

Review

THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

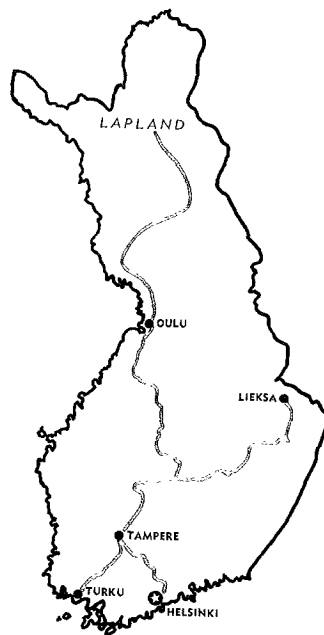
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"OPERATION HAPPINESS" in Finland

By PEKKA PELTONEN

Youth Activities Director, Finland Union Conference



CHRISTMAS Eve in Finland is a time for families to be together, and few wish to surrender this privilege. However, this past Christmas, Adventist youth of Helsinki, Tampere, and Turku were an exception. Thirty-seven of them chose to travel to faraway Lapland and to eastern Finland to distribute Christmas gifts to needy families.

They began their project by launching a campaign to collect food and clothing. From factories and business people they gathered several tons of new clothes and food. One person gave 50 new blankets and 30 pairs of boys' trousers. Some gave fuel for the cars, which were to be rented for the long journey. (Continued on page 21)



Above: Making the Operation Happiness trip to Lieksa, eastern Finland, the Finnish youth used a snowmobile for part of the journey, because cars could not operate in the snow. Right top: A Lapland widow and her children happily receive the unexpected Christmas gifts. Bottom: Making the trip to Lapland, the Tampere and Turku youth started off early in the morning.

A Time for Maturity

THE pessimistic German philosopher Arthur Schopenhauer (d. 1860) was once sitting on a park bench when a policeman, taking him for a tramp, asked, "What are you doing here? Who are you?" Schopenhauer, whose mind ranged through dimensions of human experience that the policeman did not even know existed, replied, "I wish I knew; I wish I knew."

Tragically, many Christians do not know who they are. They have no real identity. Failing to live by a well-established set of values and goals, they merely reflect their environment, or imitate people around them. They are perpetual adolescents, never achieving maturity.

Too often people consider themselves mature merely because they have grown tall, obtained an education, or are able to reproduce their species. But maturity is more than this. It is what Christ was pointing to when He said: "Be ye . . . perfect" (Matt. 5:48).

The Greek word *teleioi* used here, comes from *telos*, meaning "end," "fulfillment," "completion," "limit." It means literally, "those who have reached the goal," or "those who are complete." "In Greek literature, *teleioi* is used of flawless sacrificial victims, of full-grown or mature animals, of full-grown or mature adult human beings, of trained and fully qualified professional men. Paul speaks of 'them that are perfect' (1 Cor. 2:6) and of 'as many as be perfect' (Phil. 3:15). At the same time he realizes that there are new heights to gain and that he himself has not reached the ultimate perfection. *Teleioi* is also used in the NT to denote physically and intellectually 'mature' men (1 Cor. 14:20, 'men': Heb. 5:14, them that are 'of full age')."—*The SDA Bible Commentary*, on Matt. 5:48.

Cooperate With God, Not Imitate Others

All of these concepts are included in the kind of maturity the Christian is to achieve. "The development of the plant is a beautiful figure of Christian growth. . . . At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement."—*Christ's Object Lessons*, p. 65.

Plants mature by cooperating with God. They receive of the sunshine, breathe the air, and absorb food and moisture. Through this process they develop and become what God intended them to be. In this respect they are far in advance of many people who do not grow up to fulfill the divine plan for their lives. Instead of obeying God's commandments, and following divinely revealed principles, too many merely do whatever others do. They copy the appearance, goals, and values of their peers. They merely imitate.

How pathetic plants would be if they followed this course. Dogwood trees would, perhaps, seek to imitate sequoias. Pansies would try to look like azaleas. Australian gum trees would try to imitate

Japanese maples. Chaos and frustration of God's plans would result.

In the realm of true maturity, as well as in all other aspects of living, Christ set us a perfect example. With magnificent maturity, He moved ahead, living by principle and carrying out His Father's plans.

This is the course Christians should pursue in all aspects of life. Ellen G. White set forth this goal in her counsel concerning dress: "Christians . . . should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. . . . Christians should follow Christ and make their dress conform to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits."—*Testimonies*, vol. 1, pp. 458, 459.

Note the expressions "noble independence," "moral courage," "straightforward course," and "cling to the right." All of these ideas are embodied in the concept of Christian maturity.

Church Needs Maturity Too

And what is true regarding the individual should also be true regarding the body, the church. Too often in the past the church has failed to reveal maturity. It has failed to live by the principles and counsel given to it through inspiration. It has been a mere imitator. It has, for instance, conformed to influences from false science, worldly education, and secular medicine. Its schools, instead of following the pattern set forth for them in the Spirit of Prophecy, have too often merely met the standards of accrediting associations; its medical institutions, instead of being unique, have too often merely taken their place alongside other community hospitals, with no special identity. Revealing a kind of organizational adolescence, the church has muffled its marvelous health message; it has largely substituted drug therapy for natural remedies; it has sought to imitate the purposes and style of secular education.

Some may challenge these statements. They may attempt to rationalize and defend everything the church is now doing. Very well. But let us not forget that revival, if it is genuine, will be followed by reformation. If God is presently reviving the church, is it not possible that He also may show us that we are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17)? And if He does, will we be content with the *status quo*? Will we not plead for grace to reach higher ground?

It is time for all of us to take a close look at ourselves. It is time for us to know who we are, individually and collectively. It is time for us to cease being chameleons. It is time for us to be mature.

K. H. W.

**SOUTHERN BAPTIST MISSIONARIES
 LAUDED FOR WORK IN ETHIOPIA**

NASHVILLE, TENN.—An Ethiopian newspaper has applauded Southern Baptist missionaries who are working in cooperation with the indigenous Ethiopian Orthodox Church to raise the living standards of the people.

"The Baptists working in the highlands of Menz are, by no means, missionaries in the classic mould," declared Melaku Kifle of the Ethiopian *Herald*, the largest circulation English-language newspaper in Ethiopia.

He said the Baptists were "'laymen abroad,' who are indeed of a different type. . . . Their emphasis is on self-help, self-sustained growth, and ultimate self-sufficiency."

**ART WORLD REMEMBERS
 ALBRECHT DURER**

NEW YORK—With exhibitions in New York, Washington, and Nuremberg, the art world is celebrating the five-hundredth anniversary of the birth of Albrecht Durer, whose sketch "Praying Hands" has become one of the best-known pieces of religious art in the world.

Few modern reproductions of the sketch—usually on wall plaques, bookends, lapel pins, and ball-point-pen clips—reveal the exquisite detailing of the original or suggest the talent that caused Durer to be recognized during his life as one of the greatest artists of all time.

Born in the German city of Nuremberg on May 21, 1471, Durer was one of the first to translate the art of the Italian Renaissance into the earthier idiom of northern Europe. While retaining the formal, otherworldly aura of religious art, Durer's paintings and engravings contain an almost photographic realism.

Although the original painting has been

destroyed, several studies of the original and a copy remain, containing a similar piece of detail, "Feet of an Apostle." The altar piece is not Durer's best work, probably because he was involved in unpleasant haggling over the price of the painting.

His native Nuremberg was one of the first cities to embrace the Protestant Reformation, and Durer himself had great affection for Martin Luther. Although the two never met, Durer wrote in his diary that he wanted to engrave Luther's portrait "as a lasting memorial of the Christian man who has helped me out of great anxiety."

Reformation Historian Roland Bainton has suggested that Durer would have become the artist of the Reformation if death had not intervened in 1528.

**BEAUTIFUL SANCTUARIES
 NEEDED FOR SPIRITUAL GROWTH**

LOS ANGELES—The Thirty-second National Conference on Religious Architecture was told here that beautiful sanctuaries are as essential to man's spiritual growth as commitment to social welfare.

"I hear them when they say, 'You can't eat stone,' and I know they are wrong," declared Rabbi William Kramer of the San Fernando Valley State College and Hebrew Union College-Jewish Institute of Religion.

"You can eat stone," he said. "Eyes devour beauty. Hearts hunger for the aesthetic . . ."

Earlier, Boston Architect Arland A. Dirlam, in a keynote address, warned that the church "cannot afford to suspend the leadership in the spiritual advancement of man by merely contenting itself with social welfare."

Dr. Dirlam refuted the claims of some churchmen that "it was a selfish and, yes, even a dirty thing to build a church, with racial issues, welfare, and the myriad of other problems confronting us today."

**MORMONS PREPARE FOR
 SECOND ADVENT**

SALT LAKE CITY—Key officials of the Mormon Church have urged "good and devout people" throughout the world to seriously prepare themselves for the second coming of Jesus Christ, "which is near."

This Week...

The Belgian-French dramatist, Maurice Maeterlinck, said, "An act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it." Those who participate in events such as Operation Happiness (cover) will know what Maeterlinck meant. Hearts were warm in Finland last Christmas.

With family vacation plans in the making, it is not too soon to add one more thing to the list of traveling musts—a small pile of Adventist literature. Ernest Lloyd, a familiar author to all REVIEW readers, reminds us with several anecdotes of the importance of "The Great Tract Ministry" (page 7).

Since 1971 is Laymen's Year, we would like to suggest that perhaps the handing out of tracts is one of the easiest ways to share the Adventist faith with others. It can be done casually—when you pay the service station attendant and thank him for the good service, when you sit next to someone for three hours on a cross-country airline flight, or when you write a thank-you letter to the police department for keeping watch on your house during your absence. During Laymen's Year a tremendous groundwork can be laid for 1972's year of evangelistic thrust.

And while you are considering what publication to use, we would like to remind you again of the Friendship Issue of the REVIEW. It presents a history of the church and its reason for existence. It gives a concise rundown of doctrines. It shows in capsule form our world work. And it includes addresses where interested readers can write for more information.

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

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

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

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SOME years ago our church sent a missionary nurse to India. Meeting an older dedicated missionary of another church persuasion returning to her field from a furlough at home, our nurse asked her what would be the primary problems in taking the gospel to sinners. Without a moment's hesitation the older woman, speaking from years of experience, said, "Your problem will not be taking the gospel to sinners; your problem will be how to live with the saints."

Frequently we think that this church has but one great mission—the taking of the gospel to the world.

How

to

Live With

the Saints

By H. E. RICE

This is the Great Commission and the last instruction that Christ gave to His disciples before His ascension into the heavens. Actually this is not the total mission of the church. Basically there are two problems confronting the

church today. The first is how to take the gospel effectively to the world; the second is how to live with the saints now, and here on earth. Unless we can live in happy tranquillity and confidence with the saints we have little gospel to take to the world and little message for sinners.

I hope to give some suggestions for the important problem of how to live with the saints that I trust will be helpful in our everyday experience of living.

Rule 1. Do not expect too much of other people. Saints tend to expect too much of other saints. We tend to compare others' actions with our intentions but not with our ac-

H. E. Rice, now retired, was for many years a hospital administrator and then an associate secretary in the General Conference Medical Department.

tions. We tend to compare others' deeds with our ideals and not with our own deeds or our own accomplishments. We compare what other people are with what we intend to be, not with what we actually are. We make all kinds of allowances for ourselves, ranging from headaches to provocations. We are adept at inventing and dreaming up excuses for our own weaknesses, but we tend to be much more strict with others. God takes into account the weaknesses of us all. We should make greater allowances for others—their headaches, and their provocations—and therefore not expect too much.

Rule 2. Do not confuse theology with religion. Theology is what we believe, but religion I choose to define as what we are. Doctrines and creeds are needful. Without them we would be but a group of disorganized do-gooders. Our theology binds our package together. I like to think of it as the string that ties the work together, not the content of the package. Theology represents our philosophical concepts and beliefs about God, but religion in my present definition is what we are to our fellow men. It is easy to be theologically correct and perfectly orthodox and yet be intolerant, unlovely, disagreeable, and devoid of the love of God in the life. To misinterpret the prophecies is incorrect theology. To kick the dog is the absence of religion.

A Religion of Concern

Flying from Chicago to Los Angeles recently, I chanced to find a seat next to a businessman of obvious affluence. We fell into an easy conversation. He asked me where I stayed in Chicago. I responded that I did not stay in Chicago, but at the Hinsdale Sanitarium and Hospital in the suburbs. He stated that he knew the institution well. His two children were born there. He testified that this was a wonderful institution and the care was the finest. Then he said that this fine care was not the thing that impressed him most; rather it was an experience he had while pacing the floor in the fathers' waiting room while waiting for word from the delivery room of the arrival of the new baby. There

*Twelve
rules tell
us how we
can live success-
fully and
harmoniously with
the saints today.*

was a little cleaning girl there. After a while she disappeared and later returned with two milk shakes. She said to him, "You are worried and distraught. Sit down and drink this milk shake with me." This stockbroker marveled at her interest and concern and said to me, "Where would you find any cleaning girl that was concerned about me?" What the chaplain believed was theology. The cleaning girl's milk shake was religion. A hospital is the finest place in the world to demonstrate religion, as well as to teach theology. Both are needful.

Rule 3. Accept your neighbor for what he is and love equally the liberal and the conservative. Churches and communions of the saints unfortunately often divide themselves. Sometimes it is into age groups. Sometimes they divide in reactions to life. They may divide over the length of skirts, or over what people eat or how they comb their hair. A good rule to follow is "strictness for thyself and charity for others." Frequently saints divide between the conformists and the nonconformists. To live with the saints requires that all be loved equally.

Rule 4. Draw big circles to include those outside your communion. As a church one of our principal faults is that we tend to draw our circles too small. We do it naturally, for our comfort. We prefer to associate with those who think as we think, eat as we eat, believe as we believe, and dress as we dress. We feel more at ease and at home in such situations. But our message is for the world. Christ drew big circles. He ate with sinners and was criticized, and if we do, we too will be criticized. He was not accepted in the religious circles of His day.

In Contact With the World

If we are to warn the world, we must be in contact with the world. Our criterion should be, "In the world, but not of the world." There is danger that we will attempt to warn the world by preaching the gospel to ourselves. There is danger that we draw our circles so narrow that they do not include even all the elements of the church, let alone the unchurched world. We can draw circles that exclude the youth who

protest, frequently without thinking. Youth dream and endeavor to establish their set of values in a world of mixed-up values. They are idealistic and often this does not fit our pattern. We prefer people who conform and do not ask questions.

Rule 5. Do not become overexercised over the trivial. There are big questions in life and many, many trivial ones. It is human, sometimes thought to be saintly, to become overexercised over the trivial. People become greatly concerned over what color to paint the church, or whether the pulpit should be in the center or to one side. It is a snare of the devil to agitate the saints into crusades over the unimportant. There are obscure texts in the Bible that are variously understood. There are policies that relate only to methods and not to principles. We must not allow the trivial to obscure the fundamental and the important. Christ's message to Martha long ago was, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42). The birth, the life, the death, the resurrection, and the soon coming of Christ are important. Trivia must not obscure this.

Rule 6. Do not condemn. This is a hard rule. All have heard many sermons on such texts as John 3:16: "God so loved the world." When did we last hear a sermon on John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved"? Many people envision that the primary business of the church is to save sinners. The girl caught in the act of adultery and brought before Christ heard His compassionate words: "Neither do I condemn thee: go, and sin no more" (chap. 8:11). His failure to condemn did not mean that He approved her sin. Not at all. To live with the saints, we must rise above the urge to condemn and instead respond to the urge to save. To be overcomers, we must first be overlookers.

Rule 7. Do not compete. It is easy for saints to compete with one another in a hundred ways. Keeping up with the neighbors is usually

our problem. In the communion of the saints there is no place for competition for houses, for position, for recognition, for furniture, or for the many complex things that make up our lives. I wonder how many have ever heard of the man in the Bible by the name of Joseph Barsabas. His story is found in Acts 1:23, 24. This man was respected well enough in the communion of the saints to be counted worthy to be one of the disciples. There was one vacancy, and two saints were counted equally qualified. The lot was cast and the lot fell on Matthew. Joseph Barsabas steps into the oblivion of forgotten Bible history. I wonder whether he was resentful. Did he support the church just as well when he was not chosen? I think he did, or he would have been an unworthy candidate for the position of apostle.

Give Yourself

Rule 8. Do not give merely your gold or the hours of your paid-for labor, but give yourself. Christ gave no great offerings, had no office hours, no salary, but He gave Himself. He gave Himself in a way far beyond human understanding. We too in the community of the saints must rise above the temporal and give our lives, our interests, our hopes, our endeavors, our compassion, our sympathy, and our love. This is the requirement for the making of a saint and the only approach that will take this gospel to the world. Give yourself.

Rule 9. Ever bear in mind the possibility that you may be wrong. The Bible states that we know only in part. Someday the obscure will be made plain. Many things that

come before us are matters of judgment and not matters of principle involving right and wrong. There is always the possibility that we could be wrong. The Pharisees doubtless were certain of their position but they were wrong. Their certainty made them intolerant of those who thought differently. Overcertainty is the father of bigotry, and bigotry is the father of intolerance. Saints must never be afraid of truth, and must be open-minded enough to realize that there still may be undiscovered truth. We should beware of overcertainty, which breeds bigotry and intolerance. Intolerance and bigotry blind us.

Rule 10. Treat everyone as though he is important. In the communion of the saints there is no place for arrogance. The saint is to serve and to be served. In the communion of the saints there should

be no class distinctions between the rich and the poor. No one will take earthly possessions with him at the river crossing. Neither should there be class distinctions between the educated and the uneducated. We are all ignorant, but in different areas and in varying degrees. Compared with the sum total of knowledge, our knowledge is but a small gradation. All are equally important in the heart of God.

Rule 11. Be content without being satisfied, and happy without being frivolous. My wife has made a great contribution to me in my work by her contentment. I am frequently away from home for weeks or months at a time, and while not always happy in this, she considers her acceptance of the situation with contentment her contribution. We must all be dissatisfied enough to prod us on to endeavor to change the things that should be changed,

for progress is made only by the dissatisfied, but we should not be discontented to the point of spoiling our ministry and service or robbing life of its joy.

The Happy Side of Life

We must find the happy side of life. Among the sources of happiness are the following: The joy of accomplishment, the doing well of the worth while. The appreciation of the beautiful; there is beauty thrown all around us and to spare. The joy of companionship, which is the joy of sharing. The joy of tranquillity, which comes from a clear conscience with God and man. Saints must find their happiness in areas such as these. They must have a sense of humor. The work they do must be taken seriously, but never must they take themselves too seriously. Thus happiness is not purchased and differs from frivolity and foolishness.

Rule 12. Remember the purpose of life is to prepare yourself and others for eternal life, and the object of the ministry of the saints is to set salvation in the midst of the multitude. All else is method. This is the simplified story of the life of Christ. "The ultimate aim of the Christian ministry, after all, is to produce the love which springs from a pure heart, a good conscience and a genuine faith" (1 Tim. 1:5, Phillips). There are those who give the impression that the ultimate object is to operate health institutions, or to operate schools or publishing houses. Others give the impression that the ultimate object is to produce vegetarians, or tithepayers, or Sabbathkeepers. All of these are proper objectives in their sphere, but the ultimate objective is to produce the love Paul mentions. The next verse goes on to say, "Some seem to have forgotten this and to have lost themselves in endless words."

Speaking of Christ's methods of ministry, Ellen White says, "Christ's method alone will give true success. . . . The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*The Ministry of Healing*, p. 143. Thus the art of living with the saints is the story of Christ's life on earth. It is the pattern of His life, in contacts with both saints and sinners. Following this pattern will make it easy to live with the saints on earth and prepare the way for us to live with the saints in heaven in eternal joy. ♦♦

FOR THE YOUNGER SET

The Nicest Gift

By JOYCE WILLES

SOME years had passed since Jeannie's long trip, which we have been telling you about. Jeannie was in the eighth grade now, but she still had her doll house. The tall columns in the front and the green painted-on shutters looked just as nice as the first day she played with it, but she was growing up and didn't want to play with dolls much anymore.

In the town in Indiana where Jeannie and her family lived now there was another girl who had the same birthday as Jeannie, although she was several years younger. Her name was Dulcena. Dulcena had had a severe illness and had to stay in bed all the time. She couldn't run and play or it might have hurt her heart. Jeannie went to see her several times to play quiet table games to cheer her up.

As their birthday neared, mother suggested something to Jeannie. "You

don't play with your doll house at all anymore, and Dulcena would really enjoy it. Why don't you give it to her for her birthday?"

It was a nice idea, but it's always hard to give up something you've enjoyed so much. But Jeannie knew mother was right.

"Let's take it over on your birthday and surprise her," mother said. "And why don't you wear your new dress with the red belt?"

Dulcena's eyes lit up with joy as Jeannie presented her with the beloved doll house. When she saw the family and furniture her beaming face told Jeannie that she had done the right thing.

On the way home Jeannie told mother, "It really is more blessed to give than to receive, isn't it?"

She had a warm feeling inside from doing something nice for someone else. There was a strangely familiar car parked in front of the house as they pulled up.

"Isn't that the Phillips car?" Jeannie asked, and mother replied, "Well, perhaps it is."

Mother had been acting a little strange all day, Jeannie thought as she walked into the living room.

"Surprise!" "Happy Birthday!" shouted ten of her friends. Jeannie certainly was surprised.

After some games and cake and ice cream, Jeannie's friends left for home. As she sat looking at her new overnight case, a gift from her parents "for academy next year," Jeannie sighed, "This is the best birthday ever!"



Jeannie had a warm feeling inside after she took the presents to Dulcena.

The Great Tract Ministry

By ERNEST LLOYD

There is always the need for greater activity in our tract ministry. The time is short and the days are evil. Satan's legions are exceedingly active in filling the land with theories that are leading the souls of men to perdition. We should be equally active in bringing the saving knowledge of the last gospel message to all people. We must make greater use of the highly effective agencies God has placed in our hands to assist in winning them to Christ and His cause. How little we know of the far-reaching influences of the little tract messengers that go

forth to speak for God in many places and to many hearts. Know assuredly, dear reader, that in "the day of salvation" a great host shall stand before the Lord, saved through these humble but powerful little witnesses.

How blessed is the promise, "He which soweth bountifully shall reap also bountifully." Very probably the person who dropped the tract that sent Dr. John Scudder and his wife to India many years ago, never knew its far-reaching influence, but it meant the devoting of Scudder's life as a medical missionary, and

later seven sons and four grandchildren gave their lives to medical missionary work in needy India. One of the sons later wrote of this tract, which he kept and treasured: "Precious tract, written thirty-seven years ago, how wide and wonderful are the influences which have issued from between thy humble covers."

A gift of \$5,000 was made to one of our schools by a woman whose connection with the remnant church dates back to a tract. While visiting with a friend in San Francisco some years ago, she read the tract "God's Memorial," which had been left at the door. Its message so deeply impressed her that she straightway visited Pacific Press, where the tract was printed, and had a long interview with the manager. She left that office virtually a Seventh-day Adventist. She at once paid \$3,000 tithe and spent more than \$100 on books and other literature for herself and her friends. Through the years she continued to be a most faithful witness with our message-filled literature. Eternity will reveal some glorious surprises for the tract distributors and for all who are faithful in witnessing with the pages of truth.

A family now enthusiastic in the literature ministry became members of the church because an uncle sent them tracts. The little packages kept coming through the mail until the mother accepted the truth. The father opposed it. However, one Sabbath morning, after he had thrown a package of the tracts into the stove, he returned for some reason and raised the lid, there to be met with the message: "Remember the sabbath day, to keep it holy." The printed line stood out in white upon the charred page which had nearly burned up. He was deeply impressed by this striking experience, and with his entire family kept that Sabbath and all that followed.

Tract distribution is a beautiful mission for every member of the church. Let us each, old and young, make it a habit to be prepared with a little supply of tracts in the home, a few in the coat pocket or handbag, to give out through the daily routine—at the store or post office, on the bus or plane, or when meeting the stranger. And remember, please have some in an envelope on the front seat of your automobile, ready for instant use at the gas station or elsewhere. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). ♦♦

Fellowship of Prayer

PRAYERS MIRACULOUSLY ANSWERED

I have come to the Fellowship of Prayer many times for prayer for my loved ones and have had some miraculous answers.

Some time ago I requested prayer for my husband, who at the time was a very worldly Army officer. He was baptized about two years ago. Presently he is critically ill and the doctor does not hold out much hope for his recovery. Then I have an additional burden—my daughter has cancer. I would like for the lives of these loved ones to be spared if it is God's will, but if not, please pray that they will be prepared to meet their Lord.—Mrs. F. W., of California.

POWER IN PRAYER

I greatly appreciate the REVIEW and the knowledge that we are one great family. I urgently request your prayers for my brother. He has wandered far from God and will bring much heartache and trouble to his family if he continues in the course he is following. Please pray that he will turn to God and that his family will be reunited. I am so thankful there is power in prayer.—Mrs. H. P., of Washington, D.C.

SON DISCOURAGED

A few years ago we wrote asking prayer for our son. The Lord heard those prayers and answered. He has returned to the church and is now in the organized work. We are very thankful!

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

May we once again ask for prayer, this time for another son and his family. He is on the verge of a breakdown because of various pressures, including family problems, and is discouraged spiritually. We fear he may even leave the church.

We have faith in prayer and know that God will answer again.—Very Concerned Parents.

SON AND WIFE REUNITED

Some time ago I requested that you pray with me for my son and his wife, who had separated. They are reunited now and seem quite happy.

I am now asking that you pray for a friend who has a drinking problem. Please pray also for my unconverted husband and for all of my children.—Mrs. H. A., of Oregon.

VICTORIES GAINED

Thank you so much for your prayers in the past. We have gained some victories, but have further to go. Please pray for our son and daughter-in-law and other members of the family.—Mrs. N. D., of Colorado.

BROTHER NEEDS CONVERSION

For a long time I have read your prayer column. My brother was once in our church long years ago, but he stopped attending. Please pray that he will see his need of Jesus and once again experience fellowship with Him.—Name Withheld.

A Time to Look Inside

By M. CAROL HETZELL

THIS year and next may see more people visiting Seventh-day Adventist churches than ever before. At least we all hope so. This year is the big year of lay activities for Christ. Next year has been designated MISSION '72, with evangelistic meetings in every church across the U.S. and Canada.

What will our visitors see when they come to church? Will the church facilities measure up in appearance, with everything shipshape at all times? Will the atmosphere be a friendly, happy, but reverent one in which they will feel welcome and somehow cleansed of the everyday worries? Will the church stretch its friendliness even beyond its doors, beyond its yard, beyond its street and neighborhood, to invite strangers in the community to "come and worship with us"?

Perhaps we need to think closer home even than strangers and visitors. What about the new members in your church? Are they finding the fellowship they hoped for, or are all the members already satisfied with their quota of friends and not really ready to make room for new ones? Are there activities in which they can take part other than worship services? It is good to worship together, but that other brotherhood of laughing together, talking together, sharing opinions and experiences together, is also essential if a family is to remain together.

Members who have been long in the church, who "know everybody," have a very special responsibility—the responsibility of making newcomers feel at home among the family of God.

Christ broke bread with His disciples and even the multitudes.

Christ walked with the people in the fields and along the paths of old Judea.

Christ moved among them at their marriage feasts, at their great gatherings.

Christ showed His love for their children, His concern for their weaknesses and griefs and needs. Though the years of His ministry were short, He found time for others. Can we do less?

How well do you know the peo-

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ple next door? Have you more than met them? Have you gotten acquainted with them well enough to know their depth of understanding of God? Do you know their fears, their hopes, their personal needs? It takes a lot of "good-neighboring" to get that close to people, to get close enough to talk with them about God and His place in relation to what is happening in the world today. For our missionary activities we can't lean entirely on the giving of tracts. We must give a little of ourselves too.

It is easy for us to make the mistake of appearing to "love" someone into the church—express a strong interest in him until he is in, and then set him afloat among the members to make his own way, sink or swim, in the social life of the church, if there is any social life. It takes a little more giving of oneself to continue the friendliness even after the stranger makes his decision and becomes a member. But it is just as important that he continue to feel a part of God's

family after he joins it as before.

The ranks of backsliders could be sharply diminished if more concern were shown for them as people rather than letting the concern apply merely to prospective members. Once a member has been frozen out of the "family," it is extremely hard ever to bring him back again, but Heaven still weeps for him.

Each of us would do well to take an analytical look at his own attitude toward the church, its programs, its facilities, and its people. Are we doing our part? Friendliness brings its own reward even above the results accruing to the church's membership rolls. It brings an enrichment of one's own life.

Sometime this year your church will be scheduling an evening of introspection, an evening when all its members will be invited to spend time considering how the church can improve its friendly outreach to new members, visitors, and newcomers in the community who may not yet have heard of the church. A special slide program has been prepared for this special evening of self-study. It is geared to help make you think deep thoughts on the subject. Don't miss it. And above all, don't miss the satisfaction of fellowship found in really belonging to God's family. ♦♦

Money in Bible Times—5

THE MONEY-CHANGERS

By KENNETH L. VINE

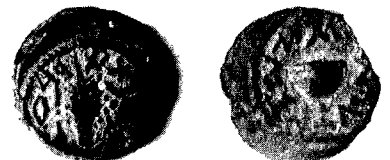


A clipped Byzantine coin.

JOHAN 2:13-17 records the experience of Jesus when He cleansed the Temple. Money was changed and animals bought and sold in the outer court of the Temple. "It was required that all foreign coin should be changed for a coin called the temple shekel, which was accepted for the service of the sanctuary. The money changing gave opportunity for fraud and extortion, and it had grown into a disgraceful traffic, which was a source of revenue to the priests."—*The Desire of Ages*, p. 155.

Because Palestine was at the crossroads of the world trade, the changers

had to deal with such coins as Persian darics and sigloi; Greek drachmas, minae, staters (tetradrachmas), and talents; Roman denarii, assarions, and quadrantes—besides their own currency. While Ellen White's comments above indicate shortchanging or overcharging, the Greek word *kerma*, used only once, in John 2:15, means "small change." Some think there is in it a suggestion of "clipped money." Clipping coins is an old offense that at one time carried the death penalty (see *The Teach Yourself Guide to Numismatics*, art. "Clipping," p. 27). With the clippings and filings new coins or jewelry was made to implement the changer's income.



Money acceptable for Temple use.

SEVENTH-DAY ADVENTISTS have always had a profound respect for history because of what it can teach concerning the providences of God in days gone by in times and circumstances different from those under which we live. Since they have been particularly interested in the earliest history of the Seventh-day Adventist message and Movement, in the first article of this series we concentrated upon what the sanctuary message *was* and the role that it played in the early history of the Seventh-day Adventist Church.

But a movement of destiny cannot stand still while it gazes backward in admiration upon what has gone before. Such a movement must have a dynamic present and a hope-building future, and our concern in this article is to know what the sanctuary message is to us today.

That which has proved to be the cornerstone in the foundation of the faith originally committed to the Seventh-day Adventists is not likely to be modified by the passing of time, especially if it is believed that God Himself laid the foundations of the faith through the ministry of His Holy Spirit to the earliest believers. And as we saw last week, that is precisely the claim that is made by the special messenger to the remnant church.

In her ministry to this church Ellen G. White repeatedly referred back to the earliest pioneers, calling for their testimony to be often repeated concerning what had happened in those formative months and years following the great Disappointment. She claimed that "when the power of God testifies as to what is truth, that truth is to stand forever as the truth. No aftersuppositions, contrary to the light God has given are to be entertained."¹ Thus there is no encouragement to later generations to tamper with the foundations of the faith that have been laid. She warns the church not to receive the words of those who come with a message that contradicts the special points of our faith. (We saw in our previous article that the sanctuary message was outstandingly the key to the explanation of the disappointment of 1844.)²

In challenging the church in the early twentieth century to hold loyal and true to the special points of our faith, God's messenger makes special reference to the sanctuary

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What the Sanctuary Message Is

By GORDON M. HYDE

truth in the following words: "It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part." She proceeds to refer to those who over a period of 50 years had arisen with supposed great light, but her assertion is, "We stand by the old landmarks."³

Landmark of Advent Truth

It is characteristic of a landmark that it provides a permanent point of reference. Generations of owners may come and go, properties may change hands, but the old landmarks stand. Or to change the figure somewhat, new modes of travel may be invented and highways may be improved, but the old waymarks stand. Though worn by the elements through the passing of time, they point still to the destination ahead.

In 1888 there were some who objected to the righteousness by faith emphasis that was given at the Minneapolis General Conference because they felt that it was a breaking down of the old landmarks. As the Lord's messenger asserted, those who were objecting to the emphasis on righteousness by faith were misinformed as to what constituted the landmarks. She proceeded to explain: "The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith

of Jesus.'" Mrs. White then proceeded to spell out those things which to her understanding could rightly be considered landmarks. And again she referred to the sanctuary in these words: "One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God." Once again she repeated the divine counsel that the old landmarks were to remain unmoved and unchanged.⁴

On the basis of this evidence it would seem beyond reasonable doubt that we can truthfully say that what the sanctuary message *was* it still *is*, and shall be to the end of the journey to the eternal kingdom. The landmarks may need to be cleaned, the waymarks refurbished, but they must neither be moved nor turned around.

Heart of "Everlasting Gospel"

It is significant that the light of the sanctuary which came to the early believers following the 1844 disappointment was closely associated with further light on the three angels' messages. Seventh-day Adventists are well aware that in his introduction to the message of the first angel John refers to these messages as "the everlasting gospel." So it was the tie to the sanctuary truth that helped the pioneers to see the gospel in the three angels' messages—or better, the relationship that the three angels' messages sustained to the gospel.

As the "astonished eyes" of those early believers were opened to the fact that a cleansing of the heavenly sanctuary had begun with the close of the 2300 days, and as their study of the sanctuary had begun with the

close of the 2300 days, and as their study of the sanctuary deepened, they saw in the temple of God the ark of the covenant containing the law of God and they saw (aided by the gift of prophecy resting upon one of the feeblest in their midst) that the Sabbath that some of them had already begun to observe (through the testimony of the Seventh Day Baptists among them) was nestled in the heart of the law of God. They saw that the law occupied a place of supreme honor beneath the mercy seat at which their Saviour-Priest ministered His grace.⁵

The Sabbath Exalted

As they began to see what the apostate church had done to exalt the false sabbath as the mark of its authority, they began to understand more fully how deeply Babylon had fallen. They began to see that they themselves were living literally in the hour of God's judgment, that a work of investigation was proceeding in the heavenly sanctuary which would determine the destiny of every believer (by consideration of his case) and of every unbeliever (by virtue of the fact that he had no Mediator to present his case). They began to see a significance in the exaltation of the mark of apostate authority—the false sabbath—as opposed to the sealing commandment in the law of God, the Sabbath commandment that identified the Maker of heaven and earth as the authoritative Originator of the moral law. They began to see a unity and consistency within the three angels' messages and an immediacy of application to their own day as the light of the sanctuary truth revealed the heartbeat of the "everlasting gospel."

The pioneers began to see how their experience paralleled that of Christ's disciples. After Christ's ascension the disciples urged their petitions Heavenward, in response to His invitation to them to ask what they would. Their requests would be granted because they asked in the name, in the spirit, and in harmony with the purposes of the heavenly Father and His Son Jesus Christ. Likewise, the early Adventist pioneers turned their gaze Heavenward with a new depth of understanding that their Saviour in 1844 had entered upon the final work in the disposition of recorded sin and in the preparation for its final and eternal eradication from the earth, and thus from the universe.⁶

The book of Hebrews especially

assumed new significance for them under the guidance of the Holy Spirit and the light that came to them through the gift of prophecy. They saw that they had a great High Priest who was not one who remained untouched with the feelings of their infirmities but was "tempted like as we are, yet without sin." As they understood what had happened at the close of the 2300 days they were reassured that they should accept Christ's invitation to "come boldly unto the throne of grace" to obtain mercy and to "find grace to help in time of need" (Heb. 4:14-16). As they studied and prayed together—led, guided, and corrected by the visions granted to one in their midst—they saw a new beauty and new harmony between the law of God and the grace of God in Jesus Christ. For there at the throne of grace in the heavenly sanctuary—there at the mercy seat—their great High Priest offered not the blood of bulls and goats but the benefits purchased by His own shed blood.

At this point there might be a reader protest against the title of this second article of this series, in that we are still speaking strongly of what the sanctuary message was to the developing Adventist Church rather than of what it is today. The answer to the objection really summarizes what has been repeatedly emphasized thus far. The sanctuary

message still is exactly what it was—the landmarks are not going to be moved.

But another reader may genuinely wish that the sanctuary message might be spelled out in a concise, simple way as it applies to the believer today. And that can be done.

While we plan to elaborate further on this in the third article of this series, let us observe that the most succinct statement of our belief in this matter is probably that found in *The Great Controversy* in the chapter entitled "What Is the Sanctuary?" There the mediatorial work of Jesus Christ our High Priest is portrayed as being divided into two phases. The first, covering eighteen centuries, centered in the first apartment or holy place of the heavenly sanctuary. "The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record." In the services of the ancient Israelite tabernacle or temple, this work of the Saviour's was represented by the daily ministry of the priests. But the phase of the work upon which the Saviour entered in 1844 was that represented by the end-day-of-the-year service conducted by the High Priest alone.

Just as the work of that end-day (Day of Atonement) was spoken of as the cleansing of the sanctuary on earth, so in the completion of Christ's work for the redemption of man there is "a work of atonement for the removal of sin from the [heavenly] sanctuary."

In the earthly sanctuary services it was represented that those who showed no interest in the *yom kippur* (Day of Atonement) were to be cut off from God's chosen and acknowledged people. So it is of supreme concern to us who direct our prayers to the High Priest in the heavenly sanctuary in the anti-typical Day of Atonement, that we should know and understand what Christ is doing for us, and how we can maintain a saving relationship with Him who is "the lamb of God, which taketh away the sin of the world" (John 1:9). The instruction for us is clear and simple:

"As anciently the sins of the people were by *faith* placed upon the sin offering, and through its blood transferred, *in figure*, to the earthly sanctuary; so in the new covenant the sins of the repentant are by *faith* placed upon Christ, and transferred, *in fact*, to the heavenly sanctuary. And as the *typical* cleansing of the earthly was accomplished by

Submission

By ALICE BODI HUDSON

"Put your trust in Me," said Jesus,
As He suffered me to go
Down a path of trial and sorrow
'Til it tried my very soul.

How my heart cried for assurance
Of His watchcare over me,
As I faced those days of testing—
Wondering why trials had to be.

Then His love peeked through the
curtain
That had hid Him from my sight,
And renewed my ebbing spirits,
Gave new courage for the fight.

Each new test was met with victory,
And it strengthened me to stand,
Facing all of Satan's temptings,
'Til I reach that better land.

So I keep my eyes turned upward
Toward the sunshine of God's love,
And He'll help me win each conflict
'Til I dwell in heaven above.

the removal of the sins by which it had been *polluted*, so the *actual* cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there *recorded*." (Italics supplied.)

The parallel is clear. But how is this record of sin to be removed, and how does the individual believer ensure that the cleansing is applied to him? Again, the answer is simple and specific: "But before this [cleansing] can be accomplished, there must be an examination of the books of record to determine who, through *repentance of sin* and *faith in Christ*, are entitled to the

benefits of His atonement." (Italics supplied.)⁸

How simple the sanctuary message is! How comforting and clear! There is nothing in the believer's relationship to it that has not always been required of followers of Jesus. They must have believed on the Lord Jesus Christ as their Saviour from sin, and they must have had the Heaven-implanted spirit of repentance in their hearts—that loathing of sin which involves sorrow for it and turning away from it.

The sanctuary message then changes nothing in the actual requirements or terms of the gospel. The gospel is offered in the same

terms today as in Jesus' day: Believe, repent. But when the light of the sanctuary message comes with its beautiful harmonization of law and grace and with its clear picture of Christ's closing mediatorial work, the believer enters more understandingly into the full salvation of the everlasting gospel. ♦♦

(Next Week: *What the Sanctuary Message Will Be*)

¹ *Counsels to Writers and Editors*, pp. 31, 32.

² See *Selected Messages*, book 1, pp. 160-162.

³ *Ibid.*, pp. 161, 162 (1905).

⁴ *Counsels to Writers and Editors*, pp. 30, 31 (MS 13, 1889).

⁵ See *Early Writings*, pp. 254-256.

⁶ See *The Great Controversy*, pp. 421, 422.

⁷ *Ibid.*

⁸ *Ibid.*

When You're YOUNG

By Miriam Wood

EASTER SUNDAY, 1971

Easter Sunday.

These two words have always carried

a special aura; they've symbolized hope and affirmation to the Christian world. Probably no other day has greater spiritual meaning to those who observe Sunday as their day of worship. After the horror of the Saviour's crucifixion; His triumph over death. After hopelessness; hope.

Easter Sunday, 1971, didn't fit that picture everywhere. There was little resemblance to Easter in the emergency room of a small hospital where—but perhaps I'd better begin at the beginning of it all.

Needing sunshine and tranquillity, I'd gone to spend several days in a beautiful little coastal city on the Atlantic. Palm trees, white sand, blue water, foam-tipped waves—this place has it all. It had something else; it had hundreds (perhaps thousands) of college and university students who'd catapulted themselves from the "halls of ivy" and rushed to the beach for relaxation and fun. So far, so good. As I observed them, they seemed to me mannerly, good-humored, more quiet than their compatriots in other parts of the country. They seemed relatively problem free. But the surface of any situation doesn't provide an accurate basis for judging. Just below may be dark, swirling currents. Certainly that was the case here, as I found out firsthand.

Vacation plans hardly include being felled by a wretched virus. Unfortunately, one can't program his illness for convenience's sake. Therefore, when one member of our group found himself chilling, perspiring, aching, and in general running the gamut of the unmistakable "bug" symptoms, it was finally agreed that he'd have to secure medical attention. But on Easter Sun-

day morning, where? The friendly innkeeper assured us that the hospital emergency room was good-natured about taking care of afflicted sun-seekers. So there we were, in the E.R., having been "processed" by a gracious nurse who managed to be both courteous and attentive in spite of a fearsome overload of work.

Just as the overworked physician paused beside "my" patient, in his headlong flights from room to room, from patient to patient, spine-chilling screams began just outside the entrance. Never before have I heard such fear in a human voice, such undiluted terror. Mental pictures of a victim on the torture rack of Medieval history flashed through my mind. *What* was being done? And to *whom*? The door opened. Framed in the bright sunlight, a young man writhed, screamed, begged for mercy, and tore at his clothing as another young man half carried him across the threshold. Instantly the nurse was at his side. She wasted no time in preliminaries.

"Drugs or drink?" she inquired crisply.

"Drugs," replied the sufferer's friend, as the former slid nearly prone on the floor.

An orderly quickly brought a wheel chair and with the help of both the nurse and the friend, finally managed to get the moaning, writhing, terrified boy into it.

Urgently the nurse turned to the friend.

"I have to know what he took before we can even begin to help him," she said.

"I don't know," the friend muttered.

The drugged boy's screams intensified, then died down again. Leaning over him, the nurse gazed intently into his eyes, and spoke slowly and firmly.

"Can — you — tell — me — what — you — took?"

For a moment the boy's eyes cleared. He heard her.

"I—don't—know!" he gasped "They—gave—me . . ." But the moment passed, and he was caught up again in his own private screaming, foaming, sweating purgatory.

Sick at heart, I watched the orderly wheel him away; apparently he was to be admitted for observation.

Knowing that nurses and physicians have a high code of ethics that does not permit them to discuss their patients, I didn't ask any questions just then. I couldn't help overhearing the "friend" say, however, that he'd met the boy only the evening before, that he didn't even know his last name. I hope he was carrying identification papers of some kind so that his family could be notified of whatever happened subsequently.

Later, I did get my courage up enough to ask the nurse if the hospital had much of a problem with young drug-users.

"Yes," she replied instantly. "It's terrible. In a resort town like this it's becoming a problem of crisis proportions. We've had to hire extra people—strong young orderlies—to help us keep the poor drug-crazed kids from going berserk and killing us all. It makes me so sad to see kids ruining their lives, all for nothing."

As we left, with the doctor's assurance that rest and liquids would take care of "my" patient's problem, I inquired timidly, "The young man who was brought in—will he be all right?"

He thought for a moment before replying, gazing out across the blue water.

"I hope so," he answered.

And so do I.

Easter Sunday, 1971.

A HASTY marriage, incompatibility of partners, immaturity, irresponsibility, questionable moral standards—all are danger signs, warnings of trouble ahead. These and other equally undesirable elements are the ingredients that may spell doom to a home's foundation.

In recent years thousands upon thousands of homes have been destroyed by the tragedies of war and natural disasters. Yet far more homes throughout the world are being ruined through the laying of weak spiritual and social foundations than from all the wars and disasters put together. Today there is more unhappiness in homes, more discord, more sadness, more problems, than at any other known time. I have had fathers and mothers in many lands tell me in recent months that there has been a great change in the once-close family ties of their country over the past few years. Juvenile delinquency, crime, dishonor to parents and society, are steadily increasing. The courts of justice are overcrowded with cases involving youth problems and family relationships.

Jesus said, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). Now, there is

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nothing wrong in "marrying and giving in marriage," but it is possible to have a wrong understanding, a faulty concept, of what marriage is all about. It is possible that those who are entering into this God-given holy estate of fellowship do not sense the heavy responsibility this decision places upon them.

What is the problem? Why are the foundations crumbling and homes falling into ruins? Why are the lives of so many youth being wrecked? Why are there so many separations?

Plans Not Carefully Laid

First, it is obvious that men and women in far too many cases are not laying their plans carefully enough. Insufficient thought is being given to the choice of a life companion. Marriage is being entered into too hastily in many cases. And thus a weak foundation has been laid for a home to rest upon. "Immature marriages are productive of a vast amount of the evils that exist today. . . . In consequence of hasty marriages, even among the professed people of God, there are separations, divorces, and great confusion in the church."—*The Adventist Home*, p. 80. Those who are contemplating marriage should ponder well the message of this statement and make sure they guard well the ingredients that go into the foundation of their future home. They should plan it well, make it strong, for their own good and the good of the church, the community, and the nation.

Second, very few will disagree that parents of this modern age are too busy. In many instances father and mother both work, either because of necessity or simply to keep up with their friends and neighbors. Still they insist on bringing children into the world only to have a brother or sister, a neighbor or helper who

knows little or nothing about child training, virtually rear them. "Parents, you have a work to do for your children which no other can do. You cannot shift your responsibilities upon another."—*Fundamentals of Christian Education*, p. 69. Parents cannot expect to build a strong home in these days of increased strain, stress, and sin with only a few short hours spent together in the evening with their children.

Third, there is not enough interest in spiritual or religious matters. Many seem to feel that religion is for those who are not educated, those of low status in life, or for the retired. But all, including homemakers, need it. Only God can make the home strong, influential, and a power for good. "We must have the Spirit of God, or we can never have harmony in the home."—*The Adventist Home*, p. 118.

Importance of a Strong Foundation

Our Lord told the story of a foolish man who built his house upon the sand. The house fell because it stood upon a weak foundation of shifting, undependable sand. The problems of men and nations can be traced in large part to homes established on weak foundations of godlessness and selfishness.

By contrast let us look in upon a home where there has been careful planning, a home operated as a cooperative unit, a home with God as the foundation and head of the house. Here is a home patterned after the Creator's plan. The father provides for the needs of the home while mother is at home fulfilling the plan that God has for her in caring for and training the little ones. In the evenings and days off we see the family together as a unit. They work together, play together, and best and most important of all, they pray and read God's Word together.

No community will be outstanding without good homes. No city will have a good government without well-planned family units. No

CRUMBLING FOUNDATIONS

By R. C. WILLIAMS

nation will be strong and survive without the institution called home.

Following are basic elements, which if present in homes, will make these homes outlast the strife, confusion, and trouble of our modern age.

1. *God.* The first words of Scripture are: "In the beginning God" (Gen. 1:1). God is life. In His hands is all power for good. Since life and good dwell with and emanate from God, homes can be the center of happy living and a powerful good in the community only if established with the Creator as their head.

The happy homes, the lasting homes, the influential homes, the homes with good foundations can say, "In the beginning God." "Consecrate yourself to God in the morning; make this your very first work."—*Steps to Christ*, p. 70. If it is God in the beginning, God the second day, the third, and so on throughout the lifetime of those who make up the home, that home is destined to be a fortress for good in the community and nation. "It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way."—*Ibid.*, p. 69.

God is made the head foundation of the home when husband and wife recognize Him as the giver of life and the One to whom they owe grateful thanks for all blessings received. When partners recognize God's moral law and seek to make its precepts the guiding principles of life, a strong foundation is laid that will last through all phases of present-day life.

2. *Patience.* We live in a whirlwind world. There was a day when we could live at the pace of the faithful water buffalo. This is no longer true. We find ourselves being swept into the current of modern living. As a result of rapid living, men and women have a lower threshold of patience. Husbands, wives, and children are studying or working. So many homes are not functioning under normal God-intended conditions. Nerves become upset over things that under normal living conditions would be passed unnoticed. This is the hour for every husband and wife to develop and display a greater measure of patience.

We are running a race and there is no doubt that it is swift and requires all that there is of and in us. Knowing this, the apostle Paul counsels us, "Let us run with patience the race that is set before us"

(Heb. 12:1). Each must recognize that he has a definite part to play in maintaining the unity and happiness of his own home. What is patience? It is the ability to remain calm and true under the pressures that press in around us. It is the ability to endure injustices without yielding to the human tendency to retaliate and fight back. "Patience and forbearance should ever characterize the lives of those . . . following the example of their blessed Master."—*Spiritual Gifts*, vol. 2, p. 266.

3. *Order.* Paul wrote, "For God is not the author of confusion" (1 Cor. 14:33). If the Creator is truly the head of our homes, then they must be places of order. Order means that there is a systematic plan for the operation of the household. Not long ago I asked a young husband for his definition of a home. His reply was, "It's a place where you come home to eat and get some clean clothes." We would all agree that to have food and clean clothing on a regular basis requires some type of organization. But this is not a home. Home is composed of flesh and blood, husband and wife and children, all accepting their share of responsibility in developing a spirit of love and unity. This responsibility will include work around the house.

Importance of Manual Labor

What a tragedy when children grow up without learning to work with their hands! It is no honor to the children, the parents, or the nation for the youth to miss this important aspect of training. Our God said to Adam, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). True, we live in an age of pushing buttons and pulling levers, to the extent that it appears that work has been taken out of work. The aches, tired muscles, and sweat so common of yesterday's responsibilities seem to have all but vanished away. Yet there should be order, there should be responsibility carried by each member of the household, if a home is to be strong and useful. What a powerful influence a well-ordered home is in any community! "A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion."—*Patriarchs and Prophets*, p. 144.

4. *Loyalty.* A home built on a solid foundation will have members who are loyal. When husband is loyal to wife, wife to husband, and children to parents, there is a bond that cannot easily be broken. If par-

ents will be companions to their children there will be much less danger of delinquency. However, when father takes no time out to be interested in what his son is doing and fails to join him in some of his activities, the young lad will look for other companions who will be interested in his life and desires. It often happens that the companions chosen are not the best and evil is the result. Mothers should find time to give attention to the developing needs of their daughters. If parents are companions, they will find that the loyalty to home ties will remain strong though time and space may separate members of the family.

Spare-Time Job

While I was attending college I worked in spare hours for a cement contractor. Among the many jobs our business undertook was that of repairing or replacing foundations under old houses. Some jobs seemed hopeless. It appeared as though it would be better to build a new house. But we worked on step by step, raising the house, repairing the cracks, and replacing the broken stones. Finally when the house was lowered onto the newly built foundation we would stand back and view the completed task with satisfaction. We knew the house would stand securely for a long time. Its foundation was firm and strong.

As you look at your home the task of repairing the foundations may seem hopeless. Perhaps the foundations have been weak and crumbling for many years; but no situation is beyond repair if all concerned are willing to put forth sincere effort. The words of the apostle Paul can give us encouragement: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). With sincere determination and help from God your home can become a strong bulwark in the community and nation.

"The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*The Ministry of Healing*, p. 349. Our community needs good homes with strong foundations. Our nation must have true homes if it is to be blessed of Heaven and contribute anything of lasting value to this world. The Seventh-day Adventist Church can fulfill its mission to the world more efficiently and effectively with united, well-ordered, responsible, and God-fearing homes through which the world can see practical demonstrations of true Christianity. ♦♦

CROSSING THE STREET TO AVOID GOD

Ever since sin became a part of life on this planet man has been trying to get rid of God. And twentieth-century man, more than any other, has succeeded in doing so to his own satisfaction.

Many of his philosophers, educators, theologians, and scientists have multiplied what they consider reasons to prove that God does not exist. Consequently, modern man has defined and refined his ideas of God until he has virtually concluded that God does not exist as, for example, his neighbor exists.

Then, having satisfied himself that God is nonexistent, he continues on down the street, only to have to cross to the other side because he finds God coming toward him, as it were.

In fact, man has to be constantly crossing the street to avoid God.

We thought of this as we read an article by Scientist Garret Vanderkooi in the May 7, 1971, issue of *Christianity Today*. Discussing the subject "Evolution as a Scientific Theory," he stated: "A theory with such a vast scope, and which by its very prehistoric nature cannot be proved, would undoubtedly be passed off as idle speculation, if it were not for its theological implications. As we all know, the theory offers a naturalistic alternative to the creation account contained in the Bible, and this is considered to be a highly desirable thing by those who do not want to recognize the Creator." In other words, the evolution theory is for many a way of crossing the street to avoid meeting God.

D. M. S. Watson, a British scientist, as much as admitted that this is so. "Evolution itself is accepted by zoologists not because it has been observed to occur or . . . can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible."

But this is only one way of crossing the street. There are numberless other ways.

Some years ago we were visiting with a certain non-Adventist woman. While we were talking, her television set was on, so we asked her if she had ever viewed the program Faith for Today. She replied that she had once or twice, but what she saw and heard bothered her conscience so much that she hadn't watched it since. That was crossing the street to avoid God.

However, one does not have to be a woman with a guilty conscience, or an evolutionary scientist, or Mr. Typical Twentieth Century to find himself crossing the street. Church members have been known to do this also.

Adventists Crossing the Street

Who has not observed that for some reason in some Adventist churches there seem to be fewer people attending on the Sabbath when the ordinances are to be conducted than on other Sabbaths? Could this be because some are crossing the street in an endeavor to avoid God?

Have we as church members ever crossed the street because we have discovered ourselves approaching God in the form of a fellow man? This was the experience of two church members in a story that Jesus told. We call it the story of the good Samaritan. The priest and the Levite saw lying on the road in front of them as they journeyed to Jericho "one of the least of these my brethren" badly in need of aid. But they both "passed by on the other side." "Inasmuch as ye did it not to one

of the least of these, ye did it not to me" (Matt. 25:45).

Every time we turn away from the voice of conscience we are crossing the street to avoid God. Every time we turn away from a clear duty we cross the street to avoid God. Every time we turn from some word of Scripture that is "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim. 3:16, R.S.V.), or from some word in the writings of the Spirit of Prophecy that applies to us, we are crossing the street in an endeavor to avoid God.

Actually, of course, one does not escape God by crossing streets. In the words of the psalmist:

"Where can I escape from thy spirit?

Where can I flee from thy presence?

If I climb up to heaven, thou art there;

if I make my bed in Sheol, again I find thee.

If I take my flight to the frontiers of the morning
or dwell at the limit of the western sea,

even there thy hand will meet me

and thy right hand will hold me fast" (Ps. 139:7-10, N.E.B.).

As long as one walks in any physical light at all, his shadow is with him. Only in darkness are there no shadows. And, like our shadows that follow us as we cross the street, so God follows us. It is only when one is in total spiritual darkness that God no longer confronts him. And how great is that darkness!

But God's people "are all children of light, children of day. We do not belong to night or darkness" (1 Thess. 5:5, 6, N.E.B.). We walk along with Him because we are agreed.

T. A. D.

HOW IMPORTANT IS A CORNERSTONE?

Paul refers to Jesus as the "corner stone" of the "household of God" that, resting on "the foundation of the apostles and prophets," grows into a "holy temple in the Lord." (See Eph. 2:19, 20.)

These metaphors, or comparisons with visible objects, were not used without careful thought. More than merely colorful expressions, Paul's use in Ephesians 2 of well-known objects such as cornerstone, foundation, household, and temple as illustrations of spiritual truths was quickly understood by his readers, who knew more about constructing a brick or stone building than most persons do today.

In 1 Corinthians 3:11 Paul compared Jesus to a foundation on which the Christian may rest all his burdens and griefs. In His 33 years He demonstrated His trustworthiness as a Person. He asks no more from any man than He was willing and able to perform under the Spirit of God. He is a tested and reliable foundation for any man's life. (See *The Desire of Ages*, pp. 597, 598.)

But here, in his Ephesians letter, Paul uses specific building-construction language: Jesus as a Person is the "corner stone" of the Christian church. What does this mean? Of course, we can't pour all the truth into one metaphor, and this one illustration of the cornerstone does not say everything about Jesus—but yet it says very much indeed. In fact, when the living church of committed Christians in all ages is compared to a temple under construction, it seemed for Paul that no other symbol than the cornerstone would be adequate when the relationship of Christians to Christ is to be compared.

The Greek word *akrogōniaios*, translated "corner

stone," combines *akros*, "extreme edge," "the end point," and *gōnia*, "corner" or "angle." Many strange and fanciful interpretations are found in Bible commentaries in the attempt to explain why Christ is called a building's cornerstone. Some have suggested that the cornerstone is that one important stone that connects all the building together, but no stone can do that, not even a cornerstone. Others suggest that the cornerstone is important because it ties two walls together, but that is true for each of the stones at all four corners on every course until the top of the building is reached. Neither is the cornerstone the largest or strongest stone in the wall, as any stone or brick wall, past or present, would testify.

The Most Important Stone

Why then is the cornerstone the most important stone in the whole building? Why is laying the cornerstone the most important task for the mason? Because from the cornerstone every angle, or "lead," for the rest of the building is determined. The cornerstone must not only be perfectly cut to make a 90-degree angle, it should rest perfectly level so that all future stones or bricks can follow a true line.

If the angles of the cornerstone are not perfect, all the other lines in a stone or brick building will be untrue. The walls will not be perpendicular, the floors will not be level. The carpenters will find that nothing comes together as planned on the blueprint; windows won't open properly, doors will bind, and the whole project will be a dismal undertaking. All because of a poor cornerstone.

The cornerstone sets, or determines, the quality and trueness of the building, and is absolutely indispensable for a perfect building on which the builder can be proud to place his name.

Jesus Christ is the cornerstone of the Christian church. The quality of the church, the faithfulness of each member to the church's mission, will always be determined by checking with the guiding lines set once and for all time to come in the life of Jesus Christ.

Lining Up With the Cornerstone

Man can wander the world over in expressing his so-called freedom, doing "his thing," making his own life angles, but if he wants his life to count for something, he will discover that peace and wholesome excitement come only when his life is "lined up" with the example of Jesus Christ. It is foolhardy to think that the angles of a building can be changed halfway through construction. If the lines are changed, it will be another kind of building than was once envisioned. It may excite admiration from those who feed on the froth of change, but the new look in construction will not stand the test of time or storm as foreseen by the Master Architect.

We are speaking specifically of the Christian's attitude toward sin, toward self-serving activity even in the name of his Lord, toward all that tends to dissolve the distinction between a fun-loving, ease-seeking, time-serving worldlying and a committed disciple of Jesus Christ. When we are in doubt as to whether our life is an addition to the holy temple that the Lord is constructing to last forever or a stone that will one day have to be cast away as unfit—our first task is to check the lines of our life with the Cornerstone of the temple.

Reading again *The Desire of Ages* and the four Gospels will help us to know if we are indeed part of God's holy temple. Listening to our own conscience when it tries to get a word in edgewise will also help. But hoping that the temple is large enough and forgiving enough to allow an individual to alter some of the

angles in the building to suit his personal convenience and whims is the wish of a foolish man. The Master Architect will not put His stamp of ownership on that kind of construction.

We all need shaping up, our corners need to be squared, our surface needs more polish to reflect the light of His glory. Anyone reading these lines still has time to let the Master Builder fit him for "a dwelling place of God in the Spirit" (Eph. 2:22, R.S.V.).

Dear reader, life has not been a mystery since Jesus lived. Life has ceased to be mere "quiet desperation" since Jesus showed us how to position ourselves amid life's problems. And life with its ethical decisions is not something that has to be worked out in each generation. The plumb line of rectitude and integrity was set for all time in the life of Jesus. Project any angle of His life and it will touch a human problem or challenge today.

Every authentic Christian knows the value of Jesus as his own personal cornerstone, for without Him all would indeed be uncertain, hopeless, and without reference points.

H. E. D.

Shall We Attend Camp Meeting This Year?—3

DANGER OF LEANING ON MINISTERS

Last week we quoted from a passage in *Testimonies*, volume 6, in which Ellen White discusses various aspects of the camp meeting. We extracted passages dealing with the secret of success of the camp meeting. We emphasized the importance of the presence and power of the Holy Spirit; also of a preparatory work on the part of those who attend.

We left one significant observation in the *Testimonies* passage for consideration this week. On page 41 appears the rather startling announcement: "None of us should go to camp meeting depending on the ministers or the Bible workers to make the meeting a blessing to us."

This is an unusual statement. Has not God set aside the ministers to bless with their spiritual ministry those who come under their influence? Why not then depend on them to bring the help so sorely needed? Ellen White explains: "God does not want His people to hang their weight on the minister. He does not want them to be weakened by depending on human beings for help. They are not to lean, like helpless children, upon someone else as a prop. As a steward of the grace of God, every church member should feel personal responsibility to have life and root in himself."

The Priesthood of All Believers

We have in this counsel the significant New Testament and Reformation emphasis: the priesthood of all believers. According to this doctrine, every member is a priest and has direct access to the grace of God. He can go to God directly for guidance and counsel. He does not need a minister or a priest to intercede for him.

Not only is such an individual priesthood a privilege; it is a duty. "It is the first and highest duty of every rational being to learn from the Scriptures what is truth."—*The Great Controversy*, p. 598. Where, then, does the work of the minister in the teaching of truth come in? The minister's work is clearly defined. It is his responsibility to teach the truth publicly and privately. His source of truth is the Word, which he is to expound. But it is his hearers' duty to compare the minister's teaching with the Word. Only when the hearer is convinced from the Bible that what the preacher has said is truth is he obligated to accept it and act on it. If a hearer accepts as truth only what he himself can verify from the Bible,

his faith will rest not in man but in the Word of God.

"We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in what position he may be placed, we are not to look upon any man as a perfect criterion for us. We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth."—ELLEN G. WHITE, in *Review and Herald*, June 18, 1889.

The Bereans Commended

The Bereans were commended for checking Paul's teachings with the Scriptures. Luke reports, "These [the Jews in the synagogue at Berea] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

Ellen White does not say that the ministers are incapable of bringing a blessing to the meetings; they are capable and if consecrated will bring great blessing to the annual gatherings. But she warns that we are not to depend upon them. We are to have a vibrant experience of our own that thrives whether ministers are present or not. When a man with this kind of experience goes to camp meeting, the ministers' contributions come to him like a bonus, causing his cup of spiritual joy to run over.

Explaining the Seventh-day Adventist method of teaching Bible to the wife of the minister of a large Protestant denomination some years ago, we were asked, "If everyone studies for himself, don't you find that your members hold a large variety of beliefs?" We answered that, strange as it may seem, among our mem-

bers there is an amazing uniformity in doctrinal belief.

She was puzzled. The occasion was a Sunday-Sabbath discussion in which we were engaged with her husband before a group of interested listeners. Her husband had opened the discussion with the remark that there was no command to keep Sunday holy in the Bible. This gave us the opportunity to stress the Protestant principle, The Bible and the Bible only is the rule of faith and practice. We told the group that we do not teach our converts and our young preparing for baptism from a creed book, but from the Bible and encourage them all to study the Bible for themselves and accept only that which they believe the Scriptures clearly teach.

What minister of any other denomination can safely put the Bible in the hands of one of his parishioners and say, Follow this, and have the parishioner follow in every detail the creed expounded by his church? Seventh-day Adventist ministers can safely hand a man a Bible and know that if the man honestly follows what he reads, he will find himself practicing the faith of Seventh-day Adventists. Because of their method of teaching, Seventh-day Adventists have a membership whose faith is founded solidly on the Bible.

What a strength would come to our church if all members would cease to hang their weight on the minister and would discontinue leaning like helpless children upon someone else as a prop! If all had life and root in themselves and came to camp meeting strong in the faith, what a power would come to these meetings! And in the home districts, with the ministers freed from the burdens of caring for the spiritually ailing, what potential would be released for the proclamation of the gospel!

D. F. N.

(Continued)

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.]

OUR LAST CHANCE

As I read the April 8 REVIEW, early this Sabbath morn, my heart thrilled anew; the "Editor's Viewpoint," feature articles, editorials; avidly I read them all, but my spirits reached a crescendo, so seldom experienced, as I came to the article by T. W. Staples concerning the Congo.

I could not but wonder if the time has not arrived when we should enter upon a "crash" program—liquidate our holdings—and help make possible the giving of this message to the waiting millions of the Congo and the world. Then might we experience that "outpouring" promised for these latter days. It will be greater than the former; yet even in the first century it went to all of the world in one generation, all without benefit of modern communication and transportation. Rather than a holding operation, we should enter upon the greatest evangelical thrust this universe has ever seen.

The only holding operation we need is that of holding our young people by an example of sacrifice which will show that our

hope in the soon-coming Christ is a "lively" hope, and not mere lip service.

We are now having our last chance, as a church and as individuals.

OTHO EUSEY

Lancaster, Massachusetts

REDEEMING THE TIME

Delay . . . dilly-dallying . . . dereliction . . . this about describes me the best. You should have received a letter long ago from me stating how much my wife and I enjoy reading the REVIEW.

Keep those editorials coming. I just wish that every Adventist would read the REVIEW regularly.

A. J. PATZER

Syracuse, New York

BIRTHDAY GREETINGS

I just passed my fifth birthday as an Adventist and I haven't missed a REVIEW or one article. I truly cannot imagine how any Adventist, old or new, can be without our paper.

DOROTHY LIBBY

Bishop, California

WAITING TO BE GRAFTED

During this Laymen's Year we must urgently share the hope of eternal survival with our Jewish neighbors as well as with all others. The Jewish field is ready for the harvest. We are told that the Lord will graft them back into their own olive tree

(Rom. 11:23, 24); the messenger of the Lord says: "Converted Jews are to have an important part to act in the great preparation to be made in the future to receive Christ."—*Evangelism*, p. 579.

The spaceship is ready, the countdown is proceeding, Christ is longing to take all His people to the heavenly Jerusalem. Our Jewish neighbors must be in this space flight with us.

SAMUEL S. JACOBSON

Wildwood, Georgia

AVOIDING THE HAPHAZARD

How can we avoid "haphazard giving"? I am sure that each department has a goal it hopes to reach (on a per person basis). We are giving a second tithe for subscriptions and miscellaneous offerings plus our tithe, and have been very greatly blessed. The combined-offering idea is great (our church has it), except that in many cases the percentage is figured from past experience which the pastor admitted was "haphazard giving." This year they are changing it somewhat, but I do think that some kind of report with suggested amounts (of all offerings) would be very helpful, not only to an individual, but to the church governing body.

MRS. J. R. MCFARLAND

LaGrange, Illinois

AVOID ANNOYANCES

Amid all the updating and improving of our church paper, I wish to tell you

how much I have appreciated one particular item—that is the continuity of articles to their completion without the usual procedure of referring the reader to another page for the conclusion.

FAY PRESTON

Adelanto, California

RESPONSIBLE STEWARDS

A number of letters have appeared mildly reprimanding the careless use of money at Christmas time. And true, if our faith coincides with our belief in the second coming of Christ, we most surely ought to be spending less on "things" and more on the promotion of God's kingdom on earth. However, once-a-year spending is not what expands our financial overflow, but rather day-to-day buying, money we waste on self. Consider food, for example. Prepared and packaged to entice the buyer, the hungry Adventist falls easy prey, and thus many dollars are spent each week on a few pennies' worth of delicacies.

On the other hand, if we are in the class of careful spenders, should we not take inventory at the end of the year to see what we have done with the money saved? Was the surplus absorbed in some selfish interest, or did we use it to the glory of God and the good of man?

RALPH A. WILLARD

Lancaster, Massachusetts

MORE THAN FURNITURE

I am 85 years old and the REVIEW has had an important place in our home since I can remember. I wouldn't miss any piece of furniture in my home as much as I would miss the REVIEW if it didn't come.

MAE MARK

Modesto, California

THERE IS A DIFFERENCE

As I sit by my wife's bedside in one of our modern medical centers I am extremely thankful that we came here for tests and treatment.

We've been in other hospitals, but ours are different. Occasionally we can overhear the physicians talking with patients in such a kind way, indicative of the Christian spirit of the institution.

Our appreciation is great for all those who serve on this healing team and for the leaders of the Seventh-day Adventist Church who bravely faced the challenge of building our medical centers.

JOAN AND NOBLE VINING

Collegedale, Tennessee

PORNOGRAPHY, 1971

"Pornography Alive" [March 4] does not go far enough.

"Porno" is the hardcore flood of disgusting books, magazines, and films that cover the racks of the magazine shops. In most any city today dozens of stores catering to the prurient interest have opened in the past two years. Most of these stores are clearly labeled "Adults Only" or "Over 21." But even the old-line family stores in the neighborhood which recently only carried paperbacks and foreign newspapers now reserve several shelves for pornography. And

in those shops small children wander in and out, wide-eyed at the smorgasbord of filth before them.

I do not wish to mock Miss Craw's vehemence; I only point out that her dart was misaimed. If a few extra inches of thigh bother her, what is the tide of printed and filmed nudity and debauchery doing to the impressionable minds of thousands of urban youngsters?

JAMES R. GALLAGHER

Takoma Park, Maryland

It's a most timely article when so much worldliness is seen even among our Adventist people today.

Mrs. MIRIAM L. BOWMAN

Takoma Park, Maryland

SUN NEVER SETS ON REVIEW

The more I read the REVIEW the more I appreciate every word of it, especially since I am an isolated member of the church. Thank you again.

IDA PINCH

Cornwall, England

GREATEST UNIFYING AGENCY

The REVIEW has been an inspiration to me since my baptism in 1926. It is the greatest unifying agency among us, having held unswervingly to the solid, unchangeable truth all these years. In the mission field the REVIEW becomes at once our church, our newspaper, and the interpreter of the times. How we thank God for its consecrated, dedicated, and sincere leadership.

And now, when everything else in the world is changing, tottering, and crumbling, the dear, dependable REVIEW gets

better and better. Kind friends send us back numbers and when they arrive I tear open the package and read them avidly from cover to cover. My work must sit and wait while I catch up with the thrilling news of the progress of the message.

We love everything about the new face of the REVIEW. Each sermon is freighted with a shining new sincerity and earnestness; a deeper conviction of the shortness of time and the necessity of reformation.

FLORENCE BURCHARD

Corozal, British Honduras

FELLOWSHIP IN EXPERIENCE

I am sending "The Outgrown Family" [March 18] to my daughter and then keeping it for my grandchildren. I know well the author's concern because I went through the same experience that the article describes. Sometimes we need this, however, to appreciate how good home really is.

Mrs. IVY SALLEE

Camrose, Alberta

THE BEST EVER

I want to tell you how much I have enjoyed this special "friendship issue" [April 29]. I have been on the perpetual mailing list for the REVIEW for at least a dozen years, and I love reading it. I hand many of the articles out to friends, and try to teach the message wherever I go.

In all my years of reading the REVIEW I don't think I ever enjoyed them more than this special issue. Would you please send me ten of them? I would like to take more, but I am on a restricted income.

Mrs. E. M. GROSS

Lodi, California

Waiting to Be Translated

By SUSAN HARRIS

Ann glared at the blinking switchboard in front of her. With each demanding wink of the impatient panel her spirits fell. "Why, oh why did I ever apply for a job like this?" she grumbled.

As a light flashed on in the bottom right corner, her hands automatically flipped the corresponding switch. "Washington Sanitarium and Hospital. May I help you?" she intoned with artificial sweetness.

"May I please speak with Robbie Landis?" a woman's voice inquired.

"I'm sorry, he's not to receive any calls today," Ann replied. "I'll connect you with the nurses' station on his floor, and you can ask them for permission."

"Probably just one more overanxious mother," Ann muttered to herself. Minutes ticked by; most of the lights on her board had blinked off. Then a light flashed on indicating a call from Robbie's room. "Operator, may I help you?" Ann questioned.

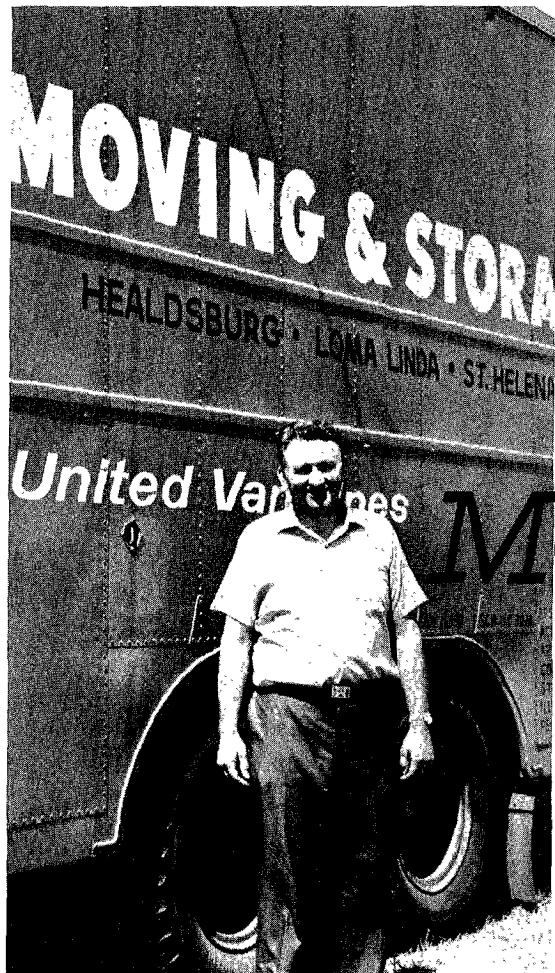
"Well—er—ah, yes, ma'am," whispered a small angelic voice. "I'm waiting to be translated."

Ann managed to suppress a chuckle and replied, "All right. Just a moment please."

Obtaining approval from the nurses' station, she quickly transferred the woman's call to Robbie's extension.

As my mother related this experience to me some years later, I was first amused and then sobered by Robbie's apparent confusion between the words "transferred" and "translated." How tragic if the Master Operator should call and find me merely waiting to be transferred, so submerged in the mire of mundane matters that my primary goal—translation—would have somehow become a secondary desire.

May I always be able to say with the psalmist, "My soul waiteth for the Lord more than they that watch for the morning" (Ps. 130:6).



Two typical boys (right) who enjoy one of the branch Sabbath schools.

Dean Turner's visit to the Orient sparked the idea out of which PUC's branch Sabbath schools grew.



MOUNTAINS Are Moving in California

By CHARLES BETZ

Sabbath School Secretary, Northern California Conference

IN SOME parts of California mountains are moving without earthquakes. Mountains of doubt, mountains of indifference, and mountains of resistance are crumbling before more than 200 faithful students and faculty members of Pacific Union College. Faith is their dynamic as they conduct an average of 40 branch Sabbath schools, Neighborhood Bible clubs, and Wayout clubs, every week. More than 600 non-Adventist children, youth, and adults attend weekly. A total of more than 4,000 miles is willingly traveled by our workers each Sabbath afternoon to offer Christ to their many listeners. Do they consider it drudgery? One must

experience the glow in these students' lives before he can know their genuine happiness and joy in this wonderful service for the Master. Through the Holy Spirit they are literally charged with Christ's love to the point where it has to be shared with others. These people have found what it means to live as exuberant Christians.

One Man's Idea

Although this is PUC's greatest year in branch Sabbath school evangelism, it hasn't come suddenly but rather has grown larger every year over a five-year period. As is often the case, it started in the mind of one man.

Dean Turner, a trucker at the time, took a trip to the Orient to visit missionary relatives. While there he saw what Sabbath schools were accomplishing in the mission field. He saw what students of our schools were doing through Sabbath afternoon student witnessing. He observed that one college had 33 branch Sabbath schools in operation at the same time, involving more than 400 students.

Dean could not forget this. Flying above the Pacific on his way home, he mused: "If branch Sabbath schools can win hundreds for Christ in Japan and Thailand and the Philippines, they can do the same in northern California."

It was difficult to get started. But finally he began to get a response. Necessary money began to come in, and the pastors from surrounding districts sent

enthusiastic invitations for youth to come and witness. They did. Dean Turner and his associates hoped for ten branch Sabbath schools. The Lord gave them 13. The second year it grew to 23. This year—the best year—there are some 40 branches.

Every Friday evening students, sponsors, and other adults meet at the college to receive fresh supplies of inspiration and instruction as they listen to testimonials of accomplishment and obstacles overcome. The following summarizes some of the reports given:

Lanny Ross's branch Sabbath school in Vallejo had trouble trying to get 40 youngsters into one room. There were so many coming that the group found it necessary to start another branch Sabbath school across the street.

The Pied Piper Approach

Some PUCites tried the Pied Piper approach. They stood in the yards of the neighborhood and played the guitar and sang. Soon children began to gather and started singing also. More and more children kept coming, and soon even their parents joined in the singing.

The singers changed location three times, and each time 30 to 50 youngsters gathered. Everyone promised to come to the branch Sabbath school.

Another group who used the Pied Piper approach added a new idea to it. They took a long rope and tied painted fruit jar lids into the rope every few



Student groups pause for prayer before setting out for branch Sabbath schools.

Children participate enthusiastically in the varied programs offered.



Fruit jar lid "handles" on a long rope lengthen the procession of children going to the neighborhood school auditorium.



feet to be used by children as handles. From week to week as the group walk down the street singing and playing their guitars the children come dashing out, take hold of the jar lids, and the procession marches down the street to a local grade-school auditorium where the branch Sabbath school is conducted. It is such an intriguing sight that it has become the talk of the neighborhood.

"We just found out that a Catholic woman who attended our first meeting was so impressed that she started a Bible club for the Catholic children on Wednesdays," Virginia Strube reported. "She has asked one of the women who attends our branch Sabbath school for the music to our songs."

"It's a wonderful experience for me to see the enthusiasm of the children," said Debby Thomas. "They give me a lift for the next week of schoolwork and I love it. God has truly blessed our branch Sabbath school."

From many of the areas where the 40 branch Sabbath schools are held come reports of deep interest in the message and of new members added to the church. For example, the Cloverdale branch Sabbath school started four years ago. It is now a thriving church of 45 members with a new church building nearing completion. It in turn is conducting a branch Sabbath school with approximately 40 children attending. Only five of these children are Seventh-day Adventists.

At Monte Rio, a little town situated

along the Russian River among the redwoods, another former branch Sabbath school has been organized into a company of 30 members. Three of these have been baptized and five more are receiving Bible studies. W. A. Dunn is holding evangelistic meetings there in the hope of baptizing others.

Prayer Brought Results

Sometimes our youth have to face discouragements in their branch Sabbath school work, the most troublesome of which is a lack of attendance. They solve this problem by prayer and determination.

In the Dickson branch Sabbath school the attendance dropped to eight children. Our young people who were leading out in the school felt this was because they had not prayed enough. So they made up for their mistake with extra prayer. The result was 21 children.

One young woman had only seven children at her first branch Sabbath school session, so she prayed earnestly to the Lord that He would double her membership. The result was 15. This proved to her that Christ was helping and it made Him real to her.

A group of PUC students went to Rio Lindo Academy, at Healdsburg, to tell their story to the student body. As a result 90 of the academy students signed up to help in two branch Sabbath schools, under the leadership of a PUC student.

Recently, as a result of the missionary work done by Pacific Union College youth, an event took place unique in the history of the college. On Sabbath, April 24, 245 non-Adventist boys and girls and 60 non-Adventist parents were invited to spend a day at the college as guests, so that they might see for themselves what kind of school it is that inspires so many youth to do so much to tell others the story of Jesus. These people were invited and hosted by the students who carry on the branch Sabbath school work. The guests attended Sabbath school and the preaching service, which were followed by lunch in the school gymnasium. In the afternoon pictures were shown, and they were taken on a tour of the campus.

Missionary activities such as the branch Sabbath school work done by these PUC students must, of course, be continuously nurtured and promoted. Paul Buchheim, a senior biology student, has given outstanding leadership to the program as chairman of the steering committee and Project Outreach coordinator. Arthur Escobar, Pacific Union College church pastor; Ted Wick, Project Outreach sponsor; and Dr. Elmer Herr, Sabbath school superintendent, have given direction and continued support to the program.

The purpose of Seventh-day Adventist schools is to train our youth to serve humanity. The objective of this training is to win men and women, boys and girls, to Jesus Christ. The young people of Pacific Union College have this objective very much in mind. ♦♦



Participants in the branch Sabbath school project learn how to work with children.



A large group of southern California Seventh-day Adventist youth display envelopes containing Wayout magazines, part of a shipment of 50,000, which they helped stuff.

Voice of Prophecy "Wayout" Program Attracts Thousands of Youth

By HERBERT FORD

Director of Public Relations, Voice of Prophecy

The Catholic teaching nun picked up the brightly colored pamphlet. She looked at the radiating silhouette of Christ's face on the cover. Then she began reading.

Finishing the piece, she picked up her pen. Since this is obviously for the "now" generation, she thought, I'll act like I am a teen-ager and ask for all the other pamphlets mentioned here. She wrote the letter, put it in an envelope, then paused. No, I can't tell a lie, she thought. I'll write another letter and tell them who I am and what I want. She put the second letter into the envelope with the first, and sent them both off in the mail.

The nun's second, "confession" letter, admitted that she was in charge of some 450 students at a Midwestern Catholic academy, and that she wanted the pamphlet she had been reading for all her students.

That request was one of hundreds from nuns, priests, ministers of many faiths, civic, military, youth, and business leaders that have come to the Wayout, the Voice of Prophecy's outreach to young people, just now entering its second year of operation. Douglas V. Pond, coordinator of the Wayout, which is designed for and aimed at non-Adventist teen-agers, says the nun was told if she would send the name and address

of each of her students, they would receive the pamphlet.

"A few days after our letter went out, back came all the names and addresses," reports Elder Pond. "Several of these students are actively studying the Wayout materials today!"

The Wayout began full operation in mid-1970, after years of study and many months of active preparation. The name, format, and choice of media through which to promote the outreach to non-Adventist youth was selected only after long hours of counsel and prayer. Results thus far indicate the wisdom of this counsel and the blessing of Heaven.

"Nearly 200,000 young people have asked for the Wayout materials, including a 15-lesson Bible course called The High Way, and 13 foldouts that discuss problems of the youth and suggest Christ as the answer to each of these problems," explains Elder Pond.

This total of requests means the Voice of Prophecy has had to increase its work for youth more than 50 times over what it was doing in 1969, the last year of the former youth Bible course, called Bright Horizon.

"Actually, the total number of requests for the Wayout would be much higher—perhaps even a million or more, had the Voice of Prophecy not

had to slow down its outreach by radio and through face-to-face enrollment because of a lack of funds," Elder Pond says.

"The Wayout is an appeal directed toward today's young people which presents the truths that are so dear to Seventh-day Adventists in language and format the youth of today understand," explains H. M. S. Richards, founder and speaker emeritus of the Voice of Prophecy. "We have seen it at work and God is blessing many young people through it."

"Never in the Voice of Prophecy's 41-year history of gospel giving has anything had such an impact on the audience for which it was intended as the Wayout," declares H. M. S. Richards, Jr., director-speaker of the Voice of Prophecy.

Wayout Helps Change Lives

"Young people by the thousands testify that the Wayout is causing them to change their lives in favor of Jesus Christ and His way. Many young people, caught in the most degrading and health-destroying practices, have turned completely around as a result of reading and following the counsels found in the 31 different printed items offered in the entire Wayout series.

"Listen to what this young fellow wrote: 'I just want you to know how much you've helped me, and a lot of my friends. We thought drugs were the in thing. But guess what—we found out different. I don't think we could have done it without your help.'

"Such letters—and many citing even more serious problems—arrive by the hundreds at the Wayout office in the Voice of Prophecy headquarters," says Elder Richards. "Young people are finding Christ, Sunday school teachers are using Wayout materials for their classes, military chaplains recommend them to the men in their commands, probation officers use them to help incorrigible youths entrusted to their care, and even Seventh-day Adventist parents find these pieces—which are designed for those not of the Adventist faith—drawing their own children who have left the church back into the fold."

Elder Richards states that the Voice of Prophecy has never before seen such large numbers of leaders of other religious faiths requesting Seventh-day Adventist-printed literature as has occurred with the Wayout. A quick look through a stack of recent letters to Wayout reveals letterheads of the First Christian Church, Holy Cross Episcopal Church, Presbyterian Church, Baptist, Lutheran, Christian and Missionary Alliance, Church of Christ, Assemblies of God, many Catholic churches and schools.

"A number of church and church-related organizations have said they would like to take over the Wayout for their own youth outreach," Elder Richards notes.

In its first months of operation, half-minute and one-minute commercials

inviting young people to write for the one-issue Wayout magazine were presented on a small number of selected stations known to command the attention of teen-agers. Responses from this test program were excellent, but fund shortages brought this thrust to an early end.

"Not long after the outreach began, young Seventh-day Adventists got a look at some of the Wayout materials, and when they did they demanded to have a part in helping to get them to those for whom they were intended," explains Elder Richards. "These wonderful young people of our faith said, 'You know, we are just as interested in spreading God's message of salvation as adults, so give us a part. We can see that what you have written and printed is really in the language and style young people of today can understand.'

"So we prepared bright-green Hand-out enrollment cards, and young Seventh-day Adventists began to sign up their non-Adventist friends and acquaintances by the thousands. One day a group of young Adventists brought in 2,400 filled-out enrollment cards that resulted from a tremendous 'drug fair' where many thousands had gathered to learn about the harmful effects of drugs."

After receiving the large, colorful Wayout magazine, which points to Christ as the only way out for young people, a printed foldout entitled "The Man From Wayout," a second appeal to accept Christ, is sent. This is followed by the "Wayout Trip," a foldout giving steps to follow in coming to Jesus, which

also contains a large response coupon.

"This coupon allows the young person to request any of the 13 Hang Ups, which are colorful foldouts about specific youth problems, and/or The High Way, the 15-lesson (called Scenes) youth Bible course," says Elder Richards.

"Requests for these two categories of foldouts have been coming in by the multiplied thousands, and the letters young people write about their reactions to these pieces are absolutely thrilling.

"Listen to these: 'I never really paid much attention to Jesus until I started getting these foldouts you send out, but now I see what I've been missing out on. . . . Thank you for opening up another world for me!'

"Your Wayout pieces are *fantastic!* They are informative, interesting, with it, and, most important of all, *honest!* They are always there with answers you need, and have helped me gain insight into what used to be a crazy, mixed-up world. You give all sides of any issue, but most of all, you give God's view of things. In a world where God is said to be dead, you bring Him alive by showing that everything is part of His master plan. My only hangup is that my older sister, whose high school lets out earlier than my junior high school, always goes to the mailbox and takes my Wayout pieces. She can't get enough of them either.'

"I thought I would stop for a moment and tell you what a message your folders and stuff from Wayout have. They really hit home for 'today's people.' They're magnificent! The Lord

seems so much more real when you read of Him in your own language."

Elder Richards explains that local churches are notified through conference MV directors of interested young people when the youths have taken Scene 11 of The High Way, the study on the Sabbath, entitled, "Rest Is the Best."

"Acting in harmony with plans developed through the General Conference Missionary Volunteer organization, local church youth groups proceed to make contact with the young person taking these High Way Scenes," Elder Richards notes. "Then, face to face, they attempt to lead them into a full knowledge and acceptance of the truths of the remnant church."

The future of this newest Voice of Prophecy outreach is bright, asserts Elder Pond. "Funds are beginning to come in now as friends of the Voice of Prophecy see the impact this outreach is having for Christ on the lives of thousands of young people of the world. We know the next 12 months of the Wayout outreach is going to far surpass the unprecedented record set in its initial year."

"Operation Happiness" in Finland

(Continued from page 1)

Two convoys set out. Twelve young people from Helsinki started for Lieksa in eastern Finland, and the others headed their cars toward snowy Lapland. Each car was packed to the doors with gifts and occupants dressed in heavy winter clothes. Those going to Lapland would travel more than 2,500 kilometers (1,500 miles) before they arrived home again.

The long drive to Lapland began early on the morning of December 23. After 20 hours' driving with but a brief stop at Oulu to enjoy the hospitality of the church members, they drove on icy roads and through falling snow to arrive at their destination at 4:00 A.M. the day before Christmas.

They began to distribute the gifts to homes that same morning. Local social workers directed them to the most needy families. Every one of the seven cars drove in a different direction in a 50-kilometer (approximately 30-mile) area. The surprise and joy of people in the homes was tremendous when down the snowy, lonely forest road a carful of young people appeared not only to wish them a happy Christmas but to do it in such a tangible way. Members of the families were invited to select clothes that would fit them. Big parcels were handed to wide-eyed children, who beamed with joy at the unexpected gifts. Many could hardly believe it to be more than a lovely Christmas dream. How could anybody choose to leave the comfort of cozy homes to travel through



Seventh-day Adventist young people have enrolled thousands of non-SDA youth such as these Wayout readers in The High Way and other Voice of Prophecy programs for youth.

snow and cold to such remote areas to give joy to people they did not know?

Our youth were comfortably accommodated in a schoolhouse, which had been secured by an Adventist teacher. Homes opened to them for Christmas meals, and the saunas were heated for those returning late on Christmas Eve. The restful quietness of the Lapland winter and the joy they received from the spilling over of the happiness of others made it a never-to-be-forgotten Christmas for them.

About 100 families received help through this distribution in Lapland, which in cash value amounted to more than US\$5,000.

The smaller convoy of cars, which started out for Lieksa to the east, could not go all the way. Remote homes, unreachable by car, were visited by snow scooter. Local radio and the press gave the young people's Christmas venture unexpected coverage.

We believe that the people visited by our youth will never forget the ones who brought sunshine into their lives in what could have been the darkest period of the year. The clothing and the food parcels, the Christian literature, and the short devotional periods held in many homes pointed in some measure to Him who is God's own gift to us.

The entire operation was carried out by the young people, who chose to try to make the love of Christ real in this practical way. They are already mapping out the route for their 1971 Operation Christmas Happiness in a remote area of Finland.

VIETNAM:

School Projected for Mountain People

Over the past 15 or more years the Montagnard people of the central highlands of Vietnam have responded well to our message. Among that people we have six organized churches and three companies of believers, totaling nearly 1,500 at present.

In the early 1950's Pham Truong Thanh, then pastor of the Dalat district, 140 miles northwest of Saigon, held a ministerial training course for Montagnard young men, and as a result we have pastors for each of these churches today. Two men have been ordained.

Three schools with grades one to four have been in operation to teach Montagnard children for a number of years. But until the present time reasons of security and lack of land suitable for a site made our desire to provide further education for these people only a goal and a dream.

But last September everything began to change. The province chief at Dalat signed over to us 260 acres of farmland 20 miles south of Dalat beside a river. We plan to use the land for a school. The property is adjacent to our Adventist village of Rochai.

Randy Horning, a student missionary from Pacific Union College, who has been stationed at Rochai since last November, is making many friends among civic action personnel, both Vietnamese and American. It is our hope that some of these people will be able to help us obtain cement, steel, and roofing for classrooms and dormitories.

Our hope is that we shall soon get enough help to provide vocational-educational training through the twelfth grade for our Montagnard young people and at least three years of Bible training for Vietnamese young people who finish the twelfth grade in our Saigon Adventist School.

We have been told by an architect that if materials are donated for the buildings, we can hire enough labor to do the work for about US\$5,000. It seems now that our dreams are close to reality.

God knows how important it is for these unfortunate Montagnard people to receive a good education.

V. L. BRETSCH

President, Vietnam Mission

SOCIETY ISLANDS:

Hundreds Gather for Church Dedication

More than 300 Seventh-day Adventists in the Society Islands, most of whom had traveled some 400 to 500 miles, gathered at Uturoa on the island of Raiatea on Sabbath, February 20, for the dedication of a new Seventh-day Adventist church. Almost 300 came from nearby islands on a schooner that

was rented for the occasion. Some 45 flew in by plane. Never before in the 78-year-old history of the Adventist Church in these islands had such an event taken place.

The islands administrator, the mayor of Uturoa, several delegates from the government council, some of the teaching staff from the government school, as well as representatives from several other denominations, attended the dedication. The administrator spoke highly of the morality and good standards of Seventh-day Adventists.

Six hundred and thirty dollars was received in offerings in spite of expenses involved in travel by those attending the dedication.

The 400-seat church was made possible by funds given by the French Polynesia Mission, and by the work, prayers, and financial sacrifices of church members for two and one-half years.

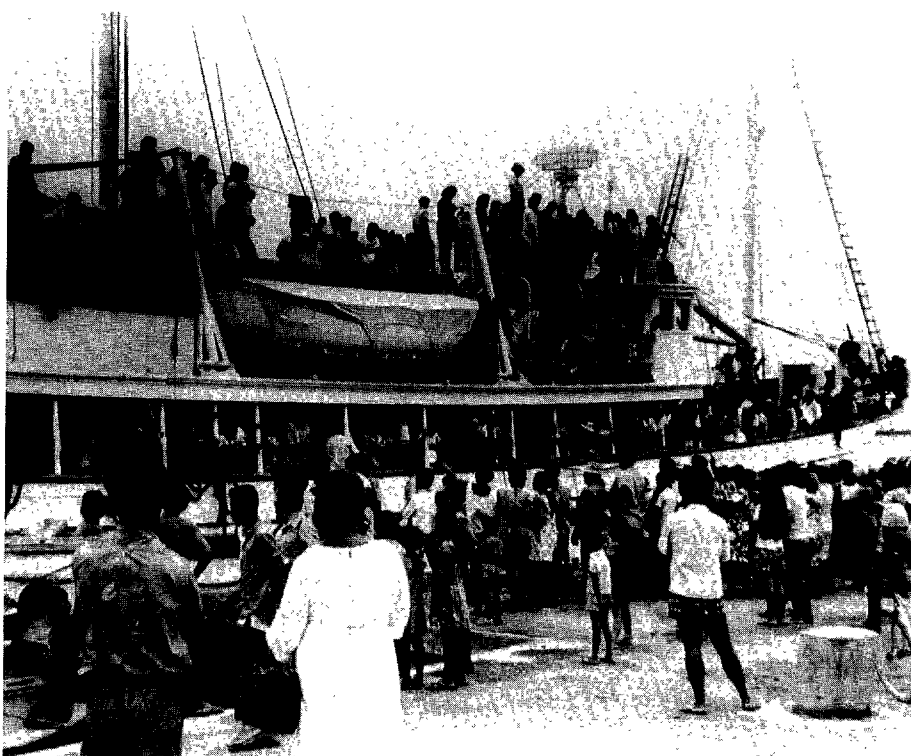
The building also has a youth hall built partly with money raised by Missionary Volunteers of the Australasian Division three years ago.

The two days spent together by our members from far-flung islands were blessed ones. Many people gathered to watch the schooner with its 300 passengers leave. As the boat slowly moved away from the wharf their voices united in singing a hymn, touching the hearts of all.

The success of the weekend was due largely to the work of Lazare Doom and Charles Brotherson, local church elder, and to the singing of the Papeete, Tipaerui, and Uturoa choirs.

R. V. ESPOSITO

President, French Polynesia Mission



Some 300 Adventist passengers sing a hymn as their boat leaves the wharf at Raiatea.

World Divisions

JAPAN MISSIONARY COLLEGE

- ✦ The opening of the new junior-college division of Japan Missionary College was celebrated May 5. Guest speaker was Dr. Hirokawa, professor of natural science at Saniku Gakuin College and one of the mathematician designers of the Japanese railway system.
- ✦ A cooking school was conducted at Saniku Gakuin Academy of Continuing Studies in Chiba recently. For five weeks Japanese women interested in healthful Western cooking attended the school. The lectures were given by Mrs. Anna Klimes, and the demonstrations by Mrs. R. Spangler, Mrs. S. Tabuchi, and Mrs. C. Nemoto.

R. E. KLIMES, *President*

PHILIPPINE UNION COLLEGE

- ✦ Thirty graduates of Philippine Union College's Philippine School of Medical Technology passed the government's board examination recently. This was the first board examination given to the medical technologists in the Philippines. Philippine Union College has the distinction of being the first school to offer a medical technology course in the Philippines.

D. M. NIERE

Lay Activities Secretary
Central Philippine Union Mission

TRANS-MEDITERRANEAN DIVISION

- ✦ A Five-Day Plan was conducted recently in Tourcoing, near Lille in northern France, during which 102 of the 109 participants quit smoking. Favorable publicity was received in local newspapers, as well as in a widely circulated monthly color magazine that devoted a whole page to the dangers of the nicotine habit. The campaign was planned and carried out by E. Garbi and A. Rase.

- ✦ A new chapel was dedicated in Turin, Italy, April 17, which provides a church home for 128 members. E. L. Jewell, assistant treasurer of the division, took part in the service.

- ✦ Hungarian has been added to the languages in which courses are offered by the Bible correspondence school in Yugoslavia. In less than one month more than 1,000 persons requested the new lessons, necessitating an increase of four full-time workers to deal with the courses.

EDWARD E. WHITE, *Correspondent*

WEST INDONESIA UNION

- ✦ Some 20 teachers of the Nusa Tenggara and the East Kalimantan missions met recently for a teachers' institute. During the institute the teachers were

presented with boxes of crayons. This was the first time they had used crayons in their lives.

MILTON E. THORMAN

Educational Secretary

West Indonesia Union Mission

Atlantic Union

- ✦ A laymen's advisory committee was conducted in the Portland, Maine, church on May 2. Ben Trout, treasurer of the Atlantic Union Conference, and Carl P. Anderson and Ralph Trecartin, president and treasurer, respectively, of the Northern New England Conference, participated in the meeting.

- ✦ The new medical-professional building for the New England Memorial Hospital will be completed within the next month.

EMMA KIRK, *Correspondent*

Canadian Union

- ✦ The St. John's, Newfoundland, academy celebrates its seventy-fifth anniversary this school year. As an anniversary project the academy and local church are conducting a drive to raise funds to upgrade the 260-student school.

- ✦ D. D. Devnich, pastor of the Calgary, Alberta, church, is conducting evangelistic meetings at the Health Education Center in Calgary. He is being assisted by the Seventh-day Adventist doctors of Calgary and other laymen of the Calgary church.

- ✦ The office of the Alberta Conference, Calgary, is being enlarged to twice its present size. The new addition will provide four extra offices and will double the floor space of the Book and Bible House.

THEDA KUESTER, *Correspondent*

Central Union

- ✦ Four persons were baptized in the Purgatoire River, Colorado, on May 1, by Harold S. Kaufmann.

- ✦ Central Union lay activities, Sabbath school, and radio-TV departmental secretaries from the union and conferences met in Kansas City recently to lay plans for the coming months.

- ✦ Five young people were baptized into membership in the Nevada, Missouri, church recently. The baptisms followed a Week of Prayer held in the church school by the pastor, G. L. Gray.

CLARA ANDERSON, *Correspondent*

Columbia Union

- ✦ Seventy-five seniors graduated in commencement exercises recently at Kettering College of Medical Arts, Kettering, Ohio. Speaker for the consecration service was Wilber Alexander, professor of systematic and pastoral theology, Andrews University. Herbert E. Douglass, associate editor of the *Review*, gave the commencement address.

- ✦ The Virginia district lay rally of the Allegheny West Conference was held recently in Lynchburg, Virginia, at the Smyrna church. Guest speaker was C. E. Bradford, associate secretary of the General Conference of Seventh-day Adventists.

- ✦ At the recent annual Awards Day ceremony, Columbia Union College presented honors, citations, grants, and scholarships to 130 students. Included in the awards were \$13,600 in grants and scholarships and \$2,900 in departmental assistantships.

- ✦ All eight conferences of the Columbia Union had a gain in literature evangelist sales in 1970. The total gain for the union was more than \$515,000.

MORTEN JUBERG, *Correspondent*

Lake Union

- ✦ An international supper, sponsored by a mothers' club, was held at Indiana Academy, Cicero, Indiana, March 21. The supper, followed by an auction, raised \$6,000, which was donated to the academy.

- ✦ Dr. Ralph Waddell, secretary of the General Conference Health Department, and Mrs. Anna Hirschmann, author of *I Changed Gods*, were guest speakers at the homecoming of Wisconsin Academy, during the weekend of April 3.

- ✦ Pathfinders of Kokomo, Indiana, have embarked on a project to purchase a baby grand piano for their church. Plans are to raise most of the funds by soliciting trading stamp books.

- ✦ Thirty-four children were invested at Columbus, Wisconsin, April 26.

- ✦ Mrs. Mervin Kempert, of Quincy, Illinois, recently conducted a three-session home-nutrition school at her home, concentrating on the needs of new church members.

- ✦ Andrews University Academy hosted the 1971 Lake Union Music Festival, held the weekend of April 30 to May 1. Guest conductors for the festival were Andrews University instructors Rudolf Strukoff, Robert Uthe, and Charles Davis, who conducted choral, band, and orchestra, respectively.

✦ Room-and-board facilities at Battle Creek Sanitarium and Hospital will be closed July 1, ending a 105-year tradition at the institution. The dining room and the sanitarium's bath and massage facilities will also be closed. The 119-bed hospital will continue to operate.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Spring Week of Prayer at Walla Walla College was conducted by William A. Loveless, pastor of the Loma Linda University church.

✦ Three members of the Milo Academy, Oregon, temperance organization recently taped a four-minute temperance and better-living program at KOB-TV in Medford. More programs will be aired dealing with specific aspects of the academy's temperance program.

✦ Seven college students were ordained as elders of the Walla Walla College church for 1971. In the same service 15 college men were ordained as deacons.

✦ Two Protestant ministers served as judges for a county-wide old-Bible contest the opening night of Ralph Blodgett's three-week Crusade for Christ in southwest Oregon. Weekly coverage in the local papers brought 147 persons to the 56-member Brookings SDA church the opening night of the evangelistic meetings. Total attendance reached 1,000 during the 11 weekend nights of the crusade, with 15 decisions for baptism at the end.

CECIL COFFEY, *Correspondent*

Northern Union

✦ Groups from the Ames, Iowa, church visit the 100 residents of the Story County Home on the third Sabbath of every month. During their visit they sing, tell stories, show nature pictures, and conduct a Bible question-and-answer period.

✦ Fifty-six persons have been baptized in the Iowa Conference during the first quarter of 1971. Kenneth McComas, conference ministerial secretary, and R. W. Boggess, conference evangelist, have been engaged full time in evangelism, and a number of local pastors have conducted meetings during the quarter.

✦ A successful Alumni Weekend was held at Maplewood Academy in Hutchinson, Minnesota, April 16-18. Among those taking part in the program were Bob Edwards from the Voice of Prophecy, Felix Lorenz, from Michigan, B. J. Furst, of the Minnesota Conference, and Duane Johnson, of the General Con-



New School Opened in New Guinea Highlands

A new two-room school was officially opened at Menyamya, in the highlands of New Guinea, on February 13. Menyamya, 60 miles southwest of the Seventh-day Adventist headquarters in Lae, is at a 3,500-foot elevation and is the center for the area's administrative district.

Building the school was no easy undertaking. The corrugated iron, the plywood, flooring, doors, louvered windows, desks, and cement had to be flown in from Lae. The timber had to be cut out of the bush, sawed, planed, and cut to size. Cement had to be mixed by hand with sand and gravel taken from nearby rivers. A boys' dormitory is situated underneath the school.

A. R. CRAIG

District Director, Menyamya

ference. Jerome Bray, M.D., of Thief River Falls, Minnesota, was elected president of the alumni.

L. H. NETTEBURG, *Correspondent*

Southern Union

✦ W. L. Mazat, Southern Union lay activities secretary, reports that 47,700 more Bible studies were given by laymen in the union during the first quarter of 1971 as compared to the same period in 1970. Eighty-one baptisms during the same period were attributed to lay witnessing.

✦ The Florida Sabbath schools, with a membership of 12,231, have contributed more than \$87,900 to missions during the first 13 weeks of 1971.

✦ Seventeen persons were baptized as members of the Clearwater, Florida, church as a result of evangelistic meetings conducted by H. J. Carubba, conference executive secretary.

✦ J. F. Hughes, pastor at Cary, North Carolina, was guest on the Good Morning, Charlie television program in Raleigh, on April 19. The president of the city's Merchants' Bureau was also on the program. The discussion involved the proposed local blue law that would close all stores on Sunday. Prior to the program, Elder Hughes had gathered more than 4,000 names of persons opposed to the bill.

✦ Hialeah Hospital, Miami, Florida, celebrated its twentieth anniversary on Sunday, May 9. An estimated 3,500 guests attended. During the 20 years more than 18,000 children have been born at Hialeah Hospital.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ A special fund has been set up in the Southwestern Union Conference office as a memorial for four young boys of Portales, New Mexico, who lost their lives recently in a camping accident. The memorial fund has been set up to aid in the construction of a new school and to provide new equipment.

✦ The Southwestern Union Conference has had a membership gain of 254 for the first quarter of 1971. Membership for the union is now more than 27,200. The Oklahoma Conference has had the largest gain for the first quarter, with 101 persons uniting with the church.

✦ Thirty-six persons were recently baptized in the New Orleans Ephesus church by D. J. Williams, pastor. Fourteen other Regional pastors have reported baptisms for the quarter, adding nearly 100 new members to the church.

✦ Twenty-two persons were baptized recently at Norman, Oklahoma, as a result of a three-week series of evangelistic meetings conducted by Kenneth O. Cox, Oklahoma Conference evangelist, and J. V. Schnell, pastor of the Norman church.

✦ A new cafeteria building is nearing completion on the campus of Southwestern Union College. The project is sponsored by a group of laymen and ministers who call themselves the Committee of 100. Other church groups and individuals are giving to furnish the cafeteria.

✦ N. R. Dower, ministerial secretary of the General Conference, was guest speaker for the Southwestern Union College Alumni Day, April 17.

J. N. MORGAN, *Correspondent*

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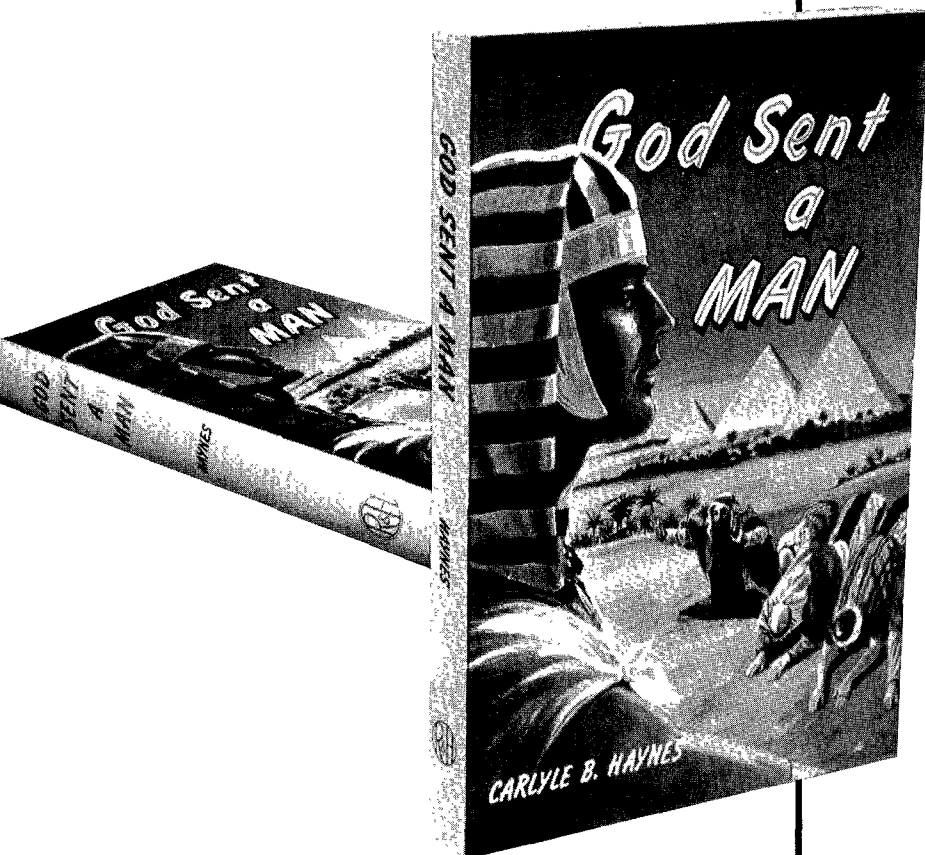
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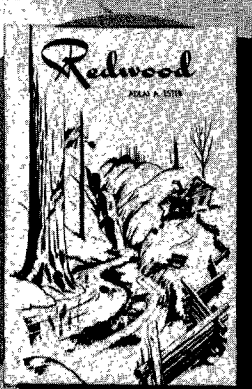
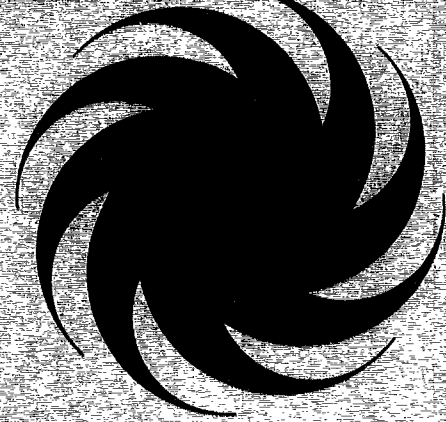
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ON-SALE MAY BE YOUR OWN

Seventh-day Adventist Education in West Africa—4

State Aid to Adventist Schools in Nigeria

By W. J. BROWN

Associate Secretary, GC Department of Education

[Early this year the writer, accompanied by B. B. Beach, educational secretary of the Northern European Division, made a nine-week tour of the principal schools of the division. This article is the fourth in a series reporting on this itinerary.]

THERE are two kinds of Seventh-day Adventist-operated schools in Nigeria. First are those that were established by the church and have received no state aid. Among these are the Adventist College of West Africa, established in 1959, and the Ede Secondary Grammar School (grades 7-11), both of Nigeria. The complete Seventh-day Adventist program of education is carried on in these two schools.

The other kind of schools includes those that have been established by the church but have received financial aid from the government Department of Education. The Seventh-day Adventist Training College (grades 12 and 13), and the Adventist High School (grades 7-11), both at Ihie, in the East Central State of Nigeria, which, combined with the primary school (grades 1-6), have an enrollment of 910 students, come under this latter category. Also under this category are the 66 primary schools. It is with these state-aided schools that a problem has arisen.

The Nigerian Ministry of Education has indicated that it wishes to operate all the schools in the country, especially those in which it has invested or is investing funds. All teacher-training schools are in this group. The government has also indicated that it does not want any private schools, although it may permit private organizations to operate their own schools without government support.

At the present time it seems that the government will take over state-supported schools entirely and will bring in its own administrators and staff members, insisting, however, that the schools retain their previous names, i.e. Adventist High School, Seventh-day Adventist Training College, et cetera.

In the state where the government has initiated the process, it has placed non-Adventist headmasters in six Seventh-day Adventist elementary schools. For example, an Anglican headmaster is heading the primary school located on the mission compound, a Faith Tabernacle headmaster is running our Practising School at Ihie, and a Catholic headmaster is leading out at another of our schools. The placing of Adventist principals in other denominational schools has, in turn, made other school constituencies unhappy. All concerned are endeavoring to have the government change this policy.

It should be stated at this juncture

that though Adventist state-aided schools have operated under some handicaps, all key positions on the staff have until now been filled with Seventh-day Adventist educators and the program has been totally Seventh-day Adventist.

The value of these schools, which in most cases would never have been operated had there been no state aid, is illustrated by an interview that our evaluation team had with seven chiefs, the main representatives of 12 villages in the Ihie area.

During the interview it was revealed that when the local village council was asked to grant property for a school on a long-term lease (the only way land may be held), the request was granted, but with the opposition of most of the village men who did not wish to have anything to do with Seventh-day Adventists. But during the 39 years that have elapsed since then, there has been a complete change of attitude, brought about by the dedication of the Adventist administration and staff of the school, by the help given the students, and by the results seen in the lives of these students since leaving school.

Concerned Chiefs

The chiefs were greatly concerned about the future of the school in view of reports that the government wished to take it over and operate it with a

nonreligious program. They want the Seventh-day Adventist schools continued in order to provide a good education for their children. Many of their non-Seventh-day Adventist people are now very close to being Seventh-day Adventists themselves due to the influence of the schools.

But the problem of our retaining this and our other schools in the area is a complex one in view of the policy of the government. In answering the chiefs the evaluating committee expressed appreciation for their confidence in the educational program of the Seventh-day Adventist Church and stated that the church is sympathetic with the need of Nigeria as a result of the recent conflict. Aid would still be extended, it was explained.

At the same time it was pointed out that the financial resources of the church are limited, and that there are more than 400 schools around the world, with some 80,000 students, requiring denominational help. Since the church's money is gathered at great sacrifice of the people, investments are made with great care.

Consequently, the denomination can make investments only in places where it can be assured that its own program can be carried on without hindrance. In the case of the schools in Ihie it was felt that such a program can be carried on only when the leadership is in the hands of well-trained Seventh-day Adventists with full liberty to apply their educational principles within the school, no matter what the board may be or who pays the expenses.

It was therefore explained that if the chiefs, in cooperation with Seventh-day Adventist representatives and possibly with other national agencies, could obtain government Department of Educa-



Students purchase books from the bookshop of the Ihie Training College, West Africa.

tion assurance that the school could carry on its own program with Adventists as key staff members and that such an assurance could cover several years, the evaluation committee would try to operate the school and request financial help from the church to rebuild and strengthen the school in the shortest possible time. It would endeavor to do this even if totally supported by the church with no state funds. Should no such assurances be forthcoming, the committee felt it should recommend that there be no financial investment made in the schools.

This statement briefly describes the present situation in Nigeria with our schools that have received financial help from the government. Schools maintained wholly by the church have not been affected and possibly will not be affected by this new government policy for some time.



Nancy Carter, staff, College View Academy, Lincoln (Nebraska), from staff, Pioneer Valley Academy (Southern New England).

James Epperson, dean of men, Champion Academy, Loveland (Colorado), from staff, Blue Mountain Academy (Pennsylvania).

Ruth Gerst, teacher (Illinois), from same position (Nebraska).

Gordon Kainer, Bible teacher and pastor, Platte Valley Academy, Shelton (Nebraska), formerly Bible teacher, Blue Mountain Academy.

Penny Shell, staff, Champion Academy, formerly teacher, Southeast Asia Union College.



University Students Active in Soul Winning

Flora Steffen (center) and Elida Potschka, dental and medical students, respectively, of the Rosaria National University, Santa Fe, Argentina, discuss with A. Duarte, pastor of the Central Rosaria SDA church, plans for soul winning following a mission program at the recent biennial session of the Central Argentine Conference at which they gave a report of their missionary activities.

In spite of her demanding study program, Miss Potschka has led out in a series of Voice of Youth meetings, worked with other youth in getting newspaper, radio, and TV publicity for SDA's, and was active with ten lay-effort teams in holding weekly meetings for several months.

H. J. PEVERINI

Field Secretary, South American Division

From Home Base to Front Line

North American Division

Siegfried Greutz (AU '70), to be elementary teacher, Bella Vista Elementary School, Mayagüez, Puerto Rico, and Mrs. Greutz, nee Linda Denise Snyder (AU '70), of Berrien Springs, Michigan, left Miami, Florida, September 1, 1970. Mr. and Mrs. Greutz went to Puerto Rico on their own responsibility. He taught in Mayagüez the past year. Action was taken March 18, 1971, regularizing the appointment, retroactive to September, 1970.

Felicito M. Fernando, M.D. (Philippine Union College '50 and '51; Manila Central University '56), to be relief physician, Davis Memorial Hospital, Georgetown, Guyana, of Madison, Tennessee, left Miami, Florida, April 15.

Klaas Tilstra (Neanderthal Mission Seminary '24), for work among Indonesian people in Surinam, South America, and Mrs. Tilstra, nee Albertine Joanne Klingbeil (HS&H '29), of Madera, California, left Point Comfort, Texas, April 16.

Edith Hoyler (Brazil College '53), to be a teacher in the Bongo Training School,

Angola, Portuguese West Africa, of Washington, D.C., on leave from the South American Division, left New York City, April 27.

Charles Gary Oliver (PUC '67), to be district supervisor of the South Peru Mission, Puno, Peru, Mrs. Oliver, nee Anita Olive Price, and daughter, of Huntsville, Missouri, left Miami, Florida, April 29.

Elmore J. Shidler, M.D. (PUC '48; LLU '53), to be relief physician in Kendu and Ishaka hospitals, East African Union, of Brighton, Colorado, left New York City, May 3. Mrs. Shidler and the two children plan to join him this summer.

Dale J. Bidwell (CUC '67), returning as treasurer Hong Kong-Macao Mission, Hong Kong, Mrs. Bidwell, nee Reda Arlene Gross, and son, left Los Angeles, California, May 7.

Loren L. Fenton (WWC '67; AU '70), to be pastor for China Mainland Training Program, South China Island Union Mission, Taipei, Taiwan, Mrs. Fenton, nee Ruth Marie Christensen (WWC '66), and son, of Eugene, Oregon, left Los Angeles, California, May 8.

D. W. HUNTER

Church Calendar

Thirteenth Sabbath Offering (Afro-Mideast Division)	June 26
Medical Missionary Day	July 3
Church Lay Activities Offering	July 3
Midsummer Offering	July 17
Dark County Evangelism	August 7
Church Lay Activities Offering	August 7
Oakwood College Offering	August 14
Bible Correspondence School Evangelism Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
Review and Herald Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Ingathering Crusade Launching Day	November 13
Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4
Stewardship Day	December 18
Thirteenth Sabbath Offering (Far Eastern Division)	December 25

New Leaders Elected in European Fields

Important elections have been held recently in European unions and local conferences. Karl C. van Oossanen, president of the South Netherlands Conference, has been chosen as president of the Netherlands Union. He succeeds F. J. Voorthuis, who retired after 20 years as union president.

Donald Lowe has been asked to serve as president of the South England Conference.

Jozsef Szakacs has been elected president of the Hungarian Union Conference; Denes Zarka, secretary; Karoly Olah, treasurer; Istvan Olah, auditor; and Laszlo Erdelyi, departmental leader.

We pray that the Lord will richly bless these brethren as they take up their duties.

ROBERT H. PIERSON

100 Attend Cadet Camp at Grand Ledge, Michigan

Approximately 100 draft-age young men and officer staff successfully completed an intensive ten-day Medical Cadet Corps training camp at Grand Ledge, Michigan, June 1-10. The national camp, named Camp Doss after the Adventist Congressional Medal of Honor winner, Cpl. Desmond T. Doss, offered the new eight-hour multimedia standard course in first aid, a discussion of the problems of military service with particular emphasis on Sabbath observance, and a thorough orientation of the issues of the present draft law.

Clark Smith was commander of the camp, with Charles Martin, Harry Gailick, and personnel from several educational institutions and conferences assisting as training-staff members.

JOHN HANCOCK

Small Argentine Church Holds 13 Lay Efforts

Laymen in Argentina are now engaged in all-out public evangelism as a part of their program for Laymen's Year. R. E. Adams, lay activities secretary for the South American Division, reports that "in the North Argentine Mission 100 lay efforts began on the night of April 3. In the city of Posadas a little church of about 100 members is sponsoring 13 lay efforts."

V. W. SCHOEN

Commission Gives Report on Question of Black Unions

The Commission to Study the Feasibility of Black Unions in the North American Division met Monday, May 24, at the General Conference office in Washington. Approximately 80 members of the commission were in attendance. The entire day was spent in ear-

nest and deliberate consideration of the factors involved.

After earnest prayer, the final vote was taken. Two thirds of the commission voted against the organization of Black unions. However, the vote was not merely negative; it represented an appeal to the church to courageously, and in the spirit of Christ, make every effort to remove all barriers along racial lines in our churches and in our institutions. It also was an appeal for the church to find new ways to provide desperately needed funds to aid the work in our Regional conferences, especially in the program of education. Finally, it was an appeal to increase the numbers of talented and experienced Black workers, youth, and laymen on all levels of church governance and activity.

It will be of interest to know that on the union conference level in North America, 18 Black men are serving in elective positions. Among the union officer group there are four administrative secretaries, two associate secretaries, and one treasurer.

In spite of differing viewpoints, a spirit of unity and harmony prevailed throughout the day-long study by the commission.

Important Posts Filled in Minnesota and New York

Two positions of leadership have been decided upon by controlling committees. Richard L. Schwartz, who, for the past six years has served as secretary of the large Oregon Conference, accepted the invitation of the Minnesota Conference executive committee to serve as conference president. He has a background of experience in pastoral, evangelistic, and administrative work that will be of great value as he assumes the spiritual and administrative leadership of this important conference in the Northern Union. He succeeds Arthur Kiesz, who was elected president of the union at the recent constituency meeting held in Des Moines, Iowa.

W. R. Bornstein has accepted the challenge of serving as New York-Metropolitan evangelism coordinator. This is an interunion, interconference cooperative thrust in which the General Conference is participating in order to rally as much strength as possible in reaching the vast population complex of this area. Elder Bornstein has served as conference evangelist in Ohio and for the past two and a half years has served in the same capacity in Colorado.

NEAL C. WILSON

VOP Evangelistic Team Baptizes 250 in Northwest

Three hundred and fifty have taken their stand for the third angel's message and 250 have been baptized as the result of meetings conducted by Fordyce Detamore in Portland, Oregon. Among those associated with Elder Detamore

are Don Gray, Jerry Hardy, and Walter Blehm. Offerings have exceeded \$11,000. Elder Detamore's Voice of Prophecy evangelistic team now moves on for one-week stands in Salem, Medford, and Eugene, Oregon.

JAMES J. AITKEN

New Day for Pathfinders in Europe

A new day has dawned for Pathfinders in Europe. For the first time, membership books for Pathfinders have been prepared and are in use. The MV secretary of the Central European Division reports that the Pathfinders are registered in two groups: 8-11 years—juniors, and 12-15 years—seniors. The Trans-Mediterranean Division supplies the honors for the juniors and Esda in Washington, D.C., will supply them for the seniors.

Great plans are being laid for Pathfinder work in Europe. Next year the Trans-Mediterranean Division will have a jamboree for all the European countries.

LEO RANZOLIN

Inter-American Colporteurs Won 2,247 in 1970

In 1970 Inter-American literature evangelists won 727 more souls than in 1969. According to Nicolas Chaij, publishing department secretary of the Inter-American Division, they won 2,247 persons. This is an average of 187 a month.

Five hundred and twenty-three of these souls were won in 1970 by 39 literature evangelists of Mexico and Central America. Guillermo Romero, of Guatemala, contacted and helped to win 30 souls to Christ in 1970. In January of 1971, 15 more people were baptized as a result of his work.

D. A. McADAMS

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