermon was preached by Elder Powers. He used the session's motto "Prepare to meet thy God" (Amos 4:12) as his topic.

During the day special musical numbers were presented by 12 choral groups, most of which were made up of two or three smaller choirs. One high light of the day was the singing of the Hussite hymn by the ministers' chorus. The vigor with which they sang must be the way the Hussites sang it in the 1400's. That evening Elder Sladek told us that on one occasion 200 Hussites, who called themselves "God's army," were surrounded by a large contingent of the enemy intent on cleansing the country of the Hussite heresy. With only farm implements to use as weapons, the Hussites placed their wagons in a circle around them and sang this stirring hymn with all their strength. The enemy, believing that there must be at least 2,000 men singing, fled, leaving all their booty behind. With a twinkle in his eye, Elder Sladek added, "I guess we Czechs have always sung loudly."

During the afternoon we visited the Czechoslovakian Bible Seminary, which was reopened three years ago. Since the school is permitted to accept only 16 students at one time, the teachers take one class through four years of study, and then begin to study with another group.

"Besides the seminary students studying in Prague," President Sustek explained, "there are two attending Newbold College in England and two at the French Adventist Seminary at Colonges."

It was with mingled feelings that I left Prague the following morning. There was the warm glow of new friendships, especially with Mrs. Sladek, Mrs. Sustek, Mrs. Moldrik, Mrs. Kaba, and other ministerial wives. There was also



Four thousand attended the Sabbath service during the recent Czechoslovakian Union quadrennial session. The motto says, in Czechoslovakian: "Prepare to Meet Thy God."

Sylvia Powers is the wife of C. L. Powers, Trans-Mediterranean Division President.

awe as I reviewed in my mind the visit to the Bethlehem Chapel where John Huss had preached his reform message in the early fifteenth century. Then sadness mingled with gratitude as I mentally returned to the Huss monument and to the crosses in the sidewalk marking the places the nobles had fallen for their faith. Strongest, however, was the feeling of gratitude for our wonderful Czechoslovakian members.

Elder Sladek reported that during the past four years 1,200 new members had been added to the church by baptism and that now there are some 7,000 church members and 9,000 Sabbath school members in that union. It appeared that half are youths.

As I viewed the quiet and somewhat melancholy beauty of the Czechoslovakian countryside from our car window as we drove out of the country, and drank in the Old World charm of Bohemia, I silently rededicated my life to the goal of meeting our Czech brothers and sisters in the New Jerusalem and of hearing them sing again.

GHANA:

Lay Worker and Wife Lead Prisoners to Christ

Seventeen men were baptized in the Nsawam Prison, Nsawam, Ghana, in May as a result of the work a local Seventh-day Adventist businessman and his wife have been doing in the prison since 1964. In that year U. E. Akpan began working in the prison. To date, 47 prisoners have been baptized.

An average of 200 men attend the meetings which Mr. and Mrs. Akpan conduct each Sabbath.

"I came to Nsawam Prison without hope," one of the 17 men who was baptized told me. "But now I see it is good to be here, to have a definite hope. I would not have known it if I were outside in the world."

A. N. DAITEY
MV Secretary

West Africa Union Mission

QUEBEC:

New Church Organized in Montreal

Five months of It Is Written telecasts, followed by an evangelistic campaign, have resulted in the birth of a new congregation in Montreal, Canada's largest city. For the first eight meetings of the campaign, George Vandeman, director and speaker of the It Is Written program, presented the lectures. The meetings were continued by George Knowles and Lawton Lowe, Ministerial secretaries of the Canadian Union and the Ontario-Quebec conferences, respectively, and E. Morosoli, Quebec city church pastor.



Workers and AU students who took part in the Montreal campaign. G. Knowles and L. Lowe (front row, left) and George Vandeman (front, right) headed up the campaign.

Twelve graduate students from Andrews University joined five ministers and a Bible instructor from various parts of Canada to form the team cooperating with the evangelists.

Mrs. George Knowles and Mrs. Al Johnson directed a morning training course for Bible instructors.

Everyone who took part in the five-week series of meetings experienced the

joy of seeing men and women won to God as a result of their labors.

At the end of the crusade Philip Moores, president of the Ontario-Quebec Conference, organized a new church of more than 50 members.

To date, 45 adults have been baptized and many others are attending Sabbath services in preparation for baptism.

GLENDAMAE GREENE



Ninety-Year-Old Woman Reminisces of Beginnings of Adventism in the South

Mrs. Mary Erwin, a 90-year-old Adventist of Vicksburg, Mississippi, had the privilege of reminiscing recently with General Conference vice-president F. L. Bland, whom she remembers as "a little boy in Sabbath school." She recalled the early work of the Seventh-day Adventist Church in Vicksburg.

Seventh-day Adventism was introduced in Vicksburg through the work of Edson White, who sailed there with his boat, *Morning Star*, in 1895. There are still three women living in Vicksburg who were students on the boat—Mrs. Erwin, Mrs. Murphy, and Mrs. Edwards.

C. E. DUDLEY
President, South Central Conference

World Divisions

INTER-AMERICAN DIVISION

✦ An evangelistic campaign was begun at Barquisimeto, Venezuela, June 27, by Colombia-Venezuela Union president Gabriel Castro. Seven hundred attended the first meeting. Twenty-one have been baptized so far, and about 400 are being visited.

✦ Enée Jean-Pierre, Alourdin Benoit, and Amos Bossou were ordained in North Haiti, July 10.

✦ Antillian Union Mission workers participated in a ministerial council at Camp Elias Burgos, Puerto Rico, August 5 to 8. During the council Hector Acosta, Wilson Roberts, Ramon Araujo, and Jose Guillen were ordained.

✦ Dr. Abelardo Coronado, prosecutor for the state of Falcón, Venezuela, traveled 140 miles to the city of Barquisimeto to be baptized recently. Dr. Coronado first became acquainted with the teachings of the Adventist Church through two literature evangelists.

✦ The 400-seat Freeport, Bahamas, Adventist church was completed recently. The building is situated on an acre of land donated by the Grand Bahamas Port Authority, in Freeport.

L. MARCEL ABEL, *Correspondent*

WEST AFRICAN UNION MISSION

✦ A Seventh-day Adventist hymnal in the Hausa language used in Northern Nigeria is now available. This is the first time since the Adventist Church has been established in this area that our church members have been able to sing from a songbook in their own language. The hymnal contains 360 hymns and choruses.

✦ Ninety-nine persons were baptized recently at Umuocha, East Central Mission, Nigeria, as a climax to a six-month evangelistic campaign conducted by Evangelist I. Okwuonu.

TH. KRISTENSEN
President

West African Union Mission

Canadian Union

✦ The float of the Pathfinder Club of Rutland, British Columbia, which depicted 100 years of technological progress, was awarded first prize during the regatta parade held in the city of Kelowna. First award also went to the float in the town of Rutland. The club's drum corps won second place in the Rutland parade.

✦ Official groundbreaking ceremonies for the West Park Manor in Charles-

wood, Manitoba, were held on the afternoon of August 29. The institution is to care for the needs of the elderly and infirm in the community.

✦ An It Is Written youth weekend was held in Montreal, August 27, 28, with Production Consultant J. O. Iversen of the General Conference Audio-Visual Service, as the guest speaker.

✦ The Adventist Health Sciences Association of Alberta has offered to give fifty dollars to any student who recruits a new college student for one semester at Canadian Union College, Lacombe, Alberta, and one hundred dollars if for two semesters.

✦ Mrs. Charlotte Curtis of the Regina, Saskatchewan, church was honored by the church on the occasion of her one hundred and second birthday recently.

THEDA KUESTER, *Correspondent*

Central Union

✦ The Kansas Conference, with headquarters in Topeka, Kansas, has acquired a new office building to meet present needs of the administration. In addition to offices for the conference

there is sufficient space for the Book and Bible House display and its offices.

✦ Laurelwood Academy recently taught a wilderness survival course in which 85 senior students and 12 adults participated.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The Cumberland, Maryland, Sabbath school has launched a busing program to add members and to increase the attendance of current members. The bus was first used to bring non-Adventist neighborhood children to Vacation Bible School. Now those interested are bused to Sabbath school. Parents are invited to accompany the youngsters. Current members who have transportation problems are also bused. The program is carried on under the leadership of Sabbath school superintendent Charlotte Shoemaker.

✦ One hundred forty-one children graduated from the Baltimore, Maryland, First church's Vacation Bible School this summer. Half of that number were non-Adventists. As a result of the interest



Two Ordained at Wisconsin Camp Meeting

J. Lynn Martell (seated, left) and George H. Crumley, Wisconsin Conference evangelist and treasurer, respectively, were ordained at the Wisconsin Conference camp meeting July 30. Their wives are with them. Participating in the ordination service were (standing, from left), R. A. Thompson, Wisconsin Conference ministerial secretary; F. W. Wernick, Lake Union Conference president; W. M. Starks, General Conference stewardship secretary; K. J. Mittleider, Wisconsin Conference president; and Sunny Liu, Oregon Conference pastor.

GLENN AUFDERHAR
PR Secretary, Wisconsin Conference

developed by the school, a neighborhood Bible club has been established.

✦ During September, Dale Aalborg, new Pennsylvania Conference Sabbath school secretary, is holding Sabbath school workshops in the Reading, Kenhorst, and Johnstown, Pennsylvania, churches and at Irwin Comstock School, near Wellsboro, Pennsylvania.

✦ R. A. Bata, Potomac Conference lay activities secretary, reports that 184 persons attended the recent Good Neighbor Camp conducted at Blue Ridge Youth Camp, Montebello, Virginia. Many enrolled in Bible courses. Total attendance for the summer program at the camp was more than 1,000. Matthew A. Dopp, MV secretary for the conference, directed the program.

✦ One ton of clothes, medicines, and food were given by the Spanish church of Washington, D.C., to the Chilean Embassy to aid earthquake victims.

✦ Seventy Pennsylvania non-Adventist young people attended the Laurel Lake Opportunity Camp in western Pennsylvania this summer. Total summer camp attendance was 433, 10 per cent above last year.

✦ Seven Ohio literature evangelists have had at least one \$1,000 week thus far this year and 17 are on the \$500 list, according to Charles R. Beeler, public relations secretary for the Ohio Conference. One man has had three \$1,000 weeks and ten have had \$500 weeks. Several others have had from five to ten \$500 weeks.

✦ More than \$150,000 worth of literature was sold by Columbia Union literature evangelists during their "Sanderfur Big Eleven Campaign," an 11-day sales incentive campaign held prior to their summer institute. The campaign was named in honor of Cree Sandefur, president of the Columbia Union Conference.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Michigan Conference president Robert D. Moon and Charles Keymer, conference secretary, with other conference officials and the local building committee, participated in the groundbreaking ceremony for a new church at Marshall, Michigan. The church, pastored by Warren Johns, is a daughter church of the Battle Creek Tabernacle.

✦ Fourteen people were baptized in Delton, Michigan, recently as a result of evangelistic meetings held by William R. Brown and Olav M. Labianca. Laymen contributed to the success of the meetings through their activities in the area of gift-Bible studies, the distribution of *These Times* magazine and *The Great Controversy*, and their volunteer work in the local Community Services Center.

✦ Twenty-three students from professional schools of nursing throughout the country are completing a summer of work and experience at Hinsdale Sanitarium and Hospital while working as full-time ward assistants. The category "ward assistant" was created to describe their role in the hospital, since they are neither nurse's aides nor full-fledged nurses. Because of the excellent response to the program, the hospital was able to meet its nursing personnel needs for the summer without training additional aides.

✦ Nearly 3,000 pieces of literature were distributed by Cicero church members manning a temperance booth at the Noblesville 4-H youth fair recently. Films on smoking and LSD were shown, and approximately 50 young people signed up for the *Wayout* magazine.

✦ Twelve laymen of the Sharon church, Inkster, Michigan, recently received graduation certificates after completing a Bible training class taught by Mrs. Elizabeth M. Harley, a retired Bible instructor. Most of them are giving Bible studies to others.

✦ Some 80 Indians camped out in the forest preserve area of Des Plaines, Illinois, were given two tents recently by Mrs. Herb Gross, an Illinois layman who worked with the conference welfare office in procuring the tents. The Indians were invited to attend evangelistic meetings and church services.

GORDON ENGEN, *Correspondent*

Northern Union

✦ A campers' dormitory has been donated to Forest Ridge Camp in Iowa by the Coy Construction Company of Ames. This 58-by-32-foot new building has room for ten family units or two large units of ten each, in addition to four staff rooms.

✦ The Hillcrest Convalescent and Nursing Home, near Wayzata, Minnesota, operated by Mr. and Mrs. William Lauer, was the recipient of the Distinguished Performance Award granted by the Approval Committee of the Active Care Satellite Project of the Federal Government. The award, presented by Dr. Wilfred E. Park, director of Health Care for the Minneapolis area and chairman of the committee, was the first given to a privately owned and operated home. The Lauers are members of the Minnetonka Adventist church.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Ernest Toppenberg, T. R. Waterhouse, John Hunter, and Lloyd Mun-

son were ordained during Northern California's Paradise camp meeting. W. J. Blacker, Pacific Union Conference president, and James E. Chase, president of Northern California, officiated at the ordination.

✦ Mrs. T. H. Lammerding, who has served the Sacramento Central church for 22 years as public relations secretary, was recently honored as Public Relations Secretary of the Year for Northern California.

✦ St. Helena Health Center hosted a symposium on exercise in the prevention, evaluation, and treatment of heart disease, September 13 and 14. Sponsored by the California Regional Medical Programs and the Napa County Heart Association, the health center program was headed by Dr. William L. Haskell, director of health enhancement at the Preventive Medicine Center in Palo Alto. Ten doctors, including Dr. Samuel M. Fox III, from George Washington University, headed the list of speakers.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Groundbreaking ceremonies for Walker Memorial Hospital's \$2 million expansion program were held on July 28 in Avon Park, Florida.

✦ Thirty-five Adventist schools, staffed with 125 teachers, opened in the Florida Conference on August 23, according to Elizabeth Hudak, classroom supervisor. New schools were opened at Arcadia and Hollywood.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Three of the nation's highest military awards were presented recently to Dr. and Mrs. Lionel Rentschler in behalf of their son, Spec. 4 Edward Rentschler, who lost his life in the crash of an Army helicopter in Vietnam. Prior to his death Edward, a Seventh-day Adventist, had been awarded four other national medals.

✦ More than 1,100 persons have been baptized in the Southwestern Union Conference during the first six months of 1971. There has been a gain of 267 over the same period in 1970.

✦ Brandom Corporation, a kitchen furniture factory of Keene, Texas, employed 123 Adventist students during the summer months. Student employment doubled when the new school year began. The company, owned by the Southwestern Union Conference, presently has sales of nearly one-half million dollars per month of kitchen cabinets.

J. N. MORGAN, *Correspondent*

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August, 1971, prices still in effect due to President's price freeze.

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<input type="checkbox"/> Review and Herald	\$9.50	\$7.95	\$7.95
<input type="checkbox"/> Insight	8.95	6.95	6.95
<input type="checkbox"/> Guide	8.75	7.75	6.95
<input type="checkbox"/> Life and Health	6.00	3.00	3.00
<input type="checkbox"/> Adventist Layman (formerly Go)	3.25	2.95	2.85
<input type="checkbox"/> Worker, Journal of S.S. Action	1.90	1.90	1.90
<input type="checkbox"/> New Family Group (one each of above)	28.20	27.00	
<input type="checkbox"/> Liberty	2.00	1.50	1.25



Campaign Offer
September 11 to October 9

Combination Price effective when you order at the same time and to the same address three or more different magazines except Liberty, or when you order three or more copies of the same magazine.

Add postage for orders to countries other than U.S. and Canada: Review—\$1.15; Insight—\$1.15; Guide—\$1.15; Worker—\$.30; The Adventist Layman—\$.30; New Family Group—\$4.00.

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Unlocking Chains, Opening Hearts With the Voice of Prophecy

By **HERBERT FORD**

Director of Public Relations, Voice of Prophecy

Each day letters from or about prisoners come to the Voice of Prophecy headquarters among the more than 1,200 letters that arrive daily. Recently, prisoner Number 21674 from a Minnesota prison wrote about the new youth outreach program, the Way Out. At the end of his letter he asked for outreach literature to give to others.

"If you can send the requested material," he wrote, "we will remember to send your way a couple of dollars in offerings when we get our checks next month."

"Our credit was never worth a penny before meeting Jesus Christ, but since finding Him in a personal experience seven months ago I would even borrow money, if I could, to send. Jesus has worked miracles in my life! Praise Him!"

How often a prisoner tells someone else about the wonderful new things he or she is learning about Jesus.

"I am a warden at the local prison," notes another VOP correspondent. "One of the convicts showed me his Voice of Prophecy certificate and interested me in sending for the lessons. How glad I am that he did, for they have brought real joy and inspiration to me. I have never understood the Bible as I do now. I thank God for bringing that convict to the prison!"

And how many prisoners are there who, through the ministry of God's Word on the radio, have broken out of the prison house of bad habits.

A union conference president tells this thrilling story in a recent letter:

"During one of the prayer sessions [at the union constituency session] I was kneeling next to a pastor from one of our large cities. He offered this simple prayer, which took me back over the years to those early days when your program of the Voice of Prophecy first went on in that great city, and I thought you should share the joy of knowing that someone was listening."

"The prayer went as follows: 'Dear Lord, thank You for saving me from a drunkard's grave. Thank You for Elder [the union president], who was instrumental in putting the Voice of Prophecy on the air and bringing the message to me. Help me to bring that saving message to others. Amen.'"

"This was a surprise to me," confesses the union president, "for I had no idea that it was the Voice of Prophecy that reached this man and led him first into the church, then into the literature evangelist ministry, and now into effective pastoral work. . . . Many thanks for your many years of faithful ministry."

There are millions in other types of

prison houses also. And that is the challenge. Who is going to help unlock the chains of sin and show them the glory and beauty of the Man, Christ Jesus?

In Silver Spring, Maryland, lives a Seventh-day Adventist Christian, advanced in years, without a car. But this 70-year-old woman has a voice, the use of a telephone, and a mission to fulfill the gospel commission. Each day she gets out the telephone book, takes a new page of the large metropolitan directory, and begins calling each name on the page. She invites each person to listen to the Voice of Prophecy program and to enroll in the Bible correspondence courses.

Of course, she gets refusals. And some few downright nasty remarks. But she also gets some to enroll in the Bible courses.

Not content just to enroll people, she calls back after she knows the first lessons have arrived and asks how things are going. She offers to help, and she offers to pray, right there on the telephone. Many have completed the courses. There have been baptisms.

The difference between being an active player on the field for God or a spectator sitting in the stands watching the players is an important one. If you're not out on the playing field yourself, maybe you should have a talk with the Coach about what position you could play. Sending out VOP literature or following the example of the Maryland woman may be for you.



(Conference names appear in parentheses.)

Kenneth K. Dupper, assistant administrator, Hackettstown Community Hospital, Hackettstown, New Jersey, formerly controller, Porter Memorial Hospital, Denver, Colorado.

W. F. Easterbrook, president, Kingsway College (Canadian Union), formerly principal, Lowry Memorial Higher Secondary School, Bangalore, India.

Robert E. Jones, head of respiratory therapy department, Glendale Adventist Hospital, from same position, Kettering Memorial Hospital.

From Home Base to Front Line

North American Division

Alberta Marie Oliver (AU '61; Western Michigan University '66), returning as elementary teacher Far Eastern Academy, Singapore, left San Francisco, California, August 5.

Ernest Grant White, M.D. (CUC '49; PUC '51; University of Illinois '58; LLU '70), to be a physician in the Ruby Nelson Memorial Hospital, Jullundur Cantonment, East Punjab, India, and Mrs. White, nee Mary Anne Terranova (AU '49), of Kettering, Ohio, left New York City, August 5.

Mario Alfredo Collins (AU '66), to be Bible teacher in Linda Vista Academy, Solistahuacan, Chiapas, Mexico, and Mrs. Collins, nee Luisa Domato, and three children, of Bakersfield, California, left San Diego, August 6.

Ernest A. Marinkovic (Chillan College '36), returning as public relations and stewardship and development secretary Mexican Union Mission, and Mrs. Marinkovic, nee Frances Evelyn Bradley, and daughter, crossed the border at Hidalgo, Texas, August 10.

Richard Dee Gibbon (PUC '60; LSC '62), returning as science teacher Bekwai Training College, Ashanti, Ghana, and Mrs. Gibbon, nee Carol Elaine Nelson, and two children, left New York City, August 12.

Mrs. Cecil A. Williams, nee Amanda Wilma Tetz, returning to rejoin Elder Williams, stewardship and development secretary Far Eastern Division, Singapore, and two children, left San Francisco, California, August 15. Elder Williams left July 4.

Adventist Volunteer Service Corps

Mr. and Mrs. Thomas Leland King, to be teachers at Konola Academy, Monrovia, Liberia, West Africa, of Porterville, California, left Los Angeles, August 9.

Loren Frank Hagar, to serve as builder at Gitwe Mission, Nyanza, Rwanda, of Silver Spring, Maryland, left Washington, D.C., August 9.

Student Missionaries

Debbie Slusarenko (LLU-LS), to be elementary teacher in Lahore, West Pakistan, of Riverside, California, left Los Angeles, August 2.

Michaelan K. McDonald (WWC), to teach at the Korean Union Mission, Seoul, Korea, of College Place, Washington, left San Francisco, California, August 10.

Sandra Jean Bailey (SUC), to teach at the Far Eastern Island Mission, Palau, West Caroline Island, of Keene, Texas, left Los Angeles, California, August 15.

B. E. SETON

Church Calendar

<i>Review and Herald</i>	September 11-October 9
Campaign	September 25
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering	September 25
(Trans-Africa Division)	October 2
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2-8
Health Emphasis Week	October 9
Voice of Prophecy Offering	October 16
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Ingathering Crusade Launching Day	November 13
Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4
Stewardship Day	December 18
Thirteenth Sabbath Offering	December 25
(Far Eastern Division)	

All-Day Meeting in Poland Features GC President

Sabbath, August 28, was memorable for Adventists in Silesia, South Poland. On that day Robert H. Pierson, president of the General Conference, preached to more than 600 believers who crowded into and overflowed the small church of Skoczów.

Meetings lasted from nine o'clock in the morning until six o'clock in the evening. The church remained crowded all day. A large number of young people were present. The three-o'clock service, at which the writer spoke, was directed to these youth with the message "The Challenge of Youth Witness." Elder Pierson's stirring call for dedication brought the day to a close.

A brass band accompanied the singing of favorite Polish songs. During the day there was a wide variety of instrumental and vocal music. It was especially encouraging to see the large number of Polish young people dedicating their musical talents to the worship of God.

Aleksander Baron, president of the South Polish Conference, directed the day's activities. Others leading out in the day's meetings were: Zachariasz Lyko, secretary of the Polish Union Conference; Aleksander Kruk, secretary of the South Polish Conference; and Tadeusz Przychodzki, MV secretary of the South Polish Conference.

CHARLES MARTIN

ASI Is Engaged in Two Soul-winning Programs

The Association of Privately Owned Services and Industries is involved in two special soul-winning programs.

The organization has donated \$2,000 to the Far Eastern Division to aid in the purchase of a radio station for Mountain View College in the Philippines. Besides advancing the gospel, this radio station will provide opportunities for training students.

The second project is a Four-Dimensional Key to Better Living program in which ASI members will participate in Bermuda following their convention in Boston in November. The ASI will be cooperating with General Conference Temperance Department personnel in holding this 4-DK program.

CARIS H. LAUDA

Day of Prayer Called for Trans-Europe Radio Program

Seventh-day Adventists are invited to participate in a special day of prayer on Sabbath, October 2, for the new European radio broadcasting program that will begin October 1.

This radio program will be the largest single evangelistic endeavor to be conducted by the Adventist Church in this decade in Europe. As broadcasts begin from the powerful transmitters situated

Health-Personnel Needs

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

North America

- 1 cytotechnologist
- 1 medical secretary
- 4 medical technologists
- 1 pharmacist
- 28 RN's
- 1 ward secretary

Overseas

- 5 dentists (self-supporting)
- 7 RN's—education
- 16 physicians (GP)
- 9 physicians (with specialty)

Information regarding openings and placement assistance may be obtained by contacting Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

on the Atlantic coast in Portugal, the church is asked to unite to seek the power of the Holy Spirit to accompany these releases.

During the special day of prayer for this new ministry, broadcasts will be made in English, German, Macedonian, and Greek. The following day, broadcasts will begin in Polish, Arabic, French, Italian, and Czechoslovakian. Other languages will be added during the week that follows.

Church members in the Middle East, North America, and other sections of the world wish to join with believers in Europe in praying for the success of these new programs.

WALTER R. L. SCRAGG

Successful VBS's Conducted Across the United States

Reports from conferences across the United States indicate that the summer of 1971 was a successful one for soul winning through the Vacation Bible School program.

Sixty-three Vacation Bible Schools were conducted in the Central California Conference, according to a report from G. H. Friedrich, Sabbath school secretary of the conference. He expects that further reports from the field will show that the enrollment was more than 6,000, with approximately 70 per cent of the children from non-SDA homes. Nine hundred and eighteen of these 6,000 were enrolled in the district of C. S. Bendrell in the San Jose area. With the help of laymen, Elder Bendrell baptizes 25 children and adults each year who were first contacted through VBS. In 1962 two little girls attended one such Vacation Bible School. Since then 12 in the family have been baptized, including the girls.

Florida reports 67 schools; Colorado, 50; Georgia-Cumberland, 50; Alabama-Mississippi, 40; Carolina, 30. Greater

New York was only one short of doubling the Vacation Bible Schools it conducted last year. Northern New England more than doubled its Vacation Bible Schools. Incomplete reports show large gains by Southern California, Southeastern California, Kentucky-Tennessee, Potomac, and Michigan.

BEN J. LIEBELT

Youth Evangelism Film Ready for Distribution

A documentary film, "Because You Are Young," showing youth in action in an evangelistic series at Bladensburg, Maryland, has just been released.

The adage that a documentary film is the "creative interpretation of reality" has been applied with vigorous force in this production. Using cinema verite techniques to avoid the stilted, staged appearance of being "phony," the audience is actually taken behind the scenes as the Bladensburg young people conduct a nine-week series of evangelistic meetings.

Two original musical scores became an integral part of the production, and many of the montages and cinematography approaches have a freshness that should win approval of both youth and adult audiences.

For a showing of this 26-minute, full-color, sound film, contact your conference youth director.

JAN S. DOWARD

IN BRIEF

★ **New Position:** Wayne N. Andrews, civilian chaplain for the Servicemen's Center, San Antonio, Texas. He replaces Chester Jordan, who has accepted a pastorate in Pueblo, Colorado.

★ **Death:** Clarence C. Morris, 80, Thousand Oaks, California, September 1, 1971, former treasurer of the China Division and the Middle East Division. Elder Morris first went to China in 1916.

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