

*Left: Mrs. H. Kempf, wife of the pastor in charge of our work in Upper Volta, plays the "mouth piano" for worship with the little group of believers. Below: Pastor Kempf presents French literature to the District Commissioner, Mr. Nazie.*



# Seventh-day Adventists ENTER NEW COUNTRY

By ALF LOHNE

The Seventh-day Adventist Church has officially entered one more country with the message of the "everlasting gospel." The latest country to be entered is Upper Volta, West Africa. On November 2, 1971, H. Kempf moved (Continued on page 17)

# Which Course Shall We Follow?

Takoma Park, Maryland

*Dear Saints of God Around the World:*

In 1930 a movement called The Church of the Sabbath Day sprang up in one country in Europe. As the years passed, it claimed some 1,000 followers. Recently, when I was in Europe, the leaders of our work in that country reported a present membership of only about 300. Some time ago the leader emigrated to another land and since has attempted to shepherd his flock from a distance. The force of the apostasy has been spent. Many of those who left for a while have returned to the church.

At one time in this same European land there were some 500 "reformers." Through the years many of these former Adventist believers have come back to the church they had left. Today the brethren report that only 60 or 70 "reformers" remain. Some ministers numbered among the group have returned.

In yet another country, where the "reformers" were the strongest, several hundred former Adventists have come "back home." Some whole "reformed" churches have returned to the Adventist fold, including several of their prominent leaders.

This is encouraging. This is as it should be. Speaking of those who have departed from the faith, who have "taken in the delusions of the enemy" and given "heed to seducing spirits and doctrines of devils," the servant of the Lord says, "When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd."—*Testimonies*, vol. 6, p. 401. Doubtless many will return before the storm breaks.

What, then, should be the attitude of church leaders and members when those who have left us—among them those who perhaps even became bitter, opposed and condemned the leadership of the church, and brought confusion in among the saints of God—see their error, cease their opposition, and wish to return to the church?

There are several courses of action the church might pursue. We could keep the door closed and bolted for them with a large Keep Out sign posted prominently. We could impugn their motives and ignore their overtures for reconciliation. But would this be the Christian way? Has Jesus treated us in this manner? Does He close the door of mercy to any repentant transgressor, no matter how grave his sins may have been?

Another course church leadership might follow would be to open doors freely and invite a whole dissident movement to return en masse when their leaders seek reconciliation. Such a course might bring great rejoicing and a shout of victory from those who have brought confusion to Israel. Members loyal to the remnant church would be per-

plexed. Obviously, such a response would but create confusion among the ranks of God's people.

Through the years our leaders in Europe have pursued a third course in dealing with those who have followed error and joined in attacks upon the church and its leaders. In my opinion, it is the correct and the Christlike method. They have dealt with individual persons—sometimes one at a time, sometimes several at one time—but always one by one on the merits of each case.

When men and women, boys and girls, seek entrance to the church for the first time, they do so as individuals. When the Spirit of God works transformation in their hearts and lives, they apply for admission to the church. Baptism and membership, approved by the church, follow.

When sin, insubordination, or apostasy appear in the ranks of the church, the procedure is reversed. Those who have transgressed, who have attacked the church or brought reproach upon its good name, are sought out, "labored with," and, if unrepentant, dropped from church fellowship.

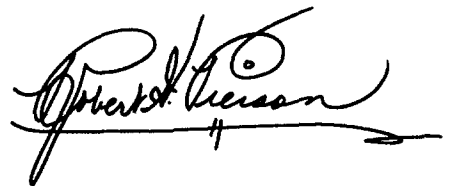
Granting church membership and fellowship is a function of the local church congregation. Therefore, no general church administrative action taken by the local conference, the union, or General Conference committees could restore membership en masse, even if this were felt desirable.

Many times disfellowshipping is occasioned by attitudes—attitudes that bring division and confusion into God's church. Of course, restoration to fellowship in such cases would be contingent upon evidence that such attitudes have changed and that disciplined members are in full harmony with the church body, not only doctrinally but also in the spirit of full Christian unity. The church cannot grow and prosper when segments of the body create dissension. "Let all contention cease," the Lord's messenger admonishes (*Selected Messages*, book 1, p. 168).

God's Word and the Spirit of Prophecy make it clear that we should put forth every effort to work for those who have left us. The parables of the prodigal son and the lost sheep emphasize the burden we should carry for those who have been separated from the body of Christ. In turn, those who have brought confusion and reproach to the people of God must manifest a spirit of true repentance as they seek reconciliation with the church.

May the Spirit of God help us in rescuing every possible soul for His kingdom.

Sincerely yours in Him,



**BAPTIST WORLD CONGRESS SET FOR 1975 IN SWEDEN**

WASHINGTON, D.C.—The thirteenth Baptist World Congress has been set for July 8-13, 1975, in Stockholm, Sweden.

Dr. Robert S. Denney, Alliance general secretary, said he estimated an attendance of 10,000 persons from 70 countries.

**NEARLY "HALF THE WORLD" BARS FOREIGN MISSIONARIES**

ATLANTA—Nearly one-half the world is now closed to "foreign missionaries," Dr. John Haggai, of Evangelism International, told members of the Religion News-writers Association here.

Malaysia will expel all its missionaries by August this year, he reported.

However, in spite of these developments, the missionary effort is not dying, "only changing radically," Dr. Haggai maintained. "It's time," he said, "we take Jesus from Jerusalem directly to the geographic point of action rather than routing Him through the United States."

**METHODIST EVANGELICALS CHARGE VIEWS ARE IGNORED**

ATLANTA, GEORGIA—Leaders of the evangelical "Good News" movement in the United Methodist Church charged here that they had been repeatedly frustrated in seeking to present their views to the denomination.

They were critical of the way the Church's General Conference here had dealt with some 15,000 petitions and resolutions that their organization had generated from local congregations and members.

Evangelicals regard the United Methodist Church as "spiritually bankrupt" and are seeking a "revived and renewed church."

The petitions and resolutions submitted by the evangelicals dealt with such topics as selected giving, church school curriculum materials, withdrawal from the Consultation on Church Union, and "centrality of Christ and salvation."

**TRADITIONAL CHURCH SAID DYING**

MELBOURNE, AUSTRALIA—Gen. Erik Wickberg, world leader of the Salvation Army, said here that traditional forms of religion have the appearance that it is coming to an end.

"The established churches," he said, "might find that there was a need to change their style. No one is prepared any longer to sit on a hard pew and listen to an hour of preaching—no matter how inspired the preacher."

**CATHOLIC FAITH STRONGEST IN DEVELOPING NATIONS**

VATICAN CITY—A Vatican press conference held to announce plans to observe the 350th anniversary observance of its worldwide mission agency drew a large crowd of journalists, one of whom tested the Vatican aides' diplomacy by asking what the church planned to do about Sweden, "a neo-pagan country."

During the press conference, an official of the Congregation of the Evangelization of Peoples said that Catholicism is growing strongest in the world's developing countries of Asia and Africa.

Such, he said, is not the case in the old Christian nations where he found the faith fading daily.

**DRUG-ABUSE EXPERT CITES VALUE OF RELIGION**

WASHINGTON, D.C.—The U.S. Government's top expert on drug abuse, Dr. Jerome H. Jaffe, 38, director of the Special Action Office for Drug Abuse Prevention of the Department of Health, Education, and Welfare, asserted here that an "intense involvement in religion" may be a better treatment for heroin addicts than methadone.

**This Week...**

Another country in the world has now been entered by the Seventh-day Adventists, and for this we give thanks.

The cover article by Alf Lohne, secretary of the Northern Europe-West Africa Division, describes his recent visit to Upper Volta, where our work is now recognized by the Government.

According to the 1970 SDA *Statistical Report*, the last available, adding this country brings the number of countries entered by Adventist workers to 188. The United Nations now recognizes 226 nations, which fact means there are still 38 unentered countries. The largest of these territories has a population of about 16.5 million, and the smallest, a population of 172, according to the latest available statistics. The unentered countries are in Asia, Africa, South America, and Europe, and they include a number of islands in various parts of the world.

We praise God that Upper Volta has been moved from one list to another and pray that other countries will also be entered in the near future.

Louis F. Cunningham, who authored "Hold Onto That Birthright!" entered denominational work in 1944 as a minister in the Chesapeake Conference. During his tenure in the ministry he worked in the Carolina and Kentucky-Tennessee conferences. He was ordained in 1951 at Catonsville, Maryland, by the Chesapeake Conference.

Since retiring he has written for *These Times* and *Still Waters*, in addition to writing occasionally for the REVIEW. Elder Cunningham now resides in North Carolina.

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

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

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# Hold Onto That Birthright

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By LOUIS F. CUNNINGHAM

QUOTING Malachi, the apostle Paul says, "As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:13). If the word *hated* here means what it usually does, God would appear to be indulging in malice and partiality. But that is not the case. The text merely signifies a preference. On the basis of character, God made a choice—the only one He could make.

Esau is, in a special sense, typical of the shortsighted person. He "grew up loving self-gratification, and centering all his interest in the present" (*Patriarchs and Prophets*, p. 177). A lack of foresight affects every area of the life. With the recklessness characteristic of Esau and his spiritual kin, each decision is made, not in the light of lasting values, but wholly in the light of some immediate gain or pleasure.

Notice how he looks upon the birthright. By nature fitful and impatient, he gives scarcely a serious thought to this sacred heritage. As if to justify his scorn for holy things, he deceitfully exaggerates his need for common food. "Behold, I am at the point to die: and what profit shall this birthright do to me?" (Gen. 25:32). With this, and upon his oath, he carelessly forfeits his most precious possession.

As might be expected, Esau did

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*Louis F. Cunningham is a retired minister living in Kernersville, North Carolina.*

not intend for the unequal exchange to be a permanent transaction. No such consideration had been suggested by either of the brothers. "He thought, Well, if I now sell it, I can easily buy it back again."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 25:29-34, p. 1094. No one was ever more mistaken. Sadly, "Esau passed the crisis of his life without knowing it."—*Ibid.*

Could it be that we too are drifting unconsciously toward such a fate as was Esau's? Bear in mind that our day-by-day decisions tell us little of their over-all effect. Since this is so, we do well to take a long-range view into the past occasionally. We need to ask ourselves this question, What would the Christian I was five years ago think of the kind of Christian I am today? Does the question point up some unsuspected trend toward the world? Are the pleasures of the here-and-now taking up the best of leisure time at the expense of spiritual growth? Five years can make a lot of difference in the way we look at our birthright.

But if ever we fail, it will not be because we could not count on the birthright. For each of us has been faithfully promised an eternal inheritance through the blood of Jesus. Be sure of one thing, God does not give us this treasure reluctantly. He gladly offers it, "according to the good pleasure of his will, to the praise of the glory of his grace, wherein he

hath made us accepted in the beloved" (Eph. 1:5, 6).

So it is that, through Christ, we are adopted into the family of God and thereby are definitely assured the inheritance. As Paul says, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:15-17).

Like Jacob, each sincere Christian will, through the eye of faith, see the glories of the inheritance and will cherish them for their priceless value and enduring nature. As the apostle says again, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

It seems to be our nature to place eternal things in the future. But why should that be? As God's children, we have the token even now that the inheritance has been granted to us. True, our hope is conditional, but it is not the hazy illusion the worldling judges it to be. Of our faith in Christ the Scripture says, "In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire

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**Be sure of one thing, God does not give us this treasure reluctantly. He gladly offers it.**

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possession of it, to the praise of his glory" (Eph. 1:13, 14, R.S.V.).

The fact that the Lord is daily leading us—convicting of sin and guiding in the right—is reason enough for us to have hope. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). In confirmation of His pledge, the Father has bestowed upon us the abiding presence and the mighty power of the Holy Spirit.

By these He seeks to ensure our confidence and to preserve our integrity.

As a unique part of our spiritual birthright, we Seventh-day Adventists have not only this blessed hope but also a pure and primitive faith. Ours is the proclamation of the everlasting gospel to all the world, a gospel that is as true and timely today as in its beginning. Consider the needs of our day—the confusion

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**In confirmation of His pledge, the Father has bestowed upon us the abiding presence and the mighty power of the Holy Spirit.**

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of traditional religion, the revival of paganism in an aura of sophistication, and the growing demand for one church-of-all-churches. These are but a few of the problems that face the Christian world today.

Under such circumstances, are you ever tempted to be ashamed of the distinctive features of our message? May God help us never to yield to such impressions. For were it not for the identifying facets of our

faith, we would have no reason to exist as a separate denomination. We must endeavor at all costs to preserve our identity by firmly maintaining these differences of belief. We are told, "Our faith is unpopular at best and is in wide contrast to the faith and practices of other denominations."—*Testimonies*, vol. 3, p. 462.

The reason for the contrast and resulting unpopularity is that our message from its outset has been part of a great reformatory movement. Practical reforms are never popular. But God, in His all-wise providence, has provided in this message the remedy for the ills of mankind. Compare the conditions about us with the spirit of revival and reformation that is Adventism itself. Where else may the world turn "for the faith which was once delivered unto the saints" (Jude 3)?

May we, as Seventh-day Adventists, never become so shortsighted as to barter away our heritage of present truth for any temporary, earthly advantage. To be a faithful Seventh-day Adventist is a high privilege and a great honor. But it is more than that. It is a recognition of our divinely ordained responsibility before the world, for which we shall give an account at the last day.

Here is reason enough—hold onto that birthright! ♦♦



# Our Mission— Friendship to Mankind

By A. G. ZYTKOSKEE

**O**UR church has a unique mission to fulfill. The uniqueness of this mission can be understood only by deep involvement in its fulfillment. Fulfillment must never be equated with cold statistics and computerized humdrum.

It was cold and raining when Evelyn and I left Philadelphia on an insignificant 8,000-ton freighter. All glamour and send-off frills were eliminated. It was wartime. We sailed away from the shores of America amid the shadows of lurking submarines. Why? What was our mission? We believed, and still believe, that our church has a specific mission to accomplish.

Nearing the shores of a far-off country, which seemed much farther away in 1944 than it does now, we prepared to disembark. The captain shook our hands and said, "I will never understand why you left the security and pleasantness of your homeland to go to this strange country. But, anyway, God bless you."

The captain did not understand, but we understood. Our church has a mission to fulfill. It has a mission with several facets. We need to understand the uniqueness of this mission in all of its facets. To do less is to fail in our obligations and misuse the opportunities that are ours.

Paul had a clear concept of his mission when he established Christian churches in various parts of the world. Writing to the Corinthians, he described his sense of mission thus: "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Cor. 5:18, 19, R.S.V.).

There are many facets to this God-given mission. Let us consider four.

1. *Christ to All the World.* Not long ago in a Sabbath school I was attending the question was asked, "Which is more important—home missions or foreign missions?"

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A. G. Zytoskee is director of personnel at the General Conference office.

There were differences of opinion, but my answer was, "They are of equal importance." We should become greatly concerned if there is any lack of emphasis on overseas missions in any of our Sabbath schools. It cannot be denied that some presentations of the mission appeal are weak, providing little information and less edification, challenge, and inspiration. But a lack of preparation and planning for this vital part of the Sabbath school does not warrant the cancellation of it.

The health and vitality of the church cannot be maintained without an intense interest in and earnest involvement with overseas missions. Such an involvement always has been and must continue to be an integral part of the program of the church. The very existence and identity of our church depends in a large degree on our commitment and dedication to a worldwide program. A dilution of this emphasis will bring about a deterioration of the church's program in all of its facets. Furthermore, it will quickly lead the church and its members into spiritual declension.

## Mission of Reconciliation

Ours is a mission of reconciliation. We are friends of mankind, all mankind. There exist nations, tribes, and people who have had little opportunity to accept the gospel of Jesus Christ. True, many have been exposed to Christianity, but the vast majority have never seen a demonstration of true Christianity and have had few privileges to learn. Our commitment—the gospel to every kindred, nation, tongue, and people, in its fullest sense, and with positive action—is the heartbeat of the church. If our church is to have a meaningful existence, this concept cannot be neglected.

2. *Christ to the Community.* The ministry of reconciling man to God must not be confined to selected geographical areas. Neither should it be confined to non-Christian groups. Christianity and Christian churches are in difficulty. They are in trouble both at home and abroad.

Young people are looking for direction. Many times a rebellious attitude is but a veneer. Deep within the heart recesses of many is a sincere desire to be directed. Too often young people have been pampered and have received undefined guidelines. However, they are not seeking to be pacified; rather they are seeking for examples of firmness and positive Christian living.

We have principles of health, well-organized and effective Christian medical service, a sophisticated system of Christian education, as well as theological insights, that are second to none. But with timidity and apology we sometimes shun our mission. Often others recognize the value of our procedures, principles, and standards and take advantage of opportunities of leadership that were once ours.

Disaster relief, the giving of food and clothing, is a part of the mission of the church. But we must not substitute social service for soul-saving. There are those around us who may not need food and clothing, but they do need our love and concern. They need to be reconciled to the love and friendship of Christ.

## Community Responsibility

The church's responsibility in the community is not to conform but to reform. It is to attract and not to retract or detract. We must make our witness contemporary. There is danger that while we cry out in the language of the nineteenth century and play with puppets and strings, the twentieth century—with its adventures in space—remains unimpressed.

The community awaits the leadership and direction of the Seventh-day Adventist Church. With dignity,

talent, and commitment, let us open our hearts and the doors of our churches. It is thus that men will find within us and within the church in which we worship, serenity, hope, concern, and love.

We are not a dying cause. Although in many nations we see the disintegration of true Christianity, this church must lead out in a revival of true godliness.

3. *Christ in the Church.* An integral part of our mission of reconciliation is to instruct in and provide the setting for true worship of God.

God said, "Let them make me a sanctuary; that I may dwell among them" (Ex. 25:8). With that command came instruction concerning the reverence, respect, and theology of true worship.

We have too long excused ourselves and our children for misconduct in God's house. We rationalize our careless worship by crying out "formal" and thus rob ourselves of the beauty and inspiration of meeting with a Superior Being in recognition of His superiority. God

cannot speak and will not speak amidst the din of human pollution that so often permeates the atmosphere of our churches.

### God Consciousness

As we enter church we should be conscious of God. The purpose of divine worship should be to honor and glorify God, not to extol the virtues and emotional demands of man. Psalms 25, 27, 28, 29, 30, Isaiah 6, and many other passages in God's Word lead us into the true philosophy of divine worship. Worship in God's sanctuary is as much a part of Biblical theology as the Sabbath, baptism, and other doctrines that are fundamental in our beliefs.

To a Seventh-day Adventist, there is no question as to the validity of the fourth commandment. This is good. Let us also be aware of the first commandment. For when we seek to meet with God in public worship, there is room for no other gods. These "other gods" come in



## Let's Talk About **HEALTH**

By **Ralph F. Waddell, M.D.**

### HIGH BLOOD PRESSURE

Blood pressure is known as the amount of pressure exerted against the walls of the arteries as the heart contracts and pumps blood through them. It is quite normal that blood pressure should vary from time to time depending upon the physical activity and emotional status of a person. Excitement raises it, rest and relaxation lower it. The blood pressure of some people is higher than normal all the time. This condition is known as high blood pressure, or hypertension.

All clinicians do not agree on normal blood pressure values; however, it is generally accepted that a normal systolic pressure should not exceed 140 to 150 mm., and the diastolic not more than 90 to 95 mm. The average adult enjoying good health will have a blood pressure reading in the neighborhood of 120/80; however, normal levels undergo variations depending on the age, sex, climate, and emotional make-up of a person.

Normal blood pressure is maintained by the pumping action of the heart, the resistance to blood flow in the arterioles, the elasticity of the arterial walls, the quantity of blood in the arterial system, and the viscosity of the blood. The systolic blood pressure is related to the output of the heart. The rise of diastolic pressure causes increased concern because of the problems in providing treatment and control.

As tension tightens up the small arterioles, these blood passageways become narrower. The heart is obliged to provide more pressure by pumping harder to push blood to the tissues. This added

work causes the heart to become larger. Under increased pressure the arteries react by firming up their walls through a hardening process that causes them to lose their elasticity. A part of this thickening and hardening process is accompanied by the laying down of fat in the vessels, thus preparing the way for heart attacks, strokes, and other degenerative conditions.

Dr. J. Stamler states that at least 80 per cent of hypertension cases are hereditary. In these cases no demonstrable lesion can be established as the cause of the problem. Essential hypertension is thought to be due to a constriction of the arterioles, possibly caused by tension, conflict, and stress. Most of the remaining 20 per cent may be classified as secondary hypertension.

There are a number of pathological conditions that can produce high blood pressure. In 1827 Richard Bright described an association between kidney disease and an enlarged heart. This syndrome is still called Bright's disease—hypertension based on nephritis. Conditions in which the arterial flow of blood to the kidney is impaired result in high blood pressure. A tumor or an overgrowth of tissue involving the adrenal cortex may give rise to hypertension.

Blood pressure readings are an essential part of every physical examination. Not infrequently persons may have elevated blood pressures without symptoms. Whenever hypertension is found to be present active measures must be taken to correct it. The eminent investigator in the field of hypertension, Irvin Page, calls the problem a disease

of regulation in which tissue perfusion controls are set too high.

Treatment may require a complete change in the way of life. Attention must be shown to diet, medications may be indicated, and in some cases surgery is necessary. The hypertensive patient should place himself under the direction of a competent clinician, be faithful in carrying out instructions, and avoid those factors that aggravate his disease. Salt may be a factor.

The United States Public Health Service, in its publication No. 146, recommends the following rules for those suffering from high blood pressure:

1. Walk—never run.
2. If possible, rest when you begin to feel tired.
3. Relax or nap twice a day.
4. Eat lightly.
5. Avoid stimulants.
6. Enjoy an hour of light, out-of-door exercise daily.
7. Retire early and get adequate rest.
8. Maintain a normal weight.
9. Avoid worry, stress, and argumentation.
10. Be moderate in everything.

Hypertension may be said to be a disease of strained interpersonal relationships. Its incidence corresponds with the advent of tension, worry, and frustration. Ellen G. White reminds us, "Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—*The Ministry of Healing*, p. 241.

A well-ordered way of life provides reasonable assurance in preventing hypertension. Peter found the answer to this age-long problem that has confronted mankind for 6,000 years, "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

many forms and often rob us of a meaningful worship experience.

The ministry of reconciliation does not bring God down to our level of thought and concept. Worship is vital to the Christian. It lifts him into the very courts of heaven and into the presence of the King of kings and Lord of lords.

Man was created and endowed with the talent for and need of worship. This talent is to be used to lift man upward to a closer relationship with his Maker.

Every church can be a center of true worship. We must constantly remind ourselves that confusion, unnecessary conversation, and selfish moving about either by ourselves or by our children cannot be accepted as divine worship.

We shun extreme formalism in divine worship, and rightly so. But in so doing we have frequently gone to the other extreme. We attempt to reconcile the true God to our ways instead of reconciling ourselves to God's ways. To worship God and give glory to Him is an experience of eternity that begins in this life. Nothing should be done in our churches to distract the attention of worshipers as they seek to listen to God through music, prayer, and the spoken word. Our mission to the community demands nothing less. God would have us lead our communities in this spiritual exercise. It is a part of the mission of the church. It is a part of the ministry of reconciliation.

In these days of "trips," humanism, and misguided objectives, an unprecedented challenge of mission faces our church. With this challenge come opportunities for spiritual leadership. Can our church at study, our church at worship, assure the member and the stranger of the presence of God? Will it be so attractive, reverent, and Christ-centered that no one will doubt that our

church is *amicus humanigenesis*—a friend of mankind, seeking to reconcile man to God? Through friendship, the Seventh-day Adventist Church can fulfill its mission in the community.

4. *Christ in Glory.* The closing events of earth's history are taking place with such rapidity that we have lost the sensation of being shocked. Yet, a part of our mission is to proclaim the nearness of the coming of Christ.

This proclamation will be most effective only as it is reflected in the acts and lives of the members of the church.

Prophecy after prophecy has been fulfilled. Now we live in the closing moments of this earth's history. Let us make no mistake about it. Sooner than we realize or anticipate, the kingdom of glory will be set up. Then will come the final act of reconciliation.

Our churches must make their communities aware of this. It could be that while we argue over some minute details of the closing events, Christ will come and whole communities will be lost. Even we may be cumbered with minutiae and thus neglect principles of salvation.

It is Christ to all the world, Christ to our neighbors, Christ in worship and adoration, and Christ in you that prepares the way for Christ in glory. It is thus that the church, our church, assumes spiritual leadership in every kindred, nation, tongue, and people in the preparation of men and women for Christ's eternal kingdom.

When, by the power of the Holy Spirit, the Seventh-day Adventist Church carries out its mission it will exercise friendship to mankind. As the gospel commission is fulfilled in all of its facets men will be reconciled to God.

Every institution of the church has a right to exist only as it participates in and fulfills the mission God has entrusted to it. ♦♦

## A GREAT TIME FOR LIGHT

By PHILIP MOORES

AT THE tenth plenary session of the Consultation on Church Union, in Denver, Colorado, Peter L. Berger analyzed the situation of churches today in an address entitled "A Call for Authority in the Christian Community." In essence this man said, that there seems to be a sense of waiting in the churches today. People ask "What next?" They ask this in puzzlement or apprehension. Nothing much is happening right now in the churches. The theological excitement of yesteryear has petered out. No one has an idea as to where the next focus of lively debate will be. The question in the minds of the people is one of faith or rather the quest for faith. And an old question comes — "Watchman, what of the night?"

There is a deepening crisis in the churches today. Ten years ago the churches seemed intact with locked gates to their majestically self-confident institutions. Today it is easy to walk through doors torn apart as if by an earthquake. The well-established, secure, self-satisfied church has been subject to a general failure of nerves. Churches have the feeling that the ship is sinking.

Now the churches are looking for something better. They are listening for the redemptive word that they don't have. They have listened to modern man, but their expectations have not been realized. Actually they have been worshiping golden calves. They have moved from the goal of remodeling the cities to helping the youth culture to helping with the ecology movement. These human concerns have brought the church close to the world, so close that in serving the Canaanites they have been drawn into the worship of Baal because of their theological bankruptcy.

A resurgence of religion is expected. Logically this could come from outside the main line Protestant churches, but a strong eruption of religious faith will come only with the appearance of people with firm, unapologetic, and uncompromising convictions. They will be the opposite kind from the "relevance" brand, for it is noted that ages of faith are not marked by dialogue but by proclamation. That proclamation will be a message of truth. It will give the story of God's dealings with man. It will be a renewed proclamation of the everlasting gospel. That gospel may have been proclaimed in tones of quiet conviction, sometimes haltingly and apologetically, but now it will be proclaimed deliberately and despite the danger of misunderstanding.

People will speak with authority because of their own experience in finding important truth for humanity. They will have regained confidence because of renewed conviction that will give new authority to the message. Mr. Berger suggested that we may be on the eve of a historic moment. All history is in the hands of God. God will work again, and the Christian community is called to wait for the moment when the lightning flashes.

Ellen G. White once wrote: "The third angel is to go forth with great power. Let none ignore this work or treat it as of little importance. The truth is to be proclaimed to the world, that men and women may see the light."—*Testimonies*, vol. 8, pp. 158, 159.

It is to be hoped that the church that has the light on God's last message to this dark, questing world will let it shine—now.



# Mother's Rag Drawer

By JACQUELIN HELENE BOUSQUET

**R**ECENTLY I have been setting up a new filing system in the office of the president of a large organization. It has been my pleasure as the president's secretary to organize the 15 drawers (there were only four until now), and hopefully everything that has been stacked on cupboard shelves in too-high piles will soon be at our finger tips. Weeks of labor will be repaid by immediate access to any report, any set of minutes, or any permanent record not already kept in the office vault.

While typing tabs and sorting materials my thoughts have frequently turned to my mother's closets and drawers. During my childhood, mother was an invalid or semi-invalid. Because of extra expenses in connection with her illness, dad always had to struggle to make ends meet. Shortly after their marriage my parents purchased a little cottage with grandfather's insurance money. Until their deaths they owned the little place. It was there that I was born. At times it was mortgaged, often the paint wore away, the linoleum wore through, windows cracked. But it was always immaculately clean, even if dad had to hire someone to come in once a week, and he often did. "It's no disgrace to be poor, but it is to be dirty," we were often emphatically reminded.

During spring and fall, Nevada school children were given a week's vacation while the teachers attended institute at the University of Nevada. That gave mother an excellent opportunity to regiment her three children and get the house thoroughly cleaned (and keep the children out of mischief). Such a cleaning too. Every drawer in every dresser was emptied, removed from its place, scrubbed inside and out. Even the opening into which it slid was scrubbed. The back of each piece of furniture was scrubbed. Walls, woodwork, floors, and windows managed to survive the semi-annual attacks. While we scrubbed, mother carried us to "lands afar" through books that she read while propped in her rocker. We pulled

her from room to room, and she paused only long enough to scrutinize each child's area of activity and draw attention to any dry spot or any bit of dust that a weary child hoped might not be noticed.

But it's the rag drawer I've been thinking about. It was a lesson. Every old garment had been carefully prepared to serve as needed! All seams had been cut away, all buttons had been removed, all collars or facings had been discarded. The remaining portions of the garments had been cut into neat squares, big or small, as was possible. Next they had been carefully folded and smoothed over with the iron. The large drawer in which they were stored allowed for several piles, so of course all were sorted according to size. The large pieces were in the left end, the medium-sized rags were in the center, and the very small ones were in a little box in the right-hand corner.

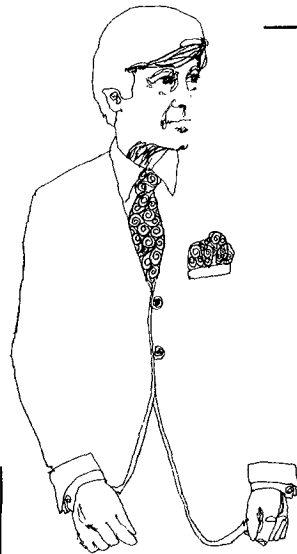
Soft linen or cotton rags were torn into narrow strips, rolled into

tight little balls, and placed in the special box that sat on the closet shelf labeled neatly "Toe Rags." I doubt if Band-Aids as such had been introduced upon the market and these were used on stubbed toes and cut fingers—sterilized, of course, in the ironing process! Another box held "Cold Rags"—also soft. Kleenex hadn't become part of every family's regular supplies. These were burned after being used. Fortunately, we seldom had colds.

Maybe all this fuss and bother over rags wasn't necessary. But it was one way mother had of seeing that tedious tasks were made more pleasant. It wasn't until years later that I learned that many people kept only a "rag bag." Sometimes it was a gunny sack that sagged from a nail in the woodshed or attic. How distressing it must have been when a garment, wrinkled and with buttons and bows still firmly attached, answered to a vigorous tug.

The rag drawer was only one of the lessons in orderliness and carefulness that mother taught us. Kitchen shelves and all storage areas were kept just so. There was a place for everything, and woe betide the hurried child (most often me) who didn't return a used article to its assigned place.

"He that is faithful in that which is least is faithful also in much." ♦♦



## TO FATHER

By DULCIE BLUNDEN

Far in the yesteryears of life  
Your loving presence filled our days.  
You soothed our fears and gently led  
Our infant feet in heav'nward ways.

And year on year, through childhood's dreams,  
Your constancy and faith in God  
Have sheltered us. In stormy youth  
Your moral strength supported us.

When with ineptitude and gangling gait  
We muffed the play, you caught the ball,  
And by example taught young hearts  
To trust in God's sustaining all.

The knife of time has etched our brows.  
Our children's tents are spread across  
The land, and in their turn they teach  
Their children reverence for your God.

Like mighty oak with strong deep roots  
Firm anchored in the rugged rock  
The shadow of your outstretched arms  
Still gives protection for your flock.

Dear Dad,  
The benediction of your life,  
The greatness of your heart of love,  
Enfolds us all and carries each  
To the eternal heart of God.

## Especially FOR MEN

By Roland R. Hegstad

### HAIR—THE LONG AND THE SHORT OF IT

Why do adults react so vehemently to long hair on young men? Usually, I believe, because unshorn hair within the past decade became the flag of cultural rebellion. The adult looks at it and sees rock musicians, nudity, drug addicts, unwashed hippies—in short, all that epitomizes the permissiveness of Western culture.

So intense is the adult world's distaste of long hair and what it connotes that even government has become involved in defining rights. In 1971 the Federal (U.S.) Equal Employment Opportunity Commission ruled that employers who discriminate against men because of hairstyle are violating the 1964 Civil Rights Act. A New Jersey court ruled that a State trooper did not have the right to search a car simply because driver and occupants had long hair. Said the court: "There is nothing under the law of this State . . . which makes the wearing of long hair or a beard a criminal activity." Numerous courts have held it to be unconstitu-

tional to make a student cut his hair as a condition of attending a public high school. The Supreme Court, however, has turned a deaf ear to arguments that hair length is protected by the free-speech guarantee of the First Amendment.

The Western long-haired youth may fare less well overseas. Uganda's leading newspaper has called for a ban on hippie-looking tourists "so that they do not have the opportunity to inflict their repugnant appearance and way of life on countries in Africa and Asia." In Singapore, according to an article in the *National Observer*, a government-initiated program, Operation Snipship, bans hair over the ears, forehead, and touching the collar. Sideburns cannot drop below the ears. Long-haired youth who refuse to get haircuts on arrival are denied admittance. In Indonesia police are said to confiscate motorcycles from long-hairs, and return them only when their hair is cut.

In the Caribbean, long-haired youth may find themselves spit on. Mexican officials have turned back long-haired tourists at the border. Embassies reporting home-based antagonism to long hair include the Indonesian, Russian, and Kenyan.

Not all Adventist churches are inhospitable to long-haired youth, but

still we have our confrontations in church lobbies—or covert side glances of disapproval in the sanctuary. A long-haired youth who became interested in the Adventist faith during MISSION '72 wrote the INSIGHT office: "I don't feel welcome in the conservative Adventist church in my [Midwestern] hometown."

In the interest of trimming, if not eliminating the generation gap, I would make two suggestions. First, adults should recognize that long hair today is much less a symbolic expression of permissiveness than it was a decade ago. Most Adventist young men who wear their hair long do so with no thought of rebellion against convention.

On the other hand, the converted youth might well recognize that hair is not just hair, as even the courts have recognized. It may be a symbolic expression of values antithetical to the gospel.

Both adults and youth might well explore the wisdom of the apostle Paul, here quoted from Phillips translation with some substitution of words in order to make my point clear:

"Let us therefore stop turning critical eyes on one another. If we must be critical, let us be critical of our own conduct and see that we do nothing to make a brother stumble or fall.

"I am convinced, and I say this as in the presence of the Lord Christ, that nothing is intrinsically unholy. But none the less it is unholy to the man who thinks it is. If your . . . [long hair] seriously upsets your brother, you are no longer living in love toward him. And surely you wouldn't let . . . [hair length] mean ruin to a man for whom Christ died. You mustn't let something that is all right for you look like an evil practice to somebody else. After all, the kingdom of Heaven is not a matter of whether you get what you like to eat and drink [or of how long you wear your hair], but of righteousness and peace and joy in the Holy Spirit. If you put these things first in serving Christ you will please God and are not likely to offend men. So let us concentrate on the things which make for harmony, and on the growth of one another's character. Surely we shouldn't wish to undo God's work for the sake of . . . [long hair]!" (Rom. 14:14-20).

A moment ago my six-year-old daughter approached my desk to ask, "What are you writing about?"

"Long hair," I responded.

"Well, what's wrong with that?" she asked. "Didn't Jesus wear it?"

Artists picture Him as wearing it, but most likely, according to the custom of that day, He didn't. If He did, it was not as a symbol of permissiveness and rebellion. Nor, on the other hand, did He make the length of a man's hair the measure of discipleship.

### FOR THE YOUNGER SET

## Garu and the Evil Omen

By ENID SPARKS

NINE-YEAR-OLD Garu lived in a country where the people believed in evil spirits and allowed this belief to affect their lives in many ways.

One morning Garu awoke in the longhouse hoping there would be no evil signs that day. It was the beginning of harvest, and much food was needed in the village for the people to eat.

After a meager breakfast Garu started for the rice field. But he had not gone far when he suddenly saw a flash of mottled brown and white on the path in front of him.

Instantly terror squeezed his throat. A deer was plunging across his path.

"Oh! An evil omen!" Garu moaned. Now he couldn't go to the rice field and gather the much-needed food.

He hurried back toward the longhouse. He knew he must warn the others in the village that the evil spirits would be in the fields today.

But Garu did not reach the house. His mother met him with the news that his baby brother, Rayang, was missing. "I took him to the spring to get water," she sobbed, "but he ran away."

Dread filled Garu's heart. Now they would have to go to the rice fields to search for Rayang even though the spirits were there.

But Rayang could not be found. Everyone in the village was sad. Garu felt certain that the evil spirits were to blame. He was not at all happy even when he heard the missionary launch coming up the river.

After the pastor had prayed and the search began again, Garu still did not have any hope. He told the pastor about seeing the deer that was an evil omen. But the pastor explained that the deer was only one of God's innocent creatures.

How surprised Garu was a few minutes later when Rayang was found fast asleep under an ironwood tree. Hugging his little brother, Garu asked the pastor to tell him again about the deer's not being a sign of the evil spirits.

So the pastor told him about the great God of heaven who made the sun, the moon, the stars, and the beautiful trees along the river. "He also is the Creator of many beautiful animals like the deer," the pastor said. "He wants us to enjoy these animals. He made them for us because He loves us."

How happy Garu was as he listened to the pastor. His heart was filled with warm thanksgiving because the beautiful deer was one of God's creatures instead of a bad omen.

Five Dangers in Christian Service—2

## HOW TO LOSE YOUR FAMILY IN THE LORD'S WORK

In addition to the fear of change as one of the five dangers that face both old and young in evangelical churches is "the danger of being so busy with the Lord's work that they [Christian workers—full time or laymen] neglect their own families," John Huffman warned recently while speaking before the thirtieth-anniversary convention of the National Association of Evangelicals.

Working for the Lord and neglecting one's family sounds like an exercise in contradictions. How could this be? Yet, as experience teaches us all, such unthinkable disasters happen. Why?

First of all, a parent may misunderstand what preaching the gospel is all about. If he thinks of the gospel primarily in terms of conveying information (i.e., the Sabbath is Saturday, not Sunday; Jesus will return before the millennium, not after; Jesus is God, not the first of all created beings) his missionary effort will be largely in terms of endless activity, distributing literature, and conveying information in sermons and Bible studies. The overemphasis on information tends to eclipse the New Testament emphasis on quality human relationships; through this channel Jesus has chosen to reveal Himself again to the world. When truth is thought of in terms of information only, the personal relationships and family responsibilities seem to become strangely subordinated.

Literature, Bible studies, and the sermon are the Christian's surest instruments as he explains to the world the reasons supporting his allegiance to Jesus as his Creator and coming Lord. But if the literature given and the words spoken do not come from clean hands and a happy, winsome, positive personality, what then? Much too often truthful information is rejected because the life of the church member does not back up his words.

Second, a Christian worker may understand clearly the relationship between quality living and effective witnessing, but his zeal for the work, the many calls for his presence, the endless opportunities to do more, may swallow up his days and nights. People need him, and the laborers are few. Next week he will spend more time with his son, daughter, and wife.

### Church Orphans

Such children become church orphans because father has forgotten that "his first duty is to his children. He should not become so engrossed with his outside duties as to neglect the instruction which his children need. . . . Nothing can excuse the minister for neglecting the inner circle for the larger circle outside."—*The Adventist Home*, p. 353.

Third, he may confuse and commingle his ministry responsibilities with his family responsibilities. Obviously there will be times when taking his wife with small babies to several church services on the Sabbath may be desirable for the young minister's family; there may be other times when there is no alternative. But to make the rigors of the Christian ministry a total family involvement is a mistake. The wife needs time to reorganize herself and family priorities; the children need the normal program of play and rest, free from the tension of constant subordination to adult interests; the weary Christian worker needs a calm home to which he may retreat, where a well-prepared meal awaits. To assume that family togetherness and the "right spirit" re-

quires family participation in all the public meetings and Bible studies that a dynamic Adventist preacher undertakes is to invite family weariness, guilt repression, and eventually resentment. The unhappy statistics are too clear on this point.

Fourth, the hard-working Christian worker may not understand through experience the meaning of grace and forgiveness, in spite of his ability to explain the 2300-day-year prophecy of Daniel 8. Because the father or mother wants to please God, they may rule the home with the rod of iron. Law, not grace, and the challenge, not the power, become the prevailing wind, and the graciousness of Jesus is not recognized or represented. Insecure in their own lives and fearing the comments of others, such parents smother their children with stringencies and strait jackets.

Ellen White pleaded with such parents: "There are many families of children who appear to be well trained, while under the training discipline; but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents to act for themselves, they are easily led by others' judgment in the wrong direction."—*Fundamentals of Christian Education*, p. 16.

### Consequences of Indulgence

Fifth, there is the other extreme—the Christian worker who misunderstands love and, because of his own insecurities, fears to correct and admonish his household. He fears that he will lose their love if he crosses their will. Thus, the indulgent family of the Christian leader whose children are among the most unruly in Sabbath school or church service, the leader in the subterfuges after the Saturday-night programs and elsewhere, the subversives who make life exceedingly difficult for other families by sharing undesirable records, books, and magazines with other young people. After all, if the "elder's" children do it, it can't be that bad!

To such Christian parents Ellen White said: "The young should not be left to think and act independently of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind."—*Ibid.*, p. 17.

Paul's guidelines in I Timothy 3:4, 5, describing the kind of person who should be selected as a Christian leader, are still very pertinent: "He must manage his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for God's church?" (R.S.V.).

This is the kind of "homework" that gives genuine, permanent success to the labors of a Christian worker. If blessed with children, church leaders—whether the pastor, Sabbath school teacher or superintendent, or deacon—should be loving, responsible parents. If a man or woman is not able to "manage his own household,

how can he care for God's church"? Paul's argument is from the less to the greater: if a man is not able to manage properly his own family, so few in number, how would he be able properly to manage the much larger Christian community?

The danger expressed by Pastor Huffman has come full circle. By misunderstanding the nature of the Christian gospel, by working as if it were a matter of quantity effort rather than quality living, by neglecting the family for good and bad reasons, the Christian leader will eventually come to the day when he may lose some of his own children, as well as a large measure of personal influence, regardless of the position he holds.

The danger is before any parent who longs to do work for his Master. The challenge is to represent his Master faithfully so that his own family may find it easy to love and serve Him, as well; in so doing they will become the Christian worker's most convincing exhibit that the gospel is worth believing.

H. E. D.

(Continued June 22)

## CHILDREN IN THE NEW EARTH

A reader raises the interesting question as to whether children will be born in the new earth. She finds Isaiah 11:6 and 11:8 seemingly contradicting Ellen White's unequivocal statement that children will not be born in the new earth; also our Saviour's statement "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30).

For Ellen White's position she cites *Selected Messages*, book 2, p. 25: "Every conceivable fanciful and deceptive doctrine will be presented by men who think that they have the truth. Some are now teaching that children will be born in the new earth."

The reader commented, "I understood that Isaiah was here [in the verses referred to above] speaking of the new earth. If so, no child would be less than 1,000 years old, since all would have gone through the millennium. So why should they be spoken of as children at all, let alone, 'sucking child' and 'weaned child' unless they were born in the new earth?"

"As for me, I don't believe there will be children born in the new earth, but how can we explain those two verses since all of the Bible is inspired, yet they are so directly opposite? One can take them only as literal since there is nothing figurative about the context."

Our reader is not the only one who has been perplexed by this problem. But there is an answer. It should be remembered that Isaiah's messages were addressed first to his contemporaries. This is clear from his opening statement, "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (ch. 1:1).

But his prophecies reach to the end and tell of the glorious restoration. However, the story is told in terms of how the end would have come, if the Jews would have fulfilled the divine role.

The promises to the Jews were conditional: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good,

wherewith I said I would benefit them" (Jer. 18:7-10).

Ellen White says concerning certain Old Testament prophecies, "These promises were conditional on obedience" (*Prophets and Kings*, p. 704). She also says, "It should be remembered that the promises and threatenings of God are alike conditional" (*Selected Messages*, book 1, p. 67).

But the fact that the prophecies to the Jews are conditional does not mean that since the Jews failed the prophecies are to be set aside. Paul said, "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel."

Ellen White explains, "Not by any temporary failure of Israel, however, was the plan of the ages for the redemption of mankind to be frustrated. Those to whom the prophet was speaking might not heed the message given, but the purposes of Jehovah were nevertheless to move steadily forward to their complete fulfillment."—*Prophets and Kings*, pp. 705, 706.

But here is a point that is sometimes forgotten by those who interpret Old Testament prophecies: These prophecies describe future events in terms of how they would have worked out if the Jews had fulfilled the role God designed for them. "That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today."—*Ibid.*, p. 713.

It is easy to see that the purposes of God would have been worked out quite differently if God had used a political nation instead of the church as His central evangelizing force. Because of the importance of this point, we cite several examples.

If the purposes of God had been worked out through the Jews:

1. Jerusalem would have stood forever. "If ye diligently hearken unto me . . . this city [Jerusalem] shall remain for ever" (Jer. 17:24, 25).

"Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God."—*The Great Controversy*, p. 19.

### Glorious Destiny for Jerusalem

"The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before the Son of God. He saw that she might through Him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory."—*The Desire of Ages*, p. 577.

"Christ would have averted the doom of the Jewish nation if the people had received Him."—*Prophets and Kings*, p. 712.

2. Solomon's Temple would never have been destroyed. "Had Israel remained true to God, this glorious building [Solomon's temple] would have stood forever, a perpetual sign of God's especial favor to His chosen people."—*Ibid.*, p. 46.

With Jerusalem and Solomon's Temple as the great center of God's work on the earth, it is easy to see that the history of the world and of religion would have developed very differently. But it is precisely this picture that the Old Testament prophets are describing. Even after the destruction of the Temple, God still proposed to work out from Jerusalem as the center. Zechariah 14 is especially informative on this point. There it is explained that in the last great battle against Jerusalem, God would intervene and fight against the enemy. "And his feet shall stand in that day upon the mount of Olives . . . and the mount of Olives shall cleave in the midst thereof" (verse 4). After that the nations would come

annually to Jerusalem "to keep the feast of tabernacles" (verse 16). Upon nations that refused to go up to Jerusalem "shall be no rain" (verse 17).

Now that "to spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon" (*Prophets and Kings*, p. 714), events will work out differently. Literal Jerusalem will no longer play a role. No feast of tabernacles will be reinstated. No plague will be upon nations once all things have been restored.

In the New Testament we have the information as to how events will work out now that the Christian church is God's evangelizing force. This church is scattered among all nations.

Do Old Testament prophecies, then, have no relevance now that the Christian church is fulfilling the divine destiny? Far from it. God is still working out His eternal purposes. But some circumstances have changed. What details remain to be fulfilled and what details (such as the observance of the feast of tabernacles) no longer apply is a matter of interpretation. Next week we shall suggest certain guidelines for interpretation, after which we will return to the question raised earlier regarding children in the new earth. The background of interpretation we have provided is essential to understand correctly the two Isaiah texts concerning which our reader makes inquiry.

D. F. N.

(Continued next week)

## 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.]

### PRECEDENT-SETTER?

Only ten words, but one of the most impressive sermons ever preached: "It may be legal, . . . but it is not morally acceptable" [April 13]. In this action by the president of Philippine Union College, we have a reminder of Daniel, that noble example of business statesmanship (see *Prophets and Kings*, p. 546). Perhaps under God, this Philippine Union College transaction will be an invaluable precedent-setter for all our institutional leaders.

JOE J. SPROED

Sweet Home, Oregon

### WOMEN IN MINISTRY

Re "Jesus and Women" [March 16]: My ideas and feelings are unimportant, but what the Lord has to say about these topics is very, very important.

"It was Mary that first preached a risen Jesus. . . . If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth. . . . There are women who should labor in the gospel ministry."—*Evangelism*, pp. 471, 472.

"Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can."—*Ibid.*, p. 473. "The tithe should go to those who labor in word and doctrine, be they men or women."—*Ibid.*, p. 492.

"Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages."—*Ibid.*, pp. 492, 493.

"Women who are willing to consecrate some of their time to the service of the Lord . . . should be set apart by prayer

and laying on of hands. . . . Not a hand should be bound, not a soul discouraged."—*Review and Herald*, July 9, 1895.

These statements are only a small portion of what the Lord has given us on the tremendous work that women can do for the Lord. "There is a wide field of service for women as well as for men."—*Evangelism*, p. 474.

All this was written at a time in our history when there were many women in leadership roles in our church, i.e., heads of departments. What would our messenger from God think if she were alive today to see women relegated almost entirely to minor roles? UNA JEAN SAYLES, M.D.

College Heights, Alberta

### EMPERORS DISTINGUISHED

"How Adventism Reached Brazil" [April 13] referred to "Brazil under an emperor, Dom Pedro."

Dom Pedro I declared Brazil independent of Portugal in 1822, ruling till his abdication in 1831. His Brazilian-born son, Dom Pedro II, achieved majority in 1840, and reigned until 1889, until dethroned November 15 by Gen. Manuel Deodoro da Fonseca, provisional republican president.

The author's reference to Dom Pedro that "he became a patron of the arts and letters, learned to speak Hebrew fluently . . ." refers, not to Dom Pedro, Brazil's first emperor, but to his scholarly son, Dom Pedro II, who "traveled in Europe and America extensively, where he was received as a distinguished statesman."

CHARLES A. RENTFRO

Rosemead, California

### OVERDUE

How refreshing it was to read the timely and long overdue editorial "Is the God of the Bible Dead?" [March 30].

FRED N. VARNEY

Lynchburg, Virginia

### IOWA CALLS

Re "Divide and Multiply" [March 23] and "A Call for Retired Workers" [March 30]: We are located in one of Iowa's many dark counties. For 15 years we have advertised for Adventist doctors, nurses, and other paramedical personnel to "come over and help us" in the excellent hospital we have here. We have received a

few responses that say: "Do you have a church or church school?" When we answer No, no further response is forthcoming. This is truly a mission field as well as anywhere else in this world. Churches are far apart, but there are a few in nearby counties. Oak Park Academy is only 100 miles away.

W. R. SHULTZ

Denison, Iowa

### GOD OVERRULES

Re "Suffering and God's Will" [April 20]: Much can be said in defense of the Christian under God's control who says, "It's God's will." Even Jesus' mother could have said, "It's God's will" when her Son was nailed to the cross and died (see Luke 22:42). Suffering can be used to the glory of God. When these experiences come to us, can we not say "God knows best and I'll trust Him through it all"?

MRS. HAROLD CHRISTIE

College Place, Washington

### HOME, A PRIMARY NEED

"Home" [Feb. 24] has come up with the primary need in our church. If distinctive Adventist education in the home is not emphasized, the church is destined to grow more like the world. I feel parents are greatly to blame wherever moral laxness is manifested in our children.

Ellen White tells us that reformation *must begin in the home*. What I wish to know is why are we waiting till 1973 to begin this special emphasis? How many may be lost between now and then?

MRS. ELMA BEARDEN

Portage, Wisconsin

### NEW PUBLICATIONS FOR GREECE

I greatly rejoice at the news that *The Desire of Ages* came off the press last February in Athens, Greece. Already hundreds of this book have been ordered. I want to thank first the Lord and then the many friends who helped us to make this publication possible.

With God's help two more books are in our immediate plans for translation: *Food for Every One* by Mittleider and Nelson, and a two-volume *Counsels for the Church*, a selection of the *Testimonies* by Ellen G. White, with a 40-page introduction on Mrs. White's life and work.

MRS. ALIKI SNOW

Berrien Springs, Michigan



# A Conversation With Sandra

By BETH DIAMOND



**S**ANDRA is a kind of teen-age Adventist rebel. You've seen her or her male counterpart now and then, sitting sullenly in the back pew or waiting to get lost in the crowd when the Sabbath school separates for classes. Perhaps you welcomed Sandra after a noticeable long absence from church.

We're so glad you came to church again, Sandra. We've missed you.

My parents made me come.

Oh. But now that you're here, I hope you've found a blessing.

My parents have; they feel happy they've finally managed to get me here.

You have very nice parents, you know. You really shouldn't sound so bitter. They're only trying to do what's—

—best for me. I know. In this case, it's what's best for them. I certainly didn't want to come back to church.

You used to come every week. You were always very active in Sabbath school and MV. What happened?

It seemed ridiculous to go on preaching the gospel to a bunch of people who were preaching the gospel.

Then why don't you preach the gospel to people who don't know about it.

Because I'm not supposed to mingle with people who don't preach the gospel.

Well, that's not exactly—

I wanted to go with some of my friends, take guitars and sing, then maybe tell other kids how we felt about trying to follow Jesus, but all we got was, "If you're not careful, you'll be going the way of the world. Better stay with kids in the church and have some good Christian fellowship."

*Beth Diamond is a pen name for a homemaker living in New York State.*

*You would need supervision. And I guess choosing the right kind of music is a special problem for young people.*

Special problem!? That's the understatement of the year! When we play our guitars, I can just feel my parents straining to hear whether the beat is moving from a soft rock to a hard, nonkosher one.

Music is a very powerful channel, Sandra. We really do have to exercise judgment, and sometimes when you're young it's hard to draw the line.

Sometimes when you're middle-aged, too. My parents, for instance. They like folk music and country western. They just eat it up—all of it—because it doesn't worry them with things like whether the beat is too much or coming on strong.

Perhaps those are good guidelines musically.

You see? You're accepting what they've chosen with no question. But the lyrics of some country western songs are really unacceptable to me as a Christian. I mean, if the words to some of them were printed in books, my parents wouldn't dream of buying or reading them. But because they're put to nice, happy tunes they love them all. Where's the consistency in that?

Nobody's perfect.

For a change, I'd like a chance to be not perfect without my parents getting on my back.

They're just concerned about you. They love you. We do too.

I really appreciate their interest, and yours. But sometimes love like that is kind of suffocating. If I'm grown up enough to be left on my own while my parents are off working, then I should be allowed a little freedom to work out my own spiritual problems too.

But spiritual problems have much greater consequence than any other situations you might be faced with. It's life and eternity. Your parents can't afford to let you flounder around unguided.

I know it's important; believe me, I worry about it a lot. But I can't come to their conclusions now. I've got to find my own answers.

**You can't do it all by yourself.**

Why not? I've been doing a lot of other things all by myself for years.

**Your parents provide a very good home for you—nice clothes, a Christian education.**

You know what I'd like? And I'd be willing to work to get it too. When I come home from school, I'd like someone to be there besides the dumb goldfish swimming around in their tank, their eyes blank and unquestioning. When I was younger I used to wish mother would have to leave work early for some reason, even because of a headache or something. Just so she'd be there. Just to talk with for a while before I had to dig into my homework.

**She works hard to give you many things you seem to take for granted. And your father too. They both love you very much.**

I know. And I know dad wants to be home more but it's his job. I really do appreciate what they're doing. It's just this loneliness I feel for them sometimes. I wish we had time to get to know one another better. And now, when I'd like to be given a little leeway to think things through, they're like vultures. At my elbow if I dare veer outside the accepted behavior for church members. They act as though they don't know me well enough to trust me.

**You don't sound as though you're up to such bad things. I think that if you talked with your parents as you have with me, maybe you could work things out so all three of you would be happier.**

\* \* \*

You're a parent. You know what happens. Everybody wants to talk and tell his side of it, but nobody wants to listen. You're a good listener, probably because you have nothing to lose by listening to me. I think they feel they have a *lot* to lose if I don't say the things they want to hear.

By now Sandra may not be faceless to you. Perhaps you've heard her speak in your own home. Her predicament is sometimes described as "a stage she's going through." The problems she poses for herself and her parents are deep but not insurmountable.

She is reaching out for a few stable qualities that have unfortunately all but vanished from contemporary society. She wants a close-knit family structure in the sense that members are willing to work together and be together for mutual benefit—in spite of the normal friction that rises from such closeness. Sandra feels wistful about not having her mother at home when she returns from school. She is a mature girl acting with a degree of independence, but she is, after all, not a mature adult. She hints that she would be willing to work to bring this about if her parents would consider her feeling on the matter. She might even sacrifice material things or work some herself in exchange for more mothering. It's difficult to think of a child at whatever age bargaining to get more parental love, but this is not an uncommon situation today.

Her father is away more than the usual nine to five schedule; perhaps he travels frequently in his work. She understands he can do little about this, but she thinks wishfully about the problem. If women's lib has left a bad taste in the mouths of a lot of people, it *has* served to point up a long-neglected area of family relationships: the role of the father in child rearing. It is no longer accepted so easily that if a man's work requires him to travel much of the time, so be it—let the mother play father in the home. The training of his children is very much a part of a father's work, and if his employment de-

mands an inordinate amount of time away from home, perhaps study should be given as to the propriety of those demands. Is the travel absolutely necessary? Can it be scheduled so as to allow the family to accompany him at times? Is he sure it is the best job for him at this time?

Sandra desires a strong sense of family, where what matters is what affects the family members and their relationships with God, with one another, or with other people.

But Sandra asks more than just family closeness. Within the family circle she wants to be treated as an individual with rights and responsibilities suited to her age level. She knows that she does not have parental prerogatives but she longs for reassurance that she is loved as a person.

She is searching for answers to some of the problems that perplex many youth and young adults today. She knows she hasn't found all the answers, but she asks that her parents admit they haven't found them all either. If they aren't consistent, she would like the courtesy of being listened to when she points out their inconsistency. She is no doubt required to react courteously as they point out *her* deficiencies. She asks, as she approaches a fuller maturity each year, that they not take an authoritarian, "we're your parents and don't you forget it" attitude as they sit down to talk over her problems or ones that concern the entire family, that the family members drop their defensive attitudes and approach their difficulties with mutual respect.

### Trust Must Be Earned

She asks that they try to know her well enough to trust her as she tries to make her way. On the surface, her request is simple enough. But such a relationship of trust and awareness does not spring up overnight. It comes from years of companionship, the most frequent obstacle to which is the prevalent feeling that once a child is a full-time student he no longer needs his parents as much. With each year, this feeling is bolstered by the physical growth of the youngster. They certainly *look* grownup. They *sound* grownup. Sometimes they *act* grownup. And off to boarding school they go at age 14, or off to full-time work mother goes as soon as she's taught Mary or Bill how *not* to lose the key to the front door.

That boy who is too tall to spank and that girl who is too grown up to wear knee socks may need more than a loving note tacked to the family bulletin board or an occasional long-distance telephone call. It amounts to a question of priorities, but parents who really want the best for their children in the long run will have to decide early to give the time and personal interest demanded by Christian parenthood. Perhaps the best time to decide that is before children even arrive in the home. The question, after all, for young homemakers isn't "How many children should we have?" but "How many teen-agers will we care for?"

Finally, Sandra, as a young Christian, asks for something fundamental within genuine Christian experience: the opportunity to tell someone of her love for Christ. Christ recognized this need. He not only saw it as a natural need that should not be denied; He commanded His followers to go and tell others. And yet today, too frequently, we chauffeur our young from Adventist school to church to Adventist social to Pathfinders to dinner with Adventist friends. The most determined faith sharers are often hard put to tell their good news because even their chauffeurs are Adventists!

Even young Adventists raise the frightened questions, "Is God *there*?" "How do I know I'll be saved?" Sharing one's faith by learning from those who are more experienced, by developing mutual trust with parents and other adults who listen to the same Lord, is a key support in the growth of a healthy Christian. ♦♦

# "Mirages in a Desert of Sea":

## A Report of a Visit to the Gilbert and Ellice Islands

By ROBERT R. FRAME

Described as pinpoints on the globe's widest circle, the equator, the Gilbert and Ellice Islands are situated in the Southwest Pacific close to the area where the date line intersects the line that marks the northern from the southern hemisphere. Twenty-five main atolls, comprising only 360 square miles of land at low tide, are scattered across 2 million square miles of ocean. A colonial outpost of the British Commonwealth, these "smudges on the horizon; these mirages in a desert of sea"—none of which rise more than 12 feet above sea level—are inhabited by more than 50,000 Micronesians and Polynesians. Because of their isolated position, these islands have been in one of the most inaccessible parts of the world.

Flying north from Fiji for six and a half hours, one has an impression of nothingness as he views the expansive ocean beneath. Then, nearer to the equator, small areas of coral and sand appear. These palm-fringed atolls, which spread out like steppingstones, finally lead the traveler to Tarawa, the administrative capital of the Gilbert and Ellice Islands, lying 100 miles north of the equator. On deplaning, one is reminded of the words of another traveler in these parts who wrote: "The air is dazzling, spiced by wind and sun. The landscape has a lean salty look, vegetation is stripped to slanting palms and gnarled pandanus trees, the houses [are] mere thatched roofs on stilts piled with a few possessions. The sound in the background is the unending drum and fife of ocean and lagoon."

### Spanish Discoverers

History records that these atolls were first sighted by Spanish mariners in the sixteenth century. In the latter part of the eighteenth century they became favorite whaling grounds. Then came the traders, followed by raiders, who took some of the people as far away as South America, where they were forced to work in mines. Others were taken to more developed territories in the South Pacific and to labor camps in Northern Australia. When the British flag was raised in 1892, stable government was introduced, and for the past 80 years these scattered islands have been administered by colonial officers from Great Britain.

The strips of coral making up the

atolls narrow to a few yards in some places, and, as Robert Louis Stevenson said at the time of his visit, "It was a mere quarter-deck parade from one side to the other." Always there is the sound of water with a blending of the quiet lapping of the lagoon on one side and the roaring of the breaking sea on the other. In some places the water table is but one foot below the surface. A series of causeways link small land areas, and each island usually has one road running its entire length on the lagoon side.

The Gilbert and Ellice Islands cover a distance of approximately 700 miles from north to south. The people in the northern atolls are the Gilbertese, and those in the south the Ellice Islanders. The Gilbertese, who are a Micronesian people, outnumber the Polynesians of the Ellice by about ten to one, there being only about 5,000 people in the Ellice Islands. These have an affinity with the Samoans and speak an almost identical language. There is also a Tongan influence, for it is apparent that in days gone by, marauding Tongans found their way into the Ellice Islands. The Gilbertese speak of mythical forebears, but it is apparent that they are closely related to the people of Central Micronesia farther to the north.

Because the small areas making up the atolls are outcrops of coral mixed



A young Gilbert Islands girl is baptized in the lagoon at Tarawa, Gilbert Islands.

with sand, the inhabitants are unable to follow regular agricultural pursuits and are largely dependent upon a coconut and fish diet. The coconut palms thrive in the poorest of soil and provide both food and drink. It is a common sight to see the men with knife and coconut shell or bottle in hand, climbing the graceful palms. Their work is to collect the juice, known as toddy, which is extracted from the head of the palm. As he works, the collector sings to himself the chants relating to his task. This is a part of the toddy tradition. Unfortunately, the fermented liquid has the same effect on the individual as does any other alcoholic beverage.

As one explores the atolls, he finds villages, varying in size, occupied by from 50 to 1,000 people. In each village is the *maneaba*, a building of high-thatched roof and open sides, around



Representatives of the 570 Adventists of the Gilbert and Ellice Islands Mission meet at Tarawa on Gilbert Islands with their leaders for 1972 mission session.

Robert R. Frame is president of the Australasian Division.



which social life centers. It is the town hall. Many things go on in the maneaba, including worship services. People may gather there to gossip or prepare their fishing nets, or to listen to the sage as he leans against his "personal" post or pillar and recalls the achievements of the islanders who have gone before.

Standing on the sandy edge of the lagoon, one looks out on what could well be a thousand miles of nothing but water. Here, on these atolls, the Great Artist has created seascapes beyond the ability of man to reproduce on canvas. The sea changes from blue, to violet, to jade, as one casts his eyes from sea to lagoon and from the shallows to the depths.

The indigenes feel very much at home in their vast expanse of sea. This is their natural element. They are expert at building outrigger canoes, which have been known to speed across the lagoons at up to 20 knots per hour.

The average annual temperature is 80 degrees Fahrenheit, which is moderated by the trade winds that blow throughout the year.

Christianity came to these islands in 1857, when Dr. Hiram Bingham, of the American Board of Foreign Missions, landed at Abaiang. He brought with him Hawaiian pastors who began to spread the Word of God through the northern Gilbert Islands. Other mission bodies followed during the latter part of the century, and spheres of influence were developed. It was not until after the second world war that additional missionary organizations entered the field, the first of these being the Seventh-day Adventists.

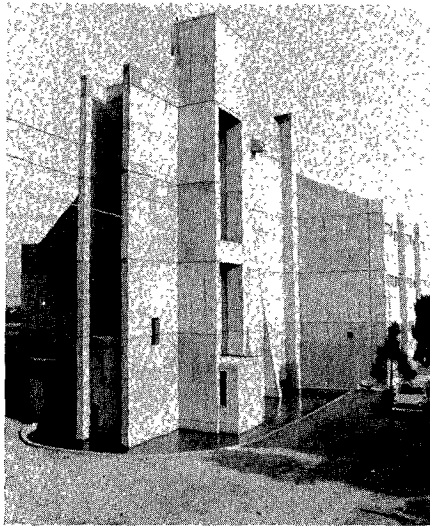
#### Adventist Beginnings on the Islands

At a session of the Australasian Union Conference held in 1945 the delegates agreed that the time had come to begin operations in the Gilbert and Ellice Islands. The following year a Seventh-day Adventist Ellice Islander, who had been living in Samoa, returned home, taking with him his adult son and family. The father and son, Niu and Tavita, began the great task of bringing our message to their fellows.

In 1947 Pastor and Mrs. J. T. Howse, missionaries of wide experience, settled on the island of Abemama in the Gilberts. These workers were the first mission appointees to this field. Using a mission vessel, they pioneered throughout the atolls, and the Lord blessed their efforts. Through the years a number of Australian and New Zealand missionaries, strongly supported by national workers from Fiji, Samoa, and Tonga, have done much to build up the church. The task has not been easy. There has been persecution, and district ordinances have militated against the advance of the gospel.

Today there are 570 church members in the Gilbert and Ellice Islands, which is one Seventh-day Adventist for approximately each 100 of the population.

The headquarters of the mission has



### New Church Is Dedicated in South Japan

The new Nishinomiya, Japan, Seventh-day Adventist church (foreground) was dedicated on March 21.

The new building, of which the church is a part, also houses the South Japan Mission office. The building is situated in a prominent area in suburban Kobe in a neighborhood famous for several universities, other educational institutions, and beautiful homes. The church group were originally members of the Kobe church, which divided to form a new church body about ten years ago.

C. B. Watts, president of the Japan Union Mission, was the principal speaker for the dedication service. He was assisted by Yonezo Okafuji, president of the South Japan Mission.

LOIS MAY WATTS  
Office Secretary  
Japan Union Mission

been established on Tarawa, close to the seat of government. A mission school, operating at elementary and secondary levels, is on the site of the original headquarters on the island of Abemama, some 100 miles from Tarawa. The graduates of the Kauma school are much sought after by government and other organizations. We look to many of them to continue their education with a view to entering denominational service.

One of the most urgent needs in the mission program in the South Seas is to provide new and adequate buildings for the Kauma school. Present facilities are far from representative.

In January, 1972, a camp meeting and mission business session was convened at Tarawa, which I was privileged to attend. A beautiful new maneaba was erected for the meeting. The worker force of approximately 20 and representatives from most of the churches were in attendance. Very keen interest was manifested in the presentation of the Word and in the

daily business transactions. Plans were laid for the further strengthening of the mission program, which is under the direction of Alan White, and the constituency determined to be more active in its witness for Christ.

#### Plans for Expansion

Immediate expansion calls for the message to be taken to nearby Nauru, an independent territory. This is one of the very few areas in the Australasian Division where the three angels' messages have not been heralded.

The name Tarawa became synonymous with courage and fortitude during World War II. A great battle was fought at Betio, on the tip of Tarawa. Betio, which is little more than two miles in length and 600 yards wide, was very heavily fortified and was held by more than 5,000 Japanese soldiers. The official United States war history records a supposed Japanese statement to the effect that it would require a million men and take 100 years to capture Betio. With great loss of life on both sides, American marines took Betio in 76 hours. Almost 30 years have passed since the battle, but the rusting relics of war are still seen everywhere on the island.

Today another kind of struggle is going on in these beautiful atolls. It is the battle for the minds and hearts of men. The great controversy between Christ and Satan is still being carried on, but we are confident that as God's men and women put on His armor and stand for the right, great victories will result.

These atolls may appear as "hieroglyphics scrawled in chalk on a slate of blue marble," but to an all-loving heavenly Father they and their inhabitants are just as important as the largest continent and the peoples who live thereon. From these remote coral strands the Lord will surely bring a remnant to meet with Him on the eternal shores.

### SDA'S ENTER NEW COUNTRY

(Continued from page 1)

into Ouagadougou, capital of that country of 5.5 million people.

I happened to be the first overseas visitor to this pioneer missionary. My visit was made only a few months after he arrived in the country, and happily I share my first impressions of the embryonic work in this former French territory.

About 1.4 million people in Upper Volta are of the Moslem faith. Another 350,000 are Christians, mostly Catholics. The rest, about 3.5 million, belong to various African tribal religions. A yearly income of only \$60 per capita makes

*Alf Lohne is secretary of the Northern Europe-West Africa Division.*

the country one of the poorest in the world, and the poorest in Africa.

The country, landlocked and located near the Sahara desert, probably is one of the driest in the world. I awoke in the middle of my first night in Ouagadougou feeling very uncomfortable. The air was absolutely dehumidified, and the ever-present dust made breathing difficult. Not a drop of rain falls during eight months, and there were no surfaced roads around. Dust, dust, dust . . .

The happy Kempf family of four at the breakfast table next morning seemed to have gotten along fine.

"How do you manage?" I asked.

"The first weeks we suffered a lot," Mrs. Kempf answered. "But we got used to it. Now we hardly notice the dryness. But it is impossible to keep the furniture clean. Half an hour after I have dusted everything I can start all over again."

Pastor Kempf is making contacts in Ouagadougou. A series of them came through the loss of a little leather bag he used in which to carry around his Bible and papers.

One day he was dismayed suddenly to discover he had lost the bag. Advertising in the "newspaper" of Ouagadougou—a duplicated newsheet—brought no response. "Try the local radio station," someone suggested.

Nobody knew the Adventists yet, so Pastor Kempf visited a Protestant mission and asked the leaders there for permission to use their address for the radio announcement. They—representing the only Protestant mission in the country besides ours—willingly consented. The first result of the loss was that he found some good friends at the mission.

The second result came when he visited the manager of the radio station. This man not only advertised the loss three times free of charge, he also invited Pastor Kempf to work out a radio program for presentation at the station.

The third result, he got his bag. Someone had found it and turned it in to the commissioner for the Sabou District, Mr. Nazie. The commissioner heard the announcement on the radio and sent the bag to Pastor Kempf. Of course, Pastor Kempf contacted the commissioner, thanked him, and gave him an Adventist book.

The fourth result: The commissioner became a friend. "I am so glad you came," he smiled when we visited him. "I have tried to get hold of more copies of the book you gave me, but the bookstore does not handle it."

"Why do you want another copy?" Pastor Kempf wanted to know. The book was entitled *Guidance Pratique d'Education Familiale*, by Maurice Tieche.

"I hardly get a chance to look in the book myself, because not only my family but my visitors, as well, eagerly read the book," the commissioner explained. "I want at least one more copy."

Pastor Kempf has also seen General Sangoule Lamizana, the President of

Upper Volta. During our visit with important persons in the President's palace I soon felt that our missionary had impressed them. Typical is the fact that only three weeks after the formal request was made, our church obtained official recognition and permission to do missionary work.

Pastor Kempf has been joined by a literature evangelist from French-speaking neighbor country Togo, B. Ame-kuwodi, and a young Upper Volta man who was converted in the Ivory Coast, Mr. Goulebouna. While selling books, these men find interests that later will help in establishing the work.

Every day Pastor Kempf gathers his family and the literature evangelists and their wives and some newfound

friends for Bible studies. The last evening I was there we sat on the veranda under the star-studded tropical sky. We read from the Sermon on the Mount and then discussed the Saviour's words.

One of the nationals brought up the question of money and its use. "What would you do if you were a millionaire?" queried Pastor Kempf. The members of the group expressed themselves freely, and many and varied answers were given. What impressed me most was the one coming from one of the two literature evangelists. In one sentence he indicated not only the needs but also the opportunities in this new field of labor.

Longingly he sighed, "I would buy myself a cycle."

## The Piece That Doesn't Fit



If your personal experience with Christ seems less than perfect, maybe you should check up on your Sabbath observance.

"The right day and a person who doesn't have the right experience in Christ do not fit together," declares author J. L. Shuler.

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In *THE WISDOM SEEKERS* you will discover important facts about the background to Ellen G. White's counsels on education and how our first major school, Battle Creek College, and its successors, Emmanuel Missionary College and Andrews University, fulfilled or ignored them.

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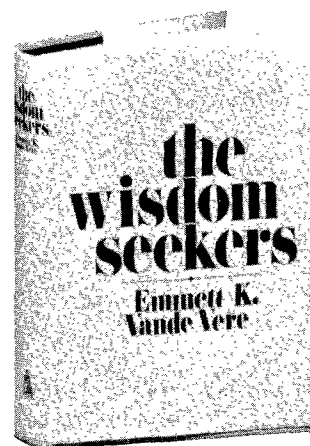
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## Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

### IMPORTANT STUDY TOPICS.

Important matters dealing with the work of the church have been assigned to General Conference committees recently. Some of these items are: Pool purchasing by North American institutions; relationship of self-supporting institutions in North America to the denomination's evangelical mission; arrangements for the 1972 Autumn Council, which will be held in Mexico City in October of this year; report of the manpower resource study prepared by the Hewitt Research Center; study concerning the desirability of holding a Bible conference and, if such a conference is held, the relative advantages of holding world or sectional conferences; special media committee—giving emphasis to the study of the multiethnic problems in projecting the proper image of the church; and subcommittees on reorganization. Church leaders are continuing to push for reorganization so that the church can be administered more efficiently and economically. Areas of reorganization under study include departmental readjustments on the General Conference, union, and local conference levels, as well as various patterns of regrouping territories on union and local conference levels.

**TRANSFER TO NORTH BUILDING NEARS COMPLETION.** Even though the move to the new North Building was delayed for three weeks beyond the original target date, the transfer is now nearing completion. Those departments and services that are being relocated in this more functional environment are beginning to realize the value of adequate space to carry on their assigned tasks.

**TOTEM POLE FOR THE MV DEPARTMENT.** A seven-foot totem pole has joined the General Conference MV Department just in time to move to the North Building. Leo Ranzolin reports that the Pathfinders of Hemingford, Nebraska, built the pole especially for the department. The theme of the pole is the JMV law. The Hemingford Pathfinder Club, under the direction of John J. Ruffing, Jr., M.D., took a first-place award in the totem pole category at a Central Union camporee.

**SABBATH SCHOOL COMMITTEES.** Recently two committees appointed to plan for Sabbath school work were held at the General Conference offices. One dealt with the important area of Vacation Bible Schools and the

selecting of craft materials and projects for the 1973-1974 Vacation Bible School season. The other was appointed to study branch Sabbath schools and the preparation of new lessons and program guides for a proposed Neighbor Bible Club program. These committees brought together from outside the Washington area R. H. Ammons, Sabbath school secretary of the Carolina Conference; G. E. Andersen, Sabbath school secretary of the Greater New York Conference, and Mrs. Andersen; C. C. Groomer, Sabbath school secretary of the Michigan Conference, and Mrs. Groomer; James R. Hardin, a pastor from Arizona; Frank L. Jones, Sabbath school secretary of the Lake Union; C. C. Kott, Sabbath school secretary of the Pacific Union, and Mrs. Kott; John W. McGraw, former Sabbath school secretary of the Potomac Conference; and W. E. Peeke, Sabbath school secretary of the Atlantic Union.

**RECENT VISITORS AT THE GENERAL CONFERENCE HEADQUARTERS.** Elder and Mrs. Hugo Visani and three sons, Hernan, Donald, and Edward, from New York City. Elder Visani is a pastor of the Spanish Manhattan church.

Elder C. L. Christiansen was guest at the General Conference Committee meeting on May 4. Elder and Mrs. Christiansen spent 33 years in mission service in Latin America. The Christiansens have three children serving as second-generation missionaries—Charles L. Christiansen, secretary-treasurer of the Antillian Union; Mrs. C. E. Hellman, in Karachi, Pakistan; and Mrs. Virgil Fryling, in Colombia.

Elder and Mrs. Paul Nelson, who only a few months ago returned from 22 years of continuous mission service in the Far Eastern Division, visited the General Conference headquarters. The Nelsons are now situated in Portland, Oregon, where Elder Nelson is serving as stewardship secretary of the North Pacific Union.

Dr. W. H. Shephard, industrial relations, religious liberty, and ASI secretary of the North Pacific Union, was another visitor. Dr. Shephard was baccalaureate speaker at the spring graduation of Columbia Union College.

Lee Hooker, newly appointed station relations director of Faith for Today, called at headquarters. Mr. Hooker was reared in Takoma Park and was visiting his parents, Mr. and Mrs. Allen Hooker.

### ZAÏRE:

## Active MV's Add Hundreds to Church

A month-long trip into the interior of Zaïre recently took us over a distance of 3,000 kilometers (approximately 1,800 miles) and into some areas where our members had not had visitors from the union or field for many years.

The purpose of our itinerary was to visit our MV organizations, particularly at Kirundu and Shabunda. The latter place is the area where some 4,000 people of various Protestant groups were found to be receptive to Adventism some years ago (see "A Wide-Open Door in the Congo," *Review*, April 8, 1971).

In two places we found Pathfinder groups 300-strong. At another place 400 attended an MV rally.

In the Shabunda area we were able to organize four churches. The effort of our young people in the area has contributed much to the growth and establishment of our work. At a place called Kasonga a branch Sabbath school of 50 members has been established. Already about half of the group have been baptized.

As a result of the work of our youth in the East Zaïre Field some 1,200 people were baptized in 1970, and 2,000 joined baptismal classes.

S. Z. MUKECURU  
MV Secretary  
East Zaïre Field

### NIGERIA:

## Evangelistic Thrust Adds Many to Church

A partial report of the results of the 1971 evangelistic endeavors of ministers and laymen in the East Nigerian Mission indicates that in that year the greatest evangelistic thrust made by Adventists in the area up to that time had been made.

In preparation for evangelism C. B. Mensah and I. O. Erondu, lay activities secretaries of the West African Union Mission and the East Nigerian Mission, respectively, and other mission leaders called together ministers and laymen for study and prayer and to plan for the thrust. During the meeting a goal of 10,000 Sabbath school members and a baptism of 2,000 converts was set.

Then our people went to work. Eighty-four campaigns were conducted by laymen, which were attended by some 13,000 people. Twenty-five new companies were organized, and at the time of writing, some 9,300 new members had been added to the mission's Sabbath schools, and almost 1,900 had been baptized.

C. C. WEISS  
Associate Secretary  
GC Lay Activities Department

## World Divisions

### AUSTRALASIAN DIVISION

✦ "Focus on Living," an Australian-produced Adventist TV program, is in its fifth year. Ten channels are carrying the program this year, and already several thousand people have telephoned in for the associated Bible course.

✦ L. H. Barnard, a recently returned missionary, at present serving in the North New South Wales Conference, will return to Papua, New Guinea, at year end for approximately one month, to engage in flying duties as relief pilot.

M. G. TOWNEND, *PR Secretary*

### FAR EASTERN DIVISION

✦ Almost 190 people have become Seventh-day Adventists in ten months as a result of the work of the Ministerial Seminary of Mountain View College, in the South Philippines. A major evangelistic series and individual Bible studies led to the baptisms.

✦ One hundred and forty-seven converts were baptized in the town of Cagayan de Oro, Mindanao, recently as a result of evangelistic meetings conducted by C. Shankel, lay activities secretary of the Far Eastern Division. The meetings were held in conjunction with a lay field school of evangelism. Follow-up work was conducted by 18 lay preachers.

D. A. ROTH, *Correspondent*

### INTER-AMERICAN DIVISION

✦ Sixty-eight people were baptized in the gymnasium of Antillian College, Mayagüez, Puerto Rico, as a result of the 13 student-led evangelistic campaigns carried on simultaneously during the spring of 1972 under the direction of Salim Japas, head of the college's theology department. Forty others had previously been baptized as a result of the meetings, making a total of 108 as of April 15.

✦ One hundred and fifteen people were baptized in the Los Minas, Santo Domingo, church as a result of a one-week revival conducted by Eligio Contreras, Central Dominican Conference lay activities and Sabbath school secretary.

L. MARCEL ABEL, *Correspondent*

### SOUTHERN ASIA DIVISION

✦ The youth of the Central India Union conducted eight series of evangelistic meetings during 1971 and helped win 490 people for Christ.

✦ Southern Asia youth baptisms during 1971 totaled almost 1,800, according to W. J. McHenry, division MV leader. This is a gain of 14 per cent above the 1,560 goal.

✦ Seventeen young people were baptized at the E. D. Thomas Memorial High

School, Kudikadu, Madras, following a Week of Prayer conducted by Monickam Dhason, educational secretary of South India Union.

✦ During the past four years 17 churches were erected and 21 organized in Central India.

✦ The membership of the Central India Union totaled 17,040 at the close of 1971.

A. J. JOHANSON, *Correspondent*

## Atlantic Union

✦ The Linden-Jamaica, New York, elementary school held its third annual Education Day recently at the Martin Van Buren High School. Lenox Westney, a physician from Howard University, Washington, D.C., was the guest speaker.

✦ A weekend seminar on the topic of righteousness by faith held at Camp Berkshire, Wingdale, New York, featured K. H. La Rondelle and Arnold Kurtz, of the Andrews University Theological Seminary. W. E. Peeke, lay activities director for the Atlantic Union Conference, and G. E. Andersen, lay activities secretary of the Greater New York Conference, gave instructions in visitation and witnessing as a prelude to effective preaching.

✦ Fifteen people were baptized in the Elmira, New York, church following Reach Out for Life meetings conducted by J. R. Spangler, associate secretary of the General Conference Ministerial Association, and Dr. J. Wayne McFarland, of the General Conference Health Department.

✦ A minor in mission aviation is to be offered by Atlantic Union College, South Lancaster, Massachusetts. The course, which will begin with the fall term of 1972, will include private pilot ground school, instrument ground school, and basic maintenance.

✦ One hundred and twenty-three students received degrees at the eighty-fifth annual commencement at Atlantic Union College, Sunday, May 14. Forty-six students received Bachelor of Arts degrees; 40 students received Bachelor of Science degrees; and 37 received Associate in Science degrees. Degrees were conferred by President William G. Nelson, assisted by Registrar Norman J. Roy.

EMMA KIRK, *Correspondent*

## Canadian Union

✦ The North York Branson Hospital, Willowdale, Ontario, will initiate a two-year nurse's training program starting in September. At the completion of the program a student may graduate as a

registered nurse. The program was formerly a three-year course.

✦ William F. Easterbrook, president of Kingsway College, Oshawa, Ontario, was recently presented with a check for \$4,000 from the Kingsway College Alumni Association and a check for \$1,000 from the Ontario Conference, to help provide pews for the worship room of the new girls' dormitory for which ground has been broken.

✦ A new camp meeting and junior campsite has been purchased by the Manitoba-Saskatchewan Conference. The site is at Blackstrap, near Saskatoon, Saskatchewan. Ten buildings were on the land when it was purchased. The former camp at Clear Lake, Manitoba, has been bought by the government.

✦ Sabbath school offerings for the first three months of 1972 in the Canadian Union showed an increase of more than \$12,000 over the first three months of 1971.

✦ A group of young people from the Six Nations Indian Reservation Seventh-day Adventist church in the Niagara Peninsula, dressed in tribal costumes, gave a program at the West Toronto church May 13.

THEDA KUESTER, *Correspondent*

## Central Union

✦ The College Avenue Health and Welfare Center in Topeka, Kansas, was dedicated recently.

✦ A branch Sabbath school with an attendance ranging from 30 to 39 has been organized in Delphos, Kansas. The school is largely the result of the MISSION '72 evangelistic meetings conducted by Otis Parks, pastor of the Salina, Kansas, church.

✦ Ground was broken recently for a cafeteria building at Sunnysdale Academy, Centralia, Missouri. It is planned to have the building completed by the beginning of the school year next fall.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Seventy-two baptisms resulted from evangelistic meetings sponsored by Faith for Today and conducted by E. E. Duncan and Gordon F. Dalrymple in Cleveland, Ohio, during the MISSION '72 campaign. Offerings in Cleveland approximated \$4,000, with an additional \$7,000 pledged by church members.

✦ Construction of the new Atholton, Maryland, church has begun. Seating capacity will exceed 500.

✦ Eastern Shore, Maryland, churches

broke ground recently for a new school complex for that area. The new school is to replace the Barclay Elementary School. The new facility will be known as the Eastern Shore Junior Academy and will be supported by the Chester-town, Rock Hall, Grasonville, Dover, Forest Grove, and the Allegheny East churches.

✦ Gladys V. Duran, R.N., director of nursing service at Kettering Medical Center, Kettering, Ohio, was recently named Woman of the Year by the Dayton, Ohio, area chapter of the American Business Women's Association.

✦ Twenty-three persons have been baptized as a result of the Reach Out for Life crusade conducted by Mountain View Conference evangelist Russell Burrill in Princeton, West Virginia.

MORTEN JUBERG, *Correspondent*

### Lake Union

✦ A code-a-phone installed by the Green Bay, Wisconsin, Adventist church has influenced at least three persons to join the church. When one caller was baptized in January, her brother and sister-in-law attended the baptism. During the MISSION '72 meetings they decided to become Seventh-day Adventists also.

✦ Wisconsin Conference tithe increased by 10 per cent during the first four months of 1972 over the comparative period of 1971.

✦ A Spanish company has been formed in Berrien Springs, Michigan. Elias Gomez, completing graduate work at the seminary, is pastoring the group.

✦ A new elementary-school gymnasium at Holly, Michigan, was dedicated on April 8. Donated labor by church members made the project feasible.

✦ The Michigan Singles Club gathered April 21 to 23 for a spiritual retreat at Scott Lake, Michigan. Harold Flynt, chaplain of the Battle Creek Sanitarium, was coordinator and main speaker. Six seminary students and their wives from Andrews University spearheaded discussion groups.

✦ Twenty-one people have been baptized thus far as a result of the Reach Out for Life meetings conducted by Roland Lehnhoff and David Peterson in Peoria, Illinois.

GORDON ENGEN, *Correspondent*

### North Pacific Union

✦ At a combined constituency meeting held recently, it was voted to sell Seattle Junior Academy.

✦ Walla Walla General Hospital administrator J. A. Dailey reports that the Walla Walla city board of adjustment has given the hospital a permit to build a medical complex on a 20-acre site west of the city. The hospital is to be operated by Seventh-day Adventists.

CECIL COFFEY, *Correspondent*

### Northern Union

✦ The Dorcas Society of the International Falls, Minnesota, Adventist church held a Give-away Day at Fort Frances, Ontario, Canada, recently. A large amount of clothing and other items were given to the needy, among whom were six families that had been burned out.

✦ Thirteen first- and second-grade Indian children at Payabya Mission School in South Dakota raised money for the Faith for Today Valentine offering. There was a good response, even though the program is not seen in their area and this was the first time the school had participated in the project.

✦ Forest Ridge Camp, in Iowa, is the recipient of six horses, a gift from William Bryant, an Adventist physician of Woodbury, Tennessee.

L. H. NETTEBURG, *Correspondent*

### Pacific Union

✦ Ogden, Utah, church members have purchased a school on eight acres of land in the country in order to expand the local church school. The school has eight classrooms, a gymnasium, and a large cafeteria building, which could be used for an industry. Earl Simmons is pastor of the Ogden SDA church.

✦ Patricia Black, M.S., therapeutic dietitian at St. Helena Hospital and Health Center, was presented with the Loma Linda University Alumnus of the Year award April 30 during the University's homecoming weekend. The award was made by the Nutrition and Dietetics Alumni Association for "service to people." The award was prompted by Mrs. Black's co-authorship of the set of books *Vegetarian Cookery*.

✦ Friends for Life meetings, planned for children and youth up to age 15, were held in the Pacific Union Conference in connection with MISSION '72. Pastors and evangelists in the conference reported that the meetings not only attracted the young people but, through them, served to bring parents to the adult meetings. At least two families are reported to have been baptized as a result of the influence of children's meetings.

SHIRLEY BURTON, *Correspondent*

### Southern Union

✦ Florida Evangelist R. K. Cemer has held three series of meetings this year and has baptized 55 new members.

✦ The Community Services van of the Carolina Conference recently delivered about 5,000 pounds of clothing to the Eastern Seventh-day Adventist Welfare Service depot in New York.

✦ C. Dale Brusett, Florida Conference evangelist, completed a five-week evangelistic series at the Bay Front Auditorium in St. Petersburg recently. One hundred and twenty-three new members were added to the church.

OSCAR L. HEINRICH, *Correspondent*

### Southwestern Union

✦ The It Is Written telecast is being broadcast every Sunday at 11:30 A.M. over WBAP-TV, channel 5, in the Dallas-Forth Worth-North Texas area.

✦ Isaac Lara, the Texico Conference Spanish-speaking evangelist, can be heard in New Mexico on station KABQ at 6:00 P.M., Monday through Saturday, and at 10:00 A.M. on Sundays. Elder Lara began telecasting over channel 7, Albuquerque, on May 1.

✦ The Ardmore, Oklahoma, Seventh-day Adventist Hospital conducted an externship program during the past year with two University of Guadalajara, Guadalajara, Mexico, medical students participating. They are among the 200 Adventist medical students studying medicine at the university.

J. N. MORGAN, *Correspondent*

### Church Calendar

Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
Review and Herald and <i>Inight</i> Campaign	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering (Southern Asia Division)	September 30
Decision Day for Lay Evangelism	October 7
Church Lay Activities Offering	October 7
Health Emphasis Week	October 7-14
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Community Relations Day	October 21
Temperance Offering	October 28
Church Lay Activities Offering	November 4
Week of Prayer	November 4-11
Annual Sacrifice Offering	November 11
Ingathering Crusade Launching Day (Campaign dates Nov. 18, 1972-Jan. 6, 1973)	November 18
Ingathering Crusade	December 2

# Lighting the World With Literature

By RAYMOND F. COTTRELL

"March off the map for God!" This challenge by D. W. Hunter, an associate secretary of the General Conference, aptly summarized the annual meeting of the Publishing Department Advisory Council at Miami Beach, April 17 to 20. Earnest study and spirited discussion focused on plans designed to escalate the effectiveness of the literature witness of the church as an agency for winning men and women to Christ. In attendance were the Publishing Department leaders of the General Conference and North America under the leadership of D. A. McAdams, secretary of the Publishing Department, together with representatives from the publishing houses and the local Adventist book centers.

Special attention was given to new follow-up procedures, the most promising of which has recently been developed in Colorado by Dan Collins. A few weeks after books are placed in a home by a literature evangelist he makes a courtesy visit to assure the purchaser of our desire that he be fully satisfied, and offers assistance in the study of Bible truth. The Advisory Council looked with favor upon making the Colorado plan a regular part of literature evangelism everywhere.

In 1971 the direct soul-winning efforts of literature evangelists in North America added 1,564 members to the church—the most ever. Around the world the number is in excess of 10,000 each year. It is expected that plans currently being developed will result in a tenfold increase.

Another present concern is the preparation of literature adapted to space-age-oriented minds. It is felt that smaller books, each on a specific subject—such as the second coming of Christ—are needed today.

Plans for nationwide advertising in national magazines are already under way. For instance, within a few months a full-page color ad for *The Bible Story* will appear in one of the major national magazines, with an attached reply post card. A half-page ad for *The Bible Story* in a metropolitan newspaper recently resulted in the sale within the area of as many sets within six weeks as had been made during the preceding year.

## A Tight Price Squeeze

As the result of constantly rising costs the entire publishing industry is in an increasingly tight price squeeze. Serious attention is being given to ways

*Raymond F. Cottrell is book editor of the Review and Herald Publishing Association.*

of increasing the income of our 1,288 literature evangelists in North America, who also are pressed financially. To be sure, a few are achieving excellent results, financially as well as in soul winning. Last year the 209 literature evangelists in North America exceeded \$15,000 each in sales. Perhaps a woman evangelist in Finland reached an all-time record, with sales amounting to the equivalent of US\$70,000. She offers the Finnish *The Bible Story* set as an heirloom to be given to each child in the family and eventually passed on to their children. One customer will purchase as many as five or six sets.

Inflation is affecting the price of our books and periodicals, as it is everything else. But despite what seem to be high prices, Seventh-day Adventist publications are, today, page for page, among the very best buys in the publishing field. A survey was reported in which our *Sabbath School Lesson Quarterly*, for example, was compared with similar publications by several other—

and much larger—denominations. One similar publication half the size of ours sells for twice as much. Another—believe it or not—sells at \$1.25 for 32 pages! At 35 cents for 112 pages our quarterly is almost a give-away bargain. Adventist books and periodicals are not expensive by today's standards.

It was reported that the Adventist publishing houses of North America produced \$31 million dollars' worth of literature last year. Around the world the figure was \$50 million. The struggle is on for the minds and souls of men, and the printed page is a prime weapon for good or for evil. Our dedicated literature evangelists, with sales amounting to more than \$13 million in 1971, are sowing the gospel seed in the minds of countless thousands, seed that will bear fruit for the granary of heaven.

In his devotional talk Tuesday morning, Maurice Battle, representing the Lay Activities Department of the General Conference, reminded the delegates that in large measure the work of the mighty angel of Revelation 18 in setting the earth ablaze with the light of the gospel is to be accomplished through our publications. The challenge emblazoned in foot-high letters across the front of the speakers' table—"Light the World With Literature"—appropriately expressed the goal of the 1972 Advisory Council.



## Thirty-two People Attend Nutrition Course in Peru

A January-to-March food-service-and-dietetics course offered at Inca Union College, Lima, Peru, brought together 31 women and one man from various parts of Peru and from Bolivia. Several who took the course are engaged in the distribution of commodities through OFASA, the name of the Seventh-day Adventist Welfare Service in Peru.

The course was the first of a three-summer training program. College courses in foods, nutrition, and meal planning were given by Dorothy Christensen, who taught on a volunteer basis. Officials of the Peruvian School of Nutrition and others were consulted in outlining a program for the three-summer course.

It is hoped that other dietitians will volunteer for future courses.

DOROTHY CHRISTENSEN

## New Book on Ellen White Off the Press

*Ellen G. White, Prophet of Destiny*, a new book by free-lance writer Rene Noorbergen, is just off the press. Published in Connecticut by Keats Publications, Inc., this volume will reach the general public through the bookstores of North America. The Adventist market will be served by our Book and Bible Houses. The current wide interest in the occult promises a large distribution for this volume, which is aimed at directing attention to a genuine source of knowledge beyond the ordinary knowledge of mankind.

This new volume introduces Ellen White to the general public as a person and as God's chosen messenger. It leads the reader through fulfilled predictions and significant prophetic insights in the field of medical science, and then portrays her as a prophet of the world's destiny. The introduction and promotion of this volume through the public press, radio, and television, by the publisher will make Ellen White, in her role of a prophet of God, better known to the world generally.

ARTHUR L. WHITE

## 1971 a Year of Advance for Adventism in South Africa

"For the first time in the history of the South African Union Conference, we increased the baptismal rate by 50 per cent over the previous year (1970)," writes G. J. A. Breedt, secretary of the union. The most baptisms ever performed for one year in the history of the South African Union Conference were recorded. The tithe income corresponds with the increased baptisms, and a record amount of R168,000 (US\$223,400) increase over the previous year is reported. Mission offerings reflected the same trend, with a R18,500 (US\$24,600) increase over the previous year. Union conference membership is now more than 13,000.

"During the 'Tell South Africa' campaign in 1971 our laymen played a key part in the almost 40 evangelistic reaping and full-time campaigns that were conducted," wrote Elder Breedt. He concluded his report by saying, "MISSION '72 is well on its way and we are looking forward to even greater blessings during this year."

V. W. SCHOEN

## Needs Are Great at Saigon Hospital

Despite inflation and political turbulence in Vietnam, reports from our workers in Saigon are challenging. There are pressing needs at our hospital in Saigon, according to Dr. Philip Pritel, one of our physicians in Saigon. He writes, "We are busy here. The load at the hospital is getting heavier. Many refugees are coming to Saigon, and they

need food and medical care. We hope to hear soon that other medical workers are coming."

The footings for the new hospital have been dug and cement is being poured. The workers refer to the days of Nehemiah's work in rebuilding Jerusalem and some of the obstacles, and write, "But we are going ahead."

D. S. JOHNSON

## Biblical Research Committee Meets in Michigan

A number of progressive steps were considered at the annual meeting of the General Conference Biblical Research Committee that convened recently at Andrews University, Berrien Springs, Michigan.

Since Seventh-day Adventists find their authority in the Bible, considerable work is being concentrated on principles of interpretation—the field of hermeneutics. An in-depth questionnaire has been developed and is being tested to assist the committee in delineating a sound and consistent hermeneutic for both the Bible and the writings of Ellen G. White. A symposium of a dozen or so papers on the history and principles of Bible interpretation is being prepared for publication.

It is felt that a sound system of interpretation is vital to a sound theology and may help to make our unique message more understandable to our contemporaries.

Through its several subcommittees, including a Bible-Science subcommittee, the Biblical Research Committee is maintaining a continuous program of investigation and enunciation that it shares with the world field via *Ministry* inserts, articles in our publications, books, and, hopefully, by means of several types of Bible conferences.

During the past year some study of the role of women in the church, of the church's responsibility in ecology, the mission of the church, and the priesthood of the believer, has been fostered by the Biblical Research office. It is expected that recommendations to the General Conference officers and committee will result from these studies.

GORDON M. HYDE

## Countdown Program Set for Spain, Portugal

A Testimony Countdown program is scheduled to be launched soon in Portugal and Spain. The three-volume set of *Testimony Treasures* will be used as the text.

While I was meeting with the ministers at Porto in northern Portugal, a pastor told this experience:

"I dropped into a bookstore to see whether any Ellen G. White books were available. There were several including the three volumes of *Testimony Treasures*. 'Eighty-five escudos,' said the clerk when I asked the price [about US

\$4.00]. I told her that the books were the best in the world and she should read them. When I saw that she was interested, I did not buy them, but left the store. Later when I returned to see her and ask about the volumes she said, 'They are not for sale. I cannot sell them to anyone. They are my own books. I am reading them through, and they are just wonderful!' It was a revelation to me of the power of God that attends the reading of the *Testimonies*—even by non-Seventh-day Adventists."

D. A. DELAFIELD

## Bookmen Win 500 in Central Africa

Literature evangelists are accomplishing great feats in the Central African Union, made up of the small countries of Rwanda and Burundi. During 1971 more than 500 persons were baptized from their contacts. One bookman, who had 26 of his customers baptized last year, is following in his father's footsteps who, in 18 years, was responsible for 450 baptisms. J. T. Mason, publishing secretary of the Trans-Africa Division, says the Central African Union has set its goal for 600 baptisms in 1972.

W. A. HIGGINS

### IN BRIEF

◆ The White Estate office has just received a copy of *Steps to Christ* in Hebrew from Pastor Pierre Winandy, in charge of the work of Seventh-day Adventists in Israel. This is the first Ellen G. White book published in Palestine. The translation, said to be "classical fine Hebrew," is within the comprehension of all Hebrew readers.

◆ Death: Ethel M. James, M.D., 86, May 15, St. Helena, California. Dr. James, with her husband, Dr. Herbert C. James, served the denomination 24 years in China.

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