

TWO KINDS OF PATHS

By FRANCIS McLELLAN WILCOX

[See Editor's Viewpoint, "Background on 'Two Kinds of Paths,'" page 2.]

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

It is by subtle, insidious temptations that Satan seeks to draw the disciples of Christ away from their allegiance to Him. If Satan can lead them to lose their first love in Christian experience, if he can induce them to form alliances with the world, if he can corrupt the simplicity of their faith, if he can influence them to adopt worldly policy and principles in the operation of God's work, if he can persuade them to substitute for the Bible truths belonging to this day and generation, subtle philosophies or a beautiful idealism, his purpose will be achieved. It is against dangers of this character that we need resolutely to steel our hearts and safeguard our souls.

I recognize many evils threatening the church, many false paths to divert her from the way of life, but the limits of this hour will permit the consideration of only a few. You may recognize other and greater evils than I shall mention. Even so, I can only give you my convictions, praying

God to bless my humble message to your good and to the good of His worldwide church. Permit me, then, to point out these dangers as I see them, in the following order:

Lowered Standards

The menace of false standards, of changing emphasis in Christian experience, threatens the remnant church today the same as it has the church in every period of its history. Israel of old affords a striking illustration. Joshua and the elders who outlived him had hardly passed away before there came onto the stage of action a new generation who knew not the Lord and who turned to the worship of Baal. Similarly, the early disciples of the Christian Era had scarce retired to their graves before their children, with new converts from heathenism, sought to remodel the gospel cause.

How many times has this history been repeated through the centuries! Will it be repeated in the Seventh-day Adventist Church? The fathers of this movement have passed to their rest. Standards fallen from their hands have descended to us. Will we prove true to our holy heritage? Will we bear these banners

(Continued on page 4)

Background on "Two Kinds of Paths"

ON SUNDAY morning, April 2, a few days prior to the Spring meeting of the General Conference Committee, the General Conference officers and union conference presidents of North America gathered in the General Conference chapel to consider a number of important matters. It was expected that after a brief devotional message by the chairman, the agenda would be distributed, and discussion would begin on the various items listed.

The chairman was Robert H. Pierson, president of the General Conference. Quietly and thoughtfully he began to speak, using as the basis for his message a devotional study given by F. M. Wilcox (REVIEW editor for 33 years, 1911-1944), May 29, 1936, at the General Conference session held in San Francisco.

The Holy Spirit drew near, solemnizing every heart. One after another the brethren arose and spoke of their deep concern for the spiritual condition of the church and its institutions. Some spoke several times. All expressed a determination to be faithful in discharging the responsibilities entrusted to them by God, to stand firm against threats to the church both from within and without, and to correct tendencies toward worldliness wherever they appear.

It was an inspiring meeting, lasting for three hours. The agenda remained undistributed, discussion on its items postponed until the afternoon session.

As the morning meeting closed, a number of brethren expressed a desire to have copies of Elder Wilcox' message. They pointed out that although the sermon was preached 36 years ago, it deals with issues that still face the church. Then someone suggested that if the message would be helpful for leaders, it also would be helpful for every church member. A recommendation was voted, asking the editor of the REVIEW to give favorable consideration to republishing the message in the REVIEW.

We studied the sermon carefully, thinking that perhaps we could condense it somewhat, or delete parts of it. But after going over it several times, we decided to publish it in its entirety.

We offer one word of caution. Every reader will find in the article some counsel or warning that is particularly helpful *for somebody else*. It will be tempting to start laying blame on others or to indulge in Christian name calling. This we must not do! God wants us to take the message personally. He wants us to set things in order in our own house, in our own church, in our own conference, in our own institution.

Apparently Elder Wilcox' message was designed to follow a solemn appeal issued by the 1935 Autumn Council a few months earlier. Said the appeal, in part: "The apostle Paul exhorts the church leader: 'Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith,

in purity.' Our church leaders should indeed be examples of Christ to the church in every relationship of life.

"Examples to the Church"

"Let us specify some concrete ways in which this should be done:

"1. They should be examples in simple living, in economy, in consecration, in sacrifice. Their homes should be models in the community in which they live. They should have their 'children in subjection with all gravity.' In their lives and homes there should be exemplified the principles of this gospel message.

"2. Our workers should be examples in social relationships. They should not give license by their presence or in any other manner to attendance at the theater or movie, to commercialized baseball or other professional sports, to the worldly party of pleasure, even though held in the home of personal friends.

"3. The preacher of the gospel has no part to act as a politician. His mission is to all men. He should keep free from class prejudices, racial rivalries, national animosities. . . .

"4. Our workers should teach and exemplify in their lives and homes the principles of healthful living which have come to us by divine revelation. . . .

"5. The church worker should be an example in Sabbath observance. He should not employ its sacred hours in picnic excursions or in sight-seeing trips. He should limit Sabbath travel in his conference work to the needs and exigencies of necessary requirements.

"6. Our workers and their companions should be examples to the flock in the matter of dress. Dignity, modesty, and simplicity should be the guiding principles in the choice of the attire.

"7. Christ's true representative will make careful selection of that which comes over the radio. He will find neither time nor pleasure in listening to the popular radio comedians, nor in quoting the sayings of the characters depicted in the comic section of the newspaper.

"8. The relations governing the association of men and women should be characterized by Christian reserve and dignity. Particularly should the Christian worker be so discreet in his words and deportment that no just reflection can be cast upon him or the cause he represents. In both his life and his teaching the worker should exert a positive up-building influence for purity and righteousness. . . . In the pulpit, in the home, at the social gathering, he must ever bear in mind that he is Christ's representative, the ambassador of Heaven to a dying world."

Next week we shall review further some sections of the 1935 appeal that have special relevance for today.

K. H. W.

This Week...

An interesting piece of reading in the *Seventh-day Adventist Encyclopedia* is the article "Review and Herald," which gives the history of the church paper. From November, 1850, when the first issue came off the press, to the present time, there have been only nine editors.

James White was the first; Uriah Smith was the second. And with the exception of one year when J. N. Andrews' name headed the masthead, the editorship alternated between the two men until Elder White died in 1881. Elder Smith continued until his death in 1903, except for about four years when A. T. Jones was editor.

The longest continuous tenure was that of F. M. Wilcox (see cover), who served from 1911 to 1944. And the two years prior to becoming editor in chief he served as associate editor. As is true of most editors, Elder Wilcox had a wide range of interests, as indicated by the titles of books and pamphlets he authored. He was valued also for his sound judgment and was a member of many important committees, including the original board of trustees for the Ellen G. White Estate. Elder Wilcox' picture appears below.

After reading the Homemakers' Ex-



change this week, which deals with the question of parental responsibility for a teen-age son's hair length, we have no doubt that some readers would like the REVIEW editors to take a stand on the issue. We are sympathetic with this desire but decline to honor it. History has a way of repeating itself, and on the question of hair (with variations on a theme), we find no exception. In 1857 the hair question was whether it was right for a man to shave or otherwise alter his facial growth. In the June 25 REVIEW AND HERALD, these comments appeared:

"We must beg to be excused from taking any interest in the question, or discussing its merits or demerits in the REVIEW, as we cannot look upon it as a Bible question. . . .

"If a person is fully assured that shaving is incompatible with health, we would not of course have him do anything to injure his constitution; and if he thinks that the sympathy between his eyes and his upper lip is such that he cannot shave the latter without injuring the former, we see no other way but that a mustache must develop itself. . . . As to its looks, and the plea that has been advanced, that to shave was to mar the divine beauty of the human visage as God designed it, we must remember that all have not the same ideas of beauty, and that in the eyes of many a projecting mustache and flowing beard are as apt to make a man look like a rough goat as a venerable patriarch, and perhaps more so. We only say, Let every one endeavor to form correct views of propriety and abide by them. . . . We design to be neutral; and neutrality, nowadays, is silence."

That was 115 years ago, lacking one month. Cultures change, but principles do not. On principles we shall never hesitate to take a stand.

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INTERNATIONAL CONGRESS SET BY EVANGELISTS

VERO BEACH, FLORIDA—A group of evangelical leaders from five continents, including Evangelist Billy Graham, announced here that an International Congress on World Evangelism will be held in Europe in 1974.

The congress will constitute a call to "finish the task of proclaiming the Gospel to the church in our generation," said Anglican assistant bishop Jack Dain of Australia, the presiding chairman.

CATHOLIC, PROTESTANT CHURCHES HOLD UNITY SERVICE IN ROME

ROME—For the first time in modern history, the congregations of all seven English-language Catholic and Protestant churches in Rome held a "united Passion-tide Service" on Palm Sunday.

The service, conducted at St. Paul's Anglican church, was set up by a "joint planning committee" of the congregations.

Catholics and Protestants have in past years conducted joint prayer services during the annual "Week of Prayer."

MISSIONARIES ASSAILED BY KENYAN POLITICAL SCIENTIST

ACCRA, GHANA—Missionaries and institutional churches are more responsible than soldiers and colonial administrators for harmful values and social systems in Africa today, Dr. Gideon-Cyrus M. Mutiso of the University of Nairobi, Kenya, stated recently.

He held that social justice cannot come to much of Africa until society is restructured so that the power is taken away from the missionary-educated elite and shared with the majority of the population.

◆ 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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(Continued from page 1)

on to triumphant victory, or will we permit them to trail in the dust?

This question was propounded to the ministry of this church in solemn appeal by the president of the General Conference at the last Autumn Council. It is well for us to face the question on this occasion. Before me is the leadership of our world church, the men and women who above all others shape and mold this movement. Will we resolutely stand for the faith once delivered to the saints? Will we faithfully oppose the inroads of worldliness, of unbelief, of apostasy? Will we keep to the old paths of Christian faith and experience? I cannot believe otherwise than that we will. If we do, we may expect the divine blessing upon our endeavor. If our hearts become faint and our tongues palsied, and we fail to proclaim the whole counsel of God, crying out against sins in the church regardless of who may be involved, we shall lose our power, and Heaven must raise up others from the ranks to take our places.

A Drift in Standards

That many in the church are living by greatly lowered standards is too sadly evident. We recognize this as relates to Sabbath observance, which by many has been lowered to the level of the observance of Sunday, and is made an occasion for social visiting, outings, and pleasure seeking. In growing instances members of the church, in order to hold their positions, continue their secular employment during the Sabbath, minimizing as much as possible their hours of labor. I refer in this to employment other than the necessary care of the home and livestock, and needed ministry to the sick.

We see the drift in standards in the attendance of some of our church members at the theater, the movies, and commercialized sports; at public bathing resorts; at bridge parties, dances, and other gatherings of worldly pleasure; and even more serious than this, we see being enacted in some of our churches, our schools, and our sanitariums, dramatic plays and costumed exhibitions which, in the minds of many, especially the young, break down all objection to the theater.

Francis McLellan Wilcox was editor of the REVIEW from 1911 to 1944.

Surely the departure from the experience of our past history, and the strange paths upon which many are entering, should lead us to deep concern. Protests against these innovations come from many faithful brethren and sisters. For this we thank God and take courage, knowing there are thousands of our people in every division of the world field who are loyally standing for the faith once delivered to the saints. May God hasten the day when, in the words of Zephaniah, "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

The character of the church will be determined in large measure by its leadership. Of unfaithful watchmen in days of old, the Lord through Jeremiah says, "If they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." These watchmen failed because they lowered their own standards to meet the standards of the people. This is our danger; like people, like priest. God asks of us to take His standard as our own, regardless of the ideals of those about us, and then to call the church up to the standard of divine appointment. I quote this statement from the Spirit of prophecy:

"At a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of the ensign was: 'Bring the men up to the colors!' This is the work that devolves upon every faithful standard-bearer—to bring the men up to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard."—*Testimonies*, vol. 9, p. 46.

In order for our ministry to prove effective, as we preach, so must we live. The minister of Christ who denies in his own practice the principles he preaches to others, will become like sounding brass and a tinkling cymbal.

How can we hold our people back from the pleasures of the world if we are engaged in worldly pleasure? How can we ask of the church a higher standard of Sabbath observance if we ourselves, so far as our time may permit, make this day one

of pleasure riding, of picnicking, of social visiting? How can we discourage the use of the radio in listening to jazz if we ourselves take pleasure in this kind of music? How can we lead the church in the principles of healthful living, in following the earnest admonitions we have received from the messenger of the Lord, if we, in our own homes or as we sit at the tables of others, violate the very principles which we have been admonished to obey?

If I appeal to you, I appeal also to myself, because personally I feel the need of this deeper consecration. If we can but demonstrate in our lives and in our teaching that we truly and actually believe in the near coming of the Lord, I say, if we can only demonstrate this faith in our own lives, the fire of holy devotion burning on the altar of our hearts will kindle a new flame in the hearts of our brethren and sisters, and the inspiration moving our lives will move them to deeper consecration and greater earnestness.

Disintegration of the Family

We have come to a time, as never before in the history of the world, when there is a great lessening of natural affection. The spirit of alienation is dividing husband and wife, is coming in as a separating wall between parents and children. Many influences are at work to disrupt the old-time family life. The theater, the movie, the automobile, the radio, the social engagement, impure literature, and a thousand and one other devices are employed by Satan to bring divided interests to the inmates of the home.

The divorce evil presents another false path. The marriage relationship is lightly regarded in the world around us. Divorce is secured on the most trivial pretexts, whereas the Scriptures set forth only one reason for which the marriage tie may be severed, namely, the violation of the commandment forbidding adultery.

There is great danger that these influences will vitally affect the lives and homes of our church people. We believe that the time has come when as workers in this movement we should emphasize as never before the sacred integrity of the family relationship. We must cry out against those sins of marital unfaithfulness which would undermine this holy institution. We should refuse to retain as members of the church those securing divorce and marrying again on other than Bible grounds. God calls for a clean church, a holy people.

Only as
God gives us
power in
Christian living
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Marriage to those not of the same religious faith and practice is wrecking the Christian experience of many of our young men and women. It is a false path, a pitfall, a trap for unwary feet. Such unions are directly contrary to the plain and definite instructions contained in the Bible and in the Spirit of prophecy. We need constantly to sound a warning against this evil, instructing our youth as to the sacred character of the marriage relationship and their duty to unite their life interests only with those whose religious faith and practice are in harmony with their own.

We should teach fathers and mothers and sons and daughters to be at peace among themselves, to bear and to forbear. They should be made to understand that the family life constitutes one great test of true religion; certainly that man who is not a Christian in his home is not a Christian anywhere. I care not how high and holy may be his profession, what official position he may occupy in the church or in the conference, how active he is in missionary work, how liberal in tithes and offerings, how kind and courteous to his neighbors; the real test of his religion is in the love and courtesy he manifests to his wife, to his children, to his cows and horses and hens, to his dog and cat.

I appeal to those present here this morning, even though many of you are gospel workers: Are you Christians in your home? Do you know the power of Christ in Christian living that will keep you calm and patient in the grind and wear of everyday affairs? Do your loved ones who know you best have faith in your

Christianity? I have asked this question of my own heart many times through the years. Only as God gives us power in Christian living in our own homes, can we help other homes that need our ministry.

We live in a commercial, materialistic age. Keen competition, jealous rivalry, sharp business bargaining, characterize the marts of trade and the avenues of commerce. We must be careful to keep this spirit out of our work. There is danger that it will intrude itself into the relations governing our schools, our publishing houses, and even our conferences, in efforts to secure advantage in better equipment and facilities, in higher accredited teaching force, in more successful evangelists, in the printing and promotion of books and periodicals.

Only the spirit of the unselfish Christ will enable us to labor unselfishly. Actuated and moved by this spirit, we shall recognize the department of the work with which we are connected as only one part of the great whole, and that if success comes to a sister conference or sanitarium or college or publishing house, we will rejoice as though it came to the organization with which we are connected. This spirit will take out of our schools all emulation, all desire to be first; it will take out of our publishing houses all spirit of rivalry in the production and sale of literature. It will keep out of our Sabbath services the spirit of commercialism.

I recognize the necessity of promoting at times various denominational objectives at the Sabbath service hour. The character of such promotion should be carefully guarded. When such promotion includes the selling of publications in exchange for money, even though such publications are meritorious in their spiritual presentation of vital truth, I do not feel that Heaven can bless such publicity. We need ever to bear in mind the lesson of the cleansing of the temple and the solemn admonition of Christ: "Take these things hence; make not my Father's house an house of merchandise" (John 2:16).

The spirit of divine guidance will lift the work of the raising of funds either in our own church membership or among our friends and neighbors, from the plane of cold commercialism to the higher level of service for Christ, love for whom will sweeten toil and glorify sacrifice. Only laboring in this spirit of brotherly love and unselfish endeavor can we pray for and confidently believe in the greater infill-

ing of blessing which our hearts crave and for greater success of the work of God.

We have received through the years from the messenger of the Lord definite instruction against the evil of centralization—centralization in numbers and facilities to the neglect of needy fields, and centralization of authority. We have repeatedly been admonished not to erect mammoth buildings nor continue to add building to building in enlargement, but to establish many centers. This instruction needs constant review and present-day application.

The messenger of the Lord faithfully warned us against building up modern Jerusalems such as our headquarters was of old. Do we face this danger today? This, in my humble judgment, is worthy of serious study.

Our large centers, especially our institutional centers, exert a great influence upon our smaller churches. This is particularly true as relates to such questions as Sabbath observance, social ethics, dress, and the principles of healthful living. Thus these centers may become savors of spiritual life or of spiritual death.

"One Is Your Master"

More and more the spirit of paternalistic supervision is dominating the governments of earth, resulting in centralization of authority and in the discouragement, if not the suppression, of individual or group initiative. Those of us who occupy official positions in either conference or institutional work must be careful that this spirit does not enter the church or influence our relationship to our brethren. "Be not many masters," is addressed to the leaders in the church of Christ. They must be careful not to oppress the humblest member of the church. "One is your Master, even Christ; and all ye are brethren," is the divine definition of the true relationship which should exist among the members of the church of Christ.

But if there is danger in centralization of authority, there is greater danger in independent or irresponsible action or movement. We are told by the Lord's messenger: "'God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people.'"—*Review and Herald*, Sept. 12, 1893. Again we are told: "God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be en-

trusted with His truth. He does not give one man new light contrary to the established faith of the body."—*Testimonies*, vol. 5, p. 291.

Some have wrongly argued that we would come to a time before the coming of the Lord when organization would be discarded and every man would work independently, as directed by the Holy Spirit. This I believe to be a pernicious error, and one by which Satan would seek to bring confusion into the work of God. We are told that organization will have its place in this movement even until the end of time. I quote again from the Spirit of prophecy:

"Strengthened, Established, and Settled"

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. *In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.*"—*Review and Herald*, Oct. 12, 1905.

"Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—*Testimonies to Ministers*, p. 489.

Our workers especially must associate with various nationalities,

each with its own peculiar mentality and characteristics, with religious beliefs of every kind and quality, with political parties of varying aims and purposes, with those of every sort of social status. God wants us to stand free from every entangling alliance, free from any national spirit which would provoke racial jealousy or animosity on the part of others, free from political agitation or discussion which would create prejudice against the gospel message we bear to the world.

We cannot do effective Christian service primarily as Americans, as Englishmen, as Germans, or as Democrats or Republicans. First of all, we should be Christians. Christ recognized no national lines, no social castes, no political parties. He was the ambassador of Heaven to a fallen race. He labored for high and low, rich and poor. He saw in Pharisee and in Sadducee, in Jew, Samaritan, and Syro-Phoenician, a soul needing God, a prospective candidate for the heavenly kingdom. In the ministry of the gospel herald "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." In recognition of this gospel truth we shall be at peace with all men so far as our purpose can make this possible.

The Menace of Worldly Education

We face the menace of worldly education. This menace, I am glad to believe, is recognized by the leaders in this work, and they have been putting forth earnest efforts to safeguard the youth of this denomination from its unholy influence. There will ever be a conflict between truth and error. We are told in the Spirit of prophecy that in the days before us, "wealth, genius, education, will combine to cover them [God's people] with contempt."—*Testimonies*, vol. 5, p. 450.

We may well be thankful for the fine system of education possessed by Seventh-day Adventists. Through the years our schools have been rendering excellent service. They have done much for the development of Christian character. They have been the chief source of supply for recruits for Christian service in the home field and in lands overseas. I have lived neighbor for twenty-seven years to one of our schools. I have seen go out from it many noble men and women to do valiant service for God. Never have I seen a finer student body nor a deeper spirit of earnest purpose possessing their lives than I have seen the last year. I believe the same character of students, possessed

of the same earnest purpose, may be found in all our schools at the present time. Our schools may not be perfect; they may have made mistakes; nevertheless they are the safest places in all the world for our youth to be educated. They are worthy of our hearty support.

And these schools today are manned by a fine group of Christian men and women. I know of no class of workers who are more faithful to their appointed task or who in the fear of God are more loyally seeking to upbuild this movement, than the teachers in our schools. I say this at the outset, because I would not wish one word that I might utter to be misunderstood as reflecting on the integrity of our educators.

With this great confidence I feel in our schools and in our present teaching force, why do I sound this warning against worldly education? I answer, We are entering upon new paths in the field of education. How will this new program affect our schools? In answer to this question, it is very appropriate that we inquire how this program has affected other Christian schools, because we must recognize that a great change has come in the experience of the Christian colleges of other denominations. Indeed, some of these schools which were established as conservators of the faith and in order to promote the fundamental principles of the Christian religion, have so modified and transformed their objectives that they have lost their church or denominational affiliation, and they stand today in an inimical relation to the Christian religion, constituting in their experience a base denial of the Bible fundamentals which they were established to conserve and promulgate. This transformation was wrought in these Christian schools because they entered into competition with the schools of the State and sought to follow their lead in equipment, in teaching force, in subject matter taught. This is well expressed by Professor Harmon, recently president of the Transylvania College, in the magazine *Current History*. Of the present status of church colleges in general, this educator says:

"The requirements of standardizing agencies have compelled church colleges to shift their emphasis from morality to scholarship. This has changed the whole mental pattern and modified the spirit of church colleges. They have not developed in recent years along lines that express the urge and soul of vital Christianity. *They have given up*

their natural element of greatest strength, religion, and taken up the tax-supported institution's element of greatest weakness, standardization."

This change in the church colleges of other denominations came, according to this writer, because the emphasis of teaching was shifted from morality to scholarship. The transformation did not come in a day; it took years to bring it about. Regarding this, Professor Harmon adds:

"Today there are definite trends indicating the removal of the historic church college from the field of education. The forces that terminate institutions have a long drift, but they move inexorably. Usually the change is at hand before society is aware. *The passing of the church college is now taking place, and most*

of its devotees are looking upon the transition; some are even players in the drama, and do not recognize it." (Emphasis supplied.)

Is it possible that coming years may bring this transformation to our schools? Is it possible that we will be players in the drama of transforming the character of our colleges, and not realize that we have a part in bringing this about? It will be a miracle of God's grace if this is not the case. It will be only because we heed faithfully the definite instruction we have received from the servant of the Lord. I pray that we may recognize our danger, and that this recognition will prove a safeguard against our following to its ultimate the path which has ended so disastrously to the schools of other denominations. To do this we must place emphasis upon re-

ligion and Christian character above the emphasis placed upon scholarship. Religion and scholarship are by no means inimical to each other, but the latter should always be made subservient to the former.

If our faculties of teachers could always be composed of men and women true and loyal to the principles of this message, as I believe they are today, we would have little to fear from the evils of worldly education. The great danger of the future lies in the necessity of our continually sending teachers to the university for advanced degrees in order to maintain our accrediting status. Will some of these imbibe pernicious error, and, returning to their own classrooms, infect their students with the deadly doctrines of Modernism?

Teachers may do this and do it

When You're YOUNG

By Miriam Wood

KNOWING GOD'S WILL

For the Christian, nothing is really more important than knowing God's plan for his life

—and then that he follow that plan. Now, this does not sound particularly complicated. But sometimes it becomes an overwhelming problem, and the young Christian finds himself rushing from one friend to another for advice or reassurance or just to talk almost endlessly about the direction of his life. God's will doesn't seem all that clear to him.

Many people might have been a great deal happier, I suppose, if along with the Bible as it now exists, God had given a kind of sacred encyclopedia, alphabetized, with every question that could possibly arise neatly catalogued, discussed, and answered. Just how this sacred encyclopedia could be kept up-to-date is puzzling, for you'd certainly not need answers in 1972 regarding the relationship of the Christian to his chariot and his horses. Of course, some people might attempt to twist "horse and chariot" directives into automobile directives. (People fall easily into the habit of twisting the Bible as it now exists into tortured interpretation; certainly there's no reason to suppose they wouldn't do the same with our imaginary encyclopedia.) But common sense has to come to the rescue, if only to point out that when dealing with horses one is dealing with live objects; with automobiles, he is dealing with inanimate ones. This is only one insignificant example of the impracticality of the "encyclopedia."

The fact of the matter is that such a system would develop a kind of highly trained robot; it would leave no room for individuality or for growth of any sort. And another fact is that the Bible as it exists contains all the *principles* needed to ascertain whether a Christian is living a day-by-day consistent life. Of one thing all Christians can and must be certain—God always leads in accordance with His character. One can safely assume that God's character is revealed in the Ten Commandments given on Sinai. These principles are so clearly stated that they admit of no tortured interpretations. Nonetheless, there's a most incredible tendency—more than a tendency, almost a school of thought—to substitute "how I feel about what I'm doing" for the plain commands of God.

"How I feel about what I'm doing" has become the barometer of the world. If I "feel good about it," it's a good thing to do. Just where the line could be drawn on such a dangerous philosophy one hesitates to speculate. For instance, I spent a few minutes recently watching a television discussion of this sort of topic (relating to other people, sensitivity, and that kind of thing) and one bold questioner asked: "If I feel sufficiently hostile to someone so that killing him is the only thing which will make me feel good, should I go ahead and plan the murder?" Of course, the "experts" dismissed the question as nonsense, but it isn't all that nonsensical. Some young Christians are finding themselves in situations just about as serious as murder, having gotten there because

of the "I feel good about this" philosophy.

All too often for my peace of mind, I receive letters that prove this. Recently a young girl wrote that she'd left her home and moved into an apartment with a boy friend. And she defended her action fiercely. "I feel closer to God than ever before in my life," she wrote. If she does, and isn't deluding herself as to how she *really* feels, then certainly this proves the point I'm trying to make. One's feelings simply cannot be trusted. They're based on a complicated human mechanism, which, in turn, is influenced by glands, hormones, and even the weather.

This, of course, is a clear-cut example. On the other hand, life is made up of small decisions that can be troublesome simply because the Bible *doesn't* give a specific directive. But almost always, if one stops and thinks the problem over with the idea of God's character uppermost in his mind, he soon can fit the small decision into the greater framework. Fortunately, God has made us all different, but all alike in some ways; it's difficult to conceive of any human being so complex that God's character and Jesus' life on earth wouldn't provide sufficient guidance.

But it's necessary to know both God and Jesus personally in order to have this kind of relationship. One can't get it secondhand. I wonder how long it has been since *you* have read the Bible through, or studied one book intensively? Knowing God's will for your life shouldn't be difficult—if you know God.

May God give us hearts to seek constantly His way and will, and to walk in harmony with His divine purpose.

honestly and sincerely, confidently believing they are bringing to this movement and message positive benefit. They may still employ the language of Canaan, conform to the usages and customs of the church, but unintentionally and unconsciously shape their teaching in a way to rob our message of its aggressive, evangelizing force and its vital transforming power. They may do this unconsciously, because so subtle and insinuating have been the false philosophies to which they have been exposed that they have insensibly been affected thereby.

In justice to our teachers it should be said that in seeking further work in the university, they have done this in deference to the desires of their constituencies and in harmony with official actions of the church.

The following quotations from the Spirit of prophecy are worthy of careful consideration. They point out the very danger to which I have referred:

"There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made."—*Fundamentals of Christian Education*, p. 534.

Again we have this warning word to those who seek the education of the world:

"Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. . . . And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you

definitely. This must not be done."—*Ibid.*, pp. 535, 536.

As I have stated, I do not believe that any teacher would willingly seek to bring back into his teaching these subversive influences. The danger is that his own mind will become clouded, that he will lose his discernment between truth and error, and will believe when he expresses error that he is teaching vital truth. This further statement from the messenger of the Lord is worthy of our careful consideration:

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—*Counsels to Teachers*, p. 255.

If our people were being tested when these words were written, in the early part of this century, they surely are being tested today; and should it not be our constant study to determine whether influences are at work to tie us to the educational policies of those who do not discern the voice of God? If we find such to be the case, our only safety is in breaking away from every such influence.

We are told in *Fundamentals of Christian Education*, page 290, that "our institutions of learning may swing into worldly conformity. Step by step they may advance to the world." These words were uttered in 1894. They seem almost prophetic of the present hour. But the messenger of the Lord adds this hopeful word: "They are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world."

May God give us hearts to seek constantly His way and will, and to walk in harmony with His divine purpose. In this experience only

shall we find liberty and true success.

Liberalism, so called, is a marked characteristic of present-day thinking. The last two decades have witnessed a wide departure from the conservative standards of the past. This is true in religious belief, in moral conduct, in social ethics, in fact, in practically everything pertaining to human life and experience.

What has been the trend of this liberalistic thought? Has it strengthened the basic institutions of the home, the church, the state? Has it developed a nobler standard of Christian character? Has it led to higher thinking and holier living? Every thoughtful observer of the times knows that the result has been the very opposite of this. The liberal thinking of today is loose thinking; the liberality of today leads to license; it leads men and women away from God and away from the standards of His word.

Slighting a Simple Faith

We see some in the Seventh-day Adventist Church who glory in their so-called broad-mindedness, their liberality, their progressiveness, who look askance at those of oldtime faith in conservative standards. These conscientious convictions are counted as old-fashioned and out of date, the fruit of simple-mindedness and overconscientiousness. The writings of the Spirit of prophecy are either entirely discredited or lightly regarded, and referred to with slighting remarks. And this viewpoint, unfortunately, is not held by a few of our youth alone, but by some older in years. But Heaven does not so regard this simple faith in the instruction which has come to us through the Bible and the Testimonies. When we depart from this instruction, we do so at our great peril.

It will not be the liberalist, the careless, the worldly-minded, the pleasure loving, upon whom God's final approval will be placed. Rather it will be upon those whose souls recoil from the sins seen even among God's professed children, and who by life and voice cry out against the evils. For we read: "The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" (Eze. 9:4).

Let us stand stanchly against liberalism which leads us to lower in our lives the conservative standards

of righteousness set for us by divine revelation as expressed in the Bible and in the writings of the Spirit of prophecy.

Years ago the messenger of the Lord warned us of this false path leading down to perdition. . . . We quote as follows:

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fun-

damental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced." —*Special Testimonies*, Series B, No. 2, pp. 54, 55.

This philosophy of religious liberalism was met and repulsed thirty years ago. We were told that this was the alpha of Satanic delusion, and that the omega was yet to be developed. Through what avenue this omega will come, or under what guise it will appear, I cannot say. It behooves us, therefore, to be on our guard lest our faith become corrupted from the simplicity of the gospel, and we be led to form worldly alliances or to accept theo-

ries and philosophies which will lead us to compromise the message which God has commissioned us to give to the world. It is only as we faithfully guard the heritage of sacred truth committed to us that we shall be able successfully to meet this menace in coming days.

This message can know no compromise! It cannot join affinity with the world or with any other message in the world, or it will lose its holy character and its vitalizing, sanctifying power. Only as we give this message in its primitive purity, in its simplicity, in its clear-cut, incisive power, shall we prove true to our holy trust.

As never before we need to emphasize the great fundamental truths which have brought us into being. These truths which made us

FOR THE YOUNGER SET

How Samuel Helped the Ships

By ENID SPARKS

TEN-YEAR-OLD Samuel Plimsoll watched the ships dock in the harbor at Bristol, England, and searched the face of each ragged sailor in vain. His neighbor, Mr. Smith, was not among them.

At last, Samuel touched the sleeve of one unkempt lad not much older than himself. "Please, can you tell me when the *Bordon* will dock?"

The lad shook his head. "You got kin on the ship?"

"No," answered Samuel. "Only my neighbor, Mr. Smith. His family is wondering about him."

"Sorry to have to tell you, but the *Bordon* won't be docking," the lad said bitterly. "The ship went down in a storm. It was old and carrying too big a load. Of course, not that it matters to the owners. The insurance covers everything except the lives of the sailors."

"Except the lives of the sailors!" Sadly, Samuel turned toward home, still hearing the young lad's words. How often he had heard of the fate of a ship that was unfit to sail. And how cruel for the owners to force the crew to sail on the ships regardless of how unsafe they were.

Swallowing hard, Samuel was remembering once again how his own father had been forced to sail on an unsafe ship. And like Mr. Smith's ship, the *Bordon*, his father's ship had not returned, either.

"Someday I'll change the law," Samuel vowed. "I'll stop greedy ship owners from sailing unsafe and overloaded ships. Somehow I'll make ships safe for the men who have to sail in them."

The declaration was an astonishing

one for a ten-year-old boy, but Samuel made his dream come true.

His education was limited. He worked hard when he was in school, but he had to leave at an early age to earn a living.

His job was only a reminder of his vow. He worked as a shipping clerk at the very port where he had seen so many unfit ships sail away, never to return.

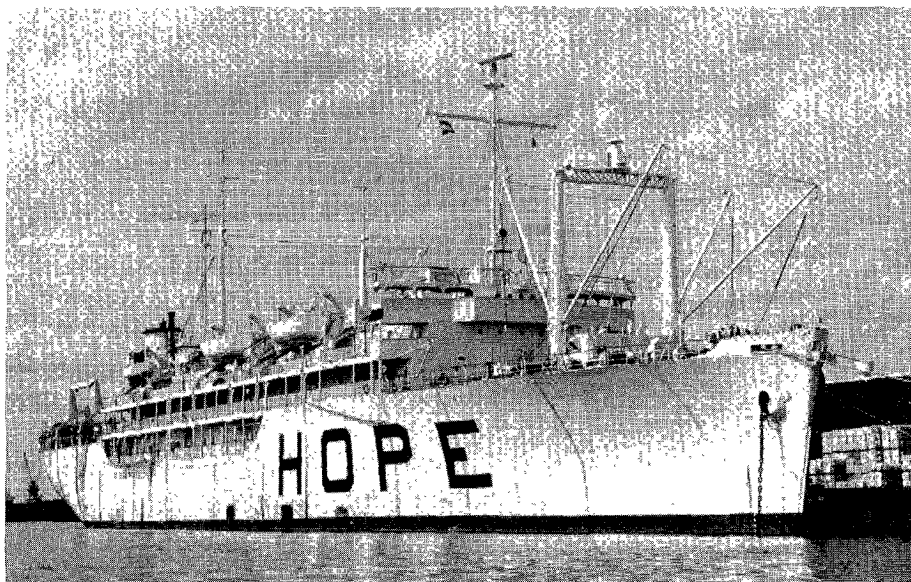
In 1868 he was elected to the English Parliament. Now he thought he had his chance really to help the sailors. But his efforts were hindered by dishonest members who were more inter-

ested in the bribery money the ship owners paid them.

One day, as Samuel was reading, the idea came to him that there was something else he could do. He could write about the unsafe and overloaded ships and their dishonest owners. As a result, after much hard work and earnest prayer, the pamphlet *Our Seamen* was published.

From it people began to learn the horrors the sailors were enduring and began to demand that something be done. Finally, a bill was passed in 1876 that stopped unsafe and overloaded ships forever from sailing the seas.

Thus, Samuel Plimsoll kept his vow. Today he is remembered by a mark, called the Plimsoll mark, painted on British and United States ships to show the load limit the ship may carry safely.



British and American ships carry a Plimsoll mark that tells how much of a load they have on board. When the boat is loaded with more cargo it sits lower in the water, but the Plimsoll mark shows how low it can be and still be safe for crossing the ocean.

Seventh-day Adventists, will, if cherished, keep us Seventh-day Adventists. God has called us to do a distinctive work. He has called us to give to the world His message for this day and generation. Only as we preserve our distinctive character, only as we give faithfully, fearlessly, and uncompromisingly, the gospel message committed to us, can we expect the blessing of God to rest upon our labors.

We are told by the Spirit of prophecy: "No line of our faith that has made us what we are is to be weakened."—*Testimonies*, vol. 8, p. 160.

"Our only safety is in preserving the ancient landmarks."—*Ibid.*, vol. 5, p. 199.

"Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation."—*Ibid.*, vol. 8, p. 297.

"Men and women will arise professing to have new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived."—*Ibid.*, vol. 5, p. 295.

"Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.'"—*Early Writings*, p. 258.

And we are not to rest satisfied with the knowledge of these messages which we already possess. We are exhorted both in the Scriptures and in the Testimonies to earnest perseverance in the study of the Word. As the result of this study new revelations of God's truth will come to us. But the new revelation will not discredit the revelation already received. It is one thing to study to tear down and quite another thing to study to build up. We are told by the psalmist that to the froward man God will show Himself froward, and to the upright man He will show Himself upright. There is no frowardness in God, but the froward man judges God after his own distorted conceptions. Let us avoid this pitfall in our study of God and His divine revelation.

When we are tempted to speculate as to the truth of God, let us follow the sage advice of Lyman Beecher of years ago. In his counsel to a class of divinity students he said that before venturing out into the great sea of speculation, he made fast to some old stump of a doctrine that had stood on the shore and resisted the winds and waves for many

years. Then if he was swept off his feet and didn't know where he was, he knew where that stump was and hauled in on the rope. We need to recognize that certain fundamentals of the truths of God are impregnable. We do not need to question their integrity, and all of our study for advanced light should be made with reference to these great fundamentals of the Scriptures.

Moses' parting admonition to Israel of old was: "Thou shalt remember all the way which the Lord thy God led thee." To us the prophet of the Lord gave this definite counsel: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, ed. 1915, p. 196. May God grant we shall not forget the teachings in our past history, nor the old paths in which God has led us.

Our Hope for the Future

By what power may we meet Heaven's purpose in the giving of this message to every nation, kindred, tongue, and people? Will our denominational organization avail for this? Can we accomplish it by resolution, by well-laid plans, by gifts to missions, by our literature, our schools, our health work? Nay, verily! These human agencies may be used of God for the reason that He chooses in some measure to work through human means. But He will employ the wheels of organization only as His power becomes, in the words of Ezekiel, the spirit in the wheels. "Not by might, nor by power, but by my spirit, saith the Lord of hosts," is His work to be finished in righteousness.

Through the prophet Joel the Lord has promised that a special outpouring of His Spirit will mark the closing days of gospel work in the earth. Joel 2:28, 29. This outpouring will result in what we have called the "loud cry" of the three-fold message, and is represented by the angel of Revelation 18, who comes down in great power, crying mightily with a strong voice. This is the testimony borne by the messenger of the Lord regarding this experience:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . . The message will be carried not so much by

argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit."—*The Great Controversy*, pp. 611, 612.

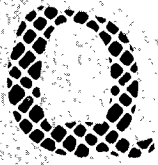
The Spirit of Pentecost

The influence of this spiritual uplift will be felt in every activity of the church. It will prove the Spirit in the wheels of organization, adding a touch of new life and energy to every activity. The church of God will be impelled by a new power to holy service. The fear of man will be removed from every heart. The stern sense of duty in Christian service will give place to impelling love. And this spirit of Pentecostal consecration will produce Pentecostal giving. No longer will the ministers of Christ be distressed and overburdened to persuade the Lord's people to reach necessary goals in Christian service or in the material support of the work. The chief burden of heart of those who enter into this deeper experience will be to know and do the will of God. Those who have possessions will sell them, and the price thereof will be placed in the treasury of God. No man will count aught that he possesses his own to be used selfishly. Rather, will he count himself as God's steward, entrusted with his Lord's goods to be used in ways that will redound to the glory of Christ.

The word of God will take the place of the storybook and novel. The song of praise will supplant the song of jazz. The prayer meeting will be the place of attraction above the party of pleasure. The chief joy of life will be to live and labor for Christ the Lord. This is the experience into which the children of the kingdom must enter. The closing days of their experience in this world, in consecration and faith and hope, will be but the prelude to the time when they shall actually possess the kingdom. The final test will try every foundation, will prove every character. The wheat and the chaff will be manifested; the gold and the dross will be revealed.

May God help us to stand the test, and by holy Christian living, by earnest, prevailing prayer, by simple, childlike faith, place ourselves in the channel of God's blessing, in that attitude of heart and mind in which we can receive the outpouring of the Holy Spirit. I am sure you will agree with me when I say, This is the greatest need of the church today. May God supply this lack to the church as a whole and to every one of His children. ✠✠

Homemakers' Exchange



What is parents' responsibility regarding the length of their teen-age son's hair? As long as he keeps it neat and clean should they legislate the length?

► The length of hair for a teen-aged son has been pretty well defined in 1 Corinthians 11:14, 15: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her."

The artists have done a good job of leading us to believe that all the male Bible characters, including Christ, wore long hair. "In the time of Paul it was customary for Jewish, Greek, and Roman males to wear short hair. Among the Israelites it was looked upon as disgraceful for a man to have long hair, with the exception of one who had taken a vow as a Nazarite."—*SDA Bible Commentary*, vol. 6, p. 758. We have no evidence that Jesus took that vow.

We are not told just how long a woman's hair should be, or how short a man's should be, but surely we should be able to tell the difference between a boy and a girl without asking the mother. Since the long-hair fad started with those of questionable reputation, I do not see how Christians can condone it.

Gordon M. MacLafferty

Shirley, Arkansas

► When are we adults going to learn that what is under that head of hair is the important thing? Whether a young man's hair is long or short is immaterial. Whether his mind, heart, and soul are in tune with our Saviour is pertinent.

Surely when Jesus was on this earth His hair length was in keeping with the style of His day, and He was ever so close to the Father. Likewise our young men of today can be close to the Father.

Carol A. Wright

Hyde Park, New York

► If a wish for long hair is a sign of rebellion or some other problem, the boy needs help with the problem, not the symptom. And if it's simply a matter of preference, what good reason is there for forbidding it? Parental fear of what other people will think is not a good reason.

Sharon Leitner

Gainesville, Florida

► We should not make rigid rules that could cause a rift in the family relationship. Rather, I would advise my son of how greatly disappointed I would be and how greatly disappointed Heaven would be if he were to be kept out of the kingdom because of a foolish hair style. Shoulder length or near shoulder length hair makes a young man look womanish, which according to my dictionary is the meaning of the word "effeminate," which is one of the sins listed in 1 Corinthians 6:9, 10 that will keep people out of the kingdom of God. [The Greek word translated "effeminate" (*malakos*) does not

mean what effeminate normally means today. Instead it designates a man or a boy who allows himself to be misused homosexually.—EDS.]

Roy Ertel

South Williamsport, Pennsylvania

► The length of hair is a matter of taste, the same as the color of a shirt. Girls are allowed to choose how long to have their hair, so why not boys? There is no moral issue involved.

Winifred Johnson

Pleasanton, Kansas

► I consider hair styles for teen-aged boys to be of some importance. We frown upon the extremely short skirts worn by the girls. Why shouldn't boys also shun extremes?

We observe neatness and conservatism in hair styles worn by the representatives in our government, as well as by most of our Adventist ministers. However, long hair worn by the hippies is out of harmony with the Scriptures: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (1 Cor. 11:14).

Sideburns are fashionable and permissible. Fullness of hair in the back of the head and neck is also all right. Parents can well afford to be tolerant in such styles. However, whatever borders on hippie fashions should be shunned because it destroys one's influence for good among conservative elements in our society while conservative styles do not.

Joseph Phillips

Cloverdale, California

► The parents' responsibility is to teach their children by precept and by example. Parents who follow the styles set by their peers cannot criticize their children for doing the same. Since many teen-agers are influenced by others in the church, how confusing it must be to them to be taught one standard by their parents, then to see another practiced by church leaders—both men and women. How confusing to be condemned for doing exactly what the older generation is doing, perhaps in a different form. How can we explain the difference between adults putting color on their hair "to keep from looking old" and teen-agers letting theirs grow below their ears "to keep from looking old"?

Margaret Pixley

Mount Holly, New Jersey

► Long hair definitely identifies a young man with the revolutionary type of young American. Since I am responsible for my son's food and clothing, then I am also responsible for his appearance in public. If he is neglected and left alone to make his own decisions, then he will no doubt decide to wear his hair longer than we permit. But if all activities are family

centered and all decisions made are for the good of all members of the family, then it seems only natural that parental authority will be respected.

Mrs. Paul Murphy

Hanford, California

► The length of one's hair is a matter of individual taste, as personal as a choice of ice-cream flavors.

Christ's words to the Pharisees in Matthew 23:23 seem applicable here. "For you tithe down to the last mint leaf in your garden, but ignore the important things—justice and mercy and faith."—Taylor. Justice, mercy, and faith are the values that we as parents should be emphasizing, and in due process of time the length of hair will take care of itself.

Patricia Sullivan-Geach

Collegedale, Tennessee

► Parents must be careful about saying No to a lot of the fads such as the length of our teen-agers' hair. There are so many other matters to fuss about that one can advise on the length of hair, but then let them do as they please as long as they don't go to extremes. As long as it is kept groomed and he still looks like a boy, I don't think we should complain too much on the length. We need to concentrate on seeing that he is still a Christian.

Mrs. James Martin

Wichita, Kansas

► Take a look at the description of Christ at His second coming: "His hair was white and curly, and lay on His shoulders."—*Early Writings*, p. 16. If it's good enough for my Lord, it is certainly good enough for His servant. God created mankind free to choose. Why should man take away that privilege?

Craig Button

Exeter, California

NEXT QUESTION

Our neighborhood recreation center has recently started a little league baseball team, which our ten-year-old has been invited to join. There will be no Sabbath problem. We are hesitant because of the fierce competition, not the least of which is among the parents who are playing viciously. But with life itself a win-some-lose-some situation, wouldn't joining the ball team be good for Home?

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

MORE ON THE DEAD SEA GREEK FRAGMENTS

A short time ago we announced that Father Jose O'Callaghan, a Biblical scholar, papyrus expert, and a member of the Pontifical Biblical Institute in Rome, claims that two small fragments in Greek from Cave 7 are portions of the Gospel of Mark.

From the fragmentary information available it was difficult to pass judgment on the find, but scholarly reaction is now beginning to be heard. As it turns out, the more significant of the two fragments, which has been designated 7Q5, contains only 17 Greek letters, some of which are dim. Identification therefore is difficult.

Scholars are skeptical of Father O'Callaghan's claims. Dr. David Flusser, one of Israel's most prominent Biblical experts, called his claims "fanciful" and "wild speculation." He said that there is no "documentary proof" that the scrap in question is from Mark.

Dr. Frank Cross of Harvard University, who has been involved with work on the Dead Sea Scrolls since shortly after their discovery, holds that it is impossible to prove that the 17 Greek letters of the 7Q5 fragment are from Mark. Some of the letters are dim, he notes, and Father O'Callaghan's identification involves "a number of coincidences and a number of variants."

Dr. Flusser of Jerusalem believes that 7Q5 is from a treatise on women. Some scholars believe the scrap may contain genealogical material.

Doubtless more will be said about the fragments as more scholars examine them. Whether they turn out to be from the Gospel of Mark or not, the attention given the tiny fragments shows that interest in Biblical manuscripts runs high. Scholars are working to provide a text that is as close to the autograph copy as possible.

No autograph copies of any of the Biblical books are extant, but new discoveries are continually bringing us nearer the date of composition. If Father O'Callaghan is correct in his allegation, then we now have a fragment from about the time of composition. The John Ryland's fragment of the Gospel takes us to about 50 years from composition.

But more work needs to be done and Biblical scholars and all Bible lovers will await with interest the results of further investigation.

D. F. N.

HOW DO CHRISTIANS MEASURE SUCCESS?

The *American Idea of Success*, authored by Richard M. Huber, is a recently published book on how America evaluates success and by what means it is attained. Dr. Huber, after an astonishing amount of research (more than 100 pages of bibliography and index alone), sets forth the tensions between the Christian ethic and capitalism, between the concept of self-giving and self-seeking.

He notes that in America, and also in Europe where the "success" concept originated in modern times, success usually means making money and translating it into material comforts, status, and fame. Success, for most people, rather than considered in terms of becoming a loyal friend or a devoted, responsible father or mother, is reserved for a certain level of achievement on the job.

In this historical analysis of the American concept of success since the seventeenth century, Dr. Huber con-

tends that social concepts of success have not changed—the principle of getting and spending permeates American life. Money is the measure of the man. The banker has more social wallop than the shoemaker or clergyman.

Even though America has been the land of opportunity for millions and that many of these millions achieved a level of material comfort and pleasure undreamed of in other lands, the gap between dream and promise yawns ever wider. Huber does not make judgments. The dream is necessary if hope is to energize any diligence and perseverance to improve one's lot. Very few lament the progress they benefit from (which they would have probably found impossible in any other land), only the dreams yet unfulfilled.

But is America's record of accomplishment success? Is this breathless pursuit to climb the ladder of status, whether it be measured by bank account, size of home, horsepower, vacation homes, and excursions, worth it all? We grant that any program that feeds more mouths, cleans up vermin-ridden neighborhoods, hastens adequate medical treatment for all, and opens the doors of opportunity for everyone has something to do with success.

But if every home had an abundance of food, a new automobile, a sizable bank account, and a steady income to pay for all educational needs of the children, would this yet be success? In terms of human fulfillment and peace of heart with God and man, would such material comforts suffice?

Pursuit of Money Not Condemned

Clearly, neither the Bible nor the church condemns the pursuit of money and the measurable achievement of a man "successful" in business.

In the story of Job, for example, God has given us "a picture of a prosperous man—one whose life was in the truest sense a success, a man whom both heaven and earth delighted to honor."—*Education*, p. 142. (Read Job 29:4-16, 21-25.)

The wise man wrote: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22).

Moses warned: "You shall remember the Lord your God, for it is he who gives you power to get wealth" (Deut. 8:18, R.S.V.).

In the parable of the talents (Matt. 25) the principle of responsibility for all of life's opportunities is stressed. Because "God also entrusts men with means" He expects this stewardship to be multiplied. "Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use."—*Christ's Object Lessons*, pp. 351, 353.

The problem with the concept of success, especially as it relates to the principle of improving one's talents, is that man too easily forgets the source of his personal energies and the purpose of his existence.

There is no sin in developing a business into a prosperous enterprise or utilizing mental equipment and energy so that opportunities to acquire wealth are seized. The sin is in making the pursuit of riches the primary concern of life, in placing a minimum premium on the more important responsibilities as father or mother, husband or wife, son or daughter, and neighbor. The sin is in measuring success and granting status to individuals by the yardstick of money alone. Above all else, when the

Lord of life is neglected, "what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).

The purpose of life is to share, to give. The more one has, the more he is able to share. If one's primary natural abilities lie in business, the more he increases his material holdings through honorable means and not to the neglect of his higher personal responsibilities, that much more strength he is to his church's financial commitments and to his own quiet program of helping those in need.

Not to Succeed Is Sin

Success we need. Not to succeed is sin. The consequences of not succeeding, not improving our natural capacities as responsible persons, not utilizing life's opportunities, is tragic: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath" (chap. 25:29).

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.]

COVER POEM

The cover poem, "Brave Men" [Feb. 10], I found deeply moving.

In *Testimonies*, volume 3, page 131, Mrs. White wrote: "It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth." Is Ellen White using *nicie* in the sense of "pleasing, agreeable," or in the sense "requiring delicate discrimination or treatment"?

DONALD J. BARR

Almonte, Ontario

▶ "Delicate discrimination" such as a "nice distinction." The second sentence amplifies her thought: No life calling requires more care and discriminating judgment.

HAY FOR ALL

With a bit of alarm I read the letter "Hay and Mules" [March 30]. I became bored with our youth papers around the age of fifteen and was thrilled to discover the *REVIEW* with its challenging articles. And it becomes more of a thrill to me every week. When it comes on Friday I drop everything to read "just one article," and then "just one more." I can hardly put it down. It satisfies my intellectual curiosity while at the same time meets my emotional need for a better understanding of my personal relationship to my Saviour.

RUTH MARSHALL

Silver Spring, Maryland

Perhaps we should take it into consideration that we as persons don't grow through the years. Forty years ago a lady told me to look up any word that I could

not understand. I thought then I was too old to be bothered with such ventures. If I had followed her advice always, what a mountain of information I would now have. But I take courage, knowing that it is not too late yet. I am still on the earth.

Each reader should take new courage. We must not stop growing and learning. Then we may be able to breeze through the *REVIEW*. It is printed in English.

MRS. FRANK COOPER

Berkeley Springs, West Virginia

A reader asked why not put the hay (*REVIEW* articles) where the mules can reach it [March 30]. I wonder why the mules don't stretch their necks a bit. I am 72 with less than an eighth-grade education, which was not uncommon during my school days.

Yet, I have found that no one needs the dictionary in one hand while he reads the *REVIEW*. Not if we read carefully and prayerfully. I want to encourage our able editors and the God-enlightened men and women who write that we, the uneducated, do read and get help for the journey from earth to heaven.

MRS. H. C. IRWIN

South Haven, Michigan

UNIVERSITY CHURCHES NEEDED

Thanks for "To the Church in University Park" [March 9].

However, it might be well to remember that dear John could very well be a Mary.

In time, home and hearts will gradually warm up to him. After all, the chance of finding a future college professor (plus or minus beard) as a prospective son-in-law should not be taken too lightly.

For the professional woman, however, the little church in University Park may well continue to resemble an arctic outpost.

ELFRIEDE MATEJISIK

Columbus, Ohio

This article states precisely the needs of many graduate students and the ways church members can help.

I am working on a Ph.D. in accounting here at Michigan State University and hope

Let us hold up before our youth especially the goal of true success and the ingredients by which it is achieved. "The elements of character that make a man successful and honored among men—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance—are not to be crushed out. By the grace of God they are to be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth."—*Patriarchs and Prophets*, p. 602.

God wants everyone to do his best in reaching out for genuine success. The price is clear: "Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success."—*Education*, p. 135. To get, to seek, to acquire—yes. But all for one purpose—to share, to build up another, to fit oneself to live in a land where sloth and irresponsibility will be no more. Self-development is still our first duty to God and man.

H. E. D.

to teach in our schools someday. The fellowship of the small but friendly University Seventh-day Adventist church has been a great blessing and encouragement. Of particular delight has been the monthly escape from university cafeterias and the delicious treats of the church potluck.

I am 21 and appreciate the *REVIEW* greatly. It communicates with at least some of the young even if not particularly aimed in their direction. Continue the wide selection and the good editing.

BILL RICHARDS

East Lansing, Michigan

FELLOWSHIP IN CHURCH

At Shingle Springs, California, we have a church that is rented to another denomination on Sundays. A friend who attended recently, witnessed a God Bless You service.

This was a testimony meeting. The first party gave his testimony for Christ and then said, "God bless you, Brother _____." The brother named testified and at the end would say, "God bless you, Brother (or Sister) _____." The party named would testify. The meeting continued without any delays until everyone present, including the guests, had taken part.

Perhaps, *REVIEW* readers have heard of this kind of participation before. It is new to me, and seems to be a wonderful way to witness at a meeting.

ROLLAND TRUMAN

Long Beach, California

CHURCH GOALS

I understand goals are set for the complete membership of a local church. But what happens when only half the members come anymore? This creates a definite hardship on the one half that do come. When people are on fixed incomes they can't meet those church goals based on the entire membership. I think goals should be set on the basis of active members only. If members don't come for two years, they should be taken off the active list on which goals are based.

MARIE TRENT

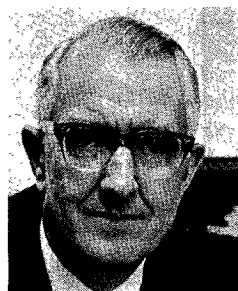
Jerico Springs, Missouri



From Japan's island of Hokkaido to Indonesia's Timor, from the Burmese border to the international date line, are millions of people to whom the message must go.

One of a Series Featuring World Divisions

THE FAR EASTERN DIVISION



PAUL H. ELDRIDGE
President
Far Eastern Division

No part of the world offers a wider and more exotic variety of cultures, languages, religious philosophies, and geographical contrasts than the Far Eastern Division. It stretches from Japan's Hokkaido in the north to Indonesia's Java, Bali, and Timor, south of the equator; and from the Burmese border eastward to the international date line.

Almost the entire land area is made up of islands. Some of these are mere coral dots in the warm Pacific; others are among the largest in the world. Yet these islands, many of them crowded almost beyond belief, are home for almost 400 million people. Added to these are other millions in Korea and the southeast Asian continental countries. To all of them our message must be given.

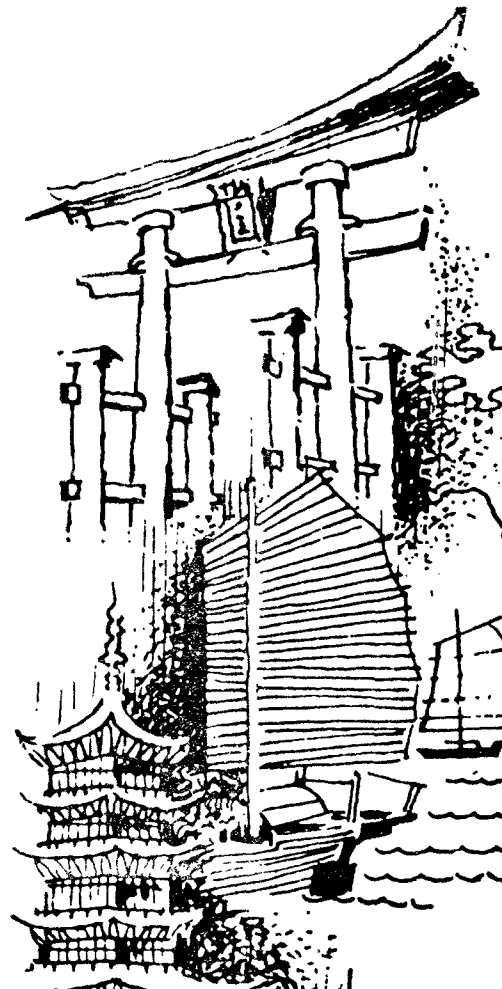
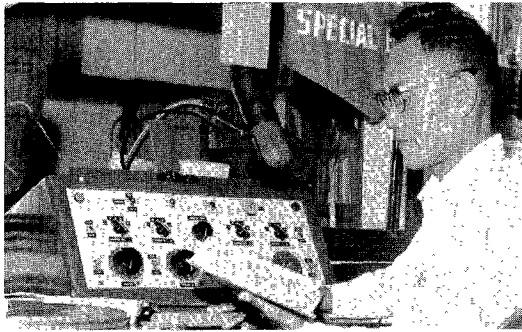
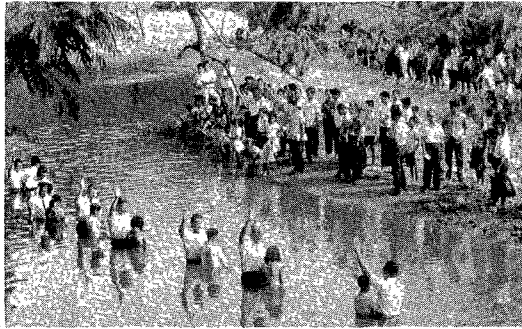
The challenges are many and varied. Religious backgrounds cover the whole spectrum from sophisticated Hindu and Buddhist philosophy to the haunting fears of animistic superstition. Cultures range from the highest Oriental to the jungle primitive. To these must be added the immense pressures of emerging national consciousness and the horrors of war.

Despite these formidable obstacles, the gospel has made great progress. The membership of the Far Eastern Division now exceeds 245,000. A network of schools, hospitals, and publishing houses adds dimension and impetus to our evangelistic thrust. In most of these lands our church is well and favorably known. Many years of seed sowing are now culminating in harvest. God is blessing, and we believe the work will soon be done.

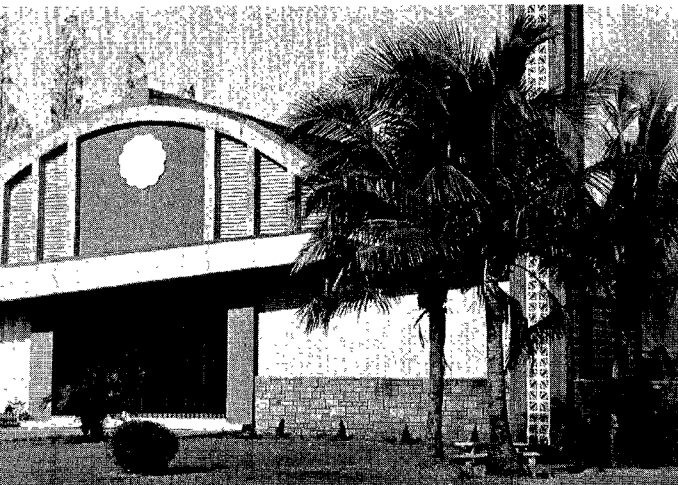


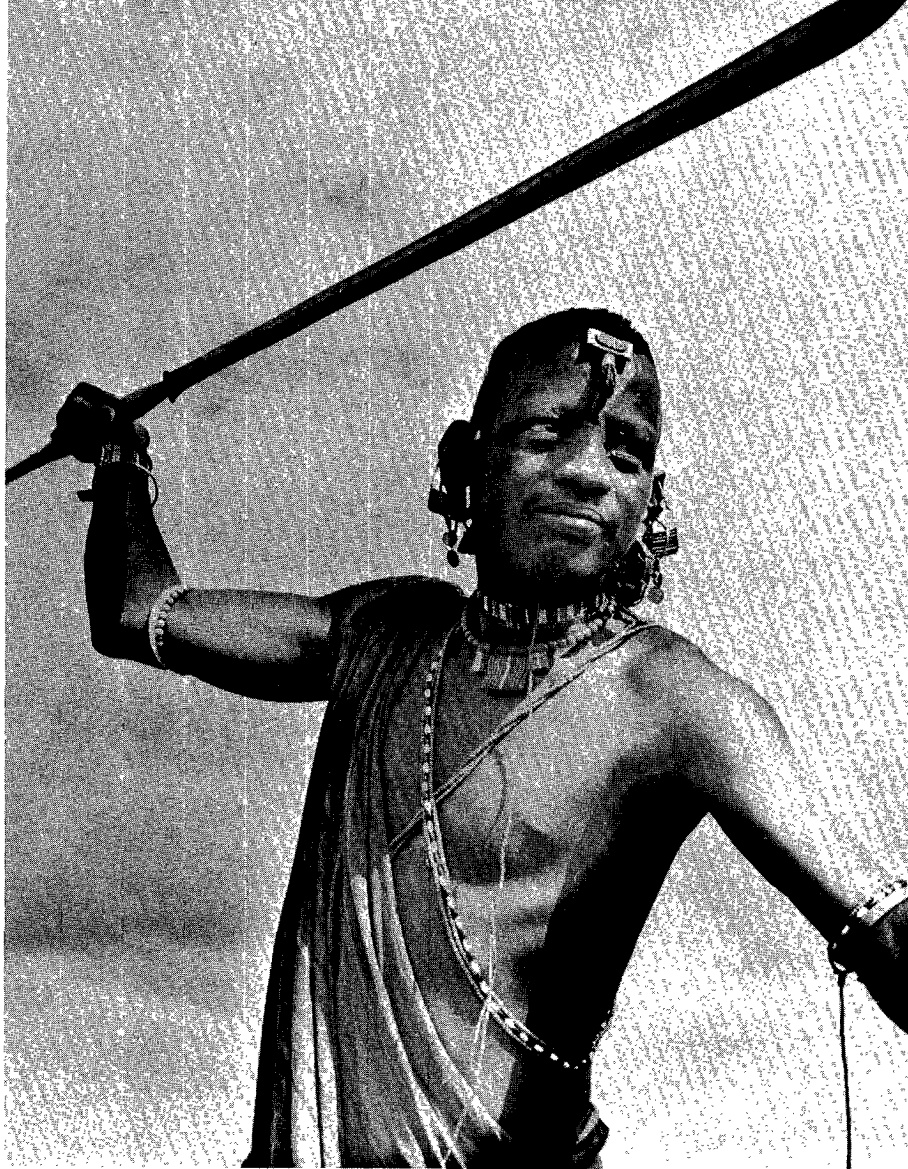
Long-time missionary Dr. Harry Miller visits the grave of Abram La Rue, indefatigable pioneer self-supporting lay missionary to the Far East.

Below, top: Left, Adventist youth are active in evangelism in Singapore. Right, Eight ministers participate in jungle baptism, North Borneo. Bottom, left: Smoking Sam, known as Tobacco Taro in Japan, shows TV viewers in that country the dangers of smoking. Right, A lay evangelist is speaker on a weekly broadcast in the Philippines.



Right: SDA doctor examines a patient on one of Korea's offshore islands. Below: The auditorium of Philippine Union College.





Paul Olengure, one of the youth attending the Kenya MV congress, had undergone training as a Masai warrior, as this youth is being trained. Jesus has changed Paul's life.

Adventist Youth on the March in East Africa and Ethiopia

By CHARLES MARTIN

It was Sabbath afternoon, February 19. "Youth on the March" was emblazoned in large red letters across the front of the auditorium at Kamagambo Secondary School and Teachers' College, Kisii, Kenya. It was the theme of a weekend youth congress held at the school, and young people from all over Kenya filled the auditorium. William Edsell, East African Union MV secretary, led out in the congress.

One of the young men who spoke attracted my attention. He was 16-year-

Charles Martin is an associate secretary of the General Conference Missionary Volunteer Department.

old Moses Ngariame. Moses was enthusiastic as he spoke. He had been a member of another Christian group, but in 1968 through mission-school influence he became a Seventh-day Adventist. Because his knowledge of the Bible was well known he was asked to teach religious-knowledge classes in a government school. Through the months Moses has faithfully taught the Bible to his young friends. Already four students have been baptized and four more are preparing for baptism. At his home church Moses is always busy as a Sabbath school leader, MV officer, and children's teacher. How does he feel about his work? "I'd rather do this

than anything else," he says, convincingly.

Paul also was at Kamagambo that Sabbath. His full name is Paul Olenguruc. Someone pointed out to me that he was a Masai tribesman. There were large holes in his ears, and the ear lobes hung low from being cut and stretched. They contrasted sharply with his neat suit, clean white shirt, and tie.

For three years Paul had lived in the Masai warrior village. When he learned of Christ, there came a big change in his life and appearance. His hair was cut, and his warrior beads and paint came off.

Nothing was halfway with Paul. Soon he was working as a literature evangelist in his own village. His one aim was to bring to the villagers the Advent message. He organized the youth of the church and soon had them visiting from home to home.

One of Paul's contacts was an old village leader. He was so impressed by what the youth were doing that he told the villagers they should attend the Adventist church. It wasn't long until the old man's own four sons were convinced of the truth and were baptized. What a thrill it was that Sabbath afternoon at Kamagambo to see one of these sons, Job Lebo, directing 15 Masai young men as they sang several beautiful hymns that Job himself had composed. This was one of the high points of the rally. Paul was visibly thrilled also when he told the youth at the rally that he recently had visited the village church and found that his own brother, who had been preparing to be a Masai warrior, was now preparing for baptism.

This experience in Kenya was only one chapter in the story of the three-and-a-half-week trip recently made by A. H. Brandt, Afro-Mideast Division MV secretary, and me in Tanzania, East Africa, and Ethiopia. Wherever we went the Kamagambo theme seemed to describe what we saw and heard.

From the Tanzania Union headquarters in Musoma, Y. Lusingu, youth leader for many years in Tanzania, took us to the youth rally held at Ntusu Training School, on the eastern shore of Lake Victoria. Delegates who had come by bus, motorcycle, and foot, were enthusiastic and attended every meeting. Their spirit was typified by Henry Oli, a one-time dedicated Moslem whose parents and relatives are yet in that faith.

Henry told of leading the young people of the MV Society in the area where he lived into an active Voice of Youth campaign. Every morning the youth went out as visiting teams. In the evening they brought their contacts to the meetings.

They had their problems. One night a group of ruffians broke into the meeting and tried to stop it. But the young people kept right on preaching. The gang leader was later arrested.

At the end of the meetings 81 people indicated their wish to join a baptismal class. Among them was an old woman,

a longtime witch doctor, who made a clean break with her past and gave the young people all her witchcraft paraphernalia.

These same young people were conducting similar youth meetings in another village when several other church groups banded together to stop the Adventist meetings. The day for an attack was agreed upon, which happened to be the day for the last of the meetings. At the very time set for the attack a serious traffic accident occurred that attracted the attention of the intended attackers and kept them away from the church. Our Adventist youth finished the meeting and made an appeal. Thirty persons responded, 20 of them have already been baptized.

Pushing Our Plane

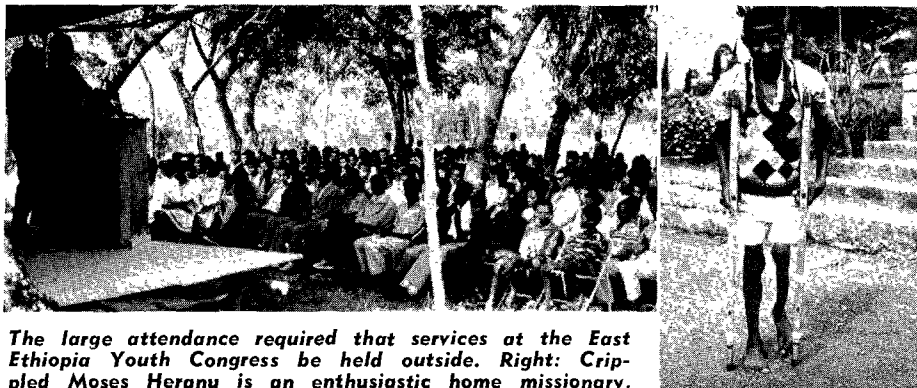
We had an unusual experience in connection with our departure from Tanzania. As we stood at the Musoma airport watching the DC-3 that was to take us away, land on the dirt runway and taxi toward us, we saw it suddenly slide in the mud. The engines roared, but nothing happened. Soon all passengers were recruited and began pushing. This is the first time Pastor Brandt and I had ever had to push our plane to make it possible for it to take off, but the effort proved to be effective.

Bugema Adventist College in Uganda was a center of activity when Pastors Brandt, Edsell, and I arrived on campus. Already many congress delegates had arrived from the surrounding area, and the Uganda Field MV secretary, C. M. Aliddeki, was finalizing his program. Again the spirit of youth witness

Our next stop was Ethiopia, but we had an unexpected delay in Nairobi. Our plane was almost ready to load when it was announced that all flights would be postponed for one and one-half hours. We were soon to learn the reason why. A company of brightly uniformed Kenya soldiers with their parade band came onto the airstrip, and a long red carpet was rolled out to a review stand. Jomo Kenyatta, president of Kenya, then made his appearance in time to meet a small jet plane. Out of the plane stepped General Idi Amin, president of Uganda. A short time later an Ethiopian Airline DC-9 roared in. Onto the red carpet stepped Haile Selassie, Emperor of Ethiopia. The exciting occasion was the opening of the first All-Africa Trade Fair in Nairobi. With so much to see, we did not mind the delay.

What a thrill it was to see our fine students at our Ethiopian Adventist College in Kuyera. Les Anderson, Ethiopian Union MV secretary, had the program well organized. He had prepared colorful platform decorations with a large MV Upreach-Outreach emblem made of styrofoam. There was a brass band and other things that make a youth congress an inspiration. As church members from the surrounding villages joined the students on campus on Sabbath morning the auditorium was filled to overflowing, making two preaching services necessary.

Kuyera is where we met 14-year-old Moses Heranu, a delegate from the village of Sakie. Moses had never been more than six miles away from home before, and his face radiated his feel-



The large attendance required that services at the East Ethiopia Youth Congress be held outside. Right: Crippled Moses Heranu is an enthusiastic home missionary.

ings at this new venture. But this wasn't all. Moses, badly crippled by polio, had just received a new pair of crutches. The Sabbath we saw him was his first day with them, and what fun he was having!

We talked to Moses' teacher, who told us Moses is tops in all his classes at school, especially Bible. His aim is to be a preacher or a teacher. We learned that when his friends go out giving Bible studies in homes Moses is right there taking an active part.

The same level of enthusiasm we found at Ethiopian Adventist College was apparent at our next youth rally, was strongly felt. Workshops in personal evangelism, Voice of Youth evangelism, and Friendship Team action were conducted for the eager young people. The attention in these workshops was excellent, even when a snake was discovered in the midst of Pastor Edsell's Friendship Team workshop, which was being held outdoors.

Music played an important part at the congress. One musical high light was a girls' trio made up of Edwina Otienko, Joyce Mgeni, and Joyce Sayi. These girls sang several times during the congress. Each time the delegates responded warmly to their music.

The same level of enthusiasm we found at Ethiopian Adventist College was apparent at our next youth rally,

held at Wollega Adventist Academy, near Gimbie. Overflow attendance made it necessary to hold services under the trees on the campus. Encouraging results of youth evangelism were recounted to us as we met some of the participants. To increase the effectiveness of youth leadership, two MV Leadercraft courses were conducted during our stop in Ethiopia. Forty young people completed these leadership courses.

Wonderful things are happening in connection with our work in Ethiopia. It was an inspiration to learn of Pastor Teklahemenot, who though blind baptized 470 persons during 1971. Pastor Negarie Mulatta, president of the West Ethiopian Mission, has scheduled a baptismal service every Sabbath from January to July of this year. It is reports such as these, along with the influence of the modern Empress Zauditu Memorial Hospital in Addis Ababa, the work of our clinics and schools, as well as the growing efforts of our laymen, especially our youth, that give the church much to be encouraged about.

A Bandit Trap

Our trip through East Africa and Ethiopia was about over, but one of the most exciting events was just ahead. We had finished our last meeting at Wollega and were driving over the long dirt road full of ruts and rocks from Gimbie to Addis Ababa. Our VW Microbus was moving along at a good rate down a rather steep hill when through the darkness our headlights picked up three rocks sitting upright across the road at the bottom of the hill.

Les Anderson, our driver, an experienced missionary, knew immediately it was a *shifita* (bandit) roadblock. Quickly he decided to run the barricade. We soon heard the large center rock banging and clattering beneath the VW. It sounded as if the entire undercarriage was being torn out, but we drove on. At any moment we expected to find that the steering mechanism or some other unit had been broken.

Provisionally, we did not have to stop until we had put many miles between us and the roadblock. Not until daylight next morning did we see that the only damage underneath the VW was a torn metal crossbeam, which caused no serious problem. We were grateful for yet another evidence of the Lord's hand in making His truth known in this part of the world.

In the nearly four weeks Elder Brandt and I had been with the youth of Tanzania, Kenya, Uganda, and Ethiopia we had seen much. The impression that kept coming to the forefront, though, was unmistakable. Something thrilling was taking place among these fine young people. We realized that the theme at our Kamagambo Youth Congress summed it up—"Youth on the March." What a thrill to see it firsthand! And we believe this is just the beginning.



The Adventist welfare van on St. Vincent Island was used to help evacuate 2,500 people threatened by an active volcano.

ST. VINCENT:

Welfare Van Makes SDA's Better Known

The Seventh-day Adventist Health and Welfare Federation of Saint Vincent recently purchased a mobile community service van. This is the first

unit of its kind on the island. Since the van has been in service, the impact of the Federation, which previously was felt in limited areas, is now being experienced throughout the island.

Recently, the government called upon the Federation to help evacuate some 2,500 people and to operate a camp to which some of them were sent. The operation was carried on because a volcano, which had been inactive since 1902, began showing signs of activity again.

The government director of the evacuation stated that the Adventist-supervised camp was one of the best run of all the camps.

In addition to the van on Saint Vincent Island, which is part of the South Caribbean Conference of the Inter-American Division, a health and welfare center has been inaugurated at Kingston, Jamaica, in the same conference. Within two weeks of the opening of the center, 30 families had been given clothing. An island-wide service is being organized, which will be operated by the 17 churches of the island.

H. M. SMITH

Teacher, West Indies College



Kingsway College Band Performs at Disney World, Florida

The 46-member band of Kingsway College, Oshawa, Ontario, played at Disney World, Florida, by invitation on March 21. The appearance at Disney World was part of the annual spring tour of the band, which this year ran from March 15 to 27.

Included in the 3,500-mile tour were Washington, D.C.; Mount Pisgah Academy, Candler, North Carolina; and Southern Missionary College, Collegedale, Tennessee.

At Disney World the band marched down Main Street, U.S.A., preceded by the Disney World Band and followed by the Disney World Fife and Drum Corps. They then presented a 25-minute concert in front of Cinderella Castle, with an estimated crowd of 30,000 on hand to hear the performance. An official stated that it was the best school band they had had in the seven months since opening.

THEDA KUESTER, *Correspondent*

BRAZIL:

South Brazil Union Nears 100,000 Members

Leaders and laymen of the South Brazil Union Conference expect that the membership of the conference will reach the 100,000 mark early in 1972. At the end of 1971 the figure exceeded 97,200; more than 8,600 people were baptized in the conference during that year. A goal has been set in 1972 for 12,300 baptisms.

In the South Brazil Union are 329 churches, 341 colporteurs, 1,208 Sabbath schools, and 1,688 branch Sabbath schools. There are also three medical launches, two mobile clinics, two hospitals, and four academies. Brazil College, which is in the union, is the largest Adventist educational institution in Brazil.

ARTHUR S. VALLE

PR Secretary

South Brazil Union Conference

LEBANON:

Team Begins Work in Unentered Area

A Reach Out for Better Life team began efforts to make the name and work of Seventh-day Adventists better known in hitherto unentered areas of Lebanon recently.

The two members of the team, Jerald Whitehouse and Shahada Halabi, began their work by conducting a Five-Day Plan in a village in the new area. Meetings were held in the town hall on the village square by invitation of the town council. Forty-two people attended the first night, which is high for this time of year. In spite of cold and rain during the rest of the week, the attendance held to approximately 40. As a result of the plan, invitations were received to repeat the program in nearby villages.

R. D. PIFER

President

East Mediterranean Field

GHANA:

Bookmen Make 1971 Record Sales Year

The literature evangelists of the West African Union Mission set an all-time mission record in deliveries during 1971 of more than Ghana N¢240,900 (US\$188,200). In addition they conducted 16 branch Sabbath schools with more than 300 people in attendance.

One young literature evangelist in Accra, Ghana, is the lay-activities leader of his church. He has formed a band called Youth in Action for Christ, the purpose of which is to study leading people to Christ. Members of the group meet to study and pray together, then

they go preaching from house to house. In addition they study Voice of Prophecy lessons with their contacts.

Baptisms in West Africa from literature-evangelist contacts were more than doubled in 1971 over 1970. In 1970, 35 joined the church; it was 83 in 1971.

At their recent institutes publishing leaders and literature evangelists in West Africa pledged to put forth greater efforts than ever before to win souls in 1972. Already 24 people have been baptized (the end of February).

FLOYD D. RAMSEY

Publishing Secretary

West African Union Mission

BURUNDI:

1,000 Baptized Monthly in Union in 1971

An average of more than 1,000 new members were baptized each month in the Central African Union in 1971 as a result of a special soul-winning program conducted during the fiftieth anniversary year of the Trans-Africa Division. The actual number of people baptized and admitted on profession of faith was 13,917.

In a union-wide baptism in all churches on September 18, more than 3,000 were baptized. Workers, laymen, and young people united in holding more than 2,000 short evangelistic campaigns in the union, which activity resulted in the baptisms.

For several years 9,000 to 10,000 believers have been baptized annually in the union. As a result, at the end of 1971 our church membership had reached more than 96,200. Possibly by the time this report is published we shall have reached the 100,000 mark. The Sabbath school membership is presently more than 222,000.

In Rwanda the Lord has given us a wide-open door. In a population of about 3.5 million people we have one church member for every 36 people. Taking into account the Sabbath school members, the proportion is even more favorable: one for every 16 people.

P. G. WERNER

President, Central African Union

PHILIPPINES:

Habitual Criminal Is Won by Kindness

Juan Villaruel, a troublemaker since childhood, who has spent more than eight years behind bars, was baptized recently as a result of the Christian kindness of members of the staff of the Iligan Adventist Hospital, Iligan, Mindanao, Philippines.

Juan had been jailed in prisons in seven Philippine cities as well as in the Philippine National Penitentiary, near Manila. He had been convicted of robbery, picking pockets, swindling, steal-



Juan Villaruel had been in seven prisons for numerous crimes before Dr. W. G. Dick (right) came in contact with him.

ing cars, smuggling, illegal possession of firearms, and vagrancy.

The money he gained through his activities was spent freely on gambling, drinking, and women.

Juan was in the Iligan city jail when he came in contact with Seventh-day Adventists in the persons of members of the staff of the Iligan Adventist Hospital. The staff members not only endeavored to help the inmates spiritually but also made periodic medical check-ups, and gave medicine as needed. As a result, seven prisoners were baptized in 1971. Over the years 30 men have been baptized in the jail as a result of the work of the hospital staff. On each Sabbath, meetings are conducted at the jail by the hospital X-ray technician, Jose Sarsoza, Jr.

At the beginning of his term in the city jail Juan spurned all invitations to attend meetings. Then Dr. W. G. Dick, medical director of the hospital, had occasion to counsel him about his health. Later, as he got to know Juan, the doctor suggested that he enroll in a Bible correspondence course. "Because of the kindness of the doctor, I accepted the offer," Villaruel recalled. Dr. Dick gave him a Bible and two other books—*Bible Readings for the Home* and *The Triumph of God's Love*.

After a few weeks' study Juan was touched by what he learned. He began to share his newfound light with fellow inmates. Meanwhile, those around him began to recognize that he was a changed person. He no longer smoked. His swearing and antagonistic attitude were gone. He prayed. Juan had a hard struggle with his vices, but finally he won through constant prayer.

Juan is soon to be released from jail, but he feels like staying longer to convince his fellow prisoners of their need to prepare for eternal life.

G. U. ELLACER

Chaplain

Iligan Adventist Hospital

World Divisions

SOUTH AMERICAN DIVISION

† Approximately 500 Seventh-day Adventist Indians of South Chile attended a special meeting at Repocura, Chile, on Sabbath, March 18. Participating in the services were R. A. Wilcox and E. Oliveira, president and secretary, respectively, of the South American Division, and J. G. Clouzet, president of the Chile Union Mission.

† Four men were ordained during the Chile Union Mission Workers' Institute held at Chile College, recently. They were Rolando Iiin, president of Chile College; Juan Cabezas, departmental secretary in the North Mission; Pedro Aguilera, pastor of Arica; and Humberto Moreno, pastor of Antofagasta. C. D. Brooks, a general field secretary of the General Conference, and Rubén Pereyra, Ministerial secretary of the South American Division, participated in the service.

WERNER MAYR
PR Secretary
Chile Union Mission

TRANS-AFRICA DIVISION

† At least one of every 200 inhabitants of the South African Union Conference territory was contacted by Seventh-day Adventists during the MISSION '72 public campaigns in South Africa.

† Members of the division committee will meet in Blantyre, Malawi, for mid-year committee meetings, May 18-25.

† Ivor Petrie, who has been an accountant in the treasury department of the division since October, 1970, is the new manager of the Malamulo Publishing House in Malawi. The Petries are from the Australasian Division.

† A workers' retreat for all expatriate workers in the country of Malawi was held on the shores of Lake Malawi, April 18-23. Guest speakers were R. E. Clifford, secretary of the Trans-Africa Division, and D. B. Hills, youth and public relations secretary of the Trans-Africa Division. Administrators, ministers, departmental secretaries, teachers, and other institutional personnel attended the six-day retreat.

† Australian evangelist L. J. Cherry is conducting MISSION '72 meetings in the city of Bloemfontein. Some 4,000 people attended the four opening sessions. The team working with Elder Cherry had more than 1,000 names to visit during the weeks that followed.

† Since February, 1971, approximately 4,000 persons have been helped to overcome the smoking habit in 15 Five-Day Plan clinics held in the Cape Conference, South Africa. These clinics have been conducted by conference temperance secretary David D. de Waal and Dr. Dunbar Smith, medical secretary of the

Trans-Africa Division. Extensive news coverage of the Plan in February alone totaled some 230 column inches in three newspapers in South Africa.

† The Helderberg College a cappella choir will tour the Republic of South Africa and Rhodesia this year from June 7-23. Mrs. W. Dunbar is the choir director.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

† Walter Turnbull, of the Ephesus, New York, church, has received a fellowship that will make it possible for him to study for his Ph.D. in musicology and performance at New York University.

† L. L. Reile, president of the Greater New York Conference, held a Reach Out for Life series at Mamaroneck, New York, in March. Six were baptized, and three joined the church on profession of faith.

† A 30-member church was organized at Rockville Centre, New York, April 1.

† The forty-seventh church of the Northeastern Conference was organized at Jamaica, New York, March 18. The new church, which has 60 charter members, is a result of a 12-week series of evangelistic meetings conducted in the area last summer by Roy Brown. The congregation is meeting in the St. Thomas Lutheran church.

† Eight people were baptized in Brooklyn, New York, April 29, as a result of youth meetings conducted by young people of the Brooklyn Elementary School. The speakers were Joseph Miller, Jr., and Wesley Khan.

† Laymen of the City Tabernacle, New York City, recently distributed 4,400 tracts in the community in one hour. James P. Willis is pastor of the Tabernacle.

† Leo Ranzolin, an associate secretary of the General Conference MV Department, was the speaker for MISSION '72 evangelism conducted in the Spanish Manhattan church, New York. LeRoy Taylor, MV secretary for the Greater New York Conference, and his associate, John Lorntz, were the speakers for the evangelism meetings conducted simultaneously. Eight were baptized April 8. Forty others have requested baptism.

† Approximately 60 non-Adventists attended a cooking school conducted by Mrs. Herbert Silver, wife of the New London, Connecticut, district pastor, held in connection with Elder Silver's MISSION '72 meetings. The good attendance resulted from a 42-inch write-up in a newspaper on vegetarianism and natural foods as taught by the Seventh-day Adventist Church.

EMMA KIRK, *Correspondent*

Canadian Union

† A. N. How, president of the British Columbia Conference, reports that 13 Reach Out for Life campaigns have been completed in his conference. Two are still in progress, and two more are planned for the future. So far a total of 115 persons have been baptized. An additional 42 interests are being followed up, 19 of whom are attending church.

† Ray Anderson, MV secretary of the British Columbia Conference, was involved in Voice of Youth meetings in Aldergrove during March. As a result of the series, young people of this 58-member church are studying with five non-Adventists.

† Gladys Mason, Bible instructor of the British Columbia Conference, conducted a health-and-nutrition course in the Kamloops, British Columbia, secondary school during March, as a part of the city adult-education curriculum. Volunteer helpers assisting her included the home economics teacher at the secondary school, several local non-Adventist doctors, a government food-and-drug inspector, and the local health officer. The local news media gave the course excellent coverage.

† More than 150 non-Adventists attended an evangelistic campaign held in the Montreal French-speaking church by Pierre Lanares, religious liberty secretary of the newly formed Euro-Africa Division. Ten people are preparing for baptism, and many others expressed the desire to learn more about the beliefs of Seventh-day Adventists.

† Forty-eight persons were baptized as a result of Reach Out for Life meetings held in the Collegiate Auditorium in Toronto, Ontario, by W. M. Starks and M. T. Battle, stewardship secretary and an associate secretary of the Lay Activities Department of the General Conference, respectively. The meetings, which terminated April 2, were under the auspices of the Toronto West and Perth Avenue churches, of which E. J. Parchment is pastor.

† Youth congresses for Western Canada, Ontario, Quebec, and the Atlantic provinces, are scheduled for 1972.

THEDA KUESTER, *Correspondent*

Columbia Union

† Dr. William Palmer, Chesapeake Conference field secretary for health evangelism, was recently appointed assistant professor of preventive and community dentistry for Loma Linda University, California. He will divide his time between the conference and the university.

† Members of the Emmanuel church, Brinklow, Maryland, officially opened

their new church recently. A weekend of special services began Friday night with Allegheny East Conference president Edward Dorsey as speaker. Walter M. Starks, stewardship secretary of the General Conference, spoke during the Sabbath morning service. Mack Wilson is pastor.

✦ The Anthem Choir of the Ephesus church, Columbus, Ohio, presented Theodore Dubois' hour-long *Seven Last Words of Christ* cantata to a television audience over Channel 4 (WLWC), part of the NBC network, during the Easter season. The choir was accompanied by an organ, piano, and timpani.

✦ The church, the school, and the parsonage of the Ethnan church, Pittsburgh, Pennsylvania, were dedicated recently.

MORTEN JUBERG, *Correspondent*



Worker Is Ordained in Iceland

Steinthor Thordarson (right), ministerial worker and Bible correspondence school director in Iceland, was ordained at the Reykjavik Adventist church recently. Among those participating in the service were W. Duncan Eva, Northern Europe-West Africa Division president, and the writer (left).

S. B. JOHANSEN

President, Iceland Conference

itinerary with P. W. Dunham, Sabbath school secretary of the Hawaiian Mission, preparing church members in Hawaii to conduct Vacation Bible School programs. Sixteen of the 20 churches in Hawaii plan to hold summer Vacation Bible Schools.

✦ The Paradise, California, SDA church complex was dedicated May 5 and 6. Former pastors A. G. Streifling and W. R. Foulston joined the present pastor, Edward Koenig, for the occasion.

✦ Pacific Union tithes for the first three months of 1972 shows an increase of 7.5 per cent and Sabbath school offerings, 4.2 per cent. The tithes totaled more than \$2.3 million for the month of March.

✦ David Baasch, an associate secretary of the General Conference, and Morris Venden, pastor at La Sierra, California, were guest speakers for the Golden Anniversary of Fresno Academy, Fresno, California, April 1.

SHIRLEY BURTON, *Correspondent*

Lake Union

✦ Michigan's literature evangelists gave James W. Proctor, recently hospitalized union publishing secretary, the best get-well message he could have hoped for by selling nearly \$20,000 worth of literature in "Proctor Big Week."

✦ Two churches have been added to the Lake Region Conference. Both are in Minnesota. They are the Sharon church of St. Paul and the Glendale church in Minneapolis. J. D. Parker is the pastor.

✦ The outpatient department at Hinsdale Sanitarium and Hospital set a record for the number of patients tested at the hospital in one evening at its glaucoma-screening clinic on April 4. Out of 258 persons tested, 20 were referred to an ophthalmologist for further testing and possible diagnosis as victims of glaucoma.

✦ Youth Day for the Calvin Center, Michigan, church on April 8 featured Fred Williams, conference youth director, as the worship hour speaker.

✦ Gwyndolin Meyer, of the Beverly Hills church, has been responsible over the past six years for collecting tons of clothing and other needed items for the Indians of the La Vida Mission at Farmington, New Mexico, and the Indian mission hospital at Monument Valley, Utah. Items are donated by residents, groups, community workers, and businessmen of the southwest suburban area of Chicago where Mrs. Meyer lives. Because her project is so well known, free shipping is now provided by shipping agencies for these materials. Last year more than three tons of items were delivered to the Indians through the efforts of Mrs. Meyer.

✦ Twelve persons were baptized at Decatur, Illinois, as a result of Reach Out for Life meetings conducted by P. M. Matacio, Illinois Conference Ministerial secretary, and J. R. Carner, district pastor.

GORDON ENGEN, *Correspondent*

Southern Union

✦ The Panama City, Florida, church held a homecoming day on Sabbath, April 22. Four persons were united with the church by baptism during the special services.

✦ A new Community Services center was opened in Lincolnton, North Carolina, April 5. The vice-mayor of the city, Ira Klein, cut the ribbon for the ceremonies.

OSCAR L. HEINRICH, *Correspondent*

Northern Union

✦ Nine candidates were baptized in February and March at Carrington, North Dakota, following a four-week series of meetings. Sieg Roeske was pastor at the time.

✦ Arthur Kiesz, Northern Union Conference president, baptized five people following the series of MISSION '72 meetings that he conducted in Butte, North Dakota.

✦ Three people were baptized at the conclusion of Robert Goransson's Crusade for Christ meetings held in Fort Madison, Iowa.

L. H. NETTEBURG, *Correspondent*

Southwestern Union

✦ Lee Huff, pastor of the Dallas, Texas, Central Seventh-day Adventist church, has been appointed a pastoral representative to the Southwestern Union Conference executive committee. He replaces A. C. Carlson, who recently moved to the Southeastern California Conference.

✦ Thirty persons were baptized as a result of a three-week nightly evangelistic series held February 20 to March 11 at the newly dedicated Okeene, Oklahoma, church. From 300 to 450 people attended each night of the series. Extensive television advertising prior to the meeting was credited with part of the response during the series.

✦ A cooking school for the Oklahoma City area was sponsored by the Southern Hills church. The school was held nightly, January 17-20. Attendance each night ranged between 35 and 40. The school was planned and organized by Marti Schneider, wife of Don Schneider, Oklahoma Conference MV, education, and temperance secretary.

J. N. MORGAN, *Correspondent*

Pacific Union

✦ Dr. Kenneth Cooper, developer of the aerobics method of exercises, and his wife were guest lecturers at the semi-annual reunion of ex-smokers at St. Helena Hospital and Health Center, April 23. More than 500 people have participated in the live-in controlled-environment method of stopping smoking.

✦ B. J. Liebelt, an associate secretary of the General Conference Sabbath School Department, recently completed an

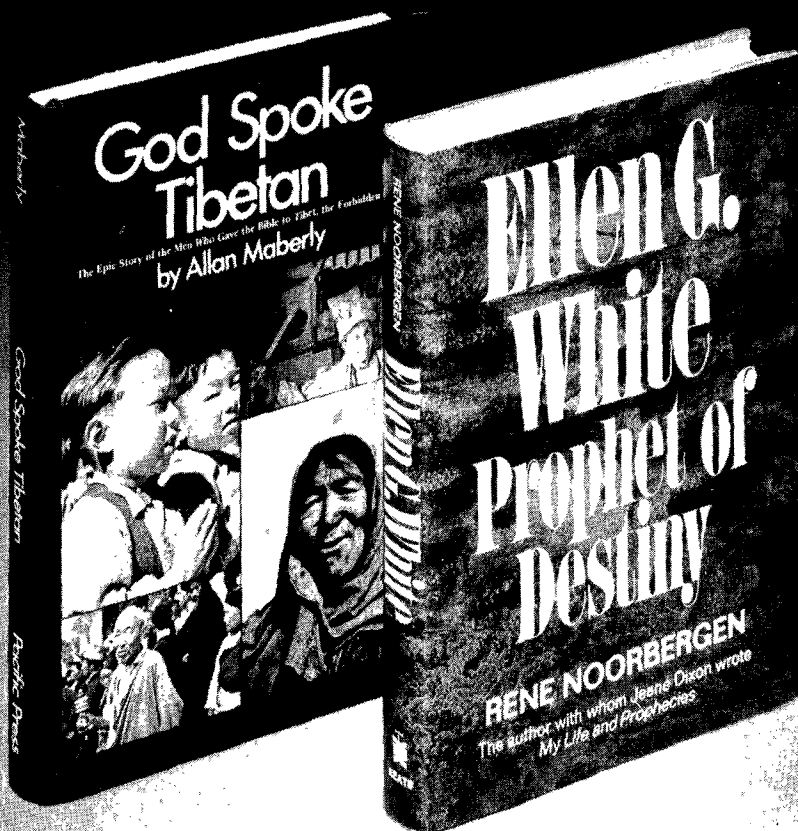
ONE OF THESE BOOKS MAY BECOME A NATIONAL BEST SELLER.

An escaping fugitive helps bring the Bible to Tibet.

The people of Tibet are nearly inaccessible behind the highest mountains in the world. Their religion is a frightening mixture of Buddhism and demon worship.

"God Spoke Tibetan" is the harrowing account of how a fugitive accused of murder started an exciting chain of action. After years of struggle the Bible was finally brought to Tibet.

Considered the epic story of Bible translations, "God Spoke Tibetan" is filled with danger, suspense, and miracles that will hold your fascinated attention throughout. Recommended highly by the American Bible Society. Hardback with jacket, \$4.95.



Co-author of Jeane Dixon's best seller now writes on Ellen White.

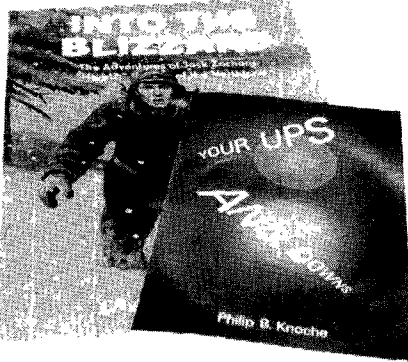
Jeane Dixon, the most popular psychic of the century, was the subject of Rene Noorbergen's first best seller. Now, his latest book discusses Ellen White. During her life she made hundreds of impartial predictions. Here are documented accounts of her prophecies and fulfillments. Much will surprise those who thought they were well acquainted with her glory. Of great interest is the detailed list of her prophecies yet to happen on our earth.

Author Noorbergen's startling opinions contrasting Ellen White with Jeane Dixon will soon be known nationwide. Hardback with jacket, \$6.95.

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(Conference names appear in parentheses.)

William C. Hinton, pastor, Toledo, Ohio, district (Ohio), formerly pastor (Greater New York).

Gary Klemp, staff, Sunnydale Academy (Missouri), from staff, Wisconsin Academy.

John Lorntz, assistant youth director (Greater New York), from Andrews University.

Ralph E. Robertson, pastor, Farmington-Aztec, New Mexico, district (Colorado), formerly pastor (Southeastern California).

H. H. Voss, lay activities secretary (Central Union), formerly associate lay activities and Sabbath school secretary (Oregon).

R. J. Wallack, public relations secretary (Georgia-Cumberland), formerly pastor (Colorado).

Alfred J. Webb, pastor, Grand Junction, Colorado, district, formerly pastor (Washington).

From Home Base to Front Line

North American Division

Douglas E. Ermshar (LSC '65), returning as treasurer Buenos Aires Health Food Company, Argentina; **Susanne Elcza** (nee Gruwell) Ermshar (LSC '65); and two children, left Los Angeles, California, March 29.

Alfred E. Boyce (Caribbean Union College '51; OC '57; AU '58; Kansas City College of Osteopathy and Surgery '63), to be physician in Mugonero Hospital, Kibuye, Rwanda, and Winifred Marjorie (nee Greaves) Boyce (AU '59; University of Illinois '61), of Berrien Springs, Michigan, left New York City, April 8.

CLYDE O. FRANZ

NOTICES

Literature Requests

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

DISCONTINUE: Edward Koch, Germany.
H. Buanga, Burma.

Africa

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

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

Pastor Elijah E. Njagi, Central Kenya Field, Box 41352, Nairobi, Kenya: D&R prophetic charts (cloth) and other supplies.

North Ghana Mission, Box 74, Tamale, Ghana.
Ghana Conference of SDA, Box 480, Kumasi, Ghana.

Burma

Cin Za Kham (change of address) c/o U Mg Pe (overseer), Kanbauk Mine, Tavoy District, Burma.
U Tun Maung, SDA Mission, 469 Bayintnaung Rd., Toungou, Burma.

Pastor N. K. Pau, c/o Capt. Kham Suan Gin, Setkya Rd., P.O. Kalemyo, Burma.

China

Hongkong Adventist Hospital, 40 Stubbs Rd., Hong Kong: *Listen* and *Smoke Signals*.

India

W. F. Storz, Salisbury Park, Box 15, Poona 1, India: colored church bulletins; magazine pictures of fruit, vegetables, flowers, animals, birds, churches; *Workers*.

Pastor J. Daniel, Kannada Section, 8 Spencer Rd., Fraser Town, Bangalore 5, South India.

North America

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

James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: For foreign missions—quarterlies, *Worker*, Bibles, books, magazines, songbooks, Christmas cards, pictures (from church bulletins, seed and nursery catalogs, of birds, animals, et cetera). All items can be of any age.

Thomas E. Durst, Rt. 1, Box 55, Elkland, Mo. 65644: *Amazing Facts*, *Signs*, *These Times*, *Guide*, temperance papers.

Jan Day, 206 N. 40th St., Fort Pierce, Fla. 32751: *Life and Health*, *Listen*, *These Times*, *Liberty*, *Insight*.

Pauline Goddard, c/o H. W. Blalock, Rt. 1, Linden, N.C. 28356: Friendship issues of *Review*, *Steps to Christ*, books, magazines, tracts in English and Spanish.

Robert M. Hartfeil, 656 E. 43rd Ave., Vancouver 15, B.C., Canada: Small English tracts only.

J. P. Johnson, 135 Cranwell Dr., Hendersonville, Tenn. 37075: *Signs*, *Liberty*, *These Times*, *Listen*.

Dora Rogers Martin, 6015 Kratzville Rd., Evansville, Ind. 47710: *Little Friend*, *Guide*, *Insight*, *Review*, *These Times*.

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

George Swanson, 710 53rd Ave., North, Minneapolis, Minn. 55430: *Signs*, *These Times*, *Listen*, *Little Friend*, books.

Charlotte Yates, Highway 62 West, Salem, Ark. 72576: *Signs*, *These Times*, *Listen*, *Liberty*.

Philippines

J. S. Rosendo, Negros Mission, Box 334, Bacolod City, P.I., K-501.

Cornelia Galampanao, Oringao, Kabankalan, Negros Occidental, P.I.

I. C. Ladia, Southern Mindanao Mission, Gen. Santos City, P.I.

Pastor Gorgonio C. Farinas, Namicuan, Nueva Ecija, P.I.

Pastor T. B. Batulayan, Matalam, North Cotabato, P.I. 0-115.

Virgilio C. Catolico, Labu Highway, Gen. Santos City, P.I.

Aurilio B. Cahuela, 1176 Sampaguita St., Gen. Santos City, P.I.

Fred Company, Magsaysay Memorial Colleges, Gen. Santos City, P.I.

Pastor J. H. Adil, Southern Mindanao Mission, Gen. Santos City, P.I.

Gabriel V. Adil, Matutum View Academy, Acmonan, Tupi, South Cotabato, P.I.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.

Hector Gayares, chaplain, Bacolod San. and Hosp., Taculing, Bacolod City, P.I. K-501.

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

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

Pastor Hami M. Tianao, South-Central Luzon Mission, San Rafael, San Pablo City, P.I.

Lay Activities Secretary, West Visayan Mission, Box 241, Iloilo City, P.I.

E. A. Sinco, Northern Mindanao Mission, Cagayan de Oro City, P.I.

Rachel Cayanong, Lakeview Academy, Don Carlos, Bukidnon, P.I.

Efenito S. Layson, Mahaba Mountain Mission School, 846 Atis St., Bayugan, Agusan del Sur, P.I.

Pablito Layson, 848 Atis St., Bayugan, Agusan del Sur, P.I.

Ceferino Balasabas, Provident Tree Farm, Talagon, Agusan del Sur, P.I.

D. J. Generato, Jr., Mountain View College, Malaybalay, Bukidnon, P.I. L-204.

Efenito M. Adap, Southern Luzon Mission, Legaspi City, P.I.: English Bibles, *The Great Controversy*, *From Sabbath to Sunday*, *Signs*, *Guide*, Memory Verse Cards, books, magazines.

Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.: cutouts, Memory Verse Cards, Christmas cards, colored magazines.

Pastor Mariano B. Abuyme, Trento, Agusan del Sur, P.I.: Bibles, *Hymnals*, books, *Insight*, tracts, colored magazines, Christmas cards.

Canuto A. Dumenden, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I.

Orlando T. Aguirre, Jr., Negros Mission, Box 334, Bacolod City, P.I.

Cely Lacaro, San Jose, Toboso, Neg. Occidental, P.I.: books, magazines.

Erlinda F. Gedorio, YPMV Association, Koronadal, South Cotabato, P.I. 0-205: books, songbooks, Bibles, *Signs*, *Review*.

Adolfo C. Aspe, Southern Luzon Mission, Corner Marquez and L. Rivera Sts., Legaspi City, P.I. H-103.

Mrs. Eufrocina Lazaro Ciencia, Seventh-day Adventist Multi-Grade School, Southern Vizcaya District, Almaguer, Bambang, Nueva Vizcaya, P.I.: Library materials for elementary school.

A. G. Corpus, Mountain Provinces Mission, Box 17, Baguio City, P.I. B-202.

Nelson Madriaga, East Visayan Academy, Box 167, Cebu City, P.I.: *Insight*, MV books, *Destiny* books.

Norma Bhady, Matino Crossing, Pantuban, Davao del Norte, P.I.: dictionary and missionary supplies.

T. V. Barizo, North Philippine Union Mission, Box 401, Manila, P.I.: books, *Spirit of Prophecy* books, magazines.

South America

Pastor David Rambharose, Guyana Mission, Box 78, Georgetown, Guyana: *Primary Treasure*, *Little Friend*, religious books, child evangelism devices, youth materials, cutouts, periodicals.

South Pacific

L. G. Sibley, Principal, 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

Dr. D. Robertson, Port-of-Spain Community Hospital, Box 767, Port-of-Spain, Trinidad: tracts, *Signs*, *Life and Health*, *Liberty*, *Listen*, *Little Friend*, books.

Band Instruments Needed

The El Progreso SDA school in Guatemala City, Guatemala, is in need of serviceable band instruments for training students. If you have an instrument you could donate, please write I. M. Nation, president, Guatemala Mission, Box 218, Guatemala City, Guatemala.

Church Calendar

Spirit of Prophecy Day	May 20
Christian Record Offering	May 20
(Alternates with North American Mission Offering)	
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
<i>Review and Herald</i> and <i>Insight</i> Campaign	
	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering	September 30
(Southern Asia Division)	
Decision Day for Lay Evangelism	October 7
Church Lay Activities Offering	October 7
Health Emphasis Week	October 7-14
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Community Relations Day	October 21
Temperance Offering	October 28
Church Lay Activities Offering	November 4
Week of Prayer	November 4-11
Annual Sacrifice Offering	November 11
Ingathering Crusade Launching Day	November 18
(Campaign dates Nov. 18, 1972-Jan. 6, 1973)	
Ingathering Crusade	December 2
Church Lay Activities Offering	December 2
Stewardship Day	December 16

NA Colleges Organize New Temperance Association

A new national temperance federation was organized at the North American Collegiate Temperance Leaders' Council, which met in Keene, Texas, April 17-19. The college delegates adopted the plan, which will unite the 12 colleges into an active temperance association. The incipient officers are: Charles Witt, 19, president, premed and prelaw student at Pacific Union College; Barry Brandon, vice-president, a student at Loma Linda University; Ruth Steel, 16, secretary, a dental hygiene student at Kingsway College; and G. J. Bertochini, executive secretary, General Conference temperance youth director.

The name chosen for this youth-directed temperance federation is Collegiate Adventists for Better Living (CABL). It was also voted to produce a CABL newsletter. Charles Witt was selected as editor. The material will be collected and prepared by the editor before it is sent to the General Conference temperance youth director for publication.

The CABL objectives are: (1) to unify and coordinate college temperance activities; (2) to improve inter-collegiate communications of temperance projects; (3) to produce a youth-oriented temperance newsletter; (4) to coordinate activities of the colleges, academies, conferences, unions, and General Conference.

The organization's board of directors consists of the president, vice-president, executive secretary, secretary, and the college CABL presidents.

G. J. BERTOCHINI

First Student Missionary to Go From Middle East College

Middle East College will soon be sending out its first student missionary, according to a letter from A. H. Brandt, MV secretary of the Afro-Mideast Division. This marks an important first for Middle East College.

The student, Daniel Wihbi, will be leaving Beirut, Lebanon, the end of May to take up his work at Bugema Adventist College in Uganda, East Africa. His responsibilities will include teaching industrial arts classes and maintaining equipment at the college.

Since the first student missionary was sent out from Columbia Union College, Takoma Park, Maryland, in 1959, 627 young people have served in 67 countries of the world. Newbold College, Avondale College, and Philippine Union College have also sent out student missionaries.

CHARLES MARTIN

Finland Promotes Sale of The Great Controversy

A special drive in Finland to place *The Great Controversy* in homes and institutions throughout the country has resulted in the sale of some 60,000 copies of *The Great Controversy* to date, reports W. E. Aittala, president of the

Finland Union Conference. Large maps with great portions covered in green, indicating where sales have been heavy, show that the nation is well blanketed. Last year one literature evangelist alone sold more than 800 copies.

In Denmark some 25,000 copies have been sold. Literature evangelists include this timely book with all sales of the four-volume set of *The Bible Story*.

The Finnish radio may help to increase sales of *The Bible Story* as a result of a recent contact. A ten-volume set was presented to a station, and subsequently the station has decided to feature it.

M. CAROL HETZELL

Pitcairn Island Organizes First Pathfinder Club

A Pathfinder Club of 29 members has just been organized on Pitcairn Island, writes Roger R. Nixon, MV secretary of the Central Pacific Union Mission. A teacher, who has a Master's degree in recreation, and a doctor, stopped at Pitcairn on their way to New Zealand and helped organize the club. They stayed there several weeks, during which time they got the program under way.

LEO RANZOLIN

South Central Constituency Hears Reports, Lays Plans

At the South Central Conference constituency meeting, held at Nashville, Tennessee, April 30, 750 delegates from 61 churches met to evaluate progress reports, lay plans for the ensuing term, and choose conference administrative and departmental leaders. The president's report revealed that during the biennium, a period of rapid expansion, an average of one new church was constructed every two and a half months. Tithe increase for the two-year period was \$253,756, and membership rose from 6,503 to 7,182, a net gain of 679.

C. E. Dudley was asked to serve again as president. Due to a shift in personnel, the office of secretary-treasurer and the leadership of the MV and educational departments remain to be filled by the conference executive committee. The departmental staff continues essentially the same.

C. E. BRADFORD

Minnesota Leaders Are Returned to Office

R. C. Schwartz, president, Richard W. Wilnot, secretary-treasurer, and departmental secretaries were elected to serve for a three-year term at the fifty-eighth session of the Minnesota Conference, held April 30 on the campus of Maplewood Academy, Hutchinson, Minnesota. During the biennium, baptisms totaled 506, and tithe showed an increase of \$372,000.

The constituency requested a plan that would seek to liquidate all indebtedness on Maplewood Academy by the

end of 1972, and in turn set the stage for the next step in campus development, the demolition of the old Hutchinson Seminary building, and construction of a modern classroom and administration facility. In carefully following a master plan, the conference has developed a beautiful campus, which includes two dormitories, a new church, a cafeteria, gymnasium with playing field, and industrial buildings.

Still commanding a central position on the academy campus is the old Hutchinson Seminary building where until 1928 foreign language students were trained for the ministry. Since that date the Minnesota Conference has continued to operate the institution as a boarding academy.

LOWELL BOCK

IN BRIEF

† Kenneth Mead from Australia has joined the It Is Written staff at the Adventist Radio, Television, and Film Center, Thousand Oaks, California. Elder Mead will be serving as coordinator of the It Is Written telecast, carrying on the work formerly done by Harold Reiner. During the summer months he will be directing the E. E. Cleveland evangelistic campaign in Detroit. He will begin full-time activity with the telecast in early autumn.

† A new directory issued by the MV Department of the General Conference reveals that the church owns 56 permanent campsites in North America and 55 overseas. Eleven other campsites have been purchased and will be developed. This gives a total of 122 camps in the world field.

† **Death:** Mary Haskell Rentfro, 97, April 26, Covina, California. With Clarence E. Rentfro, she was a pioneer SDA missionary nurse in Portugal (1904-1917) and Brazil until 1924. Their pastorates included districts in North Dakota, Wisconsin, and Michigan until retirement in 1938.

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