

## WHO IS HONEST?

**T**HERE is much talk these days about honesty. The victims of self-imposed exile from society explain their long locks and disassociation with soap as a search for honesty.

The teen-ager puffing pot derives his self-righteousness from the belief that he is doing his "thing" in spite of law. Because he believes the law to be wrong, he becomes suddenly endowed with a cloak of "honesty" inasmuch as he pursues his own desires in spite of law. His parents, he claims, drink alcohol, and that is far more addictive than pot. Let's be honest about this thing, he feels.

Young people, tasting the surges of adulthood, scratch out the word morality and brand it false, surrendering themselves rather to the so-called honesty of natural impulses. Many base their excuses on the hypocrisy of a generation with which they no longer wish to communicate.

Adults and clergy, trying to understand or at least to appear to understand, trying to be broad-minded enough to bridge the so-called generation gap, find excuses, stretch their theology, reinterpret Scripture, recast, if you please, their God to fit what they feel


is the need of modern man!

Who is honest, or rather, who is more dishonest? What will become of the world in which personal desire is the criterion for living?

Long ago on a wilderness mountain the finger of God etched in tables of stone ten rules for living, ten rules on which the community of man could operate in harmony and peace. The closer men walk to these rules, the more peaceful their walk. The further they move from these rules, the more chaotic their condition, the more destructive and violent the world about them.

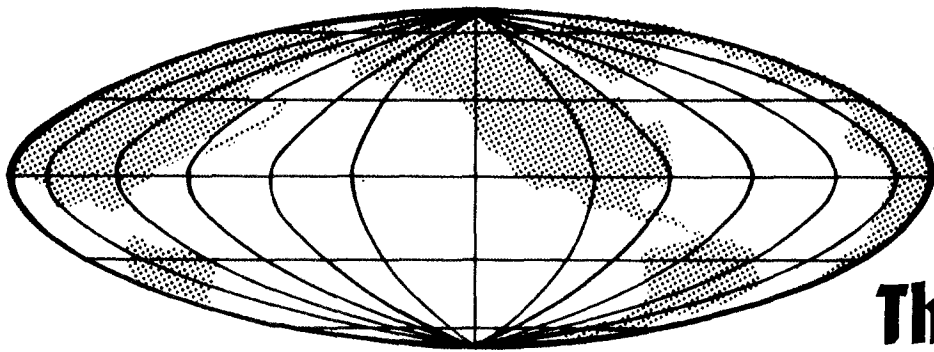
God made no extenuating circumstances for these rules—the Ten Commandments. They were not hazy nor gray. They were sharp-edged thou shalt's and thou shalt not's.

When a young ruler of the early Christian era asked Christ how he might be saved, the answer came back, "Keep the commandments," and Christ indicated the commandments He referred to were the Ten Commandments. If He were here today, the same Jesus would give the same answer to the cry of youth: "How can I find life?" They are just as applicable. They are the only way. ++



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By  
M. CAROL HETZELL



# The Principle of Love

By H. J. BERGMAN

**A**CCORDING to an old song, "It's love that makes the world go round," and certainly the world needs love in abundance.

But what kind of love is it that this old planet needs? Unfortunately, we employ the word *love* to cover a wide range of meanings, ranging from a description of the nature of God to personal statements about feelings toward favorite food. Confusion has increased in recent years by the stress placed on the emotional and sentimental aspects of love by popular songs, romantic novels, motion pictures, television, and advertising, as well as by the radical youth movements of our day. The net result is that society in general usually thinks of love as a strong feeling based on the mood or situation of the moment. The damage done by not understanding the true nature of love is difficult to measure, but in such areas as marriage the unhappy results are apparent. Since the stress of everyday living does not permit a sustained emotional level such as experienced when "falling in love," a marriage based on feeling alone is a marriage destined to run into difficulty.

## God's Character Misunderstood

But even more serious is the misunderstanding regarding God's character that has been encouraged by the modern emphasis on love as merely an emotional feeling. The image of the Ruler of the universe has been cheapened by ascribing to Him man's limited concepts of love. A famous movie actress' characterization of God as "a living doll" is one example of such an error. Much of today's religious thought can be characterized as sentimental, mawk-

ish emotionalism, attractive to the shallow-minded but often repelling to the more thoughtful person.

How does God's love differ from today's popular image of love? First, we must admit that a full understanding of God's love is impossible to mere mortals. As Ellen G. White said, "You may meditate upon it [God's love] every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond."—*My Life Today*, p. 289.

However, man is at his best when he meditates and summons "every power and capability" in his attempt to understand the love of God. Indeed, the Biblical imperative is that we are to imitate as well as reflect the love of God.

Even though we do not know all, we can know something of this love that created and redeemed our world. One of the clearest definitions of love distinguishes between impulse and principle: "Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power."—*The Acts of the Apostles*, p. 551. To put it another way, God's love is a way of life, not the urge of a moment. It is a matter of will rather than mere feeling.

This "divine principle" is illustrated clearly in God's relationship with ancient Israel. We usually think of the New Testament as being the best source of information about God's love, for here the word is used often and specifically discussed sev-

eral times. Perhaps, however, because the concept is usually discussed in the New Testament in abstract terms, much of what is said there is subject to misunderstanding by today's religious sentimentalists. The concrete experiences of the Old Testament help us to sharpen our definition of the word, and illustrate the New Testament statements.

## Three Basic Characteristics

Three basic characteristics of God's love become evident as we study His marvelous patience with Israel. First, God's love toward Israel was spontaneous and free; it arose from His own nature. Nothing else could account for His willingness to love a self-willed people. The dismal story of their repeated failures through stubbornness and unbelief underlines the fact that they had done little to earn such love and even less to encourage its continuing presence.

At one point the situation had deteriorated to such an extent that God used a shocking illustration to show Israel just how dark her apostasy was and how much He loved her in spite of it. The story of Hosea and his wayward wife (see Hosea 1; 2; 3; 11:8, 9; 12) has intrigued Bible students ever since it was written, but somehow amid all the comments about the vividness of the example and the greatness of divine love, the key thought has too often been overlooked—that God's love is not withdrawn when His love is rejected. God's regard for Israel was not merely a "great" love—a term often used to describe a deep and powerful emotion. God's love continued in spite of Israel's unlovely behavior. God's love is based on principle, not feeling.

Another basic characteristic of God's character was that His divine love was not manifested as some vague spiritual force or emotion but by positive action. Israel's God played an active role in her history that went far beyond the specifically religious relationship. As a result of God's close involvement with them in all aspects of national life through the centuries, the Hebrews were seriously concerned with the recording of history. To them the story of the past had meaning because in it they saw the hand of God, and from it they could draw lessons to guide them in the future. Joshua's command to set up a pillar of stones taken from the bed of the Jordan River as a reminder to future generations of God's leading (Joshua 4:1-10) is only one of many examples of Israel's awareness that God was much more than simply a religious figure or power. The Hebrews learned by experience that God did not just talk to His people—He *acted* on their behalf in all phases of life.

#### Not a Sentimental Love

Finally, God's deep and abiding love for Israel was not a sentimental love that shrank from taking responsibility or from the need to correct when necessary. Unlike many parents who in the name of love avoid punishing their children or stop insisting that unpleasant duties be carried out, God always did what was best for His people, not what the person or the nation would have liked best at the moment. The experience of Joseph is an outstanding example of this point. Obviously, Joseph would have preferred to become prime minister of Egypt without going through the harsh experiences he suffered. But God chose not to spare Joseph from his youthful ordeals; He knew that great leadership required the experience of hardship, which He permitted to fall on Joseph. We can be sure that the experience was not pleasant for God either, for we are told that "the life of Joseph illustrates the life of Christ" (*Patriarchs and Prophets*, p. 239). Just as it was necessary for His Son to suffer to save mankind, so Joseph "through his bondage in Egypt, became a savior to his father's family" (*ibid.*).

Today's insipid sentimentalism does not begin to match the richness, the power, or the steadfastness of the love God showed Israel. What does a correct concept of love mean to us today in terms both of God's love for us and our love in turn for Him and for others? First, it should be a source of great encouragement and comfort to us that our sinful condition, past or present, does not

affect God's love for us. "His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth."—*Testimonies*, vol. 9, p. 190. For us to hold back from an unreserved commitment to Him because we are unworthy is an insult to His love. In turn, if God is so generous with His love to us when we do not deserve it, how measured should we be of our love to others? Should we love only those whose personalities, appearance, or social position pleasantly stir our emotions, or should our love also include those who not only fail to arouse our interest but may even produce a feeling of dislike?

#### Love Requires Action

The answer seems obvious, but the means by which we love the unlovable is not at first as obvious until we remember the full force of the definition describing love as a principle and not a feeling. Just as His love was most often manifested in effective action for Israel, rather than in great outpourings of emotion, so our love, even toward those who may repel us emotionally, is manifested in our actions for them. The surprising fact is that as we work in cooperation with Christ for others, the emotional nature of love will develop almost unconsciously. "Looking unto Jesus [in this cooperation] we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct."—*Christ's Object Lessons*, p. 355.

Furthermore, our love for God will also be meaningless if it lacks action. The man who says that as long as he loves God with all his heart his

actions do not matter has tragically missed the point. As Jesus said, "If ye love me, keep my commandments" (John 14:15).

Finally, we should remember that God showed His love for Israel in ways that were often unpleasant for them at the moment. So will it be with us today. Yet, "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning."—*The Desire of Ages*, p. 224. Such a principled love should govern our relationships with our children or any other fellow human beings. We are not loving, even though we may call it that, when we seek to avoid hard decisions or unpopular stands, or refrain from administering needed justice because we don't want to upset someone else. The shying away from these difficult responsibilities is the opposite of love for others; indeed, it is rather a love for self, a desire to avoid discomfort and annoyance to ourselves.

Above all else, because genuine love is a divine principle, not an emotion, love is not to be understood as a cold, dogmatic way of acting. A mechanical service to our fellow men, an inflexible rule-book approach to children or neighbors, is not reflecting the love of God. The supersentimentalists could scarcely do more harm than do these cold, misguided persons. Perhaps the best answer to those who fear that avoiding the one extreme will result only in the other is found in these words: "[God's] love cannot live and flourish without action; and it cannot act without increasing in fervency, and extending and diffusing its nature to others."—*Testimonies*, vol. 2, p. 551. ♦♦

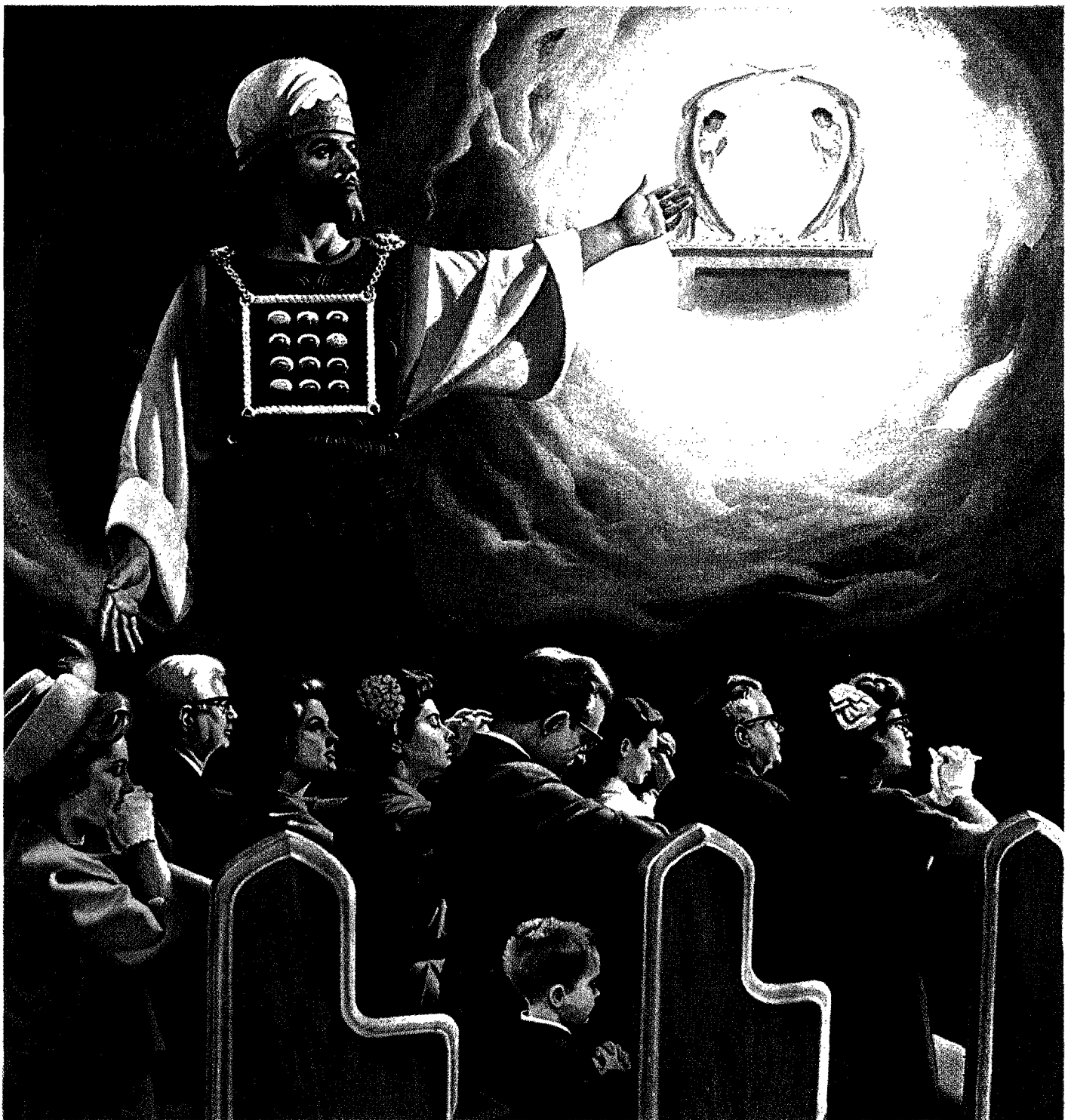
## *Light Through Literature*

By ERNEST LLOYD

The necessity for a wider distribution of our attractively prepared, message-filled, and soul-winning literature suited to the hour is greater than in any former period. We live in the closing hours of time. The searching question today is What is the real meaning of world conditions? Seventh-day Adventists must give the answer to the world. That is our business here. As God's people, we have a tremendous duty in this respect. And all power is promised us to perform the task.

We are under solemn obligation to prepare and push a literature that will give the people the meaning of world conditions in the light of prophecy. Millions will learn of the third angel's message only through the printed page. They must be reached. For this purpose our publishing houses were established. And they are equipped to turn out much more than they are even now doing.

But we need and must have more distributors, an ever-increasing army of circulators, members of the churches, giving more thought and time to this all-important business of heralding the message for the hour and doing it in our daily contacts with the people everywhere.



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RUSS HARLAN, ARTIST

**W**ALK before me, and be thou perfect" (Gen. 17:1). "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

It is the privilege and responsibility of every Seventh-day Adventist to plan and pray for the perfection of the saints. The church has always been interested in the spiritual development of its members. Those who read the church's papers and attend the church's councils and convocations are impressed with the fact that church leaders are no less anxious about the spiritual welfare of the members than were the pioneers of the Advent Movement. Regularly, we hear the call for

reformation and revival within our ranks. Frequently earnest and sincere appeals are made to us to prepare to meet God. The second coming of Jesus is nigh at hand. Countless signs declare that there is little time left in which to make our calling and election sure.

When the investigative judgment, which has been in session since 1844, closes, the decree of Revelation 22:11 will go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

In view of the fact that it is the aim of our blessed Lord and Redeemer to present to Himself "a glorious

*“Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ.”*

# The Perfecting of the Saints

By L. C. NADEN  
*President, Australasian Division*

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:27), we ask, How is this attained? Can one develop progressively to the full standard of the perfection of Christ during one’s lifetime, or must we wait for something to be accomplished at some point in the future?

In the year of the influential Minneapolis Conference, Ellen G. White wrote: “We cannot say, ‘I am sinless,’ till this vile body is changed and fashioned like unto His glorious body.”—*The Signs of the Times*, March 23, 1888. She said on another occasion: “He [Christ] is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it.”—*Testimonies*, vol. 2, p. 549.

However, while the saints await the day when their vile bodies will be changed, they may be perfect in Christ. This is the perfection that the Bible and the Spirit of Prophecy writings admonish us to seek. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, 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. 1:3-6).

“Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ.”—*The Great Controversy*, p. 623.

“While we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification.”—*Selected Messages*, book 2, p. 32. Through the gospel we may be perfect in Christ now.

Concerning man’s position before God when he accepts Christ, Ellen G. White says, “He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned.

“More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, ‘The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.’”—*Steps to Christ*, pp. 62, 63.

This is righteousness imparted. “The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven.”—*Messages to Young People*, p. 35.

The experience of the person who submits himself to Christ is further described as follows: “When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.”—*Christ’s Object Lessons*, p. 312.

Among those seeking to become perfect in Christ “there can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary’s cross. . . . Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.”—*The Great Controversy*, p. 471.

The people of God are counseled not to put emphasis on some future work to be done for them. “The Lord

would have His people sound in the faith—not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He hath taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ.

"To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works with us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ."—*Selected Messages*, book 1, pp. 394, 395.

The message that we are to *believe* with firmness, *practice* with intense devotion, and *preach* with great earnestness is the message of righteousness by faith in Christ. In 1892, about four years after the Minneapolis Conference, the servant of the Lord said, "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Review and Herald*, Nov. 22, 1892.

"The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourself to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonouring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of

the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit."—*Selected Messages*, book 1, pp. 190, 191.

"It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake, and make determined effort for symmetry of character."—*Testimonies*, vol. 5, pp. 215, 216. (Italics supplied.)

"We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world."—*Selected Messages*, book 1, p. 190.

"Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change."—*Testimonies*, vol. 5, p. 466.

"The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has

been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, p. 671.

It will be seen from these words that Christ desires to impress His own character upon His church now, not at some future time.

### The Judgment Determines Who Are Ready for Heaven

The next question that one might rightly ask is, "If characters are to be perfected now, what does the judgment achieve?" The answer is that the heavenly tribunal reviews the lives of all whose names are in the book of life, and if during this review their characters are found to be in harmony with the law of God, their sins will be blotted out and they will be accounted worthy of eternal life. (See *The Great Controversy*, p. 483.) If their characters are found to be out of harmony with the law of God, their names will be stricken from the book of life.

In *The Great Controversy* is the following statement on this point: "This work of *examination of character*, of *determining who are prepared* for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above."—Page 428. (Italics supplied.) The judgment does not change characters; it simply reveals whether through the work of the Holy Spirit our characters have been brought into harmony with the law of God.

According to *Selected Messages*, book 1, "By His [Christ's] perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. . . . I am complete in Him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honor, and majesty are to be given to the Lamb of God, which taketh away the sins of the world."—Page 396.

Clearly, then, character changing and cleansing precede the judgment; they are not results of the judgment or part of the judicial process. ♦♦  
[Next week: "The Cleansing of the Soul Temple"]

## Run Away, Elijah

By ELIZABETH BISHAI

Run away, Elijah,  
From this barren land,  
There's no one to help you,  
No friendly outstretched hand.

Run away, Elijah,  
Get thee to the Rock,  
When you've finished running  
We'll have a little talk.

Run away, Elijah,  
Run and run and run,  
When your strength is finished  
Then Mine is just begun.

# NEEDED: More Nehemiahs

By SYDNEY ALLEN

**A**S I have visited buildings and institutions that bear the name of the Lord, I have come to wish that there were more Nehemiahs.

Do you remember how the Persian king discerned the ancient governor's gloom? Do you remember how Nehemiah explained it?

"Why should not my countenance be sad, when the city . . . lieth waste, and the gates thereof are consumed with fire?" Nehemiah said.

But he had more than a sad face. He had both the initiative to volunteer his services and the common sense to go through the proper channels to see that the job was done. How many of God's neglected properties here on earth are languishing for want of such men and women!

Part of the secret lies in planning. The budget of the church should contain a provision for regular maintenance procedures that will keep every building and piece of equipment in proper condition until it is replaced. It takes zeal to maintain such a program, but it costs far less to maintain a building in good condition than it does to allow it to deteriorate to the place where major repair bills are the only solution.

"Lo," said King David, "I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains" (1 Chron. 17:1). We might point out a parallel scandal today by noting that there are church members who live in well-maintained houses, surrounded by well-groomed landscapes and gardens, who worship in structures with scaling paint, weedy lawns, and pianos that are out of tune.

Economy, then, is not the only reason for such planning. People will judge us, our movement, and our God by the concern we show for property that is dedicated (either formally or by common consent) to His service. An ugly building leads people to conclude that either the God who is worshiped in it is a "small" God with little power, or that the love and faith of the worshipers are at a low ebb.

As the corporate steward, the church board should appoint someone to be responsible for all church property. The Nehemiah who accepts the task should report periodically to the board. If the church or institution has more property than it can decently maintain, then it should perhaps reduce its inventory.

## Services Publicized

Modern Nehemiahs will publicize the site of, and schedule of services in, local houses of worship. If your church is not listed in the yellow pages of the telephone directory because you have no resident pastor, why don't you volunteer to be the answering secretary whose number will be listed, together with a clear address for the church? Those who might wish to attend will then be able to get the information they need. Who can calculate the number of yearning souls whose quest for information about our beliefs ended with a fruitless search in a telephone book?

Another opportunity for a Nehemiah is the maintenance of a bulletin board outside the church informing the passing stranger of what is happening inside. Live-wire churches use boards with movable letters so that

the message can be changed every week.

If the message isn't changed, neighbors will stop reading it. If sermon titles and interesting mottoes are posted from time to time, many strangers will come to have at least a minimal involvement with the church's life, simply because they read the bulletin board on the run.

What about an inside bulletin board for the members of the church? Clippings from local and denominational journals will be of interest if they are frequently changed. (This is a good way to show the people who don't subscribe to the REVIEW some of the good things they are missing from week to week!)

What about an honor roll listing all the members who have gone into some form of Christian service? The influence of such a list upon the church's children could be wonderful. Every man is thought to have his price today. A higher salary is considered sufficient to lure any prospective employee away from his present job. Isn't it fitting that the church should honor those who give their lives in denominational service?

In this day of high mobility, people have shallow roots. What an encouragement it is for a worker in a hard field to know that his home church remembers to pray for his success!

## Up-to-date Church List

In addition, your church should have an up-to-date and comprehensive list of its own members as well as its non-Adventist friends. It is surprising how few churches have one. It should be maintained by a permanent resident so that it will not be abandoned with every change in the pastorate. It should list the name, address, title, and telephone number of every one of these people, and record visits, phone calls, literature sent, and contributions made. A church that wants to grow must have friends, and friends tend to be lost if they are neglected.

Nehemiah would have found it more convenient and comfortable to have stayed at the Persian court. He didn't. He volunteered. Could you use your spare time to God's glory like he did?

No one likes to do business with a firm that has run-down facilities, hostile employees, inefficient procedures, and a general atmosphere of either imminent or eventual collapse. Is it any wonder that people hesitate to base their lives on a message whose adherents have a poorly maintained church?

Lord, send us more Nehemiahs!

♦♦

# PERSONAL PREHENSION

By MARGERY WILSON

**P**REHENSION was just an unknown word retaining silent residence in a dictionary, until I heard a veteran veterinarian lecturing a class of cattle ranchers.

He referred to a cow's tongue as being her only organ of prehension. Cattle peacefully grazing are literally wrapping their tongues around blades of grass and sawing them off with their lower teeth. Bovine creatures are not endowed with upper teeth, but they have an organ of prehension—a tongue with which to take hold. This is their only equipment for grasping.

Of course, it is much easier for Christians to take hold. The heart-mind is perhaps our true organ of prehension for spiritual things. However, hand-prehension is easier to visualize, with digital dexterousness for taking hold.

Hands are wonderful instruments for taking hold. Ask anyone who has suffered their loss or injury. And there is an endless exhibit of things to beckon our reach in our materialistic society. We clutch, grab, snatch, in every realm of life, until we lug a lumpy load of luxurious nothing.

Small wonder that any spiritual seeker, with both hands full, approaches that somewhat allegorical gate—with impatience. Gates are familiar to all. They can be a real irritation if you have your hands full. Gates are both an irritation and a necessity on a ranch. Some cattle have an obsession for gates. They seem to possess an uncanny ability to see a dropped hook. Few ordinary hooks can resist the nuzzling of a near one-half ton of beef yearning to unlock its mystery. Hooks with such weak will power are usually augmented with the farmer's friend—baling wire.

Those who live in the land of sidewalks, stores, stairs, cement, and conveniences cannot fathom the exasperation of approaching a corral gate with an awkward armful of something that was never intended to be carried in the first place, only to be confronted with 20 twists of baling wire—the standard security measure against creatures who just pretend to be dumb animals.

Would any portion of patience be sufficient to survive this twist? Perhaps it has served a worthy purpose in stimulating my thinking on the subject of gates. I've never learned to untwist wire with one hand. Therefore, my thoughts usually ascend longingly to portals of pearl standing ajar.

The strait gate precedes the gate of pearl. "Strait is the gate, and narrow

is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). Although you must believe that this gate exists, it is not readily visible, nor easily located. You must earnestly desire to know its whereabouts, study the map in God's Word, and exert supreme spiritual effort. Admittance is not always assured upon discovery. Nevertheless, this is the gate of choice—of decision.

We must meet certain conditions before Christ opens this gate for us. Perhaps it is necessary that we plan, plod, and push at this point.

"The conflict is before us. The only safety for any one of us now is to be one with Christ in God. We are to strive to enter in at the strait gate. But this gate does not swing loosely on its hinges. It will not admit doubtful characters. We must now strive for eternal life with an intensity that is proportionate to the value of the prize before us. It is not money or lands or position, but the possession of a Christlike character, that will open to us the gates of Paradise. It is not dignity, it is not intellectual attainments, that will win for us the crown of immortality. Only the meek and lowly ones, who have made God their sufficiency, will receive this gift."—*My Life Today*, p. 340.

## The Narrow Gate

"The way marked out by our divine Lord is too narrow and the gate too strait to admit them while grasping the world or while cherishing selfishness or sin of any kind. There is no room for these things; and yet there are but few who will consent to part with them, that they may pass the narrow way and enter the strait gate.

"The words of Christ are plain: 'Strive [agonize] to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke 13:24.'"—*Testimonies*, vol. 2, pp. 445, 446.

"Men and women who profess to be disciples of Christ and to keep all the commandments of God will have to feel in their daily lives the true spirit of agonizing to enter in at the strait gate. The agonizing ones are the only ones who will urge their passage through the strait gate and narrow way that lead to life eternal, to fullness of joy and pleasures forevermore. Those who merely seek to enter in will never be able. The entire Christian life of many will be spent in no greater effort than that of seeking, and their only reward will be to find it an utter impossibility for them to enter in at that strait gate."—*Ibid.*, pp. 479, 480.



If at the strait gate our hands are full, our only recourse is to unburden ourselves—release our grasp on these tempting things—or turn back.

Hands and hearts seem to be ready receptacles for unacceptable clutter. Most of us could compile quite a lengthy list of things we must release. Peter listed a few: "Wherefore laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings" (1 Peter 2:1). We must release our resistance to God, our selfish sins, our unbelief, our fears, our anxieties, our doubts, our ill temper, our indulgence.

When we are fully released we can

engage in the great act of prehension—taking hold of the hand Heaven extends to all humanity. How wonderful it is to reach for help—a hand—and feel God's hand clasp ours.

#### The Place of Instruction

We are admonished to "take fast hold of instruction; let her not go; keep her, for she is thy life" (Prov. 4:13). "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me" (Isa. 27:5).

When we stand at the strait gate, with one hand held by a holy Hand, we are not blind to the rugged road,

the sharp stones, the winding way. What journey would not be improved by comradely companionship, a loving Leader, and strength to steady slipping steps?

When a nail-scarred hand takes hold of yours, you can rely on it. Its hold will never be relinquished unless you wrench your hand free from its sacrificial grasp. The Lord literally promised this when He said, "Neither shall any man pluck them out of my hand" (John 10:28).

His reassuring reply to any hint of hesitancy is, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:29).

If we could truly comprehend the double protective powers of prehension—holding our hand—any attempt to retrieve the things we laid at the entrance of the gate would seem foolhardy. "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

#### What Is in the Hands?

With one hand in a holy hand we can walk God's way. With the other we must reach for something we can carry in one hand, for something whose content is compatible with our Friend, our journey, our goal.

We must remember that the merciless magnetism of materialism can absorb our interest, outweigh our grip on Jesus, until we drop His holy hand.

If this has been your experience, remember, "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:23, 24).

There are worthy things in this present life for our other hand to grasp—things we can blend into Christian living.

We must take hold of forgiveness and grace, to receive peace; of self-respect, to build confidence; of our jobs, which might prove profitable; of our health, and our temperament will rejoice; of our family, to develop companionship and solidity; of a worth-while hobby; of our friends we have neglected; of our Bibles, for earnest study; of our time, for a planned program of living.

Why not exercise a little prehension next Sabbath morning? Take hold of a church door. Just where this will lead may surprise you.

"God is high and holy; and to the humble, believing soul, His house on earth, the place where His people meet for worship, is as the gate of heaven."—*Messages to Young People* p. 265. ♦♦

### FOR THE YOUNGER SET

## White Iron and Mister Diamond Find the Sweetest Joy

By ERIC B. HARE

One evening during night study I heard a terrible noise at my back door. I rose quickly from my desk, opened the door, and found my head teacher trying his best to keep two big boys apart. He held them at arm's length, but still they kept trying to hit each other and kick each other. At once I saw that the two boys were White Iron and Mister Diamond.

"Whatever is the matter?" I asked the teacher.

"The boys started to fight in night study," he explained, "and I couldn't make them stop."

I was so ashamed. White Iron had been baptized two years before this and he was a good Christian lad. And Mister Diamond had just joined the baptismal class. For a moment I didn't know what to say. Then I said to the teacher, "You keep Mister Diamond out here for a moment while I talk to White Iron."

Taking White Iron into my office, I said, "Tell me what started it, White Iron."

"Well," he said, "Mister Diamond stood up and his shadow fell on my book and I couldn't see. I had a pin in my hand so I pricked him. Then he hit me on the head. Then I hit him. It must have been the devil telling me to hit him and —"

"And you're a Christian," I broke in. "What an example you are for Mister Diamond who has just joined the baptismal class!"

"I know, Thara," he said, "I know. I'm so ashamed of myself. If I had only thought, I could have asked him kindly to step out of my light. But I pricked him. I started it Thara. It's all my fault."

"Then, since you started it, White Iron," I replied, "will you say 'I'm sorry' first? And ask forgiveness first?"

"Yes, Thara, I will, I will," he said.

Then I took White Iron to the teacher and brought Mister Diamond into my office. "Mister Diamond," I began, "you've just joined the baptismal class. You expect to overcome the devil, but

you couldn't even overcome a little pinprick."

"I know, Thara," cried Mister Diamond, his heart broken with shame. "It's all my fault. I should have looked where I was standing to begin with. It's all my fault. I hit him first. I started it."

"Then," I said, "since you started it, will you say 'I'm sorry' first? And ask forgiveness first?"

"Yes, Thara, I will, I will," he answered.

So I called in White Iron and gave them each the opportunity to say "I'm sorry" first. They stood there facing each other. But the words wouldn't come. I saw them swallow hard, clench their hands, and open their mouths; but the words wouldn't come. I looked at White Iron, and he nodded, for he knew what he had promised. I looked at Mister Diamond, and he nodded, for he also knew what he had promised. I saw the perspiration stand out on their foreheads as they struggled to say "I'm sorry." But the words wouldn't come. I reached out my hand and took one of White Iron's hands. I reached out my other hand and took one of Mister Diamond's hands. I felt them both straighten up and stand tall, then—

"I'm——" began White Iron.

"No, I'm sorry," blurted out Mister Diamond. "It was all my fault."

"No, it was my fault. Please forgive me."

"No, no! You forgive me!"

"But it was my fault."

"No, it wasn't; it was my fault. Please forgive me."

Their hearts were softened. Their tears flowed. Their heads nodded the forgiveness they could not say in words. We all knelt down and told the Lord all about it, and asked Him to forgive them too.

In a moment their tears were dry, their faces were shining with the sweetest joy, and with their arms about each others' shoulders they went smiling back to night study.

## Needed, a Theology of Music

By RODNEY H. MILL

One of the threads running through the discussion on music that has appeared in the REVIEW AND HERALD of March 12, 1970, is that this is all only a matter of "taste." If this is so, why has God seen fit to give us specific instruction on this matter in the writings of Ellen G. White? I have in my possession a book of more than 40 pages of excerpts culled from her writings on the subjects of music and voice culture, a good portion of which deals with music itself. If I read it aright its counsel is being violated in our homes and churches every week.

Another notion that has been presented is that music, any music, wins souls for Christ. I have always believed, and I think

with substantial support from the Scriptures and the Spirit of Prophecy, that the Holy Spirit is the agency of conversion. Perhaps, for some people, some kinds of music might put them in the "mood" to respond, but has it occurred to anyone that at the same time and place there may be others who are offended by the music and hence put beyond the reach of the Holy Spirit's ministry? What shall we say, then? That these people deserve to be lost? Why not let the Spirit have *silence* in which to speak to the hearts of all those present, without the distraction of a moaning organ, tinkling piano, or crooning singer? It is the height of conceit for anyone to assume that unless the air is con-

stantly filled with his sonic emanations, nobody is going to be converted, yet I've been to too many evangelistic services where this has appeared to be the operative premise.

A third fixation here seems to be that there are only two possible alternatives in music—either the classics, such as Bach, Beethoven, and Mozart—or the gospel song, such as Sankey, Rodeheaver, and John Peterson. This is an unfortunately narrow view, for music is much, much broader than that!

Indeed, why must all of our music be borrowed music in the first place? We have a unique message, why not a unique music to accompany it? Surely, among our some 2 million members there must be many truly converted, born-again Christians with the training and ability to provide the Second Advent Movement with a plethora of beautiful, meaningful, moving hymn and song poems, and musical settings of these poems, who will humble themselves before the Lord and plead for the inspiration of His Spirit that they might produce music that has "beauty, pathos, and power" (*Testimonies*, vol. 4, p. 71); not the "frivolous waltz . . . nor flippant song" that so often comprise our "gospel" music, "but sacred, solemn psalms of praise to the Creator, exalting His name and recounting His wondrous works." This is the music that lifts "the thoughts to that which [is] . . . pure and noble and elevating, and [awakens] . . . in the soul devotion and gratitude to God."—*Fundamentals of Christian Education*, pp. 97, 98.

Let us permit sanctified intellects to bring "forth from the treasure house of God things new and old," and let the Spirit of God be "manifested in . . . sacred song" (*Education*, p. 47). At this writing there seems to be no organization within the church structure equipped to further this end. I believe we need one.

Equally important, I believe, we need a theology of music, both sacred and secular. Inundated as we are with music from all quarters, when we realize that "it is often made one of Satan's most attractive agencies to ensnare souls" (*Testimonies*, vol. 1, p. 506), and "when put to a wrong use, it is a terrible curse" (*ibid.*, p. 497), it becomes evident that our people need some principles and guidelines to help them find their way through this morass. Therefore, I propose that a commission be established by the General Conference of brethren of experience (preferably not professional musicians, since their vested interest in the *status quo* might be an insuperable obstacle) to survey the relevant portions of the Holy Scriptures and the Spirit of Prophecy writings and, after fervent prayer for the guidance of the Holy Spirit, distill a set of principles that will provide the guidance we so badly need in this perilous age.

Concurrently, I urge that the Ellen G. White Estate be commissioned to compile a volume of the writings of Sister White on the subject of music, both sacred and secular, to provide further guidance. If, indeed, "the melody of praise is the atmosphere of heaven" (*Education*, p. 161), then perhaps it is time we stopped breathing the foul miasma of the dance hall and inhaled the pure "airs" of heaven.

## The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

**PREPARING SERMONS—1** Not long ago a newly elected church elder, rather young as to age, asked me how I prepare my sermons. No doubt he was beginning to think of the time when the pastor, who had several churches in his district, would begin asking him to be responsible for certain Sabbath preaching appointments.

It seemed that while he had taken Bible subjects every year in college, his was not a religion major, and certainly he had received no pastoral training. There may be others in his situation.

Preparation of a sermon may begin several years before it is actually presented in the pulpit, and it should if it really is to have depth. Years ago I settled on a plan that fitted my needs for gathering sermon material on any and all subjects. It consists principally of two files. One is a quotation file of statements I may want to use sometime, kept on 4-by-6-inch pieces of good-quality paper. I don't use cards because they are too bulky. The quotations, usually one to a slip, are arranged alphabetically by subject behind the alphabet index cards. The trick is to choose a subject that fits the quotation and will be recalled readily.

The first slip behind the index card lists all the subjects covered under that letter. For example, in my collection the first slip behind the M card includes: Man, Marriage, Medical, Meditation, Ministry, Minorities, Miracles, Money, Morals, Movies, Music, et cetera. With this device I usually can locate my quotations on any subject with little delay. I

also collect poems suitable for public use on these slips, arranged in a separate file alphabetically by title.

The other file is a place where I collect and store material of all sizes and shapes, often clippings, by subjects, in regular 8½-by-11-inch file pockets. Some people use large manila envelopes to hold these materials, with the subjects listed on the outside; I began that way but later switched to the regular file pockets.

In the 4-by-6 file, under the letter I, are two groups that are rather significant in my sermon preparation. One is Illustrations, the other is Ideas. The nature and use of illustrations is quite apparent; the idea file is my own way of setting down thoughts that may serve later as sermon titles or sermon subjects. These I collect during my reading of the Bible, the Spirit of Prophecy writings, the *Review*, other church publications, and other materials, or while listening to someone preaching. It is my way of trying never to let a good idea slip away or elude me. These idea cards I classify roughly into several large groupings: Christian Life, Doctrinal, Church, Ministry, Youth, et cetera.

To be most acceptable, all sermon material must be so used that its application is natural or true to life and is not artificially contrived. Experiences from real life usually make the best illustrations because people identify easily with what is familiar.

I'll continue to discuss this subject next week.

(Next: *Preparing Sermons—2*)



# Children of Clay

By a Mother

**I**T'S a long and lonely Sabbath afternoon. I sit here in the now-silent house, my feelings a mass of mixed emotions; sad because there is no longer heard the youthful chatter and laughter and the piercing sound of stereo records (under such circumstances, even this can sound like music!), but thankful that our daughter could return to a Christian college for her third year.

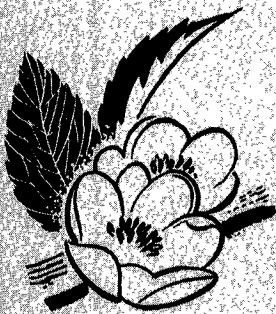
The years have been wonderful ones since God blessed our home with two fine, healthy children. Especially cherished are the memories of their childhood, when interesting

and happy hours were spent teaching memory verses and reading favorite Bible stories, picnicking in the park, camping in the majestic outdoors, and all the other fun things parents do with their children. Their lives were embroiled in church- and school-related activities that helped bind their hearts and lives to more-than-transient things.

We enjoyed all phases of their lives and suffered with them the small and yet big "catastrophes" common to growing children. We thank God that they chose friends with high ideals and standards. We loved

it when they felt free to invite their friends home for dinner or in for a party.

Of course, they are not perfect. I would be less than honest not to recognize their weaknesses and admit that I am sometimes concerned because of their attitude toward new and bewildering ideas. They are bombarded on every side by influences both good and bad. Our prayer is that the good will counteract the bad and that the influences in early years and their Christian school experience will strengthen them when evil forces seem overwhelming.



## God's Love Letter

By ORVIN M. FILLMAN

Did you find time in your busy program to read God's recent love letter? I found it most encouraging and timely! I speak, of course, of spring beauties, God's special love letter to you. In a world filled with confusion, perplexed by fear, weighted down with responsibilities, and wearied from hours of overwork, how much this love letter was needed! How like our great God of love to "say it with flowers"!

Only yesterday, it seems, the shrubs and plants were brown and dormant and appeared lifeless. Then, suddenly, as if responding to the creative voice of God, they became ablaze with red and pink and blue and with combinations of brilliant, breathtaking hues. The delicate blue wisteria blossoms hang in clusters, bearing witness to the eternal fact that God is true. The azaleas wave and nod sweetly, smiling at all who glance their way. Their multicolored messages may be clearly read by any thoughtful person. They are saying, "God loves you. He really cares." The fragrant dogwood blossoms in their white frocks appear as in full-dress parade. How impressive is their message to a world that is undergoing a moral brainwashing! They are saying, "God is pure."

Not everyone lingers long enough to read God's message completely. Have you heard Him say through His marvelous creations of nature, "I would like to transform also your life and to make it fragrant, loving, and pure"? Have you taken time to say, "Thank You, Lord, for the wonderful gift of the flowers. Make me unselfish, kind, and pure. Make my life radiant and expressive of Thy lovely character to those who pass my way"?

*I had to learn that young people have to find their own identity sometimes without interference from parents.*

There were times when communications seemed to break down. I didn't understand. Hadn't I tried to be a good mother? I thought their father was about perfect. How frustrating! Those were distressing periods, and it seemed we had lost contact with them. Nothing to do but go to God for understanding.

How different they are! Our first-born: Tender-hearted, studious, knowledgeable in many areas, yet lacking self-confidence; friendly and lovable, yet rather temperamental. How to deal with these delicate sensitivities?

Our younger one: Ambitious, an excellent sense of humor, not-so-studious but determined to be a good

student; sensitive, but a little distant. How does a parent cope with such qualities?

I had to learn that young people have to find their own identity sometimes without interference from parents. I don't seem to remember that period in my own life, but my father once told me I have forgotten.

Parents of preteens would do well to be prepared for this exciting, bewildering, and yet wonderful time in the life span of their children. Of top priority should be sincere love and care from the moment they come into the world. When the generation gap begins to widen, close it immediately by giving them a sense of your understanding presence. Let them

know you are there if they need you, and need you they will if you have kept their trust and respect. If you are not prepared for this experience, it can be a real shocker, and hurt deeply.

Without God's help a parent can well go beyond the point of no return in giving his child help toward a useful and meaningful life. God entrusted our children to our care and knows how they must be trained and dealt with. Hour by hour we should seek His guidance for such a tremendous task.

Today as I indulge in a bit of introspection, I realize there were mistakes in the way we trained our children. It seems as though we used the trial-and-error method—there were many trials, and we committed the errors. We dedicated them to the Lord, however, and I believe He overruled in many instances when He knew our methods were inadequate. Nevertheless, heredity and training have left their marks of family image on them. We sincerely hope and pray that God can make use of the talents and characters they have managed to develop in spite of their heritage—children of clay. ♦♦

## Especially FOR WOMEN

By Betty Holbrook

### Rx for a Grimy, Sick World

"Roll up your windows and lock your doors," our friend and temporary guide said. "I didn't really mean to get you into this part of town after dark."

We were wending our way around the narrow streets of one of our oldest American cities and had been delighted with not only the sights but also the lively historical footnotes. The old churches, famous tombstones, and ancient (for American at least) but still elegant homes took us back to days we knew only through pages of thick and sometimes dull history books.

The caution to roll up the windows and lock the doors, however, brought us back abruptly to the now America. It was drab, dirty, and depressing in this part of the city.

Then our driver brightened. "See this whole row of townhouses? They used to be old warehouses where they stored incoming goods from ships that docked here a hundred years ago, but look at them now!" They were still old and weathered, yet so comfortable-looking and intriguing with their rustic wooden walls and rough-hewn ceiling beams. Tiny front patios, too,

were like little green gems in an otherwise unpolished and "drab" section of the city. The effect was as refreshing as the breeze that blew into the harbor from the open sea.

And that's what our homes can be—a breath of fresh air in a grimy, polluted world. In a sense, we are God's PR department. Our lives and homes are proof of whether success comes from following God's directions.

There's more to a home, of course, than just appearance, but appearance can say a lot about us. I remember an Adventist home where the front yard was a bare piece of dirt scattered with bicycles, broken wagons, old tires, and other family memorabilia. The house, too, with its smudgy, cracked windows, broken screens, and sagging front porch looked as bad. We were embarrassed to claim these as "our brethren" when their tidy non-Adventist neighbors openly wished they would move to another part of town.

No matter how humble we may feel, "it is impossible for any of us to live in such a way that we shall not cast an influence in the world" (*The Adventist Home*, p. 33). Can a negative influence reflect Christ? "It is no small matter for a family to stand as representatives of Jesus . . . in an unbelieving community," Ellen White wrote, but we can't shrug our shoulders, turn our backs, and say, "No, thank you; let someone else be God's PR department." (See *The Adventist Home*, p. 31.)

Like it or not, the appearance, spiritual tone, and social atmosphere of our homes will say to the world, "This is an Adventist home."

"We need more sunshiny parents and more sunshiny Christians," she adds. "We are too much shut up within ourselves."—*Ibid.*, p. 37. A friendly smile, a sincere and pleasant "How are you?" a bouquet of flowers from the garden, or something fresh from the oven will preach a clearer sermon than many words could ever do.

One woman, new in her neighborhood, wished to become acquainted with some of those living nearby. Since it was Christmas time, she baked several batches of a favorite nut bread, wrapped the loaves in bright foil, and delivered them to her neighbors' doors. The response was enthusiastic. Later, while soliciting contributions for the Heart Fund, she left the Missionary Book of the Year with each of those neighbors, telling them, "Our family thought you would enjoy reading a good book some of these long winter evenings." They took them happily. Other contacts followed easily.

"A house is made of walls and beams; a home is built with love and dreams," writes William Arthur Ward. That love and those dreams can and must reach out until they're shared with those who need them and want them. They're God's Rx for a grimy, sick world. Have you filled any prescriptions lately?

## REVIVAL AND GOD'S LAW

Early in February a spiritual revival broke out on the campus of Asbury College, Wilmore, Kentucky. It continued for 185 hours, interrupting all regular classes for a week. Since that time as many as 600 students out of a total enrollment of 1,000 in the college have been filling weekend appointments in many parts of the United States and Canada, telling the story of the revival.

In its March 13 issue, *Christianity Today* reported that at least ten schools besides Asbury College have experienced revival to a greater or lesser degree. Among the colleges affected are Wheaton College, Wheaton, Illinois; Trevecca Nazarene College, Nashville, Tennessee; Taylor University, Upland, Indiana; Spring Arbor College, Spring Arbor, Michigan; Houghton College, Houghton, New York; Azusa Pacific College, Azusa, California; Oral Roberts University, Tulsa, Oklahoma; Greenville College, Greenville, Illinois; Northern Baptist Seminary, Chicago, Illinois; and Fort Wayne Bible College, Fort Wayne, Indiana.

At Wheaton a prayer season by 96 of the students preceded the revival. This was followed by testimonies from students who spoke around the clock. At Spring Arbor College the regular 45-minute chapel period was extended to five hours. At Azusa Pacific College at least 150 students gave their personal testimony for Christ at chapel; all classes in the afternoon were canceled for a continuous service of prayer, music, and testimonies. At Greenville College the revival was made up of "night-and-day long scenes of prayer, praise, waiting, witnessing, singing, and exhortation in the college church and across the campus." At Fort Wayne Bible College the morning chapel service lasted until 5:00 P.M. as students confessed their sins and testified to their love for the Lord.

*Christianity Today* commented: "Possibly the high light of the revival was a worldwide radio program in which Billy Graham used the Asbury revival as the basis for his thirty-minute sermon." On the broadcast Dr. Graham said: "It is my prayer that Christians throughout the world will be praying that the spiritual refreshment which started at Asbury College in Kentucky will sweep from campus to campus and from city to city."

### Reformation Must Follow

We share Dr. Graham's desire to see America and other countries stirred by the spirit of true revival. Nothing would please us more than to see today's trend toward worldliness and apostasy checked. How marvelous it would be if millions who now seem dead in sin or hopelessly apathetic about their faith would be stirred by the Holy Spirit.

But mere stirring is not enough. Drastic changes in life styles must follow. Revival without reformation is worthless. Repentance must be followed by a change in the life, a change in harmony with the Ten Commandments, which are a transcript of God's own character. Revivals can have only temporary results if they are not connected with the law of God.

The Spirit of Prophecy writings point out: "The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and the obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time."—*The Great Controversy*, p. 465.

There can be no true sense of sin and guilt without

comparing one's life with the moral law. As the apostle Paul pointed out, "by the law is the knowledge of sin" (Rom. 3:20). Only as an individual compares his life with the standard of righteousness can he obtain a clear picture of his own deficiencies. And as the Holy Spirit speaks to his heart, he repents. As he sees his needy condition, he longs for help from Christ.

"Without the law, men have no just conception of the purity and holiness of God or of their own guilt and uncleanness. They have no true conviction of sin and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ."—*Ibid.*, p. 468.

"It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people."—*Ibid.*, p. 478. "It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law."—*Ibid.*, p. 467. K. H. W.

(Next week: "A Situation to Watch")

## IDENTIFICATION OF BIBLICAL FAUNA AND FLORA

According to Israeli authorities, a national reservation, where the fauna and flora mentioned in the Bible will be preserved, is to be established in Israel near Modin, about halfway between Jerusalem and Joppa. It will be named Neot Kedumin ("Ancient Oasis").

Joint chairmen of the park's board of directors will be William Albright, noted Biblical archeologist, and Arthur Goldberg, former U.S. ambassador to the United Nations.

We are happy with this announcement. We hope that the establishment of this park will stimulate interest in the study of the Bible flora and fauna. We hope further that new light will be shed on some of the difficult-to-identify fauna and flora.

Perhaps many are not aware that varying degrees of uncertainty exist as to the identity of many of the trees, shrubs, plants, animals, and birds mentioned in the Bible. For example, there is no positive way of identifying the plant or animal designated by a number of terms appearing in the Hebrew Old Testament.

One might think that it would be necessary merely to consult a reputable Hebrew dictionary. But editors of dictionaries are not omniscient. In a surprising number of instances they have no ancient sources to which they can appeal. In such cases, they must conjecture, and often have only the context to guide them.

A case in point is the wood of which Noah's ark was constructed. In the Hebrew Bible it is called *gopher*. But the translators, not knowing what tree was designated, simply transliterated the Hebrew term into the English. Hence the King James Version reads "gopher" (Gen. 6:14). Since this verse is the only place in the Hebrew Bible where the word *gopher* occurs, no comparison is possible with other passages providing different contexts.

It is interesting to note that Ellen G. White identifies the wood of the ark as cypress. She says: "The material employed in the construction of the ark was the cypress, or gopher wood, which would be untouched by decay for hundreds of years."—*Patriarchs and Prophets*, p. 95.

While most scholars freely admit that positive identification of the tree represented by *gopher* is impossible, a number have suggested cypress, some on the basis of the consonants of *gopher* being similar to those of the Greek *kuparissos*, "cypress"; others on the basis of the similarity between *gopher* and *kopher*, the word for "pitch," also appearing in Genesis 6:14. Hence a pitch tree, or a resinous tree, is thought to be designated. Because the cypress has been used for shipbuilding, the identification of *gopher* with cypress has to some appeared plausible.

Whether Ellen G. White knew of such an identification when she made the statement mentioned here, we do not know. If she did, her statement should be regarded as an inspired confirmation of a view suggested by some scholars. If she did not know of such an identification, we would regard her statement as a divine revelation of the tree's identity.

The following from *The Pulpit Commentary* on Genesis 6:14 is interesting in the light of Ellen G. White's statement regarding the durability of cypress timber, "which would be untouched by decay for hundreds of years": "Most likely cypress, *kuparissos* (Bochart, Celsius, Keil), which was used 'in some parts of Asia exclusively as the material for ships, in Athens for coffins, and in Egypt for mummy cases' (Kalisch). 'It is said too that the gates of St. Peter's Church at Rome (made of this wood), which lasted from the time of Constantine to that

of Eugene IV., i. e. 1100 years, had in that period suffered no decay' (Bush)."

But we are not so fortunate as to have inspired identification for certain other flora, as well as fauna, whose identification from the Bible alone is impossible. A glance at tables of Trees and Shrubs, Herbs and Other Plants, Mammals, Birds, Reptiles and Amphibians, and Insects and Other Invertebrates, appearing on pages 359 to 365 of the *SDA Bible Dictionary*, reveals that considerable uncertainty exists in the minds of translators with regard to the identity of a number of flora and fauna mentioned in the Bible. A student who is interested in pursuing his investigations may look up the individual articles in the *SDA Bible Dictionary* under the names of the various fauna and flora and discover the degree of certainty or uncertainty that exists with regard to the identification.

We do not wish to imply that uncertainty exists with regard to all the fauna and flora. Far from it. With the more common, which are repeatedly mentioned and whose names have come down to us in continued use through the centuries, there is no uncertainty.

We wish to congratulate those who are establishing the national reservation of the fauna and flora mentioned in the Bible. We shall follow with interest its development and await eagerly any light that may be thrown on hitherto obscure Bible terms describing fauna and flora.

D. F. N.

## LETTERS

... to the Editor

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

### EXPERIENCE CHANGES OPINIONS

Many thanks for making the REVIEW such a welcome guest in my home. The face-lifting job in color and format is inspiring. The healthful amount of open discussion is stimulating.

As I read the REVIEW, I notice how radically different some opinions can be even among Christians. "Back to Bach" (Feb. 12) was an excellent example. Many of our opinions change as we grow in experience. Opinions can also be the products of too much experience in one field, whether scholastic or otherwise. A bushman will contend that spear-fishing is more important than attending a university or listening to the music of Bach, while the student might be appalled by the bushman's ignorance.

JOHN A. LYONS

Prince Edward Island, Canada

### A PARENT'S BEST LEGACY

It would appear that some very important principles were left out of "An Eternal Responsibility" (Jan. 1). The author stated, "Our estates should not go to our children or other relatives beyond the essentials. This assumes that once grown and educated they should be on their own, unless 'afflicted or are struggling in poverty.'" Perhaps the author could have finished the paragraph from which he quoted (*Counsels on Stewardship*, p.

330). The paragraph reads: "If they have children who are afflicted or are struggling in poverty, and *who will make a judicious use of means*, they should be considered. But if they have unbelieving children who have abundance of this world, and who are serving the world, they commit a sin against the Master who has made them His stewards, by placing means in their hands merely because they are their children. God's claims are not to be lightly regarded." (Italics supplied.)

It would seem that there is a very important principle—the principle of training children in the proper use of funds. The mere giving of funds back to God upon death, whether it be via the church or some other worthy cause, will not guarantee adequate funds for the church or the salvation of the children. We must remember that in the parable of the talents the Lord lent different amounts of money, depending upon the ability of the individual to be the proper steward of the money. Could it be that parents could give different amounts of money to heirs, depending upon the heir's ability to be a proper steward of the talents? This presumes, of course, that a parent has taken time to train his children in the principles of stewardship.

Ellen White gives us counsel: "If parents, while they live, would assist their children to help themselves, it would be better than to leave them a large amount at death. Children who are left to rely principally upon their own exertions, make better men and women, and are better fitted for practical life, than those children who have depended upon their father's estate. The children left to depend upon their own resources generally prize their abilities, improve their privileges, and cultivate and direct their faculties to accomplish a purpose in life. They frequently develop characters of industry, frugality, and moral worth, which lie at the foundation of success in the Christian life."—*Ibid.*, p. 332.

Without this character training, the church

soon would have very little funds upon anyone's death. Parents must educate their children in the stewardship of funds. Some of these children may eventually become leaders of the church. They must have the proper training to become worthy stewards of the church funds as well.

Stewardship involves not only giving but the proper employment of funds. The education of children in these two aspects of stewardship is the best legacy that any parent can give his child.

DONALD W. CHRISTENSEN

Keene, Texas

### CONSERVATIVE, NOT NARROW-MINDED

The REVIEW is continually improving. The editorials are concise and contemporary. Although the "letters" frequently shed little light, they always reveal the thought patterns of the unsilent minority, and that is valuable. The "yellow pages" are a prime asset of the journal, and they really ought to appear every week. The youth comprise a large percentage of our membership or potential membership, and if we want them to pick up the good "new" REVIEW we better have something to interest them in every copy.

In regard to our defense of doctrine, we must not close our eyes to the matter of relativity. Surely, there are absolutes, but not all propositions apply with the same force everywhere and at all times. For example music. Though Bach may be best, is all else to be condemned as schmalze? Where is the line drawn between jazz mass and Bach? Is it not relative and individualistic? Let us not condemn another merely on the basis of personal judgment.

Must narrow-minded bigotry go hand in hand with conservatism of doctrine? Must the "pure in heart" be uncharitable to those

of differing opinions? Let us stand firm on the absolute irrevocable nature of the Word of God, but let us never forget the relativity of interpretation. For all except automatons, time, place, and circumstance must always be taken into consideration.

G. OLIVER STEIN

### IDENTIFICATION PINS

What do our church members think of a symbol whereby we might recognize other members of our faith? Many times in my travels I have wondered, Is it possible that the person standing next to me or seated in a railway station or on the deck of a ship might possibly be a member of our worldwide movement?

I suggest a small pin—perhaps with the three angels—and a 7 above and perhaps a 10 below. Those not of our faith may inquire regarding its significance, and thus the way would open for us to state our faith and hope in the soon coming of our Saviour.

Last summer I had occasion to be hospitalized in a strange city and was longing to talk to a fellow church member. I tried in vain to get in touch with the local pastor and asked the nurses if there were any Seventh-day Adventist nurses or doctors employed there. They replied that they knew of none.

Yet early Sabbath morning, when the night nurse came in to prepare me for the day, I said, "Today is the Sabbath." She asked, "Are you a Seventh-day Adventist?" I said, "Yes, are you?" "Yes," she replied. My heart filled with joy, and I broke into tears to think of the goodness and mercy of my Lord who had answered my prayer. Later that morning a Seventh-day Adventist doctor came to see me. If I had worn some kind of emblem I would have been recognized by this nurse as a fellow Adventist. Since she was on night duty I had not seen her before that Sabbath morning.

LOIS E. SOUTHWORTH

Soap Lake, Washington

### HELP TO HOMEMAKERS

Some of the matters dealing with the keeping of the Sabbath in the home ("A Housewife Looks at Sabbathkeeping," Nov. 20) have been discussed with several of my friends at work. In fact, we were waiting for the answers to the question in the Homemakers' Exchange from the time it first appeared in that section.

After reading the answers with their different viewpoints, we feel that the article was a good summary of the whole topic and most helpful to the working wife especially.

Although my husband and I are over 30, we are enjoying the yellow pages and wish they could appear weekly. In fact, we enjoy all the new features that have been included in the new REVIEW.

MRS. HELEN NOEL

Loma Linda, California

### BEARDS AND JOBS

*Wall Street Journal* carried a short news article in the December 23 issue which bears on the "Mores and Morals" discussion:

"Nearly 80 per cent of 150 companies surveyed by the American Society for Personnel Administration and the Bureau of National Affairs regarded a beard as 'reason for not hiring or a least a negative factor in the hiring decision.' Three-fifths were 'turned off' by miniskirts. Male job seekers with long

hair and 'mod' clothing elicited a negative reaction from an overwhelming 90 per cent of the companies interviewed."

We can be certain that these business concerns are basing their opinions on strictly worldly considerations. That is, they tend to associate the bearded, long-haired, "mod" appearance with the thoughtless disregard for propriety that accompanies much of today's hippie and "protest" movements, and therefore feel that the person in question may not turn out to be a conscientious employee.

Now, if as Seventh-day Adventist Christians we owe the world an effective witness, I believe we must seriously consider the effect our appearance has on those to whom we are witnessing. Certainly we cannot afford to have our witness negated by this type of identification.

W. B. ENGLE

Turnersville, New Jersey

### NOBEL PRIZE

The most moving experience I have ever had came while reading "Grateful Mended Hearts" (Feb. 19). I have read it over and over and studied the kind faces in the pictures, and I thank God for such people as these. They should be given the Nobel prize. There has not been anything like this mending heart team in all history.

N. M. LAW

Bakersfield, California

### RESPONSE FROM READERS

## Adventist Education

Dr. Hirsch's article "What Price Adventist Education?" (Feb. 12) offers some hopeful ways of approaching the dilemmas of Adventist education. One of these, the territoriality of each school, not only increases the cost but probably decreases the quality of Adventist education. It is unrealistic for a church as small as ours to operate so many institutions of higher learning, each offering a wide variety of majors and minors. Rising costs make it imperative that curricular offerings be selected in terms of faculty qualifications, available facilities, and numbers of interested students. There is considerable evidence that a broadly based baccalaureate degree prepares people for a wide variety of occupational roles.

In view of the instruction given us (*The Ministry of Healing*, p. 398; *Testimonies*, vol. 5, p. 23; *Christ's Object Lessons*, pp. 330-333; *Education*, pp. 16, 17), it seems to me that our aim should be quality, not variety. Perhaps we would be well advised to face the facts and not try to be "everything to everybody." Is it really sensible or economically justifiable for such a small organization to operate two universities and ten senior colleges in the same country?

Capital investment, technological equipment, faculty, library facilities, and other expensive items are all multiplied when each school competes with sister institutions to extend its curricula. Libraries to meet requirements for accreditation for four-year colleges and universities are very expensive. I wonder if any of our colleges and universities has an adequate library

### REVIEW "MIRROR"

The REVIEW may be likened to a car that has had many good models in the past. However, most of the people prefer the latest models.

So it is with the REVIEW. Some things have been added to it recently that give it not only a "late model" look but make it more usable and interesting. For example, the Letters to the Editor section is outstanding. Because it opens an excellent avenue for retrospection, I consider this section not a mere accessory but as the rearview mirror.

By using the rearview mirror, many accidents can be avoided and courtesy shown, so by using the REVIEW "mirror," coldness, unconcern, apathy, indifference, apostasy, et cetera can be counteracted, and many spiritual "accidents" avoided. Through its precious light can be diffused to encourage and counsel souls on the way to salvation.

In this age of contradicting theological ideas and sweeping "winds of doctrine," God's remnant people can never be too well equipped for the hazards of the road ahead.

We have been told that "we have nothing to fear for the future except, as we shall forget the way the Lord has led us." To combat this forgetfulness, the REVIEW is indispensable. The REVIEW "mirror" is here to be used.

LAURI ONJUKKA

White City, Oregon

to meet the needs of higher education. Perhaps the constituency should know how much it costs to establish and maintain a library.

There is a need in our educational network for junior colleges with terminal technical and vocational programs. Why does every union conference need to operate a four-year college? Would it not be better to have some two- and four-year institutions and selectively enroll students into programs for which they are qualified, rather than pushing many toward a baccalaureate degree for which they have neither the ability nor the desire? Perhaps the North American Division should consider one university, three or four senior colleges, and several junior colleges.

If the above suggestions were implemented, study should be given to ways of encouraging graduates to disperse throughout the division as well as overseas. In other words, we need to find ways to avoid clustering graduates in the area of their alma mater and assure each union the workers it needs.

I hope Dr. Hirsch's ideas will be seriously considered by the church and by the proposed North American Division board of education. The need for a master plan is long overdue. In view of the worldwide needs, should not the North American Division find ways to increase the efficiency and decrease the costs of our educational programs? The needs of the world field should take priority over the vested interests of provincial groups.

LUCILE LEWIS



# adventist forums:

another bulwark against  
indifference and apostasy

By ROY BRANSON

**T**HE founders of the Seventh-day Adventist movement—the Whites, Bates, Smiths, Andrews, and others—were deep students of the Bible. The end of the world was coming in their lifetime, in a few years or months, and they wanted to be ready. They gathered in meeting after meeting to synthesize their varying views. Throughout their lifetime, theological debates swept the denomination. The church was deciding its position on fundamental questions—the Sabbath, the heavenly sanctuary, righteousness by faith. Men searched for truth, tested new ideas, and united in brave proclamations. The times throbbed with excitement.

But in recent decades young Adventist students and professionals have too seldom grappled with basic issues. Details have often been discussed, but what about fundamental doctrines? What about the basic structure of the church? When young Adventists assumed that nothing more could be said about these questions they often chose between two equally bad choices. Either they impassively adopted the doctrines of their religious forebears, and slipped into superficial, automatic adherence, or they sought intellectual stimulation outside the denomination. Both paths—superficiality or isolation—were

based on the assumption that the denomination did not demand, need, or want their best efforts. Too often both roads led out of the church.

Recently Adventist graduate students, professionals, and teachers, with the cooperation of the denomination's leadership, have acted to rekindle the kind of enthusiasm for exploration of issues that characterized our Adventist pioneers. In South America, in Australia, in Europe, Adventist student groups gathered periodically to study the meaning of their faith. In North America, Adventist students, teachers, and young professionals coalesced groups that had been meeting across the country into the Association of Adventist Forums. Its purpose, as stated in the constitution, is "to provide a Forum in which thoughtful persons of Seventh-day Adventist orientation will be encouraged to examine and discuss freely issues and ideas relevant to the church in all its aspects and to its members as Christians in society."

At the 1967 Autumn Council, the North American Division Committee on Administration (NADCA) formally endorsed the Association of Adventist Forums in a statement that appeared in the January 11, 1968, *REVIEW*: "We express sympathy with the stated aims and objectives of the proposed association." The statement

also expressed a "desire to cooperate as far as possible in the development of any means which will serve to make this relationship more meaningful and mutually beneficial." Since then, Neal Wilson, vice-president of the General Conference for the North America Division; Charles Hirsch, secretary of the General Conference Educational Department; and Wilber Alexander, chairman of the Department of Church and Ministry of the Seventh-day Adventist Theological Seminary, have met with the Association of Adventist Forums board as nonvoting consultants.

Many other denominational leaders, including the General Conference treasurer, secretary, and vice-president for the North American Division, the editor of the *REVIEW*, as well as union and conference presidents have spoken at local chapter meetings and regional retreats. Of course, Forum meetings not only allow for denominational officials to present their ideas to young Adventists but they also permit the Forum members to ask honest, penetrating, sometimes seemingly contentious questions. Forum chapters occasionally invite non-Adventists to explain their views. For instance, a conservative rabbi has defended the importance of the Sabbath, and Mennonites have outlined their reasons for being Christian pacifists. On other occasions new forms of worship have been explored by Forum chapters.

## Evangelistic Purpose

Forum meetings also fulfill an evangelistic purpose. For instance, when Gottfried Oosterwal, chairman of the Missions Department at the Seminary, addressed the University of Michigan Forum, several non-Adventist graduate students attended because they had read his articles on New Guinea in scholarly anthropological journals. Prof. Herbert Richardson, when he was teaching theology at Harvard, asked to speak to the New England Forum on the subject of the Sabbath. The preparation for his talk so captured his thinking that the longest chapter in his book, *Development of American Theology*, explored the significance of the long-neglected doctrine of the Sabbath.

Despite the 13 regional retreats and innumerable regular meetings of 15 local chapters, the association's primary accomplishment is *Spectrum*, a quarterly journal. In its first year of publication 1,600 subscribers received four, 80-page issues full of articles on such topics as federal aid to church-related schools, possible Adventist attitudes toward the draft, science and religion, soaring tuition rates and possible consolidation of curriculum



in our SDA colleges, the possibility of an Adventist law school, and a look at Adventist inner-city projects at the turn of the century. Often, Molleurus Couperus, the editor, has included divergent viewpoints in the same issue. Once again, as in the early days of Adventism, differences are shared openly and vigorously.

In issues published thus far, well-known denominational workers such as Wilber Alexander, Godfrey T. Anderson, Alonzo Baker, Robert E. Cleveland, Richard Hammill, Edward Heppenstall, Charles B. Hirsch,

Jack Provonsha, Richard Ritland, Richard Schwarz, and Betty Stirling have explained their views in depth. Just as exciting has been the opportunity to introduce the writing of college, Seminary, and graduate students to Adventist readers. Serious Adventist artists and poets have also received their first exposure in *Spectrum*.

In the future the Association of Adventist Forums hopes to serve the church in an increasing variety of concrete ways. Now, the association's primary goal is to continue produc-

ing a journal that will encourage communication among the highly educated within the church, thereby expanding the scope of our message, a journal that will ensure a constant crosscurrent of ideas, drawing potential leaders toward, not away from, the denomination. If *Spectrum* can encourage a climate in which members respect scholarship and thoughtful discussion—strong safeguards against indifference and apostasy—it will have helped to support the Adventist Movement as an effective instrument of God. ★★

## forum

### MORE RUSTLE

While Mr. Russell ("A Time for Change and Imaginative Thinking," Feb. 12) has criticized the Sabbath school and the MV along with Pathfinders, I did not see where he suggested anything to take their places. Whether one is over or under 30, it appears to me to be poor policy to throw away, defective though it may be, something that has served well through the years, to be replaced by some experimental project at best, or nothing at the worst. I am firmly in favor of keeping the Sabbath school, the Missionary Volunteers, and the Pathfinders and improve them as our youth suggest within our present policy rather than to discard them in the place of who knows what.

R. S. NORMAN

Huntsville, Alabama

May God deliver us from stagnation and fossilization, but may He also deliver us from rashness and revolution. Our youthful writer (Feb. 12) did not suggest what changes his imaginative thinking might bring forth. I would not intimate that he has anything to do with the radical element found on so many campuses, but he is singing the same song—"the establishment does not meet our needs; give us freedom." My thinking does not have to be very imaginative to visualize what would happen if we disregard the past and generally accept new and untried methods.

I realize that it is sometimes difficult for our youth to notice how much we have changed and are changing in nearly every facet of our church program. They simply have not lived long enough to see it. But if our young friend would scan the development of our church publications over the years he would find more change and imaginative thinking than he could keep up with.

Brashness exhibited by any youth who seems to know how everything should be done would stop abruptly if he gets sick and goes to the doctor for help. Or would he say, "Doc, I am sure I have appendicitis. I hope you do not hold to the usual procedures in this operation. I have been thinking about this considerably. Doctors should be progressive. I have decided you should make the incision here."

I think our leaders are anxious for new and better ways, but they need some proof that the new plan will bring results. Pilot plans are being tried in various parts of the

country and the world. If they appear worth while we all hear about them. If they are unsuccessful they are dropped.

Progressively-minded youth should work their ideas and test results. Try literature evangelism. Start by using the methods found successful by experienced men; if you can shift to a better way that will sell more books and baptize more people, you will be recognized. Others will want to follow your example. If you have a better way to present the Sabbath school lesson, go ahead and try it, without downgrading the way others do it. Show an interest in the MV program. If you become an officer, do not blast everything that has been done, but gradually introduce something that you think will be more relevant to our times. The reaction will help you decide which way to go from there. If there is a better way to give Bible studies, go ahead and show us. We will all be interested, but if it fails, you can always call on your pastor, who by study and experience has found a way that does very well.

G. M. MACLAFFERTY

Shirley, Arkansas

These dear young people are searching for something they do not have; something deeper than mere abstinence from wearing wedding rings, discussions on Sabbath observance, stories to help them "be good," warnings directed at "wicked moviegoers" et cetera. Traditional church standards are only "hallmarks" of the joys of being Seventh-day Adventists. The reasons for them come out of a living Christian experience. Our young people want to know God. He *can* be found if they search for Him with all their hearts.

MRS. ROBERT BIEBERT

La Sierra, California

"Youth Speaks Out" (Dec. 11 and Feb. 12) has moved me deeply.

The problems of the young today are the same as they have always been, only more so. The young people are to be "rightly trained" to help finish the work. They are not to take the work from older hands and try doing it without training.

If the youth want the leadership in their hands, let them show by a Spirit-filled life that they have the wisdom from God that all leaders need when doing His work. Let them remember the angel who thought he could do it better.

But my heart sings as I read of our youth

wanting a closer relationship with God! Their plea is really this: "Show us the Father." In that plea I hear the first murmurs of a great revival sweeping our church. The outpouring of the Holy Spirit is the only thing that can fill this so-called "generation gap."

If they only knew how we have longed for this day! But they must understand that we can only introduce them to the Father as we would introduce them to a friend. They can only get to know that friend or God by long and frequent communion with Him.

MILDRED WIREMAN

Waldo, Kentucky

Just what do our young writers want changed? What is wrong with yesterday's standards? Our standards are high and should never be lowered to please the whims of any age. Perhaps high standards will make the remnant smaller, but God expects His people to be other than the world.

Mrs. White seems very relevant today: "I am filled with horror as the condition of families professing present truth is opened before me. The profligacy of youth and even children is almost incredible. The parents are responsible. . . They have allowed them to go out and come in when they chose, and to associate with worldlings. These worldly influences which counteract parental teaching and authority are to be found largely in so-called good society. By their dress, looks, amusements, they surround themselves with an atmosphere which is opposed to Christ.

"Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise with its corrupt and idolatrous practices."—*Child Guidance*, p. 449.

Maybe the writer (Feb. 12) doesn't enjoy Pathfinder and MV programs, but it has been a real blessing in our church. From the looks of past camporees, Pathfinders has been a blessing to many other churches. Of our 23 Pathfinder members, about ten are non-Adventists, who respect our standards and come to the Adventist organization for good wholesome recreation.

Before we do any standard changing or view broadening let us take a good look at ourselves, then read the book *The Desire of Ages*. Christ is our pattern even in the twentieth century.

BARBARA BLOMMER

Manassas, Virginia

# Far East Harvest Attracts Professionals

Although crippled by polio as a child, Attorney Tambaoan, a new convert of six months, counts it a joy to walk with crutches several miles to conduct his branch Sabbath schools. The district pastor reports that more than 30 young people have been guided to the truth as a result of this witness alone, and that Attorney Tambaoan with other laymen has tripled his baptisms in the past year.

The well-known Philippine lay preacher, Urbano Castillo, has again reached his annual goal of more than 100 persons converted in 1969. Before he leaves in May as an official delegate

to the General Conference, Brother Castillo plans to baptize another 100 persons. At present he is concentrating upon his relatives and friends in his home town district of Batangas, most of whom are professional people. Twenty-seven relatives have already joined a newly formed church. The dedication of Brother Castillo's twenty-fifth church took place April 4.

One item in the minutes of the South Central Luzon Mission executive committee of February 11, 1970, deserves special notice. Licenses were voted for 357 lay preachers, an action in some



**T. V. Barizo, president, Southern Luzon Mission, baptizes nine of his teachers.**

measure made possible because of the outstanding example of Urbano Castillo in this mission.

The new portable tabernacle approach to evangelism has assisted in attracting more professionals to our local churches. In a list of 96 professionals who were baptized in 1969 were the following: 37 teachers, 15 businessmen, six mechanics, five each of architects and tailors, four each of midwives and military personnel, three each of ministers, engineers, lawyers, secretaries, and one nurse, beautician, accountant, pharmacist, and policeman.

A recently converted businessman, who owns and operates a large factory, is already paying more tithes than the entire membership of one of our smaller missions. These new converts project an image that has largely been hidden in the Philippine Islands. The church is in great need of men like Nicodemus and Joseph of Arimathea, who will serve the church with their means and their influence.

The membership in these beautiful islands of the Philippines is now approaching the 120,000 mark.

TODD C. MURDOCH, *President North Philippine Union Mission*



**Above: Wilfredo Tambaoan (extreme left, on crutches) conducts his branch Sabbath school, aided by a projector. In front of him is E. Lalas, the church elder, assisting. Below: The converts of Urbano Castillo (right hand upraised) at Bansud (church in background, left) are listening as he explains the Bible teachings. He has raised up 25 churches.**



## INDIA:

### Bookman's Personal Work Leads to Large Baptism

A literature evangelist in India's Tamil Conference not long ago won to the truth representatives of every family in Maruthur but one.

These 67 persons, baptized by A. J. Johanson, president of the South India Union, brought to 100 those whom Raja Singh had led into the church in the first eight months of 1969.

Working with his church pastor, V. Navamony, Mr. Singh had earlier won 33 persons. Together they had worked from door to door. Carrying storm lanterns and flashlights, they spent many hours weekly giving Bible studies. Often their bed at night would be a space on a cow-dung floor, shared with other members of the family with whom they had

been studying in this village near Erode.

When Pastor Navamony was transferred, Mr. Singh continued to work—but now with his wife and brother as partners. He secured 25 Bibles and lesson sets from the conference office and purchased his own petromax light. During the week he canvassed from morning until night; he used the weekends for village evangelism.

Twenty-five families live in Maruthur. Twenty years ago Christian work was established there by a large Protestant mission. However, during the past ten years its members had been left to care for themselves, with but one or two visits annually from the clergyman in a nearby town. Left to themselves, they drifted slowly back to their former ways.

On learning of the interest that Mr. Singh was stirring up, the church leader hurried to his members: "Are these Adventists going to give you wheat and rice and clothes? Are you going to be baptized just to get American wheat? They won't care for you after your baptism! Stay with us."

The people told him: "For ten years you have not cared for us. Only now that the Adventists have come have you shown any interest. We are not anxious for grain or clothes, only for the message that the Adventist preacher brings. His people have come with the Bible and taught us. All the time we were members of your church you never gave us even one Bible. They have given us Bibles—that's all we want!"

While carrying on this missionary work, God rewarded Mr. Singh with the largest sales he has ever had as a literature evangelist. During the time when he was the most occupied in preparing his candidates for baptism he won the annual sales contest with sales of more than Rs. 8,000, the highest ever recorded in the union.

J. Benjamin, a literature evangelist in Trivandrum, brought 30 people for baptism during the lay conference held there in November. Using Bibles and lessons, he had been studying with these people since May. He opened up a Sabbath school for them in September. He has been helped in his work by his wife and teen-age daughter, both of whom are capable of giving Bible studies. This baptism brought the total number of people baptized through his efforts in the past 12 months to 74.

JAPAGNANAM JOHN  
Departmental Secretary  
South India Union

#### NORTH CELEBES:

### Youth Crusade Engages Entire Student Body

By graduation weekend, November 29, 1969, ten persons had been baptized and more than 200 had completed the Bible in the Hand lessons as a result of a six-week evangelistic program conducted by the student body of Mount Klabat Col-



Pasoloran Nagadjo, one of the six students from Mount Klabat College, North Celebes, Indonesia, speaks at the evangelistic crusade in Paslaten, a village near the school.

lege in Paslaten, North Celebes, a nearby village where Adventists had never held a meeting.

Several weeks before the opening night committees were selected from among the student body, which developed plans to involve each student in the evangelistic program. Faculty advisers assisted the student committees on advertising, visitation, finances, and sermon preparation.

The students realized that soul winning was accomplished "not by might, nor by power, but by my spirit, saith the Lord of hosts," and held an all-night prayer meeting prior to the opening night of the crusade. These prayer meetings continued, the students nightly claiming the promises of God.

Six second-year ministerial students were selected as speakers. Having had no instruction in the art of sermon preparation in their first two college years, they were put through a crash course, and under the guidance of the Holy Spirit produced excellent sermons.

The college family was thrilled to see a full house of almost 500 persons each night. A special nightly feature, "You and Your Health," was eagerly antici-

pated by the audience. A Five-Day Plan was also conducted, and 45 gained victory over tobacco and alcohol. Public-health education has captured audiences in the North Celebes.

Each Sabbath afternoon the entire student body of 68 went from home to home throughout the community using the Bible in the Hand method of sharing their faith.

Thirty-four teams of two youth enrolled more than 200 persons in the Bible in the Hand study guide. After visiting from home to home the students returned to the college to share their experiences of the afternoon.

Follow-up visits continue in the village during this new school year, and more baptisms are planned.

CHESTER H. DAMRON  
Religion Department

#### MOZAMBIQUE:

### Mozambique Membership Triples in Seven Years

Although it took 22 years (1933-1955) to reach a church membership of 500 in Mozambique, baptisms now well exceed 1,000 annually. At the end of 1969 approximately 10,000 church members and 20,000 Sabbath school members worshiped in Mozambique, which means that membership has tripled in seven years.

Mozambique, an overseas Portuguese province, stretches 2,700 miles along the southeast coast of Africa. More than seven million whites, Hindus, Chinese, mixed, and black people live in a racially integrated society.

The church's greatest problem in Mozambique is the shortage of workers. The working force consists of only seven missionary couples, five national heads of districts, 50 evangelists and teachers, and thousands of laymen who go from village to village in their witnessing.

Our only school for the preparation of evangelistic workers is located at Munguluni, founded 36 years ago. But the num-



C. H. Damron congratulates one of the 45 who gained victory over tobacco at the Five-Day Plan conducted in connection with the Mt. Klabat College student campaign.



The school and church at Munguluni.

The church and headquarters of the SDA Mozambique Mission, inaugurated in 1963.



ber of those who leave this school to enter the work each year does not fill even one tenth of the need in the district of Zambezia where the school is situated, and there are eight other districts.

The Adventist message entered Mozambique less than 40 years ago when three missionaries, under the leadership of Max Webster, left Malamulo Mission for Munguluni, Mozambique.

In the southern districts, more than 800 miles from our headquarters at Lourenço Marques, urgent appeals for new missionaries and African workers were made, but no one is available to answer the calls. Along those hundreds of miles only two churches, headed by African workers, exist.

Five years ago work was opened in Beira, one of the most important seaports of Africa, in a little room of an apart-

ment rented by one of the missionaries. At first, four people gathered. A few weeks later the room became too small, and a hall was rented without windows and without ventilation, which made the atmosphere unbearable. In 1966, a year after these small beginnings, necessary funds were granted to construct a chapel in Beira. An old building on one of the most beautiful avenues of the city was renovated, and a representative church now stands in this important city.

P. B. RIBEIRO  
President, Mozambique Mission

UGANDA:

**Audience Overflows at Entebbe Dedication**

More than 1,000 members and friends gathered on January 3, 1970, to dedicate the new Entebbe church in the Uganda Field.

D. K. Bazarra, East African Union administrative secretary, preached the dedicatory sermon. Assisting in the service were S. K. Sendawula, secretary-treasurer of Uganda Field, and R. D. Pifer.

The church in Entebbe began ten years ago, when a family of members in government service were transferred to Entebbe, then the political capital of Uganda. From that small beginning, our members have grown through faithful witnessing and evangelism. Because of the positive influence of our membership there, the town council gave to the church group a very prominent plot of land on which to erect the church and a pastor's house. Ninety per cent of the actual cost of the building was donated by the Uganda Field and local congregation. Many members pledged a second tithe.

At the time of the dedication, six persons requested to be prepared for baptism. Plans have been laid for a second full-scale effort in Entebbe this year.

R. D. PIFER, President  
Uganda Field



**Modern Youth Endure Persecution**

Three young women, from left, Emmy Mallisa, Dortje Batu, and Rita, have shared with their Master persecution for righteousness' sake.

In addition to being driven from home, as were Emmy and Rita, Dortje has been severely beaten. Yet their faith is strong. Both Emmy and Rita now attend Toradja Academy, Makassar, Indonesia; and Dortje is enrolled at Mount Klabat College, Manado, Indonesia.

For these three girls truth is very real, for they know what it is to suffer for the "blessed hope."

A. M. BARTLETT, President  
East Indonesia Union Mission

KOREA:

**Miracle of Grace in Shin-Nam Village**

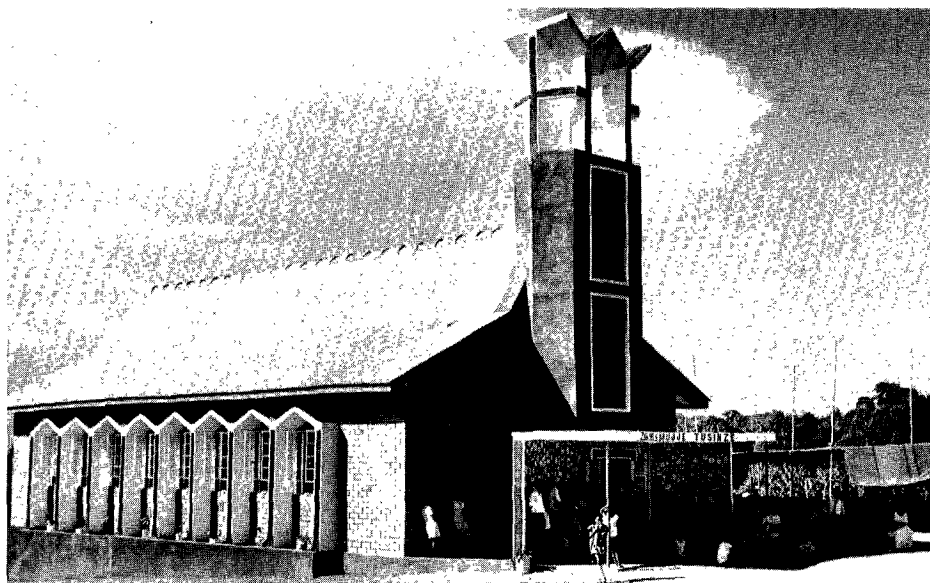
Choo Joon Yong, a three-year veteran of the Army of the Republic of Korea and a fisherman in Shin-Nam Village, on the east coast of Korea, did not have a purpose in life. Listless, unmanageable, and talented with leadership ability, he became the gang leader in his village.

After receiving a Voice of Prophecy enrollment blank, he decided since he had time on his hands, that he would see what the lessons were about.

As he studied the Bible, a change came in his life. He became thoughtful and helpful to his family and a blessing to his village. He interested his former gang members in the Bible. A new atmosphere was felt in the village, where no church of any kind had been established.

He soon had a group of young people meeting with him from Sabbath to Sabbath. Older villagers, curious as to what the youth were doing Sabbath morning, met with them. In October, 1969, several of these young people were baptized. When we visited this village in November, we met 19 Sabbath school members.

The headman of this fishing village is now urging us to build a church. He saw the change that had taken place in the



A full-scale evangelistic campaign has been planned for the new Entebbe church, Uganda.

lives of these former gang members, and liked what he saw. He would donate the land if we could build a church, the first church of any kind for Shin-Nam Village. Two or three thousand dollars would build a church, but this money is unavailable. The little room where we met with this group is already far too small. How long will this village have to wait for a suitable house of worship?

W. L. WILCOX, *President*  
Korean Union Mission



*Shin-Nam Village members in front of the home used for the branch Sabbath school. Choo Joon Yong, former gang leader, is second from left, back row. The village chief (back row) has on a white shirt.*

## Gospel to the Blind Expanded

C. G. Cross and his wife (right) visit the Kagoshima Gospel Blind People's Home, where M. Yamaguchi, a blind Seventh-day Adventist church member, is demonstrating on a Braille typewriter how the Voice of Prophecy lessons are prepared for the blind. From left to right are Mrs. Yamaguchi, who assists with the printing of these lessons, and Mrs. I. Kamaki, a blind proofreader and a graduate of Japan Missionary College, where she had been sponsored by the Christian Record Braille Foundation of Lincoln, Nebraska. Left rear, stand S. Kondo, pastor of the Kagoshima church, and K. Yasui, secretary, Japan Union Mission.

C. G. Cross, general manager, Christian Record Braille Foundation, visited many institutions for the blind in Japan, December 2 to 7, 1969, at the invitation of Japan Union Mission. Possibilities for developing the work for the blind were explored.

LOIS MAY WATTS



# Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

**ADVENT YOUTH AT THE SESSION.** The 1970 Spring Meeting of the General Conference Committee made provision for youth representatives to attend the fifty-first session. They will be chosen by the unions from the various sectors of the denomination's youth membership. These young people will attend the session and sit with the regular delegates as observers. They will be admitted to many of the committees where they will observe how their church operates and conducts its worldwide program. There will be scheduled briefing sessions, which will give them opportunity to ask questions of their church leaders, so as to understand purpose and background thinking for actions that affect the church in all the world. It is believed that this experience will be of benefit to the youthful members as they assume church responsibilities and as they interpret to those of their generation the operation and workings of the church.

**CAMP MEETING OVERSEAS GUESTS.** Many General Conference session delegates and missionaries from countries around the earth have been scheduled to visit North American camp meetings during the 1970 season. These men and women will tell heart-warming, firsthand accounts of the power of the gospel, the preaching of the Advent message, and the growth of the church as they have witnessed and experienced them in Africa, the South Pacific, Latin America, the Orient, and other sectors of the earth. A rich experience is in store for those who will be going to the camp meetings.

**BUSINESS INTERNSHIPS.** Young people who desire to dedicate their lives to serving the denomination in business lines will appreciate an action taken by the General Conference Committee authorizing Loma Linda University to offer three business administration internships that will provide on-the-job training.

**OVERSEAS VISITORS.** Recent visitors from overseas who spent time at denominational headquarters came from Brazil, Denmark, and Australia. They were Dr. and Mrs. Milton A. Maier and three children, from Rio de Janeiro; Axel and Dan Pedersen, from Copenhagen; Mr. and Mrs. Wal Lindbeck, from New South Wales; and Eric Were, from Sydney.

**BIBLE STUDY HOUR.** Delegates to the fifty-first session will have an old-time Bible study hour awaiting them from 11:00 A.M. to 12:00 M. every working day of the world gathering. Bibles and

notebooks will be much in use during these daily high-experience gatherings.

**WORKING ROOM.** A rapidly growing church around the world continuously adds to the duties and responsibilities of those who serve it. This growth is reflected at church headquarters as well as in the churches and institutions throughout the field. Facilities and working space always are at a premium. Even though a program for providing working space is under way at the General Conference, provisional adjustments are necessary to meet present pressing needs until planned facilities become available. Committee Room A on the first floor of the General Conference office building has had to be partitioned into offices for the secretariat. A lounge on the ground floor has had to be converted into a temporary committee room (now called Room A). Treasury personnel and equipment has had to expand into other areas of the building, and offices have been shifted around to make close-quarter room for personnel.

**SUNDRY NOTES.** In recent weeks church leaders have shared with staff members many items of interest. We share some notes with you.

1969 baptisms. Australasia 6,512; Central Europe 979; Far East 18,368; Inter-America 27,618; Middle East 493; North America 25,295; Northern Europe 7,970; Southern Europe 7,486; South America 33,653; Southern Asia 7,681; Trans-Africa 26,981; East Africa Union 8,233. Other areas will report later.

Session broadcasts. The Adventist Radio Network will cover session events and messages.

Treasury extra load. The General Conference treasurer and the assistant treasurers will share until session time the work formerly carried by assistant treasurer K. F. Ambs, who died March 15.

Cuba sings. Since their youth leaders returned from the World Youth Congress all Cuba Adventists are singing *Sígueme* ("Follow Me"), the congress theme song. In the past year 416 were baptized on the island of Cuba.

Multimedia. Several divisions will present multimedia picture reports at the session.

Nigeria reorganizing. Scattered during months of turmoil, war, and famine, Nigerian churches are being reorganized under the leadership of Th. Kristensen and K. Mueller.

Burma converts. Despite handicaps more than 500 Burmans were baptized during 1969.

## Atlantic Union

✦ A Give-Away Day was recently sponsored by the Health and Welfare Society of the Capital City church in Albany, New York. Radio announcements told needy persons to contact the Capital City church to select needed items. More than 100 articles were distributed in this one day in spite of unfavorable weather conditions.

✦ Construction has begun on the new Union Springs Academy broomshop. Len Taylor, a Seventh-day Adventist contractor, is the builder.

✦ During the last biennial period the Northeastern Conference had 12,137 baptisms, six new churches were organized, 15 major tent efforts were conducted, the tithe increased by \$780,071.40, and the mission offerings increased by \$45,440.40.

✦ Robert H. Pierson, president of the General Conference, visited the Central New York area March 27-29, holding meetings in Rochester, Syracuse, and Union Springs, and addressing New York Conference ministers and wives.

✦ Theodore Carcich, vice-president of the General Conference, and his wife, stopped off at the Jamaica church for a three-day visit on their return from a recent European tour, and related their experiences during the tour. Elder Carcich was presented the coveted Jamaica Award—a personal photoengraving on metal—by the church's public relations department.

✦ Mrs. Mary Mina, a housewife and literature evangelist, sold more than \$1,000 worth of our literature two weeks in succession.

✦ A four-day Northern New England Adventist Men's Seminar was held recently in the Brunswick, Maine, church.

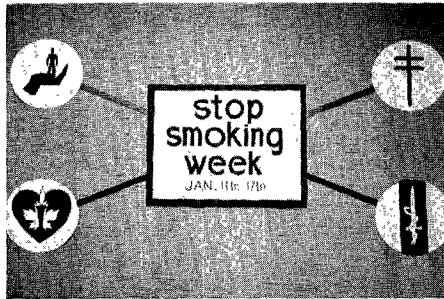
EMMA KIRK, *Correspondent*

## Canadian Union

✦ A six-week cooking school is being conducted at the Saskatoon, Saskatchewan, Junior Academy. The city newspaper sent a reporter to interview Sue Flint, director of the cooking school. She was also interviewed for radio. More than 90 persons, including many non-Adventists, are attending the classes.

✦ The theology department of Canadian Union College recently opened a new evangelistic center in Lacombe, Alberta, to be used for Sunday evening meetings. The building was purchased about two years ago and in the fall of 1969 an addition was constructed, and a major renovating job was done. Much of the work was done by four theology students of the college. The new center seats 100 persons.

THEDA KUESTER, *Correspondent*



**Stop Smoking Week was promoted by a large poster picturing the four Calgary, Canada, organizations that sponsored the week. The upper left-hand logogram represents the SDA Health Education Center.**

## Alberta Health Center Helps Combat Smoking

The Calgary, Alberta, Health Education Center, operated by Calgary Seventh-day Adventist doctors, was a co-sponsor in a recent Quit Smoking Week, which was designated as such by Rodney Sykes, mayor.

Other sponsors were the Alberta Heart Foundation, the Alberta Division of the Canadian Cancer Society, and the Alberta Tuberculosis Association.

To introduce the Quit Smoking Week, the Health Education Center held a press conference, during which the cosponsors told what their organizations were doing to help combat the smoking crisis.

During the week, personnel from the center conducted a Five-Day Plan to Stop Smoking.

HERBERT LARSEN  
*Public Relations Secretary*

## Central Union

✦ The new church building in Arkansas City, Arkansas, was opened officially on February 28.

✦ The Casper, Wyoming, church was dedicated April 4.

✦ A new Pathfinder Club, Conquistadores, was formed at the Denver, Colorado, Spanish church with 18 members. Manuel Vasquez is the director of the new organization.

CLARA ANDERSON, *Correspondent*

### UNION COLLEGE

✦ More than 130 delegates, representing the North American student governments and Youth for Christ organizations of the 11 SDA colleges, gathered on the Union College campus April 19 for a four-day workshop.

✦ Class discussion and a morning rally marked the observance of Earth Day, April 22, on the Union College campus. Teachers devoted portions or all of their class time to discussion on the causes of and possible solutions to pollution problems.

## Columbia Union

✦ Kettering Medical Center recently hosted the fifth annual meeting of the eastern chapter of the Seventh-day Adventist Dietetics Association. The chapter has 75 members and was organized at Kettering five years ago under the leadership of former food service director Clinton A. Wall. Ruby Johnson, director of dietary service at Florida Sanitarium and Hospital, is president of the chapter.

✦ Huntington, West Virginia, youth are using Amazing Facts to search out people interested in Bible Study. They also visit regularly the homes of church members who have not been to church for some time or who are unable to go to church because of age or ill health. They have a regular schedule of visiting local nursing homes and the children's hospital.

✦ Thomas Stone, principal of the C. F. Richards Junior Academy in Staunton, Virginia, announced the school raised \$559.16 for the Faith for Today Valentine offering.

✦ Because of his heroic efforts in saving the life of Gary Ebbess, Jack Falcon, 16, a student at Blue Mountain Academy, Hamburg, Pennsylvania, recently received the Red Cross Lifesaving Award.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ Illinois literature evangelists, meeting April 6-8 in Cambridge for a group canvass, invited 750 families to Norman Kinney's Bible Speaks meetings, sold \$1,000 worth of literature, prayed in 31 homes, and gave out 605 pieces of literature.

✦ T. M. Kelly, pastor of the Burns Avenue church, Detroit, was guest soloist at a sacred concert given by the Sumper Community Chorus, April 12. The interfaith and interracial group of about 30 singers gave the concert as a benefit for the Belleville Heights church improvement fund. More than \$400 was raised.

✦ Michigan's Governor William G. Milliken, and the mayors of Menominee and Escanaba, recently gave Adventists' attempts to curb smoking strong boosts when they issued proclamations urging citizens to kick the habit. The governor's proclamation set aside April 20-27 as Stop Smoking Week. The two mayors had earlier called for March to be a Stop Smoking Month. The idea for Governor Milliken's proclamation came from Bill Troy, a Catholic of Grand Rapids, who was one of the first graduates of a Five-Day Plan to Stop Smoking at the Adventist Life Line Health Center.

✦ Four regional evangelistic rallies are being held during the month of May in Michigan. Conference officers hope these



## Walla Walla College Nurses Join in Dedication Service

A nurses' dedication service, titled "Love in a White Uniform," was held in the College church, College Place, Washington, March 13, 1970.

The service honored the largest school of nursing class ever to enter clinical training, 67, and the largest number of men in any class to date, ten.

MAE M. LAY

rallies will initiate a wave of State-wide evangelistic endeavors.

✦ More than 200 Michigan Pathfinder leaders met recently for a workshop at Camp Au Sable in Grayling.

✦ Cedar Lake Academy's new cafeteria-service building is scheduled for completion July 1, reports Donald E. Wright, principal. The building will be ready for school opening, September 1.

✦ Eleven of Wisconsin's 19 church schools participated in a music festival on April 11 at Wisconsin Academy. More than 200 students from grades three to ten sang in a mass choir and in special numbers by individual schools.

JOCELYN FAY, *Correspondent*

## North Pacific Union

✦ D. L. Kindig recently completed an evangelistic series in the Bozeman, Montana, church. Nine have been baptized to date.

✦ Fifteen families are taking Bible studies as a result of meetings conducted by Will Degeraty in Plentywood, Montana. Four have already been baptized.

✦ Ground-breaking ceremonies for a new educational unit were held recently at Buena Vista School, at Auburn, Washington.

✦ Women of the Elgin, Oregon, church in the Idaho Conference have organized a Monday morning prayer circle. The main topics of study during the coming weeks will be "Can I Take God at His Word?" and "Secrets of a Happy Home." Nonchurch members are being invited to join this study-prayer group.

✦ The youth from the three churches in Tacoma, Washington, have formed an active team known as Maranatha AYA (Adventist Youth in Action). One of their

projects is to put Adventist books in the library of the city college. Some of the youth have formed a musical group. When the weather is warmer they plan to sing in the park while others pass out papers to the listeners and talk to them about Christ.

✦ George E. Vandeman, speaker and director of It Is Written television and public evangelism, has completed meetings in three Oregon cities—Medford, Eugene, and Portland.

✦ Dan Venden, former Northwest evangelist now living in California, is holding a week's series of meetings in the Hillsboro, Oregon, church. His topic is the "Restudy of Daniel and Revelation."

✦ Ronald Breingan was ordained to the ministry March 22 at Anchorage, Alaska. Elder Breingan is director of the recently established Alaska Mission Department of Native Programs. He is also pastor of the Dillingham church.

✦ Fourteen church school students and their teacher in Idaho Falls, Idaho, raised \$1,250 for Ingathering. Five of the students received a Jasper Wayne award. One student, Steven St. Clair, raised more than \$200.

✦ Rogue River Academy youth in Medford, Oregon, recently raised more than \$5,500 to meet local and overseas needs. Besides purchasing several pieces of equipment for the school, the students brought in \$1,301 during Ingathering, and \$148 to Faith for Today. The sixth-graders contributed more than \$100 for shipment of Bibles and literature to an African mission.

✦ Teen Dial, a free service for teen-agers from south Seattle to north Everett, Washington, has been well advertised and is seeing results. Nearly 3,000 calls a month are being received, whereas six months ago it started with only 1,200. Teen-agers who call this number receive a recorded message by another teen-ager on subjects ranging from school dropouts to drug use.

IONE MORGAN, *Correspondent*

## Northern Union

✦ At a literature evangelist rally held in Jamestown, North Dakota, March 1 and 2, Lee Hammond, from the Bismarck area, received a trophy for having more than \$10,000 in sales during 1969 (\$11,443.83).

✦ Thirty-five of the 40 smokers who attended the Sioux Falls, South Dakota, Five-Day Plan recently, stopped smoking. Dr. Donald D. Hawley and the pastor, Paul Kemper, conducted the program; the American Cancer Society and the Tuberculosis and Respiratory Disease Association were cosponsors of the program.

✦ Fordyce Detamore began a series of evangelistic meetings in Des Moines, Iowa, April 19.

✦ Members of the St. Paul, Minnesota, First church met in their recently purchased building on the corner of Princeton and Prior for the first time February 14. The church has spacious Sabbath school rooms for the children's divisions and a large, modern kitchen for fellowship dinners.

✦ Halle G. Crowson, conference evangelist, conducted a series of meetings in Sioux Falls, South Dakota, April 26 to May 4.

✦ Dr. L. A. Bascom, assisted by other members of the Mason City, Iowa, church, is conducting a branch Sabbath school in the Nora Springs Nursing Home.

✦ At an international food fair held at the Minneapolis Junior Academy on March 1, \$289 was raised for physical education equipment for the school.

✦ Traveling over the State during the month of March, Cliff Hoffman, temperance secretary for North Dakota, conducted antismoking programs with Smoking Sam in the public elementary and high schools. He also spoke to PTA groups.

✦ Several persons were baptized as a result of an evangelistic series in Ellendale, North Dakota, conducted by the pastor, Robert Toms, and Don Schegel, elder of the church.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### Spanish Evangelistic Meeting Conducted in Los Angeles

A large and fruitful evangelistic campaign is being conducted in Los Angeles, California, for the Spanish-speaking people, by Pastor Arturo Schmidt who is on loan from the South American Division.

Attendance is excellent. On the last Sabbath of March about 2,200 people gathered in the theater for Sabbath morning services. Five hundred of these



**A capacity audience filled the Los Angeles auditorium for Arturo Schmidt's campaign.**

were non-Adventists. More than 300 have indicated their desire for baptism and these are now preparing for membership in this church. The prospects are bright for a good harvest.

Several baptisms have already been held and one is planned for every Saturday night until the meeting closes. Pastor Schmidt says, "Our goal is to organize two new churches, one in Central Los Angeles and another in Glendale."

**N. R. DOWER**

*Secretary, GC Ministerial Department*

✦ Stanley M. Grube, administrator of the Corona Community Hospital, was awarded the Corona Jaycee Distinguished Service Award for 1970. The hospital is a member of the Association of Self-Supporting Institutions in the area of the Southeastern California Conference, and Mr. Grube is active in church, as well as civic, programs.

✦ The membership in the Arizona Conference increased from 3,824 to 4,042 during 1969.

✦ Hawaii Ingatherers set the pace for the Pacific Union, showing a per capita of \$22.99. Nevada-Utah members were second in the union, with an average of \$20.81.

✦ Construction on an \$85,000 agriculture building at the La Sierra campus of Loma Linda University will be completed in July. Ground was broken March 20.

✦ Dorothea Van Gundy Jones, of the Loma Linda Foods International Nutritional Research Foundation, and Ella May Stoneburner, of the General Conference Medical Department, are conducting health and nutrition classes in several places in Hawaii April 15 through May 11.

✦ An expansion program at Paradise Valley Hospital has been announced by Frank E. Rice, administrator. Construction on the 72-bed addition, which will increase the number of beds available for acute care to 222, is expected to start by September 1.

✦ New equipment for the Parkwood Community Hospital, Canoga Park, California, made possible the giving of the replaced furniture to the Southern California Conference for Youngberg Memorial Hospital, Singapore. Included in the donation were 19 electric beds, side chairs, washer, dryer, steam table, sterilizer, hot-food carts, and office equipment.

✦ Loma Linda Pathfinders' marching drum and bugle corps won third-place honors at the Indio Date Festival Parade.

✦ St. Helena Hospital and Health Center participated in a Health Careers Fair sponsored by the Napa County Medical Society and Medical Auxiliary. Modern Millie, the smoking manikin, was the prime educator for the day.

✦ Theodore Carcich, vice-president of the General Conference, was the guest speaker for the dedication of the Antioch church in the Northern California Conference.

✦ A three-week evangelistic series in the red rock country of Oak Creek Canyon, Arizona, was climaxed by the formation of the Sedona company, with 41 charter members.

**MARGARET FOLLETT, Correspondent**

## *Southern Union*

✦ Students from Southern Missionary College held Bible studies in 90 homes in preparation for evangelistic meetings now being conducted in an airatorium in Chattanooga, Tennessee.

✦ W. D. Brass and D. E. Kenyon report 15 baptisms as a result of meetings in Fletcher, North Carolina.

✦ A new 200-seat church was dedicated recently in Islamorada, Florida.

✦ The Tampa chapter of the American National Red Cross presented certificates to the Brandon, Tampa First, and Tampa South Adventist churches recently.

✦ Ministers of the Alabama-Mississippi Conference recently attended a seminar on evangelism conducted by J. L. Shuler. A similar two-day meeting was held with the ministers of the Carolina Conference in mid-April.

✦ The Carolina Conference reports 103 baptisms for the first quarter of 1970.

✦ Thirty-four pastors, conference officers, and departmental secretaries of the Alabama-Mississippi Conference pledged more than \$8,000 for conference evangelism in 1970.

✦ Literature evangelists in Alabama-Mississippi delivered \$7,064 worth of literature during Big Week, March 30-April 4.

✦ A branch of the Carolina Book and Bible House has been set up in Fletcher, North Carolina, on the grounds of Mountain Sanitarium and Hospital.

✦ Fifteen of the 23 charter members of the Columbus, North Carolina, church

were present for its tenth anniversary service. Membership now stands at 77. H. D. Colburn is pastor.

✦ Barbara Doherty, a junior from Jacksonville, Florida, has been chosen as Forest Lake Academy's first student missionary. She will be working in either Panama or Guatemala during the summer months.

✦ SP/5 Ronald A. Hagan, son of Captain and Mrs. H. A. Hagan, of Orlando, Florida, was awarded the Bronze Star Medal with "V" Device, the Army Commendation Medal, and the Purple Heart (First Oak Leaf Cluster) for exceptionally valorous actions as a medic in Vietnam. Ronald is a graduate of Bass Memorial Academy and currently a premed student at Southern Missionary College.

✦ Roy Dunn, president of Southern Missionary College's temperance chapter, reports that almost one hundred per cent of the participants stopped smoking as a result of two stop smoking clinics held recently by the college society in Chattanooga and LaFayette, Georgia.

✦ According to C. F. W. Fatcher, director of admissions and records, twenty-six per cent of the student body at Southern Missionary College were on the Dean's List or Honor Roll for the first semester.

✦ During March, 100 laymen and clergy from 40 Carolina churches gathered at the Assembly Inn in Montreat, North Carolina, for a soul-winning training program. V. W. Schoen, of the General Conference Lay Activities Department, was the main instructor.

✦ The Clearwater, Florida, church health and welfare department reports that in 1969 more than 1,819 people in the area received assistance. The center is under the direction of Mrs. Walter Casler.

**OSCAR HEINRICH, Correspondent**

## *Southwestern Union*

✦ The lay outreach program of the Alamogordo, New Mexico, church has resulted in nine being baptized this year. Between 15 and 20 interested persons are attending church.

✦ Mike Gonzales, a layman of the Albuquerque Spanish church, has won 35 persons to the truth since he was baptized in 1950. He won ten during 1969.

✦ Plainview, Texas, Civil Defense authorities had chosen West Plainview for a simulated disaster test Saturday night, April 18. The real thing hit Friday night, April 17. Twelve towns were struck by tornadoes, which killed 22 people and caused millions of dollars' worth of damage along a 175-mile swath. The Texico Conference disaster relief van went to the disaster scene to give relief.

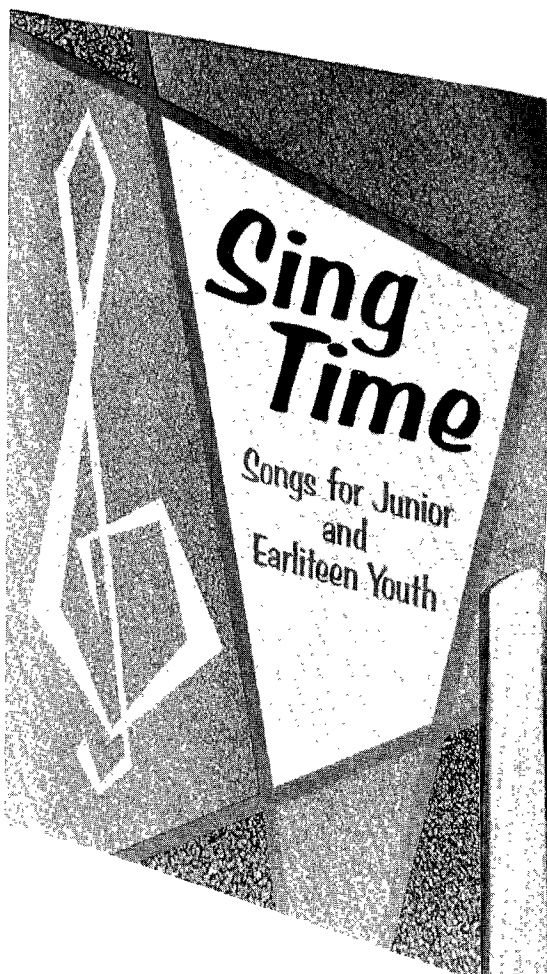
✦ Twenty-one new churches have been built in the Texico Conference in the past ten years. During this period 1,777 persons have been baptized, 516 of them during the last two-year period.

**J. N. MORGAN, Correspondent**

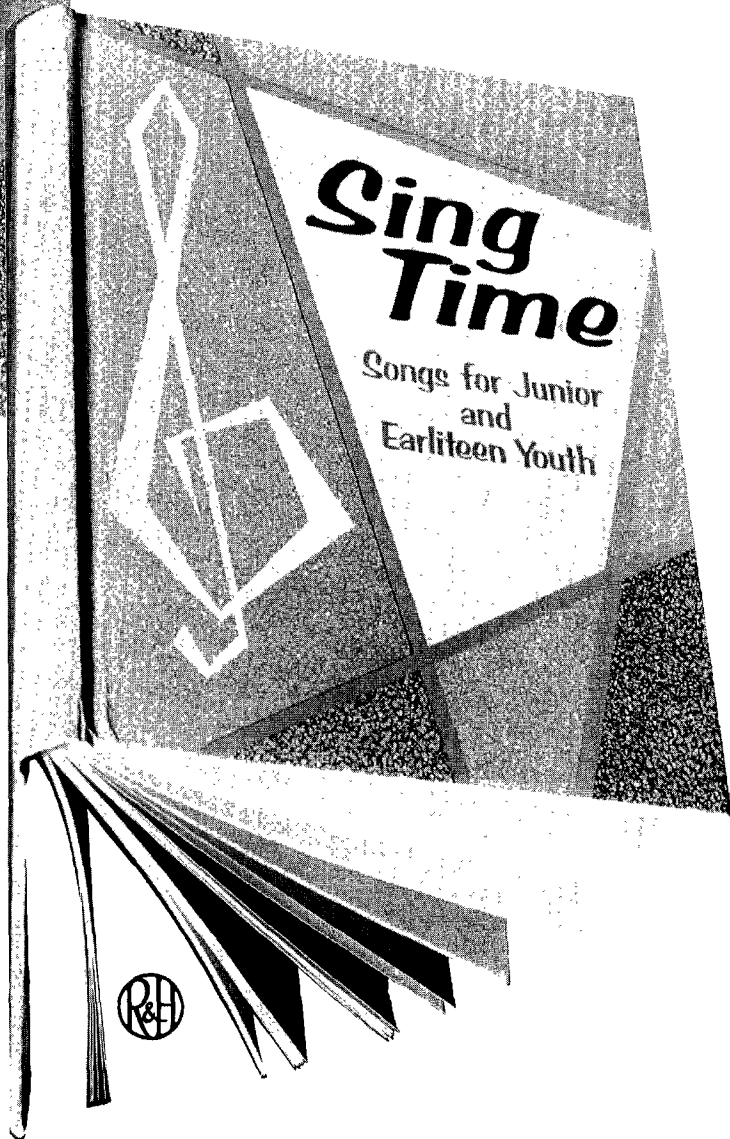




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August 31, 1970

# GC Session Offerings Spur World Evangelism

By **KENNETH H. EMMERSON**  
Treasurer, General Conference

As a result of evangelistic offerings taken at General Conference sessions, the work of God has been advanced in many places, among them Dar es Salaam, capital of Tanzania, East Africa.

For 60 years our leaders hoped and prayed that a foothold could be established in that great city. As a result of the large evangelistic offering at the 1962 General Conference session, the first evangelistic campaign was held in 1963 in that beautiful city on the shores of the Indian Ocean. The meetings were attended by a fine class of people, including many civic servants. One hundred and twenty-three people were baptized. Further meetings were held, and today a representative church building is crowded each Sabbath.

For many years the golden city of Johannesburg, South Africa, was difficult to evangelize so far as the Africans were concerned. Because they were either scattered within the large city or living in gold-mine compounds, a centralized program of evangelism was practically impossible. But the situation has changed. Today more than 600,000 African people are concentrated in a new city complex on the outskirts of Johannesburg. For the purpose of evangelism, there could not be a more ideal set-up. Until then we had only two churches and 21 companies, with 800 baptized members who were scattered about the large metropolis, with only one full-time worker.

In a miraculous way the Lord provided us with a piece of land in the center of this new city, on which an evangelistic center, with a seating capacity of

1,000 people, was constructed. The first large city campaign was conducted on the opening night of the new center. A strong lay-member crusade was organized to prepare the ground for this greatest-ever endeavor. While the evangelistic center was still under construction our lay members, visiting 80,000 homes, enrolled more than 5,000 people in our Bible correspondence course, and our literature evangelists, concentrating on this new city, sold several thousand dollars' worth of our literature. On the opening day of the campaign six sessions were held to accommodate more than 6,000 people who came to hear our message. Many baptisms have resulted. The members have adopted an old Zulu war cry as their motto—*Masihambe* ("Let's go").

In the capitals of Uganda, Kenya, Malawi, Zambia, Rwanda, and in many other places around the world, we find large congregations that serve as light-houses leading truth-seeking people to God. These thrilling results were made possible through sacrificial giving to the evangelistic offerings taken at General Conference sessions.

On Sabbath, May 23, the World Concern Offering for world evangelism is scheduled. Do we wish to know Christ and crown Him our Lord and King, thus claiming Him as our own? Our offering, given according to what Christ has given us, large or small, will be turned into great things through His blessing and grace. "Seek ye first the kingdom of God . . . and these things shall be added unto you" (Matt. 6:33).

district (Chesapeake), a recent graduate of Avondale College, Australia.

**Julie Kneedler**, operating room supervisor, Porter Memorial Hospital (Colorado), from Iowa.

## Baptism in Vietnam

Twenty-two were baptized on December 27, 1969, at the Van Nhon church in the Vietnam delta. Since July, 1969, Le Van Ut, the pastor, has baptized 52 persons.

**V. L. BRETSCH**  
President, Viet Nam Mission



**E. W. Oliver**, pastor (Minnesota), formerly pastor, Kansas City (Missouri).

**Ronnie Rees**, assistant administrator, Florida Sanitarium and Hospital.

**Donald A. Riesen**, pastor, Sanitarium church, Orlando (Florida), formerly pastor (Ohio).

**Allen Sackett**, assistant chaplain, Paradise Valley Hospital, National City (Southeastern California).

**H. B. Wiles**, staff, Central California Conference Association, from Glendale, California.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

**Stig F. Petersen** (attended Newbold College; CUC), to be business manager Ethiopian Adventist College, Kuyera, Ethiopia. Mrs. Petersen, nee Kari Mull, and two children, of Takoma Park, Maryland, left Washington, D.C., March 17.

**James van Blaricum, M.D.** (MC '35-'37; AU '43; LLU '47), to be medical director Gopalganj Hospital, Faridpur District, East Pakistan. Mrs. van Blaricum, nee Simonne Haddad (SMC '34; MC '37), and four children of Winchester, Tennessee, left New York City, March 19.

**James W. Wood, Jr.** (PUC '66), to be publishing secretary Central African Union, Bujumbura, Burundi. Mrs. Wood, nee Linda Gale Becraft (Lodi Academy '64), and two children, of San Francisco, California, left Washington, D.C., March 24.

W. R. BEACH

## Brief News

### PHILIPPINE UNION MISSION

✦ **Simeona Aquino**, member of the Dorcas Welfare Federation of the Manila-Rizal District, received a certificate as "Most Outstanding Volunteer for 1969" by the Veterans Memorial Hospital. Last year she contributed almost 790 volunteer hours to the hospital, along with 26 other Dorcas women who also received awards.

**D. A. ROTH**, Correspondent

## Church Calendar

Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Division-wide Enrollment Day	May 23
Home-Foreign Challenge	June 6
Church Lay Activities Offering	June 6
Thirteenth Sabbath Offering (Central European Division)	June 27
Medical Missionary Day	July 4
Church Lay Activities Offering	July 4
Midsummer Offering	July 18
Dark-County Evangelism	August 1
Church Lay Activities Offering	August 1
Oakwood College Offering	August 8
Bible Correspondence School Evangelism Day	September 5
Church Lay Activities Offering	September 5
Missions Extension Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
Bible Emphasis Day	September 19
JMV Pathfinder Day	September 26
Thirteenth Sabbath Offering (Southern European Division)	September 26
Decision Sabbath for Lay Activities Program	October 3
Church Lay Activities Offering	October 3



**Robert L. Boney**, pastor, Los Altos (Central California), a recent graduate of Andrews University.

**Dana Burt**, assistant publishing secretary (Ohio), from same position (Texas).

**Don Deelee**, principal, Highland View Academy (Chesapeake), from school principal (Minnesota).

**Jess W. Dixon**, pastor, Alexandria (Potomac), from pastor, Salem (New Jersey).

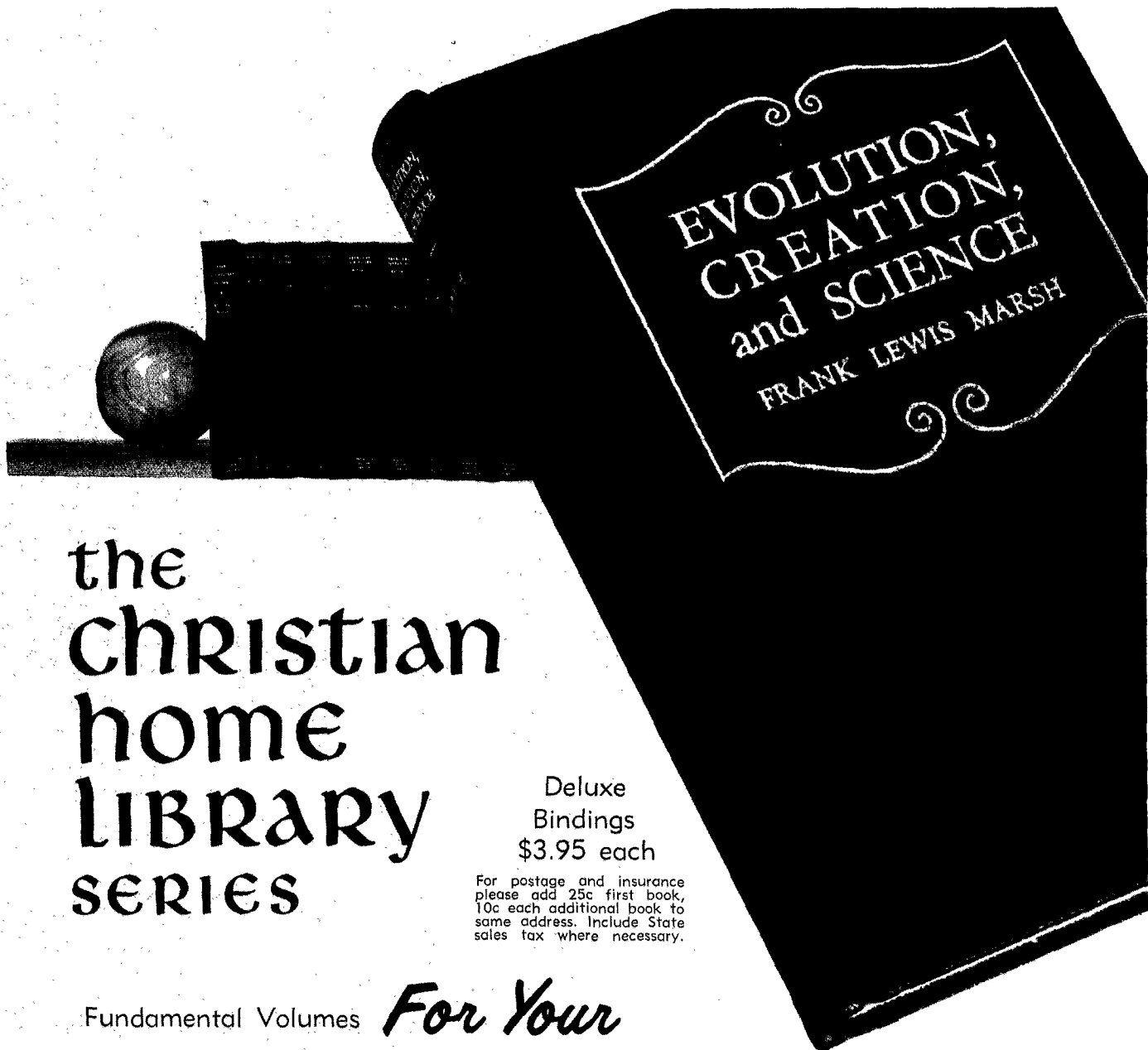
**Ken Dupper**, controller, Porter Memorial Hospital (Colorado), from Glendale Adventist Hospital (Southern California).

**Melvin Foll**, pastor, McMinnville-Spencer churches in Tennessee (Georgia-Cumberland), formerly pastor (Michigan).

**Jan Follett**, intern pastor (West Virginia).

**H. E. Haas**, principal, Mount Vernon Academy (Ohio), formerly temperance and MV secretary (Southwestern Union).

**Kevin Howse**, intern pastor, Hagerstown



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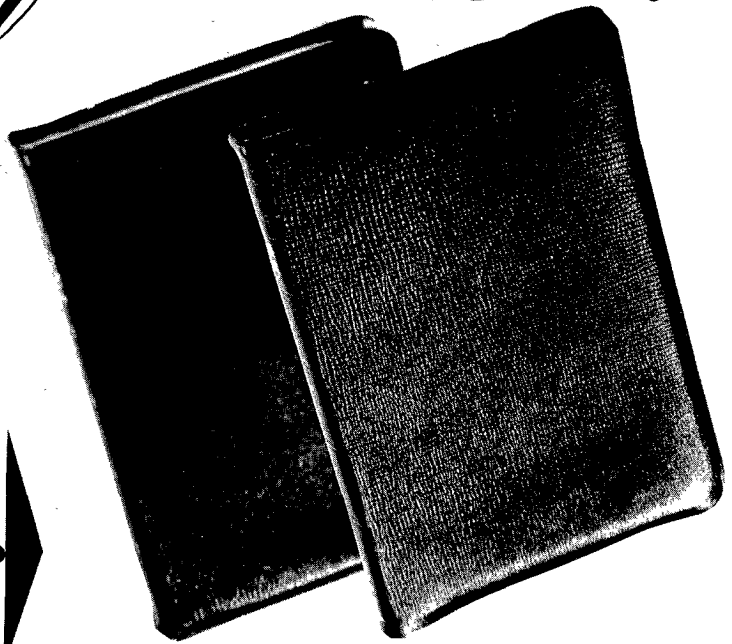
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CHRIST'S OBJECT LESSONS  
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# This Week...

On one end of a very broad contemporary spectrum is "luv," and on the other end is "The Principle of Love," which H. J. Bergman discusses in his article (page 2) this week.

Dr. Bergman, who holds his Ph.D. degree from Washington State University, is an associate professor of history at the Oregon College of Education, where he has been since 1966. He has also taught at his alma mater and at the University of Puget Sound. He spent a number of years teaching in the Wenatchee and Tacoma, Washington, public school systems.

He is a member of the Association of American University Professors and honor societies, Phi Kappa Phi and Phi Alpha Theta.

Dr. Bergman has been active in church activities, holding offices in Sabbath school and other church departments. At present he is head elder at the East Salem, Oregon, church.

L. C. Naden, president of the Australasian Division and author of "The Perfecting of the Saints" (page 4), has been in denominational work 41 years.

After completing school in 1928 at the New Zealand Missionary College, he became an evangelist in the North New Zealand Conference. He was ordained there in 1936.

In 1937 he became radio evangelist for the division, a position he held for 11 years. However, after only two years in that position he became a conference president, serving two years each in the South New Zealand Conference and the West Australian Conference. He returned to radio evangelism in 1945 and served another nine years.

Elder Naden accepted the position of Australasian Division secretary in 1954; in 1962 he moved to his present position.

He is the author of three books, *The Bible Is True, Christ Is the Answer*, and *Look Up and Live*. During Elder Naden's tenure of service he pioneered radio work in the division, building it up from one station to a network of some 57 stations that now blanket the South Pacific.

Some readers have asked about one of the references used in Roy Branson's recent series of articles, "Ellen G. White—Racist or Champion of Equality?" The reference was a Master's degree thesis, "Ellen G. White and Church Race Relations," by Ron Graybill, soon to be published by the Review and Herald Publishing Association. The book should be available by the time of General Conference session in June.

Procrastinating readers interested in getting extra copies of the General Conference bulletins still have time—barely—to do so. Order immediately through your Book and Bible House.



## CHURCH-STATE SEPARATION SOUGHT

MADRID—The Catholic Action weekly, *Ecclesia* (Church), commenting on secret ongoing negotiations between the Vatican and the Spanish government, made a strong plea here for the principle of separation of church and state.

## MISSIONARIES DEPORTED BY INDIA

NEW DELHI—Fourteen foreign Christian missionaries left India during the period from 1966-1968 as the result of deportation proceedings by the government. This was announced in Parliament here by the minister of state for home affairs, V. C. Shukla, who said the missionaries were reported to have indulged in antisocial and prejudicial activities.

## PRAYER FOR THE QUEEN DROPPED

SALISBURY, RHODESIA—Leaders of the Anglican Church in secessionist Rhodesia have ordered references to Queen Elizabeth and Britain's royal family dropped from the Book of Common Prayer, according to Rhodesian Radio. Instead, Rhodesian Anglicans will be asked to pray for "those in authority in this land."

## GROWTH OF ECUMENISM CITED

MADRID—An ecumenical spirit of religious toleration in Spain is "growing rapidly," according to the Madrid Catholic daily *ABC*.

The conservative monarchist journal recently made this estimate in a six-page article providing a detailed and sympathetic summary of the general situation of non-Catholic churches in Spain today. Accompanying the article was a full-page picture of the interior of the "cathedral" of the Spanish Reformed Episcopal Church, with a picture of its leader, Bishop Ramon Taiibo. (The denomination is the only non-Catholic church in Spain having an episcopal structure.)

## CHINESE CHRISTIANS HOLD FAITH

WASHINGTON, D.C.—The Christian faith lives on in China despite renewed efforts by the Communist government to root out "reactionary religion."

This observation was made by Chinese journalist Paan Ming-To in an article published by *Christianity Today* (Feb. 27 issue). The veteran news reporter said pressures against Christians on the mainland are rising.

He found, however, that Chinese Christians—largely people over age 25—continue to cling tenaciously to their underground "home congregations" or "cell-structure" church groups.

"Today there are no church buildings open in China," Mr. Paan said. Red guards boasted to him that all religious buildings had been destroyed or converted to "proletarian" uses, and the "superstitious relics" inside them removed.

# Review and Herald

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

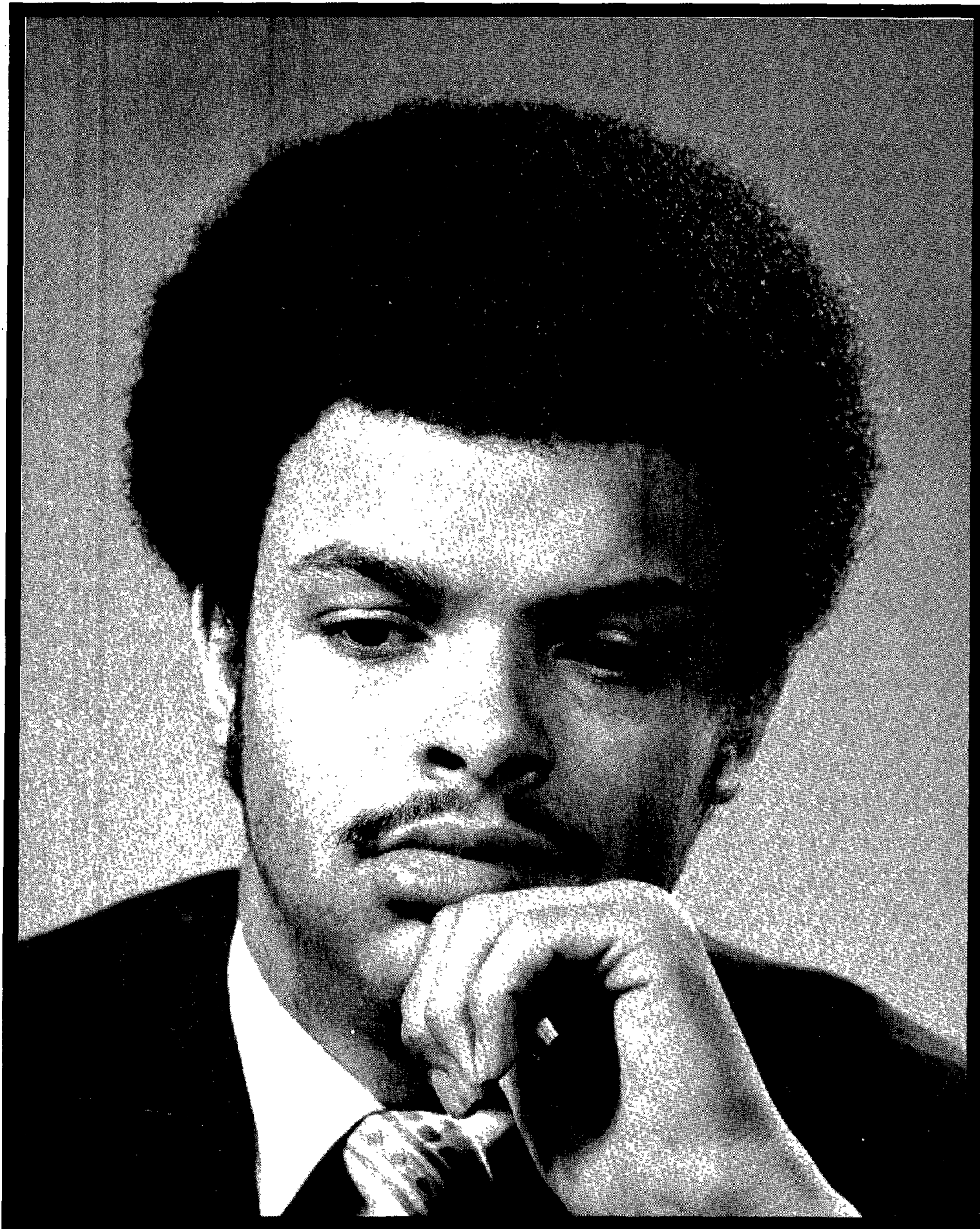
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**TO OUR CONTRIBUTORS:** The *REVIEW* welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the *REVIEW*. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, *Review and Herald*, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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# facing the 70's isn't easy



enter the 70's, a decade maybe as serious and provocative as the 60's. Maybe more so. Now Environment and Women's Liberation are here. And the flawed character of man is here too, as it always has been. So facing the 70's isn't easy. But facing

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INSIGHT first appears on May 5, 1970. It may be ordered, at \$6.95 a year, through your Book and Bible House. Price slightly higher in Canada. Add sales tax where necessary. Review and Herald Periodical Department.

# INSIGHT

The logo for the publication 'INSIGHT' features the word in a bold, stylized font. Below the text is a graphic element consisting of a horizontal line with a central, upward-pointing, semi-circular shape, resembling a stylized 'V' or a decorative flourish.



### Airlift Aids Turkish Earthquake Victims

In early April the church's welfare services shipped some 16 tons of clothes and other effects for the victims of the earthquake in Turkey. More than half of this material, especially blankets and warm clothes, had been gathered by the church in Basel, Switzerland. Through handbills, Junior MV's and some church members had invited citizens of Basel to take part in the enterprise.

The Turkish Airlines in Zurich offered free shipping and granted two free tickets for officials to accompany the shipment.

ANDRE FREI  
Zurich, Switzerland, Press Secretary

### GC President Salutes *Insight*; Bids Farewell to *Instructor*

On August 9, 1852, the first issue of *The Youth's Instructor* came off the press, and for 118 years this youth journal has been making its monthly and weekly visit to Seventh-day Adventist homes around the world. Who can compute the youthful hearts warmed, the wavering footsteps steadied, or the number of young men and women saved from sin through its committed witness through the years!

After more than a century of service *The Youth's Instructor* passes the torch of youth ministry to the new journal *Insight*! Thousands of readers will miss their old friend, the *Instructor*. It has served long and well. I wish to salute Walter Crandall and his associate editors and secretaries for a job well done. For 18 years Elder Crandall has served with distinction as editor. He has made an outstanding contribution to the church during this time. We say a heartfelt Thank-you!

To Don Yost and his youthful associates who are charged with editing *Insight* each week, we say, Welcome to the field! Yours is the awesome responsibility and priceless privilege of speaking to the youth of the seventies. They will look to you to tell it like it is, and also as it should be! Our prayers are with you!

ROBERT H. PIERSON

### Important Education Posts Filled by Recent Actions

W. J. Cannon, chairman of the department of behavioral science at Columbia Union College, has accepted an invitation to serve as assistant secretary in the Department of Education at the General Conference. Dr. Cannon will be assuming the duties currently carried by A. O. Dart,

who after 47 years of denominational service, including 16 years in the department, will be retiring in July, 1970.

Robert H. Brown, vice-president for student affairs at Walla Walla College, has accepted a call from his alma mater, Union College, to serve as president. He will replace R. W. Fowler, who is retiring as president and has accepted an invitation to teach in the department of business at Walla Walla College.

CHARLES B. HIRSCH

### Carolina Conference Holds Constituency Meeting

At the constituency meeting of the Carolina Conference, April 26, E. S. Reile, president; H. V. Leggett, secretary; O. H. Rausch, treasurer, and the entire departmental staff were re-elected to a three-year term.

Significant gains were made in the conference along all lines, particularly in soul winning and stewardship. Two new congregations were received into the sisterhood of churches, bringing the number of churches in the conference to 68, with a total membership of 5,981.

H. H. SCHMIDT

### Missouri Conference Holds Constituency Meeting

Assembled for the biennial session on April 26, the delegates of the Missouri Conference re-elected A. V. McClure and D. E. Latham, president and secretary-treasurer, respectively. Most of the departmental leaders and executive committee members were returned for a triennial term. H. R. Coats was voted Association field secretary while G. F. Cherry became lay activities and radio-TV secretary.

Encouraging reports were presented by

the officers and departmental secretaries revealing the progress that had been made during the past two years. During the past two years 622 persons were added to the church through baptism and profession of faith, bringing the total membership of the conference at the end of 1969 to 5,193.

R. S. WATTS

### Laymen of South America Successful in Evangelism

The Advent Movement in the Latin American countries is spreading fast because in great numbers the church members are actively engaged in evangelism. R. E. Adams, lay activities secretary of the South American Division, informs us concerning the latest happenings in different fields. He says: "The Bolivia Mission as well as the South Peru Mission reached last year an all-time high in baptisms. At the close of the year 4,400 were baptized in Bolivia, and in South Peru they reached nearly 4,000 persons. A high percentage, nearly 90 per cent, were the result of our laymen's work."

Beginning April 4, at least 5,000 lay evangelistic series will be conducted throughout the South American continent. Elder Adams continues: "This program has really caught fire. Every church has its goal, and every field and union also."

We already have half a million Adventists in Inter-America and South America.

V. W. SCHOEN

### IN BRIEF

♦ Deaths: Lyle C. Wilcox, 78, a worker for 34 years in the Far Eastern Division, died April 19, 1970, in Calistoga, California; Dorothy G. Lowe, 72, wife of Harry W. Lowe, former administrator, associate secretary of the General Conference Sabbath School Department, and secretary of the Biblical Research Committee, now retired, died after a long illness in Takoma Park, Maryland, April 30, 1970.

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