

# Review

THE ADVENT REVIEW AND THE SUNDAY HERALD WEEKLY INTERNATIONAL EDITION

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## After 22 Years

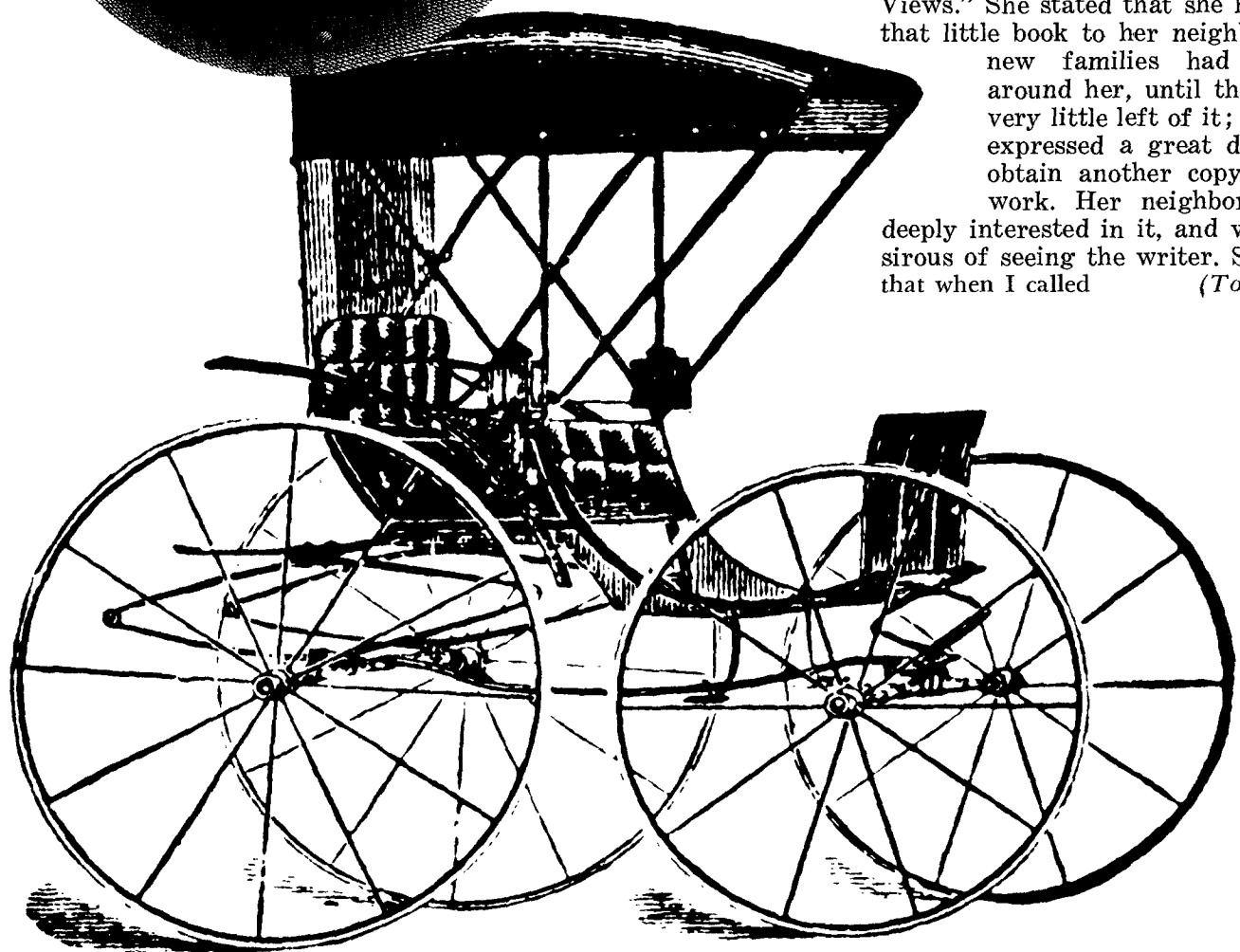
By Ellen G. White



[At a camp meeting in Michigan in 1876, Ellen White met a sister whose story explained an experience that for 22 years had seemed mysterious to Sister White. In a report in *The Signs of the Times* (Oct. 19, 1876), she describes what happened:]

After the meeting [a camp meeting dedication service] closed, a sister took me heartily by the hand, expressing great joy at meeting sister White again. She inquired if I remembered calling at a log house in the woods twenty-two years before. She gave us refreshments, and I left with them a little book, "Experience and Views." She stated that she had lent that little book to her neighbors, as new families had settled around her, until there was very little left of it; and she expressed a great desire to obtain another copy of the work. Her neighbors were deeply interested in it, and were desirous of seeing the writer. She said that when I called

(To page 8)



## Apostasy—Major Pollutant

**R**EBELLION and apostasy are in the very air we breathe."—*Selected Messages*, book 2, p. 58. These words were written in 1897. They might well have been written in 1971. In an age of concern about pollution and ecology, rebellion and apostasy head the list of dangerous air pollutants. Like the germs of a deadly plague, they seem to be transported by wind currents from city to city, from country to country, from continent to continent.

Churches have felt the influence, with conflicts and schisms resulting. Battle lines have been drawn between defenders of historic views on cardinal beliefs and advocates of liberal religious philosophies. Recently a seminary of the Southern Baptist Convention has been torn by conflict over the teachings of some of its professors, and an influential church magazine parted company with its sponsoring denomination because apostasy appeared irreversible in the body as a whole.

The Lutheran Church—Missouri Synod, long a bastion of orthodoxy compared with many other contemporary Protestant churches, is involved in an acute controversy, the outcome of which will not only determine the future of the denomination but may have a strong influence on other churches faced with similar conflicts. At the forty-ninth convention of the Synod, last summer, President Jacob A. O. Preus raised two critical issues: (1) How much freedom in Biblical interpretation and how much doctrinal diversity can a church permit and still remain true to the Word of God? (2) Is there room in the church for open questions on matters that are clearly taught in the Word of God?

### Seven Variations on Doctrinal Opinion

Dr. Preus cited seven variations on doctrinal opinion that prevail in the Synod. All of these variations deal with basic questions. In substance, he said:

(1) Some members "operate with a very *restrictive* understanding of what constitutes 'doctrine.' For example, they apparently regard the Genesis account of the creation of Adam and Eve and of the fall not as a 'doctrinal' item but rather as an exegetical question or a theological construct, where there can . . . be a variety of interpretations without affecting what they consider to be 'doctrine.'"

(2) Some members hold that acceptance of the church confession of faith is limited to the doctrinal points at issue, and that it does not include doctrines referred to somewhat incidentally. For example, some say that in the confessional statement regarding original sin the reference to Adam and Eve as actual, historical persons is not important and binding, since the main purpose of the statement is to talk about the fallen state of man.

(3) Some believe that the Scriptures are not qualitatively different in inspiration from other religious literature. Others hold that the Scriptures

are unique and verbally inspired by God so that in all their words they are the Word of God.

(4) Some believe that the authority of the Bible is not rooted in its unique inspiration, but in the fact that it was written by important officials of Israel and the early church, hence is a primary historical document. Others hold that the Scriptures have authority only because they produce faith through their presentation of the gospel of Jesus Christ.

(5) Some hold that the Scriptures are inerrant only in function, that is, in creating faith in those who study and accept them.

(6) Some use the gospel rather than the Bible as the norm of theology. In this "Gospel reductionism" they may reject the factual claims of a given text on the grounds that it does not involve the gospel. For example, the fall of Adam and Eve, Noah's flood, and other historical teachings of the Bible are not accepted as factual because they are considered to be nonessential to the doctrinal lesson of sin and grace.

(7) Some claim that it is permissible for *exegetical* reasons to reinterpret Biblical miracle-stories so as to eliminate their reality by regarding them as merely literary devices. According to this view, it is permissible to deny that Christ walked on water or changed water into wine. Such stories, it is held, were intended to teach something quite different from the performance of a miracle.

The Seventh-day Adventist Church does not exist in a vacuum. Since apostasy is "in the very air we breathe," it is to be expected that many of the winds that blow in other churches will touch us also. "We are living in the last days of this earth's history, and we may be surprised at nothing in the line of apostasies and denials of the truth."—*Ibid.*, p. 147. Strange teachings involving science and religion, the inspiration and authority of the Scriptures, the historicity of the Bible record, and many others will be introduced. Satan's purpose is not merely to undermine faith and lead individuals astray, but to divide God's people. "He works today as he worked in heaven, to divide the people of God in the very last stage of this earth's history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God's people."—*Evangelism*, pp. 359, 360.

With courage and candor Dr. Preus declared to the delegates of his church convention: "We [the leaders and members of the church] can never become indifferent to the doctrine which is taught in our schools and proclaimed from our pulpits. We cannot act as if truth and falsehood are the same, or as if truth is only relative and can never be stated correctly and categorically. We simply must be and remain concerned about pure doctrine."

To which we say, Amen!

K. H. W.

**RELIGIOUS SOCIOLOGISTS NOTE  
 "OLDTIME RELIGION" REVIVAL**

DENVER—Religion is not dying, as some predicted a few years ago, nor is it being replaced by science and personal ethics, a group of religious sociologists agreed here. They pointed to surges in both old and new religions, especially among youth. They noted that the "oldtime religion" is enjoying a spirited revival.

"As science fails to give them real answers to solve their problems, youth are turning in droves to old-fashioned Christian fundamentalism," said one sociologist.

Religious trends of the time were reported by members of the Religious Research Association and the Association for the Sociology of Religion, holding their first joint meeting.

**NOTE OF JOY INTRODUCED AT  
 WAILING WALL CEREMONIES**

JERUSALEM—Singing and dancing marked the introduction of a note of joy in traditional Jewish lamentation ceremonies at the Wailing Wall, as thousands of pilgrims observed the anniversary of the destruction of Solomon's temple (586 B.C.) and Herod's temple (A.D. 70).

The ceremonies ended at dusk with what was described as "joyous singing and dancing," led by "Singing" Rabbi Shlomo Carlebach.

An all-night Sabbath vigil before the wall, a remnant of Herod's temple, culminated in a special prayer service for Jews in the Soviet Union and in Arab countries.

**METHODISTS SPOTLIGHT  
 THREATS TO FAMILY**

ESTES PARK, COLO.—Lectures and discussions about the "generation-gap," sex education, shifts in moral standards, and

threats to the family as the basic social unit held the spotlight at the second World Methodist Family Life Conference here.

Speaker after speaker, the majority from foreign nations, stressed Christian commitment to the importance of the family. Some had suggestions for overcoming the problems caused in families by changing social patterns and attitudes.

The conference met in the midst of spiraling criticism of the family in the U.S. During the days of the gathering, attended by 275 persons from 35 countries, major magazine articles were quoting social scientists contending that the family is "out of date" and may be "unhealthy."

**FAMILY CALLED BEDROCK  
 OF CHRISTIAN COMMUNITY**

ESTES PARK, COLO.—It is in the home that the child absorbs values he will follow throughout life, delegates to the second World Methodist Family Life Conference were told here.

They also heard that the family is the bedrock of the Christian community and that the kind of faith transmitted by parents is all-important not only for the children themselves but also because the family exists not for itself alone, but for the world.

**ARTIFICIAL LARYNX ALLOWS  
 A CHURCHMAN TO PREACH**

MINNEAPOLIS—What do you do when you are a preacher and cancer robs you of your voice box?

If you are the Reverend Yoshimi Yamamura, of Japan, you invent an artificial larynx.

Mr. Yamamura, a pastor of the United Church of Christ in Japan, demonstrated the stethoscope-like device on a visit here. When he breathes, the device activates vibration on a rubber drum within the instrument. The sound comes past his tongue and lips as in ordinary speech.

He is president of the Kurasiki New-Voice Club, made up of people who have lost their larynxes. More than 30,000 Japanese are involved in the development.

**This Week...**

A little more than 100 years have passed since Ellen White experienced the event described in our lead story this week. The little book about which the anecdote was recorded contained only 64 pages and was published by James White in Saratoga Springs, New York, in July, 1851. Carrying the full title *A Sketch of the Christian Experience and Views of Ellen G. White*, it embodied a brief autobiographical sketch and related her early visions. It is included complete in the book *Early Writings*.

The article on page 4 by R. H. Brown and the two to follow in the series could be entitled "An Adventist Scientist Confesses His Faith." As is well known, scientists, on the basis of radioactive dating methods, ascribe an extreme antiquity to our earth. How reliable are these methods? Dr. Brown examines the assumptions and suggests a possible solution to an apparent discrepancy.

J. R. Spangler, associate secretary of the General Conference Ministerial Association, continues the series, "An Adventist Confession of Faith," this week with his article "I Believe in the Triune God" (page 7).

Elder Spangler completed his Bachelor's degree from Washington Missionary College in 1943 and entered denominational work as a pastor in the Ohio Conference later that same year. In 1944 he moved to the southern United States, where for the next ten years he served as pastor, evangelist, and Bible teacher in several locations.

In 1954 he accepted the appointment of secretary of the Ministerial Association in the Far Eastern Division and served in that capacity until going to his present position in 1962.

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◆ **Advent Review and Sabbath Herald** ◆

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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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*Radioactive*

By R. H. BROWN

# Ages and Inspired Testimony

**L**ESS than seventy years ago, in the first decade of this century, man discovered that some of the elements of which the material universe is constructed disintegrate spontaneously into simpler forms of matter. This disintegration process was named radioactive decay. By 1907 Ernest Rutherford at Cambridge University and B. B. Boltwood at Yale University had made attempts to determine the age of minerals from analysis of helium and lead produced by radioactive decay.

Since World War II radioactive dating techniques have reached a high level of sophistication. The presentations in popular magazines as well as commonly used textbooks and the availability of and interest in rocks brought back from the moon have developed a general interest in the determination of time from analysis of radioactive material.

Some Christians who base their

*R. H. Brown, who holds his doctorate in physics, is president of Union College.*

faith on the Bible and who learn about proposed dates based on radioactive dating techniques may become uneasy regarding the implications of radioactive age determinations. Some are perplexed also as to how God's saving truth for this generation can be presented to those who are well informed regarding radioactive dating.

Radioactive dating techniques produce what are known as radioisotope ages. It should be emphasized that a radioisotope age is an interpretation, not a direct measurement. The direct laboratory measurements concern only the present concentrations of radioactive elements and the stable elements produced by their spontaneous disintegration. Many assumptions are involved in converting these laboratory measurements into a conjecture regarding time. Before considering these assumptions it will be helpful to review the boundaries that inspired testimony has set on speculation concerning the age of material objects.

Aside from a hint here and there,

the Bible gives no indication that a physical universe inhabited by intelligent beings existed before the events described in the first chapter of Genesis. However, it was revealed to Ellen G. White that at the time of Lucifer's rebellion the universe contained "worlds" that Satan hoped to carry with him in his rebellion (*Patriarchs and Prophets*, p. 41; compare *Testimonies*, vol. 4, p. 653). In comparison with these worlds she described our world as "a small speck that would scarcely be missed from the many worlds more than a tiny leaf from the forest trees" (*In Heavenly Places*, p. 40).

It was also revealed to Mrs. White that it was after Lucifer and his sympathizers were cast out of heaven that "the Father consulted His Son in regard to at once carrying out their purpose to make man to inhabit the earth."—*The Story of Redemption*, p. 19. It was also revealed to her that God has "ceased His work in creating" (*General Conference Bulletin*, Feb. 18, 1897, p. 74; *Signs of the Times*, March 20, 1884, p. 177).

On the basis of this inspired testimony we may conclude that the universe contains a number of inhabited planets that existed prior to the creation of man.

Important also to our study of radioactive age dating is a recognition of the extensive geological changes that occurred at the time of the Flood. According to Peter, at that time "the world that then was, being overflowed with water, perished" (2 Peter 3:6). In the context of this passage the apostle speaks of three worlds—a world that was, a world that now is, and a world to come (2 Peter 3:5-13).

The first of these was the world from Creation to the Flood. The second is the world that has existed since the Flood. God brought an end to the Flood and transformed the chaos produced by that event into an environment suitable for the continuation of life. This act of God could be termed a creation if by creation is meant a manifestation of God's capability in a manner different from its expression in the usual course of events. The Flood began because God ceased to maintain the planet in accord with the laws of nature that He had established over the preceding centuries. An "abnormal" or irregular operation of God's power was required to terminate the Flood and produce conditions that made possible continuation of life and repopulation of the earth.

The introduction of the third

*The Grand Canyon is an immense gorge, up to more than a mile in depth, in the high plateau of northern Arizona. The canyon, through which flows the Colorado River, is rich in geological history. Along its walls a number of strata can be clearly traced, including significant exposures of Pre-Cambrian rocks.*

stage is termed by Isaiah as a creation. He says, "Behold, I create new heavens and a new earth" (Isa. 65:17). This act brings into being on this planet the second ideal world described by John in Revelation.

With reference to the Flood, God stated that He would destroy the earth (Gen. 6:13; cf. 9:11). It was revealed to Peter that the second catastrophe would destroy the heavens as well as the earth (2 Peter 3:10). This destruction reduces the planet, "partially at least," to the condition it was "in the beginning" (*The Great Controversy*, pp. 658, 659).

It should also be noted that as used in the Bible the term *earth* has several meanings: (1) land masses in contrast with the "seas" (Gen. 1:10; compare 6:13; 9:11; Ex. 20:11; Neh. 9:6; Acts 4:24; Rev. 10:6; 14:7; 21:1). Moses wrote that God brought the earth into existence on the third day of Creation week (Gen. 1:9-13); (2) earth contrasted with heaven (Matt. 6:10; 18:18; 28:18); (3) land. Frequently the Hebrew term translated "earth" (*'eres*) is translated "land" (Gen. 2:11; 10:31; 31:18; Num. 1:1, et cetera).

### The Span From Creation to Christ

According to the Biblical chronology, Creation week is placed approximately 4,000 years prior to the Christian Era. This span of time is arrived at by combining the data given in the Masoretic text\* of the fifth and eleventh chapters of Genesis with other Biblical data such as that in 1 Kings 6:1, which states that the time from the exodus to the fourth year of Solomon was 480 years. Throughout the entire period of her ministry Ellen G. White repeatedly and consistently affirmed the placement of the Genesis Creation week approximately four thousand years before Christ (*The Great Controversy*, pp. v, x, 328, 518, 546, 656, 659, 673; *The Desire of Ages*, pp. 49, 117, 413, 652, 759; *Patriarchs and Prophets*, pp. 51, 342; *Testimonies*, vol. 2, p. 172; *Testimonies*, vol. 3, pp. 138, 492).

On page 13 of *Counsels to Parents and Teachers* we are told that "the divine mind and hand have preserved through the ages the record of creation in its purity. It is the word of God alone that gives to us an authentic account of the creation of our world." Since the first chapter

\* The Masoretic text is the traditional Hebrew text from which most of the translations into modern languages are made. The Septuagint (a Greek translation of the Hebrew Old Testament produced largely in the third and second centuries B.C.) gives longer ages than the Masoretic text for many of the patriarchs, in all 1,466 years more from Creation to the Flood than the Hebrew text.

of Genesis is authentic, the fifth and eleventh chapters must also be trustworthy.

Responding to a challenge that her testimonies of warning and reproof were merely personal opinion, Ellen White wrote: "I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision."

### FOR THE YOUNGER SET

## Dorcas Comes to Life Again

By LOIS C. RANDOLPH

VIOLA and Bernice sat in the field below Viola's house braiding clover chains, watching the clouds, and playing guessing games.

Suddenly they looked at each other. "Who's that crying?"

The sound came from the other side of the fence a short distance away. Crawling under the barbed wire, they found a girl about their own age sitting on the ground.

"Are you hurt? Oh, your foot is bleeding!"

"I cut my foot on a stone crossing the creek." The girl gave her name as Ruby.

"Why don't you wear shoes or something? It's not safe here in the woods to go barefooted. We even have snakes," said Bernice.

Ruby blushed. "To tell the truth, I don't have shoes. I do hope my aunt from the city sends me some before school starts. She promised to send me school dresses, too. Every week she and some other women go to a place named for a woman who died a long time ago. She sewed lots of clothes for poor people before she died."

"Oh, you mean Dorcas," Viola said. "That's the woman Peter raised from the dead. After she died all the women and children felt so sad. Peter raised her up so she could sew again for needy people. I learned that in church school."

"That sounds like what my aunt told me. We live in the old Darnell place not far from the creek. You know the house?" Ruby asked.

"Yes. But you come home with me," invited Viola. "We're much nearer my home than yours."

The girls steadied Ruby as they walked up to the house. Mrs. Wilkens, Viola's mother, bandaged the foot, gave the girls cool drinks, and told Ruby to rest awhile. She even found a pair of shoes that fit Ruby perfectly. They would be good for school.

After a while Mrs. Wilkens offered to drive Ruby home. While Viola and Bernice admired Ruby's baby brother, the two mothers visited. The family had moved from the city recently because the father was sick. There was six children.

—*Selected Messages*, book 1, p. 27. On page 23 of the same volume, one finds the following statement from her pen: "God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this." ♦♦

On the way home Viola asked her mother, "Why don't we have a Dorcas Society like other Adventist churches?"

"That's a good question. Our Dorcas has been dying for two years. Maybe with such a case of need as the Traynor family we can interest the women in coming to help. Suppose you and Bernice help to revive ailing Dorcas. Maybe she needs to have a blood transfusion."

"Would you like to have Dorcas at our home some weeks?" Viola asked her mother. "Bernice and I could baby-sit. Several girls our age or older might help during vacation."

One problem at the Sweet Briar church was that the church building had no suitable place for any welfare work. Bernice had a practical idea. "If you'll tell the women it's a potluck at noon, they'll surely come. Work from ten till noon, have dinner out on your picnic tables, and then work again in the afternoon."

Mrs. Wilkens thought that was a good idea.

Viola and Bernice telephoned and gave the invitation for Tuesday. They told each woman to bring the children because someone would baby-sit. Each was asked to bring any garments they could spare for the Traynors. The girls also suggested that garden produce, milk, and canned goods would help the needy neighbors.

Viola and Bernice were delighted to find 12 women there the next day with a good assortment of garments and bedding, and best of all, new enthusiasm.

"I guess Viola and Bernice took Peter's place in bringing our Dorcas back to life," remarked one of the women.

While the Traynor family were the first recipients of the restored Dorcas Society, they were not the last. And a farmer employed Mr. Traynor when he got better. Before long, Mrs. Traynor and the six children attended Sabbath school regularly.

After the family had taken Bible studies for a year the church members rejoiced to see all the family baptized. But perhaps no one felt happier than Viola and Bernice.

**H**AVE you ever used the phrase “not one iota of difference”? According to some this figure of speech has a rather important origin. It centers around Christ, Constantine, the church, a council, and a controversy.

A doctrinal dispute had led the Emperor Constantine to summon a general conference of the church at Nicaea in A.D. 325. The main debate was over the position of Christ in the Deity. Involved in this doctrinal struggle was the Greek letter “*iota*,” which is the equivalent of our English *i*. One religious faction became known as the Homoousians. They adhered to the belief that the Son of God is of the same essence or identical substance with the Father. A second rather large group of fourth-century conservatives were labeled Homoiousians. Their theory was that the Son is “essentially like” the Father but not of the same essence or substance.

The careful reader will note that the only difference between the spelling of these two words is the letter “*i*,” in Greek an “*iota*.” This seemingly small difference between the two words has led superficial thinkers to consider the whole affair a mere theological wrangle over nothing. Hence the expression, “not one iota of difference!” Referring to this debate, Thomas Carlyle, nineteenth century Scottish essayist and historian, once sneered that “the Christian world was torn in pieces over a diphthong.”

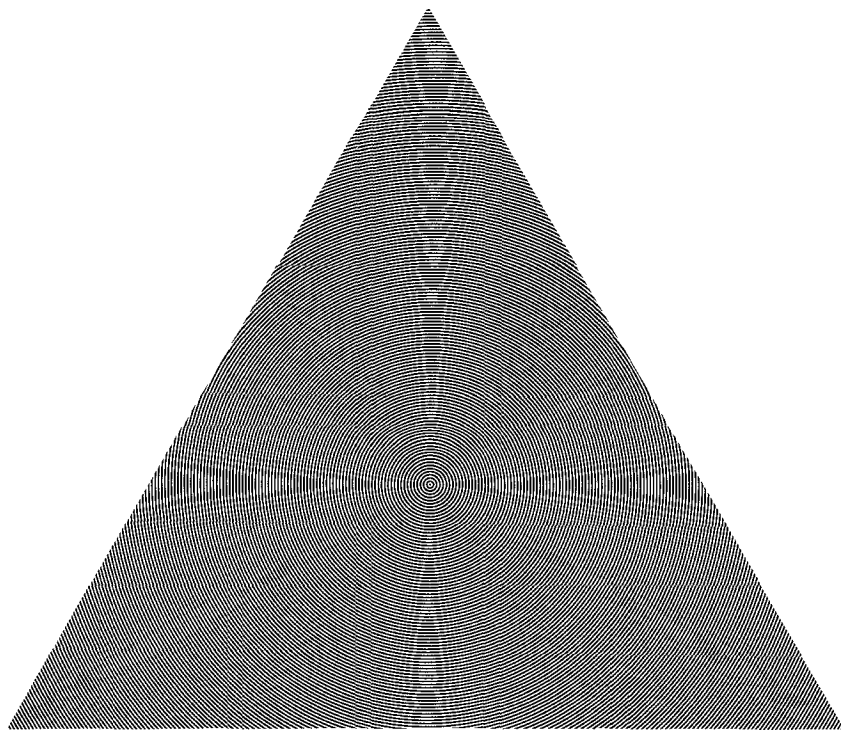
Yet the discerning Christian student knows that more than an “*iota*” or “diphthong” in the definition of the Deity is at stake. If Christ is fully God and the Holy Spirit is fully God, then the Godhead must be a trinity. Through the centuries untold numbers of minds have clashed over this point. Even today there are pockets of so-called Christians who will not accept the triune-God concept. Still this truth furnishes the key to all the essential doctrines of the Christian faith.

### Beyond Our Ability to Comprehend

One fact must be understood clearly by the seeker for truth. The nature and eternity of the Godhead is beyond our ability to comprehend. In these areas “The Omnis-

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# I BELIEVE in the Triune God

By J. R. SPANGLER

cient One is above discussion.”<sup>1</sup> How Father, Son, and Holy Spirit are three distinct personalities and yet one, how they are equal in power and authority and yet one, is beyond logic and reason. Perhaps those who doubt or deny the triune-God view are somewhat like the legendary single-cell amoeba who, on the basis of his own limited nature and being, declared that all other life must be confined to single-celled organisms. Imagine the shock of such an amoeba when he meets a worm or a snail—not to mention a fish, bird, or man! So with those who attempt to reason out God’s positive structure composed of three Persons, but remaining one God!

A simple illustration helped strengthen my faith in the doctrine of the triune God. As a high school physics lab assistant, I was always fascinated by the bottle of mercury on our stockroom shelf. How intriguing it was to place a drop of mercury (a liquid metal) in my hand and divide it into several parts and then unite it into one large

drop again by merely cupping my hand. This shiny silver-white substance, whether divided or united, was always the same substance, the same consistency, and had the exact same qualities.

A chemist can take three drops of mercury and describe them scientifically. The same scientific description would fit perfectly if the three drops were merged into one. The *only* difference would be quantity. Let us imagine ourselves taking a drop of mercury and dividing it into three parts and then uniting them. Anyone seeing just the one drop could conclude there was only one drop. Yet, we would know that the one drop was composed of three drops, for we had just seen them separately. The point is that it can be three drops and yet one drop!

So with the Godhead. If it were possible scientifically to describe the Father, the same formula could be applied to the Son and Holy Spirit. Any adjective applied to one may be applied to the other. They are of the same essence. All possess the same qualities of unrestricted wis-

dom, unparalleled goodness, unmeasurable mercy, unlimited love, unsurpassed intelligence, unending power, and unbounded glory!

### Scriptural Evidence for the Triad

A beautiful combination of an Old Testament and New Testament concept of the equality of Christ with the Father is found in Psalm 45:6 and Hebrews 1:8. "But unto the Son he saith, Thy throne, O

God, is for ever and ever."<sup>2</sup> Micah's prophecy of a coming Messiah claims for Him eternal pre-existence. He declared that Christ's "goings forth have been from of old, from everlasting."<sup>3</sup> Ellen White says, "From the days of eternity the Lord Jesus Christ was one with the Father."<sup>4</sup>

Undoubtedly, one of the most majestic passages of the Bible describing the deity of Christ is found in

the writings of Isaiah. With an intensity of inspiration he ascribes to God the Son the attributes of God the Father. "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'"<sup>5</sup> Could any statement be clearer than this to show that at least two members of the Trinity possess absolute oneness and equality? Christ is certainly not a child of time.

### New Testament Evidence

Coming to the New Testament, we find that when Jesus was baptized the Spirit of God descended upon Him in the likeness of a dove. At the same time the Father declared His pleasure in His Son.<sup>6</sup> All three Persons of the Godhead are shown in various actions at the baptism. Little wonder that Augustine said to the heretics who doubted the triune God, "Go to the Jordan, and thou shalt see the Trinity."

The gospel commission commands surrendered souls to be baptized in the name of the Father, Son, and Holy Ghost.<sup>7</sup> The apostolic benediction lists the Three and names Christ first.<sup>8</sup> Paul usually places God the Father first, but here it is reversed. To me this signifies the interchangeableness of the members of the Godhead since they are one in action and purpose.

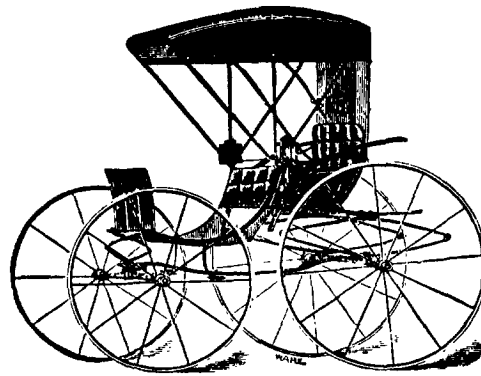
Note how Paul explains the sharing in the work of redemption by the divine Three. "For through him [Christ] we both have access by one Spirit unto the Father."<sup>9</sup> What an interest the heavenly Trio has in the redemption of the human race!

The testimony of Christ makes it clear that each member of the Trinity possesses not partially but fully the same abilities and attributes. "I and my Father are one."<sup>10</sup> He said, "Believe me that I am in the Father, and the Father in me."<sup>11</sup> "I will not leave you comfortless: I will come to you [through the Spirit]."<sup>12</sup> Did you notice how Christ equates Himself with the Holy Spirit? "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."<sup>13</sup> Surely the Holy Spirit cannot be inferior to Christ if He is to come in Christ's place. This promise of Christ implies the separate personality of the Spirit; otherwise this exchange of presence could not be possible.

The chief reason for Christ's daily trials and eventual death on the

## AFTER 22 YEARS

(From page 1)



upon her I talked to her of Jesus and the beauties of Heaven, and that the words were spoken with such fervor that she was charmed, and had never forgotten them. Since that time the Lord had sent ministers to preach the truth to them, and now there was quite a company observing the Sabbath. The influence of that little book, now worn out with perusing, had extended from one to another, performing its silent work, until the soil was ready for the seeds of truth.

I well remember the long journey we took twenty-two years ago, in Michigan. We were on our way to hold a meeting in Vergennes. We were fifteen miles from our destination. Our driver had passed over the road repeatedly and was well acquainted with it, but was compelled to acknowledge that he had lost the way. We traveled forty miles that day, through the woods, over logs and fallen trees, where there was scarcely a trace of road. I was feeble, and fainted twice on the way. We had no food. The brother who drove the team, tried to find some water; but there was none fit for use. He made efforts to obtain a little milk from the cows we met on the road; but they were too wild to be approached by a stranger.

As I was fainting with thirst, I thought of travelers perishing in the desert. Cool streams of water seemed to lie directly before me; but as we passed on they proved to be only an

illusion. A goblet of water seemed just within my grasp. I eagerly reached out my hand to take it, but it was gone. My husband prayed for me that I might be sustained on that dreary journey. We could not understand why we should be left to this singular wandering in the wilderness.

We were never more pleased than when we came in sight of a little clearing on which was a log cabin, where we found the sister I have mentioned. She kindly welcomed us to her home, and provided us with refreshments, which were gratefully received. As we rested, I talked with the family and left them the little book. She gladly accepted it, and has preserved it until the present time.

For twenty-two years our wanderings on this journey have seemed indeed mysterious to us, but here we met quite a company who are now believers in the truth, and who date their first experience from the influence of that little book. The sister who so kindly administered to our wants is now, with many of her neighbors, rejoicing in the light of present truth; and the family have worked their way from poverty to a competency in temporal things. We were sorry to be compelled to refuse the earnest entreaties of the sister and her friends to visit them and speak to the people. ♦♦



cross was not only because of His self-proclaimed Messiahship but was also due to His claim of equality with His Father. Hear His murderous accusers give reason for their attitudes when they declare that Christ "said . . . that God was his Father, making himself equal with God."<sup>24</sup> Thus they "accused Him of blasphemy, showing that they understood Him as making this claim in the highest sense."<sup>25</sup>

Watch a small lad hugging his mother and saying, "I love you with my whole heart." Then watch him crawl into the lap of his father and whisper in his ears the very same words. Is it possible for him to have equal love for his two parents? Certainly! For a child to love his parents equally in no way diminishes his total love for them, but only enhances it. Could anyone reason that love for the mother alone is wholly adequate or at best is equal to the love that one could have for both mother and father? If this is true, then the child who is robbed of one of his parents through death or divorce really has not been deprived, suggesting that the family unit is meaningless.

So with the worshiper of the triune God. There is no divided allegiance, no partiality, when we reverence the Godhead. There is no jealousy on the part of the Trinity toward our actions. When we are in contact with the Holy Spirit we are in contact with God. When we contact Christ we are contacting the Spirit.

God is a jealous God, but He cannot be jealous of that which is a part of Himself in essence, quality, and power. To worship the Holy Triad is no violation of the first commandment. When one subordinates his life and will to the ultimate unity of principle, purpose, and power of the triune God, it is never degrading. It is always only elevating.

### Increased Self-Worth

For one to believe Christ is any less God than the Father depreciates the meaning of His life and atonement. If someone not fully God died for me, then the impact of God's love for me would be decreased. The result—a devaluation of my own self-worth. This would automatically render me incapable of reaching my highest capacity of adoration and appreciation for God, who so loved me that He gave Himself through One equal with Himself to die in my place. Only God could reveal God fully. Only the death of one equal with God

could satisfy the claims of the law.

If you had a dinner appointment with the President of the United States, how would you feel if due to certain circumstances a substitute would take his place? Even if the substitute were the vice-president, the impact of the invitation would be lessened.

But this is not true when communing with any of the Trinity. Whether it be the Father, the Son, or the Holy Spirit, fellowship with any one of these three is equally extraordinary.

Why do I believe in the triune

God? God the Father gave His Son for me. God the Son died for me. God the Holy Spirit bends low to minister to me. This unified action has made it possible for me to be one with them forever. ♦♦

<sup>1</sup> *The Ministry of Healing*, p. 429.

<sup>2</sup> Heb. 1:8.

<sup>3</sup> Micah 5:2.

<sup>4</sup> *The Desire of Ages*, p. 19.

<sup>5</sup> Isa. 9:6, R.S.V.

<sup>6</sup> Matt. 3:16, 17.

<sup>7</sup> Matt. 28:19, 20.

<sup>8</sup> 2 Cor. 13:14.

<sup>9</sup> Eph. 2:18.

<sup>10</sup> John 10:30.

<sup>11</sup> John 14:11.

<sup>12</sup> John 14:18.

<sup>13</sup> John 14:16.

<sup>14</sup> John 5:18.

<sup>15</sup> *The Desire of Ages*, pp. 207, 208.

## The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

### ELECTION TO CHURCH OFFICE—2

Last week we noted two of the differences in methodology between the church and the world in carrying out an election to office. This week we list four more.

3. In the church in selecting persons to hold office an effort is made to meet God's will rather than to apply the criteria of purely human wisdom. Cleverness alone is not the measure to be applied in choosing leaders within the church.

"God will not allow His work to be mixed with worldly policy. Shrewd, calculating men of the world are not the men to take leading positions in this most solemn, sacred work."—*Testimonies*, vol. 2, pp. 149, 150.

4. Always in the church the purpose in electing a leader is not simply to do him honor, but rather to benefit the church by choosing the most spiritual and capable leadership available, and thus to bring honor and success to the Lord's cause.

"Let the Lord be exalted. Let the word of the Lord be magnified. Let human beings be placed low, and let the Lord be exalted. Remember that earthly kingdoms, nations, monarchs, statesmen, counselors, great armies, and all worldly magnificence and glory are as the dust of the balance. . . . Human authority is to be made as naught. Christ is the King of the world, and His kingdom is to be exalted."—*Fundamentals of Christian Education*, pp. 481, 482.

5. In the church the attitude of a person to proffered office is one of restraint and humility. How often in the world we witness flattery and pandering to selfishness being used as devices to achieve political ends. And the domineering attitude so often seen in the manner of those holding worldly office is not appropriate in the lives of leaders serving in God's household of faith.

"You should aim not at being 'little tin gods' but as examples of Christian living in the eyes of the flock committed to your charge. . . . Indeed all of you should defer to one another and wear the 'overall' of

humility in serving each other. God is always against the proud, but he is always ready to give grace to the humble" (1 Peter 5:3-5 Phillips).

"Flattery is an art by which Satan lieth in wait to deceive and to puff up the human agent with high thoughts of himself."—*Ibid.*, p. 304.

"It [worldly policy] is a species of selfishness, in whatever cause it is exercised."—*Testimonies*, vol. 5, p. 563.

6. In the church the qualities that are highly prized are dignity and maturity, sincerity and believableness, perspective and vision, and above all, love in service. Always the instinct of Christians is to hold up the hands of leaders, to make their burdens lighter, and to cooperate in carrying out adopted plans. Christians protect and shield one another from harm, and make an effort to reconcile and heal rather than to take political advantage; and above all they try to be citizens of heaven, subject to the lordship of Jesus.

"Christians have come out of darkness into the light. They have put on Christ, and they wear the badge of truth and obedience. They are governed by the elevated and holy principles which Christ expressed in His life. But the world is governed by principles of dishonesty and injustice."—*Fundamentals of Christian Education*, p. 476.

Thus the church turns away from the worldly road of office-seeking with its strident clamor and doubtful ethics, and instead follows a different path in selecting its leaders. This is done by delegates in quiet sessions of prayerful, dedicated study, endeavoring to choose God's men and women to carry the burdens of leadership.

The church cannot hope to have perfect leaders, nor do the processes of electing the leaders always operate ideally. But the church continues to press toward the mark of true spiritual relationships, always looking to God for wisdom and the guidance of His Spirit in making these processes as free from human error and conceit as possible. Our goal must always be "Let the Lord be exalted."

# OCTOBER REVERIE

By GRACE V. SCHILLINGER

**W**HILE washing the noon dishes I tried to decide what to make for a supper dessert. On our farm the evening meal is just as big and important as the one at noon because the children are home from school and hungry as can be.

Should I bake a big apple pudding with brown sugar in it? Or use up the last of the peaches my sister gave me and make a pie? The answer came when I took the dogs their scraps in the back yard.

How *could* I stay inside? We'd eat sliced peaches for dessert, I decided.

So here I am. How peaceful it is down here in the valley of our apple orchard! October's bright-blue sky is above, and the sun shines down warmly on the old hayrack where I'm sitting. It's been almost three months since the children held their Indian party here.

The gourds they planted around

their club shack have been picked—four heaping bushels—and are drying on the floor of the two girls' bedroom. To be sure, it makes a nice drying place, but what about dusting? A few have already been disposed of to doting aunts and kindhearted friends.

A few apples cling to the gnarled old trees on the hillside, some a bright red and others a dull brownish green. These brownish ones make delicious pies and other apple desserts. They taste much better than they look. A breeze rustles through the dry corn across the fence and warns, "Winter's coming. Winter's coming."

But the crickets singing in the sunflowers above me answer with each rasping chirp, "Not yet. Not yet," as if they have no worries at all about snow blowing in drifts someday.

The little frost that came last night didn't hurt the row of spider

plant flowers the children planted on the south side of their club shack. And the cardinal climber vines are still holding up their bright-red flowers as offerings to the bees. The roof of the shack is nearly covered with gourd vines.

If I had a nickel for each time I've traipsed down here this summer to inspect the gourds . . .

"Aw, come on, Mom," the children begged. "We've found some new ones!" and I'd flip the dustmop in the corner and run down here to look.

Once I read a poem with a deep meaning for all mothers and fathers. The last line observed sagely that "little boys grow up when we aren't looking."

So do little girls, and from now on I'm going to keep a better watch on the children's doings, keep up with their interests and enthusiasms. Maybe if I keep looking they'll not grow away from me so fast. ♦♦

## ARE YOU A SUCCESSFUL HOUSEKEEPER?

**I** WAS visiting a mother of three, and we fell to visiting about successful housekeeping.

"My girls are all good housekeepers, but Kaye is really *supreme!*" she remarked. "And she does her work with the greatest of ease."

*Anna P. Edwardson is a retired nursing instructor living in Riverside, California.*

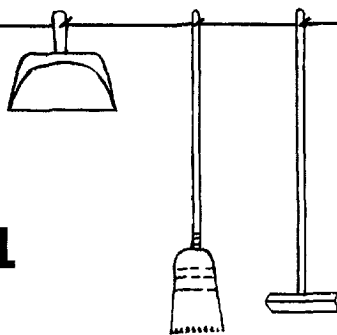
By ANNA P. EDWARDSON

When my daughters were small we lived near a woman who might take the prize as the world's worst housekeeper. I was in her kitchen many times, but I never once saw the kitchen table cleared. Sometimes I wondered whether she had ever seen the entire surface of her table in years.

"In spite of her slovenly habits, my three girls dearly loved that friendly soul. Fortunately none of them adopted her method of keeping a kitchen."

"Now in what way does your Kaye's housekeeping differ from that of her two sisters? You have me curious."

The proud mother assured me, "I had the same curiosity and determined to find out by watching Kaye carefully. Here's the secret: A thing once out of her hand is right back in its place. Instead of kicking her shoes off in the middle of the living room floor when she comes in from church, throwing her coat across a chair, and putting her purse on the table—as I have seen Ruth and Mary do—Kaye marches right to her bedroom, places her purse in its drawer, and puts her new shoes on the shoe rack. Soon



## Especially FOR MEN

By Roland R. Hegstad

### A SURE-FIRE ARGUMENT STOPPER

I suppose everyone occasionally has need of a sure-fire argument stopper. In the home, at the office, across the back fence—on a variety of subjects: women's lib, race, labor unions, ecology, taxes, vegetarianism—there is no end of conversational troublemakers. Some years ago I ran across a stopper that I have put to good use. Paradoxically, I discovered it in a book titled *How to Argue*, by Stuart Chase. He credited the approach to social scientist S. I. Hayakawa. The Bible student will not have difficulty in tracing its rudiments to an inspired source. Here is how it works.

Say that a woman—an Adventist mutation of the women's lib movement—confronts you at a church social with the accusation, "I don't like men! They exploit women."

This time *don't* uncage the brute in you. Don't even snarl or walk away. Just plant your feet firmly—albeit unpugnaciously—and look her in the eye with an expression of interest. She will press the attack.

"Even in the church women are denied their rightful place."

You continue to keep your tongue in neutral, for the initial success of your strategy depends upon refusing to be drawn into a debate on generalities. And at this point neither you nor the growing audience around you is quite

sure what the lady has in mind. When the time seems propitious reply only, "Well, that's one point of view. Tell me more."

Your initial silence was disconcerting. Your invitation to continue is devastating. She wavers. "I assume you believe Mrs. White knew what she was talking about," she ventures, but it is a weak volley. She has gone on the defensive. She is now vulnerable. But still you resist the urge to move in and demolish her.

"Go ahead," you say, "I'm listening." And you *are*. Not only to what she is saying but to what her attitude is telling you. And you are evaluating. Has she been treated unfairly by an employer? Is she paid less for doing the same job a fellow, male, employee does? Has a broken romance left her soured on men?

By now she realizes that her position is vulnerable. She back-pedals. "Well, even a lot of men believe that women aren't given an even break. Don't you agree?"

You've done it. You've turned the assault into a retreat. A soft answer has turned away wrath. You may now change the subject, excuse yourself and leave, or take the offensive. Suppose you choose the latter option and tell her that you are personally aware of cases of prejudice against women. In fact, you recall the case of a woman who was clearly superior to her male associate in a local conference office, but guess who was asked to be Sabbath school department secretary? By agreeing with her that injustices do occur, you are saving her face—wouldn't you want yours saved if you were she? And don't for-

get, women have battled against odds, in the church and out.

"But we must not forget that the General Conference itself has set up a human relationships committee," you continue. "Women's rights are one of the items it is empowered to investigate. And have you noticed that a number of Adventist institutions are adding women to their boards?"

Because you have listened to her, she is now prepared to listen to you. And you both are now ready for an intelligent, dispassionate appraisal of her complaint. No assault and battery. No shouted insults. No belittling reply. No deep-set barbs to wound. And no sorrowful reflections when you kneel to pray at evening.

The key to the technique is, of course, listening. Interesting conversationalists are a quarter a dozen (yes, they used to be a dime, but what hasn't gone up?), but how many people do you know who are interesting and interesting *listeners*?

I have met few people, of either sex, who did not become more reasonable when treated with courtesy. And listening is perhaps the most elemental courtesy one can offer his fellow man—and woman.

One last tip. If at the next church social a sister takes a determined stance and looks you in the eye with a quizzical expression, do a quick replay on your last sentence. You may be under scrutiny by a reader of this column. Don't wait to find out. Turn on a disarming smile and say, "But I must not generalize. Tell me how *you* feel on this subject." The face you save may be your own.

her church dress is back on its accustomed hanger. And her coat has been brushed and is back in the closet.

"Not so Ruth and Mary. They must often spend time locating the garment or object they want. Now with Kaye's living room in perfect order and herself comfortably at-tired for Sabbath afternoon, she is free from embarrassment if the doorbell rings. It often does, with her husband a church elder. Out-of-town visitors often drop by for a brief call, too."

"Wonderful," I responded. "I shall try Kaye's plan. Your friends say they never find your home in disorder. Do you follow your daughter's plan?"

"I'm trying, but I haven't yet achieved 100 per cent success. It takes a good bit of determination and practice before Kaye's tech-

niques become automatic and easy. However, the method saves moving things two or three times, as other housekeepers must. Really, Kaye's way makes housekeeping easier."

### Little Touches

"Then there are little touches that one can give to a room that take but a moment or two, but can make a tremendous difference," I volunteered.

"Again you must let me comment on Kaye's efficiency. Her sister Mary was a guest in Kaye's home for a few days. One morning the hostess stepped into the bedroom to chat with her sister. Of course Mary had made her bed, but Kaye stepped over to it and fluffed up the pillows. This attention made the whole room look neater.

"Mary told me about it laughingly and admitted that at first it

irritated her. Then she recalled that years before, when the three girls were growing up, I had said to Kaye, 'When you see Mary or Ruth having trouble getting things right, just stop and show them how.' I'm sure Kaye was hearing my voice of long ago and was instinctively being helpful."

That brief visit helped me! Adopting Kaye's system might be a help in a number of other homes where I have been an interested observer. Then I read a statement that I prize: "Christ in His life on earth taught the lesson of careful attention to the little things. . . . When by His own mighty power He rose from the tomb, He did not disdain to fold and put carefully in the proper place the graveclothes in which He had been laid away."—*Christ's Object Lessons*, pp. 357, 358. ♦♦

## HOW TO GRADE ADVENTIST SERMONS

A code for grading sermons, similar to that used to classify commercial films, has been suggested by an American Baptist pastor in Pocatello, Idaho. He suggests that the congregation would thus have guidance each Sunday morning as to whether it would be worth getting out of bed or not. His proposed code (with tongue in cheek) follows:

“‘G’—Generally acceptable to everyone. Full of inoffensive, puerile platitudes such as ‘Go ye into all the world and smile’ and ‘What the world needs is peace and motherhood.’ This sermon is usually described as ‘wonderful’ or ‘marvelous.’

“‘M’—For more mature congregations. At times this sermon even makes the gospel relevant to today’s issues, in subtle ways, of course. It may even contain mild suggestions for change. This sermon is often described as ‘challenging’ or ‘thought provoking’ even though no one intends to take any action or change any attitudes.

“‘R’—Definitely restricted to those who are not upset by truth. This sermon ‘tells it like it is.’ It is very threatening to the comfortable. It is most often described as ‘disturbing’ or ‘controversial’ and usually indicates that the preacher has an outside source of income.

“‘X’—Positively limited to those who can handle explosive ideas. This sermon really ‘socks it to ‘em!’ It is the kind of sermon that landed Jeremiah in the well, got Amos run out of town, and set things up for the stoning of Stephen. It is always described as ‘shocking’ or ‘in poor taste.’ The minister who preaches this sermon had better have his suitcase packed and his life insurance paid up.”

Although the Baptist pastor permitted himself some rhetorical liberties in order to emphasize his point, the idea of sermon effectiveness measured by both the congregation and the preacher suggests many possibilities.

One of the chief questions Adventists in the pew or pulpit should ask is, How long must a listener wait until the sermon is recognized as distinctly Seventh-day Adventist? A distinctly Adventist sermon could never be “puerile platitudes” or contain only “mild suggestions for change.”

### Never to Be Dull or Unchallenging

Sermons born in the depths of personal experience with a living Lord are never dull or unchallenging. Sermons that are Biblical in content and spirit go beyond the mere conveyance of information, and far beyond the speaker’s own sociological and psychological interpretations. The decline in authority of the Christian church within the past century began when the sermon became the preacher’s self-conscious feeling about religious questions and no longer the good news of the divine, revealed authority once given to the prophets and apostles. The tragedy of the church today is that the sermon too often usurps the time and place for authentic New Testament preaching without fulfilling the purpose of preaching.

A Seventh-day Adventist sermon, whatever the subject, in these days of the delayed Advent, should breathe urgency and speak clearly about the reasons for our Lord’s delay. The kind of people who one day soon will be trusted with the special power of the Holy Spirit in the final demonstration of God’s way of life will be radically changed men and women. Preaching will have much to do with getting this kind of group changed—changed like no people have ever been changed in modern times.

From the standpoint of content, the human ear could not hear more radical (that is, going to the roots of a subject) content than the authentic Seventh-day Adventist sermon. Adventist understanding of righteousness by faith, for example, calls for a total and complete reorganization of a person’s life. What a person is to eat or drink, how he cares for his physical need to exercise and rest, what he does with his spare time, and how he relates to his fellow men—all this is not merely optional for those who are listening to what the revealed authority of the Lord has to say about the quality of life.

Such sermons indeed “tell it like it is” and become “threatening to the comfortable.” For many who have not listened first to the voice of God speaking through Paul or Isaiah, to hear the faithful witness of God’s program from today’s pulpit may indeed sound “disturbing” or “controversial.”

What ideas can be more explosive than the pronouncement that Jesus should have come and could have come 100 years ago; or, that Christ delays His coming because those who wait for the Advent have not yet become living exhibits of God’s way of life; or, that an improper diet is the greatest hindrance to mental improvement and soul sanctification; or that moral perfection is required of all; or, God became man so that in Jesus of Nazareth all men could see what could happen in character development to any other man who commits himself unreservedly to God.

### No Pugilistic Accusations

From the standpoint of spirit and presentation, however, the authentic Adventist sermon is not combative, censorious, or offensive. It never gives an occasion for some to criticize it as “shocking” or “in poor taste.” The Adventist preacher remembers that “if we wish men to be convinced that the truth we believe sanctifies the soul and transforms the character, let us not be continually charging them with vehement accusations. In this way we shall force them to the conclusion that the doctrine we profess cannot be the Christian doctrine, since it does not make us kind, courteous, and respectful. Christianity is not manifested in pugilistic accusations and condemnation.”—*Testimonies*, vol. 6, pp. 396, 397.

The authentic Adventist sermon that “really ‘socks it to ‘em!’” (to borrow the Baptist pastor’s phrase) presents the demands of the gospel with the gifts of the gospel in such a way that stubborn wills are melted, not galvanized. Although it may be fashionable to rail and condemn, the Adventist preacher is counseled “not to ape the world in any respect” (*Evangelism*, p. 139). He should not attract attention by the easy route of those who, “easily excited, are always ready to take up the weapons of warfare. . . . Do all in your power to reflect the light, but do not speak words that will irritate or provoke.”—*Ibid.*, p. 173.

The safest procedure for developing distinctive Adventist sermons is to build solidly on the Spirit-directed passages of the Bible. The exposition of a particular passage or chapter, unfolding its original meaning and applying its message to the needs of men today, is the historic function of the Christian sermon. Merely massing Biblical texts does not constitute an authentic Christian sermon; it may be merely a collection of unconnected, unrelated texts to support a human opinion, the danger of topical sermons. “There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon

these, and build themselves up in their own positions, when God is not leading them. Here is your danger."—*Selected Messages*, book 1, p. 179.

The expository sermon allows not only the preacher but the congregation to think God's thoughts after Him. "It is when men speak their own words in their own strength, instead of preaching the Word of God in the power of the Spirit, that they are hurt and offended when their words are not received with enthusiasm. It is then that they are tempted to speak words that will arouse a spirit of bitterness and opposition in their hearers. . . . Sanctified lips will speak words that reform, but do not exasperate."—*Ibid.*, p. 159.

Let the distinctively Adventist sermon be recognized quickly by pew and pulpit. The world has the right to know, clearly and winsomely, what the Seventh-day Adventist preacher was ordained to say.

H. E. D.

## SHE LOVED HER CHURCH

Recently Mrs. Josie Wilson, a member of the First United Methodist church at Harrison, Arkansas, celebrated her one-hundred-seventh birthday.

Asked what was the secret of her long life, she said it was her love of life. "I like to live, and hold love in my heart for my church and all people."

One reporter described her as a person who "sees, hears, talks, and has a radiance about her that blesses all who visit with her."

As we read of her celebration we were impressed particularly with her statement that she holds love in her heart for her church. This is an interesting yardstick by which to measure one's relationship to the church. What does such a relationship entail? The antonym of love is hatred or hostility. One could assume from Mrs. Wilson's experience that these traits sap our vital life forces and cause premature death.

All of us should ask ourselves the question, Do we love the church? Do we show our love by our support of its program, its leadership?

How much, for example, we might ask, do the mem-

bers of a certain Protestant church of which we read recently, love their church? The pastor reported that he was lucky to get 250 people on Sunday out of a parish of 10,000. How much does a member love his church if for no valid reason he frequently absents himself from its services?

Of course, to love the church does not mean that we approve of everything the church does or that we condone the open sin of its members. But it determines how we will relate ourselves to the church's deficiencies and to the shortcomings of its members. Love for the church and its members will lead us to work constructively for an improvement of the church's moral, ethical, and spiritual status. Such action contrasts sharply with the pouring forth of repeated negative blasts of self-righteous criticism, of which many are guilty.

While we hate sin, we will love the sinner as Christ loves him. This is the essence of the new commandment—to love one another as Christ has loved us. He loves us despite our many failings and is offering us His grace to overcome them; in the same way we ought to love those who err and seek by the most effective means to bring them to repentance. Open criticism usually serves only to alienate the sinner even more.

In our September 23 edition (page 20) we reported that an Adventist woman, Charlotte Curtis, a member of the Regina, Saskatchewan, church, recently celebrated her one-hundred-second birthday. Our report did not contain a statement of what she considers the secret of her longevity. But I know Sister Curtis. I was pastor of her church when an intern minister. I can testify that, like Mrs. Wilson of Arkansas, she loves her church. As a novice I needed all the encouragement I could get from the members of the church as I engaged in city-wide public and radio evangelism. A visit to her home brought me the encouragement I needed.

And like Mrs. Wilson, Sister Curtis loves life. This is a legitimate Christian pursuit, for which Peter gives the prescription: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it" (1 Peter 3:10, 11).

D. F. N.

## LETTERS

... to the Editor

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

### BY THEIR FRUITS

Great cover—"You will recognize them by their fruits" (Matt. 7:20, N.E.B.) [Sept. 9].

ROBERT NIXON

Nashville, Tennessee

### CLOCKWORK

Re the Dallas, Oregon, fire department's Saturday noon whistle, which occasionally disrupted the services of our nearby church [July 8]. This raises an interesting question: Should not congregations be dismissed prior to the noon hour?

MR. AND MRS. STEPHEN RIEHLE

Santa Maria, California

### A REACTION

In recent months several articles have appeared in the REVIEW in which Ellen G. White is quoted as having said that the "message of justification by faith is the third angel's message . . . in verity." Ministers, at times, use this statement to equate the message of Christ's righteousness with the third angel's message. This, to me, appears almost a contradiction of Revelation 14:9-11 and such statements as, "They . . . were prepared to receive . . . the solemn warning of the third angel of Revelation 14" (*The Great Controversy*, p. 432). We are told that in the third angel's message "the sins of Babylon will be laid open."—*Ibid.*, p. 606.

It seems that Ellen G. White is being misunderstood. Her comment was: "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Evangelism*, p. 190. If Ellen G. White meant to say that the message of justification by faith is synonymous with the phrase "the third angel's message," why

did she not answer with a positive Yes? But she did not. She said, "in verity." The crucial word is *verity*. Webster's Dictionary defines *verity* as the quality or state of being true, or real; consonance as of a statement with fact." The word *consonance*, a word meaning "agreement or congruity, harmony," is the key thought as we try to understand Ellen White's statement.

I think we should be very careful how we refer to the third angel's message, knowing that it is a work of the most solemn import (see *Evangelism*, p. 119).

D. R. SCHIERMAN

College Place, Washington

### READ YES—HEAR NO!

I am 84 but not helpless. Although I am not able to go and do as I once did, I still earn my own Ingathering goal—thanks to our dear Lord.

I read all of the REVIEW from cover to cover and then pass it on. Your articles or stories I read in place of sermons, as I cannot hear but still can read some.

HELEN E. DAVIDSON

Hamilton, Ohio



Michigan Senator Robert P. Griffin (center) visits with the Gymnairs' Michigan group, which performed in the State senate auditorium. Mrs. Barbara Bengston (right), chairman of the Senate Secretaries' Club, arranged for the group to perform for the senate.

# GYMNAIRES FOR CHRIST WITNESS ACROSS NORTH AMERICA

By MICHAEL STEVENSON

**I**T WAS as I was walking down the corridor of the new concourse at National Airport in Washington, D.C. with Wayne Culmore that I suddenly realized that it was all over. The night before we had gathered at the Beltsville church for a quiet fellowship meal and communion service. The intimacy and poignancy was reminiscent of the upper room, Kenneth Wood, editor of the *REVIEW AND HERALD*, had reminded us. But even as we sang "Aloha," after prayers, praise, and testimony that continued until midnight, the impact of "conclusion" had not hit me. It was only now, as the last Gymnaire was swallowed up by the caterpillar-like tube into the waiting aircraft, that I knew.

The Gymnairs for Christ had written a new chapter in the modern, post-revival book of youth involvement.

The original idea, germinating in the minds of Elders Robert H. Pierson, Neal Wilson, and John Hancock, crystallized when the Gymnics of Andrews University performed at the Zurich Youth Congress almost four years ago. Here was a

*Michael Stevenson is an associate secretary of the General Conference Missionary Volunteer Department.*

medium of positive public Christian witness that could be utilized to express the finest qualities that Adventist youth stand for.

It could be a means of demonstrating the effectiveness of the gospel in the lives of the young. But how to convince the rest of the North American administrators? The idea was discussed and shelved temporarily for a "more convenient season."

The needed impetus came as the witness-troupe idea caught on among other religious groups, whose presentations and performance did not always agree with Seventh-day Adventist standards. Then the climate of our campuses changed. Revival came. The mood of the youth was now more receptive than ever before. This was the setting out of which the Gymnairs for Christ emerged.

The composition and financing became the next hurdle. It would be an intercollegiate group that would epitomize the results of Christian education. Both the colleges and unions would cooperate with the division in financing the team for the summer. Since the Gymnics had by now emerged as a witness force at Andrews University, it was

decided that a core group should be selected from them. This would make it possible to get on tour much sooner than with an entirely "green" group. The proposal was presented to each union committee by each union president, and most committees decided to go along with the experiment. Then the matter was referred to the Spring Council when the idea was endorsed. The mandate was handed to the Missionary Volunteer Department to execute.

## Many Colleges Represented

This was how the dream of Bob Kalua, of Andrews University's Physical Education Department, came true. He was selected to be the coach for this witness troupe. Jim Bingham of Kingsway College, Ontario, was the music director, and Smuts Van Rooyen of Southern Missionary College was appointed to be the liaison man, spiritual director, and master of ceremonies for the tour. Each college participating was given opportunity to select six persons as possible members of the troupe. One was chosen from each college except from Oakwood, which contributed two. Eighteen were from the Andrews University Gymnics.

It was May 26, 1971. Now began the

most interesting experience in my life. We gathered at AU with only ten days for orientation, for training, and for the producing of a recording by a choral group that had never before sung together, and especially for drilling and discipline in the best ways of witnessing on and off the stage. An interminable number of details seemed to be on the agenda for those few days.

We plunged into a Spartanlike schedule of 7:30 A.M. to 10:00 P.M. workouts interspersed with rehearsals.

The youth responded with a faithfulness commensurate with the challenge placed before them. This "once-only" experiment put a lot of pressure on the team to produce a useful format for witness troupe evangelism, not a Ringling Brothers or Barnum and Bailey Circus special! Consequent to the direction and the mandate given, much time was spent in prayer and study in between rehearsals and at mealtime. The results of these ingredients: "The Answer," a Chapel recording produced in ten days; the graduation of a group of students into at least reasonably secure headstanders—and significant progress was made toward the emergence of group identity.

The end of the trauma of those first days came as we welded our relationship together in Christ around the communion table. Here was no place for those out for an ego trip or the grand tour. Here were young men and women eager to demonstrate to others the love of Christ and what it had really meant in their lives.

#### A Day With the Gymnares

In order that you might understand the program of the Gymnares for Christ, we would like to take you with us for a day.

Some of your clothing ensembles are provided so you travel light in the air-conditioned ex-Greyhound bus recently bought by Andrews University. Behind us, Coach Kalua, his wife, and three children follow in a mobile home. Behind them is the large U-Haul carrying the equipment and your clothes hanging neatly in cupboards on wheels. On the bus is also a modest library. Many are reading the Bible or some Spirit of Prophecy book. Others sleep. We got up at six-thirty and left at seven-thirty to get to our next appointment some 400 miles away.

We stop at a prearranged rest area. Some of the team began practicing routines. Others engage people in conversation, to witness. Others sleep. Quite a few are under the trees reading and praying for spiritual growth.

Mealtime is a happy time. Better get in line—this is a hungry bunch.

No, there are no more sandwiches—but there is some lettuce salad and cottage cheese.

The bus horn blows. You make for that special seat. Oh, someone else has taken it! Never mind, there's another nearby. You hear singing up front, so you join in.

We arrive within the city limits. But even though we try to follow the map, we take the wrong exit. We come back through the endless traffic and finally get to the auditorium. After instructions as to the schedule of events, we all get off, and since we're behind schedule, help to unload. Farrel Brizendine, our driver, head of the Physical Education Department at Andrews University, has had no opportunity for naps along the way, so he tries to get some rest. Everyone else is swarming onto the stage with the gear. Coach Kalua is directing the arrangements.

"What do we wear tonight, Mr. Bingham?" It's red and white. You rush over to the change rooms and get into your other clothes. The introduction comes up. Now we're all in the circle for earnest prayer. We're on. M.C. Smuts Van Rooyen introduces us. "Ladies and Gentlemen, there they are—the Gymnares for Christ!"

You've got to keep your balance, concentrating, disciplining every nerve! You're trusting the base man to hold you. Now you're leaning into the hands of your base man. If you don't you'll "flub the whole deal." Faith, trust, obedience, timing. All of these are ingredients of the Christian life as well as of gymnastics. You pray that the audience sees this in every action. In between routines you join the spontaneous prayer groups for strength or just giving thanks to God.

You're hot and tired now. It's the finale. Smuts appeals to the audience to place their trust in Jesus and through His Word learn to live in cooperation with Heaven's plan for our lives.

It's all over. People come backstage. You're tempted by the flattery, but you praise God instead.

It's Number 1 packing crew tonight. But all who can, help. Dave Snow is in the U-Haul taking in the equipment—everything from Harold's thumb stand to the Vegelinks, program folders, and records!

Jim Bingham is allocating the accommodations. Your name is called. It could have been a camp cot, a church pew, or just your sleeping bag under the stars. But not tonight. After a shower, a comfortable bed is ready in a private home. Your kind hostess offers to put your laundry in the washer. You talk of the tour and college to your host and hostess. Then of what Christ means to you. Their child listens carefully. You offer to have prayer. Then happily you go to rest. It's wonderful to belong to God's family, you think as you drift into blissful oblivion.

Then it's tomorrow. New faces, places, challenges, and joys. This was the story for three and one-half months. During this time the troupe traveled more than 18,000 miles and put on 135 performances.

#### Opportunities for Witness

With this kind of schedule there was no time for boredom or much else besides getting from one appointment to the next. The excitement of traversing at least 36 States was highlighted by some interesting locations. The impromptu performances at Niagara Falls and on top of the bus at the gas station near Albany or Denver's mall drew curious onlookers to whom the Gymnares witnessed.

Then there was that performance in Yeola Park, Orlando, an open-air theater, when it rained. After having spent a number of hours in the streets of the city personally inviting the citizenry to come, 3,000 showed up. After the down-pour turned to steady rain, 500 still remained—even some old ladies in wheel chairs with paper sacks over their heads.



Hawaiian Gymnares for Christ Paul Chong introduces the *Wayout* magazine to a woman attending one of the group's performances just before the beginning of the program.

The program went on to the end! The presentation at Disneyland made such an impression on one of the officials that he traveled up to Oakland to hear the religious program.

Let us emphasize that the primary purpose of the Gymnares for Christ was to witness. It was in personal encounters that the rewards were found.

Take George, a New York City down-and-outer, for instance. Wayne Culmore of Kingsway and Ross Decker of Atlantic Union College invited him to supper at the New York Center. He came. The fellows decided to help him get cleaned up. He resisted at first, then agreed. After a bath and shave, he emerged looking "as fresh as a daisy." What a contrast! The group continues to pray for the inner cleansing of this soul.

In front of the Houses of Parliament in Ottawa, Canada, I saw Ross talking with a man. As I came up he was inviting him to take the hand of Jesus. Nancy Mauro, an academy student, took an interest in another of the outcasts of society—an alcoholic who didn't believe in Jesus. After telling him the story of Jesus, she was blessed by relating what Jesus had done in her own life. They had prayer on the sidewalk. He appeared at the program later that evening.

#### You Can't Judge by Appearances

The personal contacts often took unexpected turns. Harold and Renee were sharing their faith at a shopping center in Birmingham, Alabama. They approached a cosmetic counter to invite a very modern-looking lass to the program. After the assistant inquired about the nature of the performance, she said that she too was seeking a better life and was reading the Bible for direction. Later, as the two Gymnares emerged from the store, they went by to greet the young woman to find that she had called a friend in Houston, Texas, advising her of the Gymnares and telling her of the Christian educational opportunities where she could "do gymnastics and run around with all these Christian kids." No wonder Harold says that these days you can't always tell what the aspirations of a person are by the way he looks.

Randy Wyckoff and Tony Boyd were both praying, independently, that the Lord would provide for them financially. Although each member of the team received a modest scholarship, it was hardly enough for a school year. Then, deeply impressed by the devotion of two Gymnares staying in their home, a Florida couple were inspired to promise Randy a financial contribution for his tuition.

Tony's prayer appeared not to have been answered in the affirmative. It was not until later, in Duluth, Minnesota, that the pastor of the church handed him an envelope. "This is so that you'll be able to stay at Oakwood this year," he said. "I have spoken to some influential people, and they want to see that you get your education." The considerable amount of cash was far more than Tony had expected. Together the team praised God for Tony.

After the performance at Duluth, Coach and Mrs. Kalua went looking for a laundromat—only to arrive as it was closing. The owner graciously left it open for more than an hour after closing time, helping our team mother get her laundry washed, dried, and folded. The time was spent in sharing the Good News. To the surprise of the coach and the team, the entire laundromat family drove down to Madison, Wisconsin, the next evening for the Gymnares' performance.

The team approach was often used by the Gymnares. Carol Adams engaged a fisherman in a conversation at Bradenton, Florida. She was making little progress when Steve Wallace came along and took up a different approach. Discovering that the man was having a drug problem, Steve called Randy Wyckoff over to tell how he had overcome drugs. That night the man attended the performance and committed his life to Jesus.

#### A Narcotic Agent's Opinion

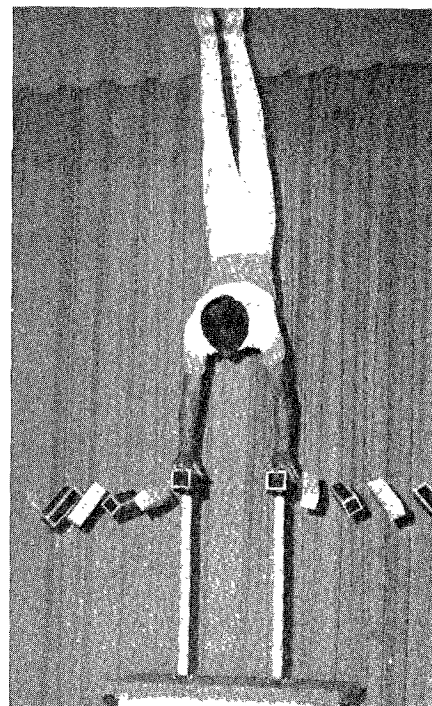
During the intermission in the mall at Denver, a heavy-set, bearded, and long-haired man approached Randy to congratulate him on his testimony. The stranger told of his role as an FBI narcotics agent. He applauded the team's Biblical approach to solid, healthful Christian living. At the close of the impromptu, noontime performance, he returned with his wife and said that they had decided to send their three children to a Christian school—our own Mile High Academy in Denver, Colorado.

So attracted to the finesse of the gymnastic performance was one gentleman that day in the mall that he brought his daughter to the Boulder performance. She was a Colorado State gymnast champion. She soon struck up a rapport with Laura Weaver since both work on the uneven parallel bars. Coach Kalua worked her into the program that night and the next. The witness of love to Laurie through Laura was overwhelming. There were tears at the parting with the promise that Laurie would attend one of our colleges.

This was the meaning of this summer's witness. Lives touched, lives changed, seed sown. Who knows what the harvest will be? We believe that the witness of these youth is significant in view of MISSION '72. This vanguard of revived Adventist youth made a favorable impression in most large centers so that receptive hearts will now be waiting for the fuller presentation of the message.

In addition, Adventist youth throughout North America who had heard and wondered about the revivals going on inside and outside the church or are themselves revived, found through the Gymnares a rallying point to give impetus to more aggressive public outreach in witnessing.

Also significant is the fact that this first-time-ever troupe gave the North American Division a working model by which to perfect a tool that can be useful in non-Adventist university and college evangelism.



**Dick Stevenson, of AU, releases his block perch, balancing himself on the last two.**



**Mrs. Robert Kalua balances on a teeter board during the Kalua family's routine.**

**Harold Thompson balances on his finger tips before he does it on his thumbs only.**





# Widespread Results Expected From Southwestern Camp Meetings

By J. N. MORGAN

The camp-meeting season is over. In the Southwestern Union the tents are folded, the benches stacked, the song-books stored.

In the great Southwest this has been a different camp-meeting season for the nearly 14,000 persons who attended. There was a personal witnessing for Christ and such an enthusiasm on the part of laymen for soul winning that some referred to the meetings as "a small Pentecost."

The five well-attended camp meetings ranged from weekend convocations in Arkansas and Louisiana to the standard, six-pole tent and large pavilion in Texas, Texico, Oklahoma, and the Southwest Region.

In Texas, G. C. Dart, president of the Texas Conference, and his workers began in July, 1970, to lay the groundwork for the 1971 camp meeting. Departmental leaders and administrators spent several days studying the Bible and the book *Christian Service*. The result was a plan they called Break-through Visitation. This plan was adopted by the conference workers and has done much to revitalize the entire conference program. In January, 1971, the church officers met together for training and implementation of the program in the churches. Results have been inspiring to the churches and workers. As a midyear thrust a special class was conducted during camp pitch that taught the basics of home visitation and how to introduce a person to Jesus Christ. This class, conducted by E. K. Walter, Ministerial secretary of the Southwestern Union Conference, was broadened during camp meeting to include selected laymen. During the camp meeting these laymen, with their trainer, spent four nights visiting in the homes of the people near the camp-meeting location at Keene, Texas. Afterglow meetings revealed great enthusiasm for this kind of church work. Hundreds of homes were contacted, and 205 declared their faith in Jesus and rejoiced in the assurance of eternal life. A large baptism was conducted at the close of the camp-meeting session.

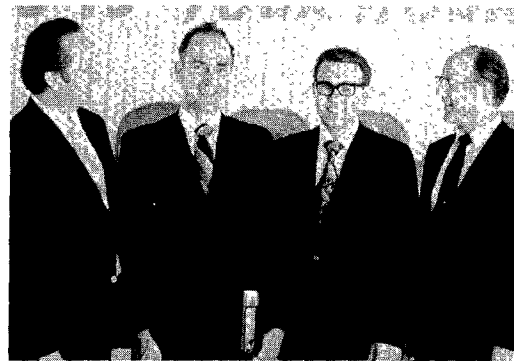
The emphasis of the Texico camp meeting, held near Albuquerque, New Mexico, also featured the work of the layman and on-the-job training. G. H. Rustad, Texico Conference president, feels that 1971 will be the conference's best year for baptisms. He expects a baptism of 300 during the year. One

hundred and fifty were baptized during the first five months.

The Texico camp meeting was unique in that it was two camp meetings in one—one for the Spanish-speaking people and the other for those who speak English.

For the benefit of the constituency of Arkansas-Louisiana, who live in an area 600 miles long, the conference conducted two large weekend convocations—one in Baton Rouge, Louisiana, and the other in Gentry, Arkansas. This year's well-attended meetings gave opportunity for our leaders to place special emphasis on evangelism for the coming year. One of the thrilling reports given was the development of Spanish work in the city of New Orleans, Louisiana, where there are more than 80,000 Spanish-speaking people. Though it has been only five months since Spanish work began in that city, a church of 42 members has been organized. More than 70 are worshipping together to date, and the number continues to increase.

The Oklahoma Conference made a dual thrust during camp meeting to bring God's people into action. One was the School of Lay Evangelism, which was similar to that held in Texas and Texico. The second was a series on "Last-Day Events and Survival," by W. D. Frazee. Each of these programs was a blessing to our people and helped to bring unity of heart.



Ordained at Texico Conference camp meeting were Carl Tanksley (second left) and Gary Rustad. They are welcomed to the ministry by B. E. Leach (left), president of Southwestern Union Conference, and G. H. Rustad (right), president of Texico Conference and the father of Gary Rustad.

The constituency of the conference gave \$61,000 for evangelism for 1972, according to Conference President C. W. Skantz. Oklahoma is experiencing a rapid growth in church membership and operates two fine medical institutions in its conference territory, at Jay and Ardmore. Twenty-six persons were baptized on the final Sabbath of camp meeting.

In the Southwest Region Conference a program to help Adventist laymen was introduced by W. J. Cleveland, the conference president, during the conference's camp meeting held at Hawkins, Texas, on the campus of Jarvis State College. The program included a daily series on the doctrines of the church, presented by John Beale, of Oakwood College, and a series on lay evangelism, by Samuel Thomas, of Allegheny West Conference.

This year's camp meeting was the largest ever held in the Region conference. The conference is expecting its greatest offering for evangelism this fall as the result of work and planning that began at camp meeting.



## North Dakota Conference Ordains Two

John J. Grosboll (second left, with wife) and Reuben Beck (second right, with wife) were ordained at the North Dakota camp meeting conducted at Harvey, North Dakota, recently. Ordinees are being welcomed by W. H. Elder, Jr. (left), North Dakota Conference president, and the writer (right). Arthur Kiesz (center), the Northern Union Conference president, participated in the ordination.

L. H. NETTEBURG  
Treasurer, Northern Union Conference

J. N. Morgan is public relations, religious liberty, and medical secretary of the Southwestern Union Conference.



A large group gather on a riverbank to witness the baptism of 118 people in Korea.

**KOREA:**

**More Than 100 Baptized at Adventist College**

One hundred and eighteen persons were baptized recently at Korean Union College, Seoul, Korea, as a result of the cooperative efforts of students and workers.

Through the years the theology students of the college have worked with the people of the villages near the school, holding Vacation Bible Schools and using other methods. As a result ten churches have been raised up.

About one year ago the ministerial students began Gift Bible Evangelism, and scores of Bibles were placed in homes. Many people completed the course and requested further studies. A number of young people began to attend Sabbath school and evangelistic meetings. A large number of them prepared for baptism.

Seeing the interest of their youth in Christianity, some of the parents began to persecute their children. To offset the prejudice, medical clinics were begun as a joint venture of the Seoul Adventist Hospital, Deane Nelson, chaplain of the Adventist Servicemen's Center in Seoul, Adventist servicemen, and Korean Union College. These clinics helped the people physically and broke down prejudice. Parents who formerly opposed their children's attending the Adventist church, began themselves to attend. As a result, some of the churches in the villages where the clinics were held had their membership doubled in a short time. The baptism of the 118 people came as a result of these various efforts.

Some 1,000 people witnessed the baptism, which was performed by nine ministers.

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

**PHILIPPINES:**

**Parent-Home Workshops Held in the Far East**

The first division-wide Parent-Home Workshop was conducted at Mountain View College, Bukidnon, Philippines, recently. The workshop was directed by Mrs. Marion S. Simmons, Far Eastern Division Parent-Home secretary. Also par-

ticipating were three local North Philippine Union Mission presidents and 12 local mission Parent-Home secretaries. Dr. Ruth Murdoch, from Andrews University, and Dr. Don Halenz, Mountain View College president, and Royce Williams, Far Eastern Division Ministerial secretary, were guest speakers during the workshop.

To implement the instructions given during this meeting, missionwide Parent-Home leadership seminars have been planned for each mission in the South Philippine Union Mission.

The first of the planned workshops was conducted in Bagontaas, Northern Mindanao Mission, on August 3-7, 1971. Twenty-two churches were represented and 78 Parent-Home officers received their certificates. Two hundred parents attended the seminar and workshop daily.

S. L. LLAGUNO  
*PR Secretary*  
*South Philippine Union Mission*

**SINGAPORE:**

**Students Teach Fellows About Christianity**

Some 60 students at Southeast Asia Union College in Singapore are witnessing for Christ to their young friends in the college's high school. The college students, many of whom were recently converted to Christianity, are guiding the non-Adventist high school students through the book *Real Happiness Is (Steps to Christ)* in twice-weekly counseling sessions held in the school's facilities.

The instruction started during a Week of Prayer last June conducted by Chester Damron, Ministerial secretary of Southeast Asia Union Mission. At the end of the week 112 high school students accepted Christ, and another 111 asked to be told more about Him. As a result, Elder Damron asked college students to act as counselors for these seekers, and 60 of the total college enrollment of 150 volunteered.

The writer, chairman of the college Bible department, meets with the counselors before each counseling period to pray and consider questions and problems connected with the study.

After seven weeks of counseling are finished, the high school students are enrolled in one of the Voice of Prophecy Bible courses, and a baptismal class is formed.

RALPH E. NEALL  
*Chairman, Bible Department*  
*Southeast Asia Union College*



**New Jersey Bottleneck Brings Hospital \$58,000**

The building fund for the new Hackettstown, New Jersey, hospital presently under construction is richer by \$58,000 than it might have been had not someone seen an opportunity in a bottleneck.

Traffic from a four-lane highway passing through Hackettstown must funnel through a single-lane, four-mile-long street as it crosses town. This has been called "Hackettstown's Unending Bottleneck," in which traffic is sometimes delayed as long as two hours. Taking advantage of this situation, volunteers from the community, affectionately known as the Bucket Brigade, stand on the road with plastic buckets labeled "Help Build Our Hospital" and solicit more-or-less-captive motorists to toss in their donations. As a consequence \$58,000 was raised from August, 1968, to August, 1971.

The new Hackettstown Community Hospital is to be operated by Seventh-day Adventists.

CHARLES ELDRIDGE  
*Administrator, Hackettstown Community Hospital*



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## World Divisions

### AUSTRALASIAN DIVISION

✦ About 500 people attended a series of evangelistic meetings directed by Ray Fraser, in Daru, Papuan Gulf of New Guinea. This is the first time that public evangelistic meetings have been conducted in the town of Daru.

✦ J. W. Nixon, Australasian Division publishing secretary, announces that colporteur sales in Australasia for the first nine months of the year are the highest ever in the history of the division, and that baptisms as a result of colporteur contacts are double the number attained during the similar period last year.

✦ C. V. Christian, Australasian Division MV secretary, reports that more than \$4,000 has been pledged by youth in the city of Sydney for the new SALT program. SALT stands for "Share a Little Truth" and is a youth outreach for the inner city. More than 230 youth have pledged their services for involvement in the program, which includes a teen-dialing program (telephone evangelism), the giving of Bible studies, and counseling work.

ROBERT H. PARR, *Correspondent*

### INTER-AMERICAN DIVISION

✦ Four hundred people have been baptized, and four new churches have been organized in Bogotá as a result of an evangelistic campaign conducted there by Carlos Aeschlimann.

✦ The Honduras Mission recently received a Piper-PA-18 Supercub to be used in reaching remote areas of the mission. The plane was donated by Arthur Fisher, of Mississippi, and rebuilt with the financial assistance of members of the Sunnyvale, California, church and other interested persons. The plane is piloted by Mission President R. S. Folkenberg.

✦ Dr. Abelardo Coronado, prosecutor for the State of Falcon, Venezuela, was recently baptized in Barquisimeto. The prosecutor, who became acquainted with Adventism through two literature evangelists, Juan Solis and Samuel Carreno, traveled 140 miles to be baptized.

✦ Three hundred and twenty-five people were baptized recently in Georgetown, Guyana, as a result of meetings conducted by K. S. Wiggins.

L. MARCEL ABEL, *Correspondent*

### SOUTH AMERICAN DIVISION

✦ Some 700 persons were presented with graduation certificates from a Bible Speaks correspondence course during a special graduation ceremony held by the North Peru Mission at Chiclayo, Peru, recently. More than 1,500 persons had enrolled in the course. The Bible Speaks

plan was part of an evangelistic campaign initiated by Jose Justiniano, Inca Union evangelist.

✦ The cornerstone for a new men's dormitory was laid at the Lake Titicaca Training School, South Peru, July 26. The school, founded in 1922, has a present enrollment of 500 students.

H. J. PEVERINI, *Correspondent*

## Atlantic Union

✦ A \$500 gift made recently to the Westbury, New York, church came as a result of the Christian witness of a private nurse. The money was willed to the church by a woman who had been nursed for eight years by Ruth Connors, a member of the Westbury church.

✦ Students of Atlantic Union College and members of the First Church of Christ of Lancaster, Massachusetts, met together for an ecumenical vesper service, Friday evening, September 17, in the Fifth Meeting House on Lancaster Common. Alexander St. Ivanyi, pastor of the Fifth Meeting House congregation, was the speaker.

✦ Dr. Mabel Bartlett, who retired from the art department of Atlantic Union College three years ago after serving for 23 years, has returned to serve again as chairman of the department.

✦ A new Spanish church was organized in Boston, Massachusetts, recently with a membership of 40. Rafael Arenas is pastor of the group.

✦ A combined retreat for the pastors and church-school teachers of the Southern New England Conference was held at Camp Winnekeag in Ashburnham, Massachusetts, from August 29 to September 1. Glenn Sharman, pastor of the Takoma Park, Maryland, church, was the featured speaker at the retreat. The program was planned by Stuart Jayne, president of the conference.

EMMA KIRK, *Correspondent*

## Canadian Union

✦ P. G. Miller, former president of Canadian Union College, Lacombe, Alberta, reports the Universities Coordinating Council of Alberta passed on a recommendation to the University of Alberta that affiliation for the first year be granted to Canadian Union College on a two-year trial basis, to be reviewed at that time. N. O. Matthews is the newly elected president of Canadian Union College.

✦ A Russian broadcast began on September 5 to the Russian-speaking people of Saskatchewan. This has been made possible through a substantial gift from

Mrs. E. Rowe of the Manitoba-Saskatchewan Conference, who has had a burden for the Russian-speaking people of that conference. When her son, George Melashenko, Russian speaker for the Voice of Prophecy, came to the Manitoba-Saskatchewan camp meeting this summer, she offered this gift to have the program broadcast from Saskatoon. Arrangements were made with CFQC, the most powerful station in the area, on which the English-speaking Voice of Prophecy is now heard seven days each week and the Ukrainian program on Sunday.

✦ D. S. Crook has been appointed lay activities secretary for the Maritime Conference. He replaces Albert Grabo, who will give his full time to directing the literature evangelism activities of the conference.

✦ In August of each year a missionary group travels the northern peninsula of Newfoundland visiting Voice of Prophecy students and doing Ingathering. This year Patsy Anderson, Doreen and Lillian Mootrey, and Elder and Mrs. Allan Freed spent August 16 to 24 in the territory. They enrolled 540 persons in Voice of Prophecy courses and almost tripled the funds raised for Ingathering over the previous year.

✦ A. C. Fearing, associate secretary of the General Conference Ministerial Association, was the guest speaker at the tenth annual graduation service of the North York Branson Hospital School of Nursing, held September 12 in Willowdale, Toronto, Ontario. Catherine Toop, of Arnprior, Ontario, was awarded the Nurse of the Year honor, designated for "the nurse who best exemplifies the Christian graces and ideals of the nursing profession."

✦ Forty-six children attended the British Columbia Conference's first friendship camp conducted for underprivileged children this summer.

✦ A series of public-relations workshops were conducted across Canada from September 22 to October 4. Miss M. Carol Hetzell, of the General Conference Bureau of Public Relations, and W. E. Kuester, public relations secretary of the Canadian Union, led out in the workshops.

✦ Ten persons were baptized at the end of a ten-night effort held in the Warburg, Alberta, Seventh-day Adventist church recently. John Pershing is the pastor.

THEDA KUESTER, *Correspondent*

## Central Union

✦ The Nebraska Conference has formed a 40-member laymen's advisory council composed of members selected by the conference committee from names sent from each church.



### Garro Worker Ordained in East Pakistan

D. P. Rema, principal of the new Goalbathan School, about 32 miles from Dacca, which is presently being completed, was ordained at a special Sabbath service at the school, June 26. Pastor Rema is the first worker from among the Garo people in East Pakistan to be ordained.

From left: Pastor Rema, the writer, Mrs. Rema, and Jamile Jacobs, president of the East Pakistan Section.

O. W. LANGE  
President, Pakistan Union

✦ A groundbreaking ceremony was held for the new Wichita, Kansas, church building and educational wing on September 22. R. H. Nightingale, president of the Central Union Conference; S. S. Will, president of the Kansas Conference; and R. E. Brewer, district pastor for the Wichita district, participated in the ceremony.

CLARA ANDERSON, Correspondent

### Columbia Union

✦ Donald G. Reynolds, president of the Pennsylvania Conference, recently conducted a series of evangelistic meetings in Harrisburg, Pennsylvania. Fourteen were baptized as a result of the meetings.

✦ Don Jacobsen, pastor of the Far Hills church, Dayton, Ohio, recently conducted the first trimester Week of Spiritual Challenge at Columbia Union College, Takoma Park, Maryland.

✦ The medical laboratories at Kettering Memorial Hospital, Kettering, Ohio, have been reapproved for accreditation through August, 1972, by the Commission on Inspection and Accreditation of Laboratories of the College of American Pathology.

✦ James W. Thomas, pastor of the Cleveland, Ohio, Bethel church, recently began a tent effort in Cleveland. Good attendance is reported.

✦ Two hundred and fifty-eight children attended the Woodbury, New Jersey, Vacation Bible School held at Delaware Valley Junior Academy, Deptford, New Jersey. Of these, 204 were non-Adventists.

✦ New schools have been opened in Newark and Hoboken, New Jersey. Projected total 1971-1972 enrollment for the New Jersey Conference shows a 10 per cent increase over last year's academic year.

✦ Eugene R. Cowling, registrar, Kettering College of Medical Arts, reports 274 students enrolled for the 1971-1972 academic year in the associate degree program in medical arts or general education. This is an increase of 28 over the enrollment of one year ago. About half of the students are from the Dayton, Ohio, area.

✦ Donald B. Simons, Allegheny West Conference president, recently spent five days on campus at Columbia Union College, Takoma Park, Maryland, as the first trustee-in-residence for 1971-1972.

✦ K. Jean Pohle, director of Staff Development at Kettering Medical Center, has been named the first woman presi-

dent of the Greater Dayton, Ohio, Hospital Management Association. She was installed during a recent meeting of the association by Charles Roof, a director of the 75,000-member National Management Association. Other Kettering Medical Center personnel newly appointed as officers of the local organization were Peter W. Adams, staff pharmacist, associate treasurer; Douglas J. Campbell, staff pharmacist, treasurer; C. Gordon Hewes, Ph.D., professor of Anatomy, second vice-president; and Ruth I. Thompson, administrative assistant, correspondence secretary.

✦ Twenty-eight nursing sophomores recently received pins and caps during the traditional capping ceremony at Columbia Union College, Takoma Park, Maryland.

MORTEN JUBERG, Correspondent

### Lake Union

✦ A new science course combining physics, chemistry, and mathematics into an interrelated two-year sequence of units will be inaugurated this fall at Andrews University Junior Academy. The course, prepared at the University of Nebraska, is entirely laboratory-based, with each student working at his own rate in the laboratory. The academy will be the first high school in the eastern third of the United States to adopt the program.

✦ Mrs. Barbara Gigous, formerly an artist at Boeing Aircraft Corporation in Seattle, has joined the Wisconsin Conference as a Bible instructor. Mrs. Gigous has developed a series of study guides for teen-agers to use during evangelistic meetings, and the General Conference has prepared these guides to be used in connection with the MISSION '72 program.

GORDON ENGEN, Correspondent

### North Pacific Union

✦ H. F. Hannah, formerly Ministerial secretary of Upper Columbia Conference, has been named secretary of the conference. The post of secretary-treasurer has been held by I. E. Gray, who retains the responsibilities of treasurer.

✦ Warren H. Dick, secretary-treasurer of the Montana Conference, was ordained at the conference's camp meeting. Participating in the ordination service were G. C. Williamson, president of the Montana Conference; E. R. Walde, president of the North Pacific Union Conference; L. W. Crooker, treasurer of the North Pacific Union Conference; and Duane Johnson, an associate secretary of the General Conference.

✦ The Sandy, Oregon, Adventist church recently hosted the entire membership of the city's Chamber of Commerce for the purpose of showing how the church can be of service to the community. A large Adventist service center across the street from the church and facing the Mount Hood Freeway fills a number of important community needs according to director Pastor Larry Kurtz.

✦ Plans for MISSION '72 are being implemented throughout the Northwest according to M. C. Torkelsen, Ministerial secretary of the North Pacific Union Conference, who is coordinating the program. Numerous soul-winning endeavors are being planned by laymen and youth who have been trained by the lay activities, Sabbath school, and youth activities departments. As a result, hundreds of public meetings are scheduled for next March.

Cecil Coffey, *Correspondent*

## Northern Union

✦ A Voice of Youth team of academy and college-age young people from the Goodrich and McClusky, North Dakota, churches conducted church services throughout the Goodrich and McClusky district this summer. They also spearheaded meetings in school auditoriums in Tuttle, Wing, and Regan. There are no Adventist churches in these three towns.

✦ B. L. Hassenpflug, Central Union ministerial secretary, began evangelistic meetings in Rapid City, South Dakota, October 9.

✦ Voice of Prophecy evangelist Fordyce W. Detamore, began a city-wide evangelistic crusade in the twin cities of Minneapolis and St. Paul on October 2. The meetings are being held in the Minneapolis West High School through October 24.

✦ Clyde Best, who has served as Book and Bible house manager of the Minnesota Conference, has been named assistant treasurer of the conference. He replaces Rodney Diede, who has accepted the post of assistant auditor in the Northern Union Conference.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Through the united efforts of the Monterey Peninsula church members and Pastor-Evangelist Richard C. White, 110 have been added to the church in about three years.

✦ A. M. Matar is currently conducting two evangelistic efforts in Las Vegas. Saturday and Wednesday evenings he

works with Norman McLeod at Highland Square church. On Sunday, Tuesday, and Thursday nights he joins Ralph Pueschel in the Las Vegas Junior Academy auditorium.

✦ W. R. Bornstein, director of evangelism for the New York Center, New York, began a three-week series for the Phoenix Valley recently.

✦ Central California's opportunity camp had a record attendance of 175 children during its latest summer camp.

✦ Fourteen persons baptized in the Delano-Pixley churches of Central California were won primarily by laymen, reports Clark McCall, the pastor. One family of laymen, Mr. and Mrs. Domingo De Leon, teachers at the Delano church school, have won at least 25 persons during their seven-year stay in Delano.

✦ Nearly 300 attended the seventh annual Japanese camp meeting on Oahu's north shore last month. Shiro Ogura was the principal speaker. As president of the Japan Union Mission during World War II, he is credited with holding the Japanese Adventist church together during those trying years. Elder Ogura is retired in Los Angeles.

Shirley Burton, *Correspondent*

## Southern Union

✦ Physicians and dentists of the Carolina Conference attended a medical-dental retreat at the Georgia-Cumberland camp on the weekend of August 14. Dr. Herschel Lamp, of the Arizona Conference, and C. E. Wittschiede, from Andrews University, were the guest speakers.

✦ More than 400 persons attended the annual Florida medical-ministerial retreat held September 24-26 at Camp Kulaqua. Guest speaker was Dr. Richard Nies, clinical psychologist of Glendale, California.

✦ One hundred and seventeen have been baptized in Jacksonville, Florida, by Florida Conference evangelist C. Dale Brusett as a result of a five-week series of evangelistic meetings. A baptism was held every night during the last three weeks of the meetings.

✦ A new church building was officially opened in Madison, Georgia, on Sabbath, August 14. The 24 members were assisted in the church building project by the Professional and Business Association of the Georgia-Cumberland Conference. The opening marked the eleventh new building sponsored by the association. Perry Green, pastor, and Everett E. Cumbo, conference secretary, were the featured speakers.

✦ Nineteen new members were added to the Orlando North and Sanford churches as a result of a five-week evangelistic series conducted by Rainey

Hooper, Florida Conference evangelist.

✦ September 25 marked the opening of the new Athens, Georgia, church. This is the twelfth church to be established through the assistance of the Professional and Business Association of the Georgia-Cumberland Conference. E. E. Cumbo, conference secretary, spoke at the worship hour.

Oscar L. Heinrich, *Correspondent*

## Southwestern Union

✦ The Arkansas-Louisiana Conference physicians and dentists met for their annual medical retreat at Camp Yorktown Bay, Hot Springs, Arkansas, September 3-6. Guest speakers for the retreat included R. F. Waddell, M.D., General Conference Health Department secretary; Carl Sundin, Loma Linda University director of placement service; B. E. Leach, Southwestern Union president; and J. N. Morgan, Southwestern Union health department secretary. Approximately 50 people were in attendance for most of the weekend services.

✦ C. L. Dilts, publishing department secretary for the Arkansas-Louisiana Conference, reports that four of his literature evangelists have had sales in excess of \$10,000 thus far in 1971. Literature evangelist sales for the year to date amount to more than \$178,500, a gain of more than \$6,000 over the comparative period last year.

✦ Sandia View Academy, of the Texico Conference, has an enrollment of 111 students for the 1971-1972 school year. This is an increase in enrollment over last year. Students are looking forward to their scholastic program and the programs that feature youth evangelism.

✦ Forty persons registered recently for the first Five-Day Plan to be conducted in the city of Mena, Arkansas. Jim Herman, pastor of the Adventist church in Mena, and two local physicians conducted the Plan. A number of city officials and businessmen attended. At the end of the Plan 35 had stopped smoking and a number of businessmen pledged to give \$25 each toward another Plan if they could go for three months without smoking. To date each has been successful.

✦ Ozark Academy, at Gentry, Arkansas, opened its new school term August 31 with a record enrollment of 215 students. One of the first activities of the school year was a weekend retreat at Camp Yorktown Bay, near Hot Springs. Guest speakers for the retreat were Lawrence Nelson, General Conference Missionary Volunteer associate secretary; Norman Matiko of the Voice of Prophecy Wayout Department; and John Rudometkin, Rudo of the book *Rudo the Reckless Russian*.

J. N. Morgan, *Correspondent*



(Conference names appear in parentheses.)

**Alan Bietz**, teacher at Sheyenne River Academy, Harvey, North Dakota, a recent graduate of Union College.

**Verlyn D. Bond**, assistant administrator of general services, New England Memorial Hospital, Stoneham, Massachusetts, formerly unit manager coordinator at Kettering Medical Center (Ohio).

**Mr. and Mrs. Stephen Canaday**, staff, Sheyenne River Academy, formerly teachers in Fortuna (Northern California).

**Robert Fox**, teacher, Sheyenne River Academy, from same position, Georgia-Cumberland Academy, Calhoun, Georgia.

**Pierre B. Mitchell**, assistant administrator of fiscal services, New England Memorial Hospital, Stoneham, Massachusetts, formerly administrator of Marion County Hospital, Jefferson, Texas.

**Gary C. Spencer**, administrative assistant, St. Helena Hospital and Health Center (Northern California).

## From Home Base to Front Line

### North American Division

**Kenneth Richards, M.D.**, to be relief physician in Port of Spain Community Hospital, Trinidad, West Indies, of Willowdale, Canada, left New York City, August 7.

**Lyle Edward Spiva (PUC)**, to serve as nurse in Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, of South Lake Tahoe, California, left San Francisco, California, August 10.

**Walter H. B. Roberts, M.D. (LLU '39)**, to be relief physician at Davis Memorial Clinic and Hospital, Georgetown, Guyana, of Loma Linda, California, left Miami, Florida, August 17.

**Romelda Jereos**, a Filipina, to be hospital worker in Manila Sanitarium and Hospital, Philippines, of Los Angeles, California, left Los Angeles, August 18.

**Everett E. Perry (WWC '49; Fresno State College '66)**, to be principal, Wollega Adventist Academy, Wollega Province, Gambia, Ethiopia, Mrs. Perry, nee Virginia Rosalie Harris (Walla Walla Business College '49), and three children, of Grand Terrace, California, left Washington, D.C., August 19.

**Londa L. Schmidt (AU '61; HS&H School of Medical Technology '63; LLU Graduate School '68)**, to be head, biology department, Middle East College, Beirut, Lebanon, of Loma Linda, California, left Boston, Massachusetts, August 19.

**Naomi Zalabak (AU '51; SHH School of Nursing '59)**, returning as elementary teacher, Korean Union Mission, Seoul, left Chicago, Illinois, August 19.

**Arthur Dale Garner, D.D.S. (WWC '57; LLU School of Dentistry '61)**, returning as dentist Rawalpindi, West Pakistan, Mrs. Garner, nee Marilyn Betty Dasher, and three children, left Portland, Oregon, August 22.

**Bereket Ogba Michael (R.N. Ethiopia '63; RS '71)**, to be nurse-anesthetist Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, Mrs. Michael, nee Sergute-Zion Kale-ab (R.N. Ethiopia), and two children, of Nashville, Tennessee, left Nashville, August 22.

**Robert R. Nickell (WWC '65)**, returning as director Teheran Center, Iran Section, Middle East Union, Mrs. Nickell, nee Betty Jean Waters (LPN, Clarkston, Washington '61), and two children, left Seattle, Washington, August 22.

**Robert W. Ringer, D.D.S. (Atlanta Southern Dental College '43)**, to be dentist at Seoul Adventist Hospital, Korea, Mrs. Ringer, nee Barbara Gibbs (CUC '40), and daughter, of Coloma, Michigan, left Los Angeles, California, August 22.

**F. Herbert Hewitt (MC '39; University of Arkansas '60)**, returning as departmental secretary Southeast Asia Union Mission, Singapore, and Mrs. Hewitt, nee Vera Louise Noss (MC '41), left Los Angeles, California, August 23.

**Sidney R. Kettner, M.D. (WWC '65; LLU '69)**, to be physician in Hong Kong Adventist Hospital, Tsuen Wan Branch, Mrs. Kettner, nee Carol Rae Nelson (LLU School of Nursing '68), and son, of Northwest Territories, Canada, left Los Angeles, California, August 23.

**John Clayton Gardner, M.D. (WWC '59; Kansas City College of Osteopathy and Surgery '63; Washington College of Physicians and Surgeons '69)**, to be staff physician Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, Mrs. Gardner, nee Nancy LaVerne Bafus, and five children, of Walla Walla, Washington, left New York City, August 24.

## NOTICES

### Literature Requests

When name and address only are given, send general missionary supplies.

#### Africa

Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia—*Guide, Little Friend, Review*, and books.

Charles Keya, Nyamemiso SDA Church, P.O. Box 512, Kisii, Kenya, East Africa.

Robert Nyakundi, c/o Pastor Stephenson Maturi, Box 22, Kisii, Kenya, East Africa.

Stanley O'Harun Mogaka, Riondonga SDA Church, Lower Nyakeburu, P.O. Box 632, Kisii, Kenya, East Africa—missionary literature including greeting cards.

Ghana Conference of SDA, Box 480, Kumasi, Ghana, West Africa.

Pastor T. Y. Ahima, SDA Church, Kpandai, Northern Ghana, West Africa.

A. Olungwe, P.O. Box 2426, Lagos, Nigeria, West Africa—missionary literature including *Is It the Watchtower?*

Israel O. Ikpeoha, P.M.B. 1115, Aba, E.C.S., Nigeria, West Africa—missionary literature including songbooks.

Chimacze Nwaobia, Adventist High School, Ihier Nbawsi, East Central State, Nigeria—songbooks, *Little Friend, Insight, Guide*.

#### Burma

Gin Za Kham, 14 Hospital Road, Kankaung Qr., Lower Mergui, Burma.

#### North America

James Allen, Rt. 2, Box 264, Kingstree, South Carolina 29556

Robert M. Hartfeil, 656 East 43d Ave., Vancouver 15, B.C., Canada—English small tracts only.

Idamae Melendy, *Review and Herald*, Washington, D.C. 20012—Bibles and New Testaments.

Charlotte Yates, Highway 62 West, Salem, Arkansas 72576—*Providential Deliverances*, slides, filmstrips, Bible pictures, Signs, *These Times, Listen, Liberty*.

J. P. Johnson, 135 Cranwell Drive, Hendersonville, Tennessee 37075—missionary literature and especially the April 29 (undated) *Review* in quantity.

Mike T. Adante, Canadian Union College, Box 510, College Heights, Alberta, Canada.

### Philippines

Pastor G. D. Mostrales, Northern Luzon Mission, Arracho, Sison, Pangasinan C-341, P.I.

Pastor P. S. Manatad, East Visayan Mission, Box 68, Tacloban City I-246, P.I.

Osias Telia, Ketcharan, Agusan del Norte, P.I. Bartolome Pilotin, Labu, General Santos, Cotabato, P.I.

Pio Balasbas, MacArthur, Leyte, P.I. Wenceslao V. Solon, East Visayan Mission, Box 68, Tacloban City I-246, P.I.

Nelson L. Ornopia, East Visayan Mission, Box 68, Tacloban City I-246, P.I.

B. Somosot, San Jose, Toboso, Negros Occidental, P.I.

Mrs. N. Ponzalan, San Jose, Toboso, Negros Occidental, P.I.

Cely Lacano, San Jose, Toboso, Negros Occidental, P.I.

Jose A. Espiritu, Koronadal, South Cotabato 0-205, P.I.

Pastor and Mrs. S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.—books, magazines, songbooks, child evangelism devices, and youth materials.

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte L-109, P.I.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.

Chaplain Hector V. Gayares, Bacolod Sanitarium and Hospital, Taculing, Bacolod City K-501, P.I. Nancy T. Navarro, Padu Grande, Sto. Domingo, Ilocos Sur, P.I.

T. J. Osorio, Bambang, Nueva Vizcaya A-704, P.I. Edmundo Mauricio, 9 Cordillera St., Galas, Quezon City D-502, P.I.

Loida E. Estabillo, Bulacan, Makilala, Kidapawan, North Cotabato, P.I.

Senecio L. Agra, Kabacan, North Cotabato, P.I. Pastor S. L. Israel, Bayugan, Agusan del Sur, P.I.

L. A. Fernandez, Rizal Ext. Mati, Davao Oriental, P.I.

Helen Canque, Southern Mindanao Mission, General Santos, Cotabato, P.I.

Noemi Gallano, Southern Mindanao Mission, General Santos, Cotabato, P.I.

Pastor J. H. Zachary, Mountain View College, Malaybalay, Bukidnon, P.I.—new and used Bibles, Chapel Records, classical records, Christmas records, secular records.

M. B. Abuyime, Kapatungan, Bunawan, c/o Monkayo, Davao del Norte, P.I.

### South Pacific

L. G. Sibley, Palau Mission Academy, Box 490, Koror, Palau 96940, Western Caroline Islands—*Guide, Primary Treasure, Little Friend*.

Samoa Mission of SDA, Upolu District, Box 600, Apia, Western Samoa.

### West Indies

Pastor Paul Rambharose, Box 66, Port of Spain, Trinidad, W.I.

## Church Calendar

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

### 1972

Soul-winning Commitment	January 1
Church Lay Activities Offering	January 1
Liberty Magazine Campaign	January 15-22

## Leaders Meet in Washington for Autumn Council

Members of the General Conference Committee resident in North America, the presidents of the 11 world divisions, the presidents of the North American union and local conferences, and 30 delegates representing laymen, institutions, pastors, and young ministers in North America met in Washington, D.C., for the Autumn Council, which convened October 7-15.

A special two-day pre-council of the presidents of union and local conferences and General Conference officers studied a broad spectrum of subjects of special interest to church administrators in North America. The council agenda, which originated with field leaders of the church, as well as at world headquarters, represented a cross section of current interests of the church.

The evangelistic thrust of the church headed the list. Much time and attention were spent on final plans for MISSION '72. The council also considered ways of making MISSION '72 only the first in a series of evangelistic programs that may become "the Adventist way of life."

Another category in the agenda dealt with the organizational structure of the church. Over the past several months, studies have been made of organizations at the division, union, and local levels. The purpose of these studies was to find ways in which economies may be effected and efficiency increased.

Changes also have been considered involving the division structures of Europe. Special representatives of the European divisions were present at the Autumn Council to discuss these possibilities. A request from the Northern Europe-West Africa Division for the creation of two new unions in Africa, was given consideration.

Policies concerned with the mission program of the church were looked at and amplified or amended. Departmental programs including education and publishing were studied.

Later issues of the REVIEW will carry full reports of the council.

CLYDE O. FRANZ

## Newspaper Ads Draw 78,000 Requests in Nine Months

Nearly 79,000 requests were received from August, 1970, through April, 1971, by the North American Division Newspaper Evangelism Project. Almost a third (23,191) of these resulted from one advertisement entitled "Is Meat Getting a Bad Name?" Second in number of responses (10,377) was the ad on the second coming of Christ, headlined, "The End: Is It Closer Than You Think?"

A keen interest in Seventh-day Adventist teachings is indicated by the large number (16,708) of secondary requests received. This is more than 21

per cent of the 78,856 total. A secondary request is counted when an individual writes a second or third time asking about the church and its teachings. An indication of reader interest is the fact that all respondents wrote with full knowledge that they were asking for Seventh-day Adventist literature. Advertisements and all follow-up brochures were clearly identified as sponsored by Seventh-day Adventists.

Although the last of this series appeared in April, 1971, requests continue to arrive daily at Adventist Information Service headquarters, Faith for Today, in New York City. A number of the recent responses came from advertisements currently sponsored by our local churches across the nation.

MARVIN H. REEDER

## Northern Union Youth Attend Bible Conference

More than 120 young people of the Northern Union Conference attended a Bible Conference held at the Iowa youth camp, Wallingford, Iowa, September 29 to October 3.

From the opening topic, "Snares of Satan Down Through the Great Controversy," they showed keen interest in the meetings. This demonstrated anew the reasons for the existence of the Seventh-day Adventist Church.

The Sabbath was closed with the impressive story of the cross. Tables and chairs were placed in the form of a cross for the service of foot washing and the Lord's Supper.

LAWRENCE M. NELSON

## SDA Inner-City Work Seen at Chicago's Black Expo

An exhibit showing Seventh-day Adventist inner-city services was presented at Black Expo, held in Chicago, September 29 to October 3. The five-day trade fair, the largest gathering of black businessmen in history, was sponsored by the Southern Christian Leadership Conference Operation Breadbasket and *Ebony* magazine.

W. W. Fordham, associate secretary of the General Conference North American Regional department directed the Adventist exhibit. He was assisted by workers from the Lake Region and South Central conferences and the Southern Publishing Association. The medical van from South Central Conference added to the interest.

Thousands who visited the booth were made aware of the work Seventh-day Adventists are doing for the disadvantaged. They received copies of *Message* magazine and *Soul Food* tracts.

Witness of the work that Seventh-day Adventists are doing in America's inner cities was also given at a National Association for the Advancement of Colored People convention held recently in Minneapolis. W. W. FORDHAM

## Ecuadorian Ingathering Donor Gives Monthly

An Ingathering donor in Quito, Ecuador, has been giving monthly the equivalent of a month's salary of an Ecuadorian church school teacher ever since he was first contacted 11 years ago.

Arturo Weisheim, director of lay activities and public relations of the Inca Union, wrote telling us the story recently.

"On August 7, 1960, I became acquainted with Otto Kladensky, a dealer in new and used cars in the large city of Quito, Ecuador. He is of Czechoslovakian descent and has several relatives who are Adventists.

"With Elder N. M. Merkel, then president of the Ecuador Mission, I visited Mr. Kladensky and solicited the equivalent of one month's salary for one of our teachers in the Quito church school. We had no sooner told him of our need than he answered, 'Very well, señores, from now on, on the fifth of every month, you may drop by the office and pick up the required amount.'

"Ever since that day Mr. Kladensky has faithfully made his donation. To date, he has contributed 105,600 sucres, the equivalent of a little more than \$5,000 in American funds."

We thank the Lord for generous donors who give of their means to help so that the Lord's work may be finished soon.

C. C. WEISS

### IN BRIEF

★ **Deaths:** R. Willard Wentland, 68, September 8, at Puyallup, Washington. He served in the Philippines and in several conferences in the United States.

• Joseph M. Rowse, 87, September 30, at Cupertino, California, former secretary-treasurer of the Saskatchewan Mission, Canada. For many years he was book department manager of the Pacific Press Publishing Association.

### CHANGE OF ADDRESS

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