



# Review

THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

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## That Your JOY May Be Full

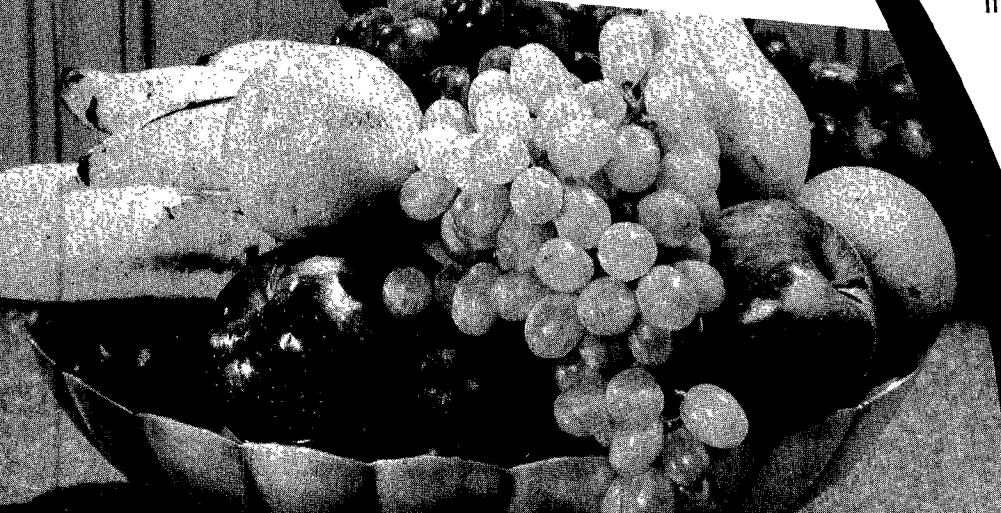
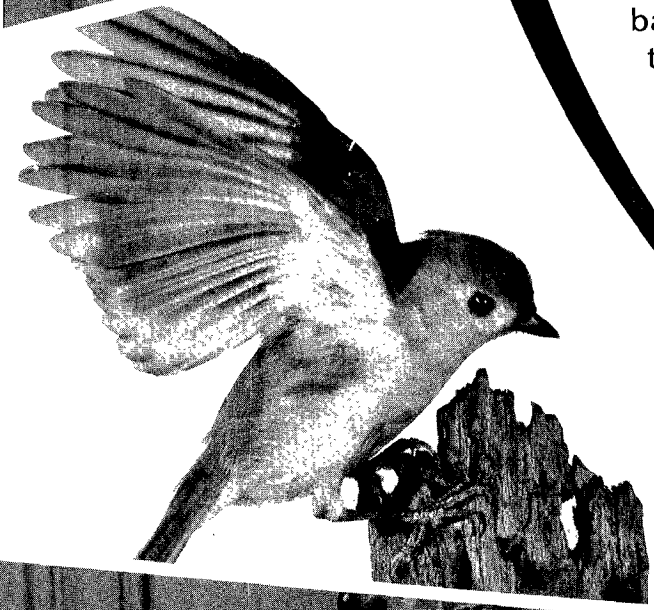
P. R. LINDSTROM

There is the joy of tasting—a thousand delights: fresh baked bread with newly churned butter, young and tender corn fresh from your own garden, fresh fruits in season with your favorite topping, a savory entree, or a delectable dish prepared for your exacting taste—but there is no taste like tasting the Lord to see that He is good!

There is the joy of smelling—a thousand fragrances: fresh mown hay on the verdant meadow, delicately tinted lilac and honeysuckle, an apricot orchard riotously in bloom flooding the air with fragrance, the salty air of the ocean, the pine-scented early morning breeze of the lofty mountaintop, or your favorite and tantalizing perfume or lotion—but there is no smell like the myriad of fragrances awaiting us in God's new creation!

There is the joy of seeing—a thousand sights: the lovely faces of your sweetheart and those near *(To page 8)*

P. R. Lindstrom is secretary-treasurer of the South Ghana Mission.



## The Danger of an "Edifice Complex"

**C**HURCH buildings are not essential either for growth or spirituality." So states Howard A. Snyder, dean of the Free Methodist Theological Seminary in São Paulo, Brazil. Dr. Snyder makes this startling assertion in an article entitled, "Does the Church Suffer an 'Edifice Complex?'" in *World Vision Magazine*.

In making his case, the author declares that church buildings attest to five facts about the church today. First, its immobility. "The gospel says 'go,' but our church buildings say 'stay.' The gospel says 'seek the lost,' but our structures say 'let the lost seek the Church.'" Christians are to be mobile, like an army in the field. They are wayfarers and pilgrims. Church buildings discourage or deny this.

Second, church buildings "are inflexible and they encourage inflexibility—or worse, stagnation." The very design of the church reduces the options of a congregation. Direct participation in the services is limited to a few, usually those on the platform.

Third, church buildings "are a witness to our lack of fellowship." They are designed for worship, not fellowship or *koinonia* in the Biblical sense. The arrangement of the seating makes it virtually impossible for one worshiper to look into the face of another. "But if we are to worship the Lord together, we need to communicate . . . with each other as we worship." "We must be able to see each other. We must be able to see the attentive face, the tearful eye, the quiet smile that tells us something is happening and let us enter into worship together."

Fourth, our church buildings are a witness to our pride. We justify their beauty and expensive appointments by saying that "God deserves the best" or that "we must have beautiful buildings in order to draw sinners to the church and thus to Christ." But these statements may be merely methods to rationalize carnal pride.

Fifth, church buildings witness to our class divisions. Too many churches today represent only one stratum of society; they contain people of approximately the same education, income, and color. Thus the building "is a signpost telling the world of the church's class consciousness and exclusiveness."

Dr. Snyder suggests a radical solution: "Simply abandon the use of church structures." Christians would meet in homes, with 12 to 15 in a place; and in a garage, small hall, or storefront if 50 or 100 wanted to meet together.

### Ideas Are Challenging

Not everyone will buy Dr. Snyder's program 100 per cent. We do not. But his ideas are challenging; and they have forced us to do some serious thinking.

In the first place, what is the church? In New

Testament times it was a band of believers—usually a fairly small group—that had accepted Jesus Christ and were determined to share the good news of the gospel with the entire world. With crusading zeal they spread out, winning converts wherever they went. For about 150 years they considered buildings unimportant. During this period the church grew fastest, and possessed unparalleled spiritual vitality. Not until about A.D. 200 did it begin to erect church buildings. Nowhere does the Bible command Christians to build edifices. It does urge them to "Go."

"The church of Christ on earth was organized for missionary purposes."—*Testimonies*, vol. 6, p. 29.

We believe, however, that the situation is not one of either/or. The church can both go and build. But it must not come to the place where building is an end in itself. It must not allow itself to think that it is fulfilling its divine function merely because it has erected representative church edifices. The church must keep reaching out with a dynamic witness program.

In this connection, Dr. Snyder's idea of keeping churches small is worth considering. Ten churches, each of 100 members, scattered over a large city, is far better than one church of 1,000 members in one location.

Two other thoughts come to mind. 1. Congregations throughout North America have borrowed millions upon millions of dollars with which to erect church buildings. They have not hesitated to go heavily into debt in order to have places in which to worship five or six hours a week. But when was the last time any congregation overextended itself financially for an evangelistic project? When did it borrow money to begin work in a new county or a nearby city? Perhaps we have lost sight of our main purpose. Perhaps our church buildings do indeed say more about our weaknesses than about our strengths.

2. New buildings for all types of church work may deceive us into thinking that we are functioning more efficiently. Let us not think for even one moment that expensive, modern buildings will necessarily increase efficiency, win more souls, or hasten the coming of the Lord. Inefficient workers may continue to be inefficient. Visionless men may continue to be visionless. The only change may be that they do their work in greater comfort and with increased overhead. And the heavier financial baggage that the church is required to carry to have these facilities may actually delay the coming of Jesus by making it more difficult for the church to complete its task.

It is time for the church to take a hard look at itself. If indeed it suffers from an edifice complex, a reformation must take place. An obsession with soul winning must take the place of an obsession with building.

K. H. W.

Briefs From the Religious World

# SCAN

Briefs From the Religious World

## CATHOLICS JOIN "KEY '73" EVANGELISM

ST. LOUIS—Three Roman Catholic dioceses have become officially associated with "Key '73," a massive evangelism effort originated by evangelical Protestants.

To date, 130 denominations, regional groups or Christian organizations have agreed to take part. The widely diversified evangelism thrust emerged in the 1960's, primarily through the leadership of Dr. Carl F. H. Henry, editor at large of *Christianity Today* magazine.

## EIDEM, SWEDISH PRIMATE WHO PLEADED FOR JEWS, DIES

VANERSBORG, SWEDEN—Archbishop Erling Eidem, former primate of the Church of Sweden (Lutheran), died here shortly before his ninety-second birthday.

While his name is not well known to younger churchmen today, he was a major international figure in the 1940's and was particularly active in attempting to bring stability to Europe after World War II.

A dynamic spokesman for peace, he went personally to Hitler in 1934 to beg the Nazi leader to stop persecuting the Jews.

## FILIPINOS TO VOTE ON VOLUNTARY RELIGION IN PUBLIC SCHOOLS

MANILA—The Philippines' 186,000 public school teachers may be able to volunteer to teach religion in public schools during regular class hours if the new Constitution of the Republic of the Philippines is approved by plebescite when completed.

## NUMBER OF CLERGY DECLINES AMID BOOM IN PSYCHIATRISTS

WASHINGTON, D.C.—The number of ministers and priests has decreased in

America from 250,000 to 200,000 in the past 25 years, whereas the number of "primary mental health personnel"—psychiatrists, psychologists, psychiatric social workers, and psychiatric nurses—has increased from 14,000 to 100,000 during the same period reported Dr. Fuller Torrey, special assistant to the director of the National Institute of Mental Health.

## SOUTHERN BAPTISTS WARNED OF OLD AGE

PHILADELPHIA—Evangelist Billy Graham warned the Southern Baptist Convention here that it may be getting old.

"It is possible for a great denomination like this to be overtaken with old age," he cautioned, adding: "We can fall victim to the same hardening of institutional arteries, loss of creative vitality, and detachment from the dynamic Spirit of God which afflict other denominations."

Mr. Graham, a member of First Baptist church in Dallas, the denomination's largest congregation, said he believed that "religious movements, like persons, seem to go through periods of youthful excess, mature strength, and senility."

He said this happens when a denomination "mistakes the forms through which its early strength was expressed for the Spirit which gave those forms life. By so doing it has deified culturally conditioned expressions of the faith rather than the living God who breathes into these expressions life and power."

## AMERICAN JEWRY ORDAINS WOMAN RABBI

CINCINNATI—Sally J. Priesand was ordained at the historic Isaac M. Wise Temple, becoming the first woman Rabbi in the U.S. and, some believe, the second in history of Judaism.

"It is one of the true tests of Reform Judaism, the fact that every woman is equal with men in the community of the Lord," Rabbi Alfred Gottschalk, president Hebrew Union College—Jewish Institute of Religion, said in his address.

## This Week...

P. R. Lindstrom reveals a lot about himself when he talks about the pleasures that surround him in the Christian life. "That Your Joy May Be Full" (cover) is Elder Lindstrom's testimony that he has tasted and found that the Lord is indeed good.

Educated at Walla Walla College, Elder Lindstrom began work as chief accountant and assistant treasurer of the North Pacific Union in 1963, where he worked until 1967, when he accepted a special assignment for a year at Hinsdale Sanitarium and Hospital.

In 1968 he went to Nigeria, where he served as hospital manager and church pastor in Ife. A year later he became secretary-treasurer of the South Ghana Mission (now Ghana Conference) in Kumasi, where he is presently working.

He was ordained to the ministry by the North Pacific Union in 1967.

Jean Anderson, who has worked for several years as an office secretary in a public relations office, writes this week about "Personal PR Power."

Her article is another reminder that no man is an island—we never really represent ourselves. We represent the church we belong to, we represent the business we work for, we represent the family in which we were reared. We cannot divorce our actions from the actions of the organizations we are connected with. For this reason Mrs. Anderson gives specific ways to check ourselves to determine our own public relations.

She has been published in *The Youth's Instructor*, *MV Program Kit*, and *Southern Tidings*.

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# ◆ Advent Review and Sabbath Herald ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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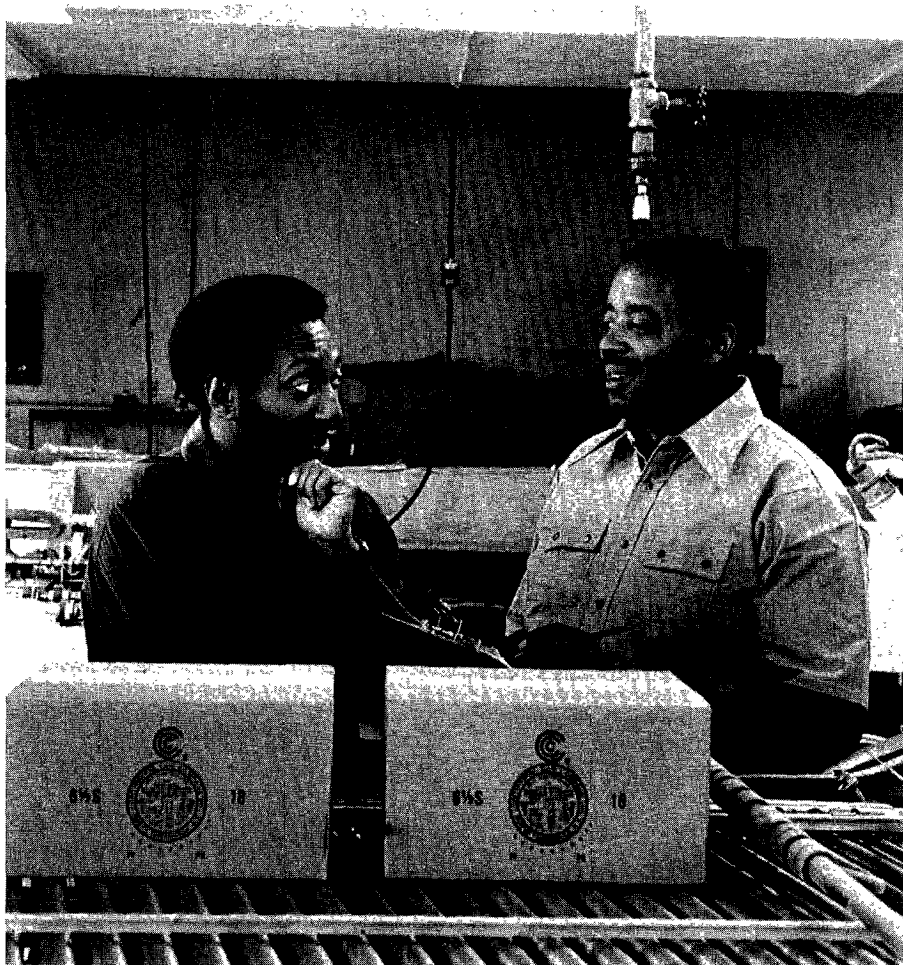
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND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

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

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# PERSONAL PR POWER

By JEAN ANDERSON

AS THE mill machinery zinged away, two men stood watching a machine zip carton after carton through its printing system.

The foreman spoke first. "Say, Jim, can we count on you to work this Saturday?"

"Why should I?" retorted the other. "Seventh-day Adventists don't work on Saturday. Maybe I'll

*Jean Anderson is a secretary in Orlando, Florida.*

become one, so I can have Saturday off."

"What do you know about Seventh-day Adventists?" laughed the foreman.

"There's one thing I'm sure of. I've never met one I didn't like."

The foreman nodded thoughtfully, but the conversation never continued, for the feeding mechanism of the machine suddenly stuck. Screeching its anger, it brought production to a halt.

But let us consider the words of

this workman concerning Seventh-day Adventists—"I've never met one I didn't like." Obviously, he had come in contact with PR-conscious church members and had already concluded that the Seventh-day Adventist religion is a good one.

Most people who are unfamiliar with an organization judge it according to its ambassadors. We may buy a vacuum cleaner even though we never heard of the manufacturer, simply because the salesman showed courtesy and tact and presented his product enthusiastically. We may judge a country by the people from it. Italy must be a happy place, because our Italian neighbors are always smiling.

As human beings, we draw conclusions about the unknown from the evidence of the known factors. Probably two thirds of the population are ignorant of the beliefs and practices and perhaps even the name of Seventh-day Adventists. The only way some people will ever know about our religion is through us. What they think of our religion will be, in essence, what they think of us. To them, we are the church. If we don't work on Saturday, then Seventh-day Adventists don't work on Saturday. If we don't attend movie theaters, then Seventh-day Adventists don't attend movies. If we aren't friendly, then Seventh-day Adventists are stuck-up.

What kind of picture of Adventism are we painting in our homes, in our neighborhood, where we work, where we carry on our business? Are we coming through in clear, bold colors, or is our picture dull and smeared? How are our personal relations?

First of all, we must define public relations. The simplest definition is: the ability to get along with other people. Public relations depend on two factors:

1. Our attitude toward ourselves.
2. Our attitude toward others.

Good public relations originate inside a person. What is our attitude toward ourselves? Can we assess our talents, abilities, and energies, then live up to our potential? When we make a mistake can we admit it, learn from it, and forget it? Do we laugh a lot and look for the good and beautiful? These are good *inner* relations that affect our *public* relations.

Public relations and our attitude toward others are built upon four cornerstones of character:

1. Enthusiasm.
2. Friendliness.
3. Adaptability.
4. Helpfulness.

Let us consider each of these cornerstones carefully:

**Enthusiasm:** She was nine years old, and her Ingathering ribbon clung to her coat collar. As she bounced out of the car and headed up the walk toward the first house, she called back, "Mother, don't forget to pick me up at the corner, because my Ingathering can will be heavy by then."

Enthusiasm is the evidence of success or expected success. Do we feel successful in life? To live as a Christian is to live successfully. Let's show this to others. Enthusiasm is the little red indicator on our tank of success. We must make sure our success indicator registers FULL—full of enthusiasm, the glow of a joyful life.

**Friendliness:** "The little attentions, the small acts of love and self-sacrifice, that flow out from the life as quietly as the fragrance from a flower—these constitute no small share of the blessings and happiness of life."—*Thoughts From the Mount of Blessing*, p. 82. How many ways are there to say, "I like you"? Let's try it and keep track. We'll undoubtedly discover that they are infinite. Friendliness is showing people we like them in as many ways as our minds can invent. From a smile to a gift of a mink coat, friendliness is creativity in action. Friendly people are more often creative and intelligent.

#### Ability to Adjust

**Adaptability:** "In your association with others, put yourself in their place. Enter into their feelings, their difficulties, their disappointments, their joys, and their sorrows. Identify yourself with them, and then do to them as, were you to exchange places with them, you would wish them to deal with you."—*Ibid.*, p. 134. Adaptability is the ability to adjust our personalities to be receptive to the needs of other personalities.

We do this by becoming acquainted and discovering things we may have in common with others. Out of these idea-sharing sessions will develop many opportunities to witness of our love for Christ. Paul says it clearly in 1 Corinthians 9:22: "Yes, whatever a person is like, I try to find common ground with him so that he will let me tell him about Christ and let Christ save him" (Taylor).<sup>\*</sup> However, if we cannot adapt ourselves to respond to various personalities, we cannot expect them to respond to our witnessing.

**Helpfulness:** "The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within."—*The Acts of the Apostles*, p. 551. We should train our minds to find ways in which we can help others. We should pray for this perception. Then our characters will be complete, for they will be devoid of self, just as is the life of Christ.

#### Most Contacts Pleasant

**Enthusiasm** will sell our religion. **Friendliness** will ensure its proper presentation. **Adaptability** will help us to change our approach to match the personalities we encounter, and **helpfulness** will provide a view of our religion in practice. Public relations built on this type of foundation are powerful, for they are built upon Christ, the Source of love.

We meet all kinds of people during our lifetime. While the majority of contacts will be pleasant, some will not be. In 1 Samuel 25 we read the story of Nabal, who is described as "uncouth, churlish, stubborn, and ill-mannered" (verse 3). When he refused David's request for food for his army, David said to himself in verse 21, "A lot of good it did us to help this fellow. We protected his flocks in the wilderness so that not one thing was lost or stolen, but he has repaid me bad for good. All I get for my trouble is insults."

How many of us have had experiences like this? Do David's words have a familiar ring? Desiring revenge for this ill-treatment, David promised himself that not one of Nabal's men would be left alive by the next morning.

But, fortunately, for every Nabal in the world there is an Abigail—a peacemaker—intelligent, gracious, brave, unselfish. Without a moment of hesitation she gathered the food David desired for his men. Even the fact that David was angry did not deter her from doing the right thing. Unflinchingly she rode out to meet him and presented her gifts. Was David glad he had not taken the matter into his own hands? Here are his words to Abigail, "Thank God for your good sense! Bless you for keeping me from murdering the man and carrying out vengeance with my own hands" (verse 33).

In verse 38 we discover that Nabal had a stroke and died ten days later. God takes care of evil, perhaps not so swiftly in every case, but surely. We may wonder why God allows despicable persons to live. He has a reason, if only that the con-

trast might help us to appreciate others.

Can we react to awkward, unhappy, or dangerous situations with the spirit of Abigail? Some people may try to hurt us with words or acts. They may be filled with revenge against us or the church, they may have misinterpreted something we said or did, or they may deliberately be unkind to us and enjoy our misery. This is hard to take from strangers, very difficult to understand when it comes from our acquaintances or fellow church members, but when it comes from a friend, it may well be the hardest discouragement we ever face.

Can we ride out to meet the person who has hurt us and present our gifts as Abigail did? Can we remain kind, understanding, and forgiving in the face of cutting words, distrustful acts, and the withdrawing of a favored friendship? This is the test of PR power, and also a test of character.

We must constantly pray that we do not become like Nabal—ill-mannered, stubborn, resentful. Saturated with sensitivity, we must pray for souls. When God asked Solomon what he desired before he became ruler of Israel, he chose one thing—an understanding heart. Experiences spiced with kindness and frosted with understanding give life its flavor and make it palatable for many who might otherwise forsake it.

We know that each person is unique and has inherited dignity because he is a child of the Creator, whether he admits it or not. This dignity gives him the right to express his attitudes, his opinions, and to make his own decisions. We have no right to disturb another's dignity, even if he has hurt our feelings. While respecting his rights, we may influence him, but never force. We also have no right to withhold love from him. Ellen White tells us, "Our love is frequently selfish, for we confine it to prescribed limits. When we come into close union and fellowship with Christ, our love and sympathy and our works of benevolence will reach down deeper and will widen and strengthen with exercise."—*Testimonies*, vol. 3, p. 530.

Here we find the true secret of good public relations—a close union and fellowship with Christ. Only as we enter into the life of Christ and see others through His eyes of love can we develop PR power.

We also note that our love, sympathy, and benevolence will grow

<sup>\*</sup>All Bible texts quoted from *The Living Bible*.



# THE

deeper, wider, and stronger with exercise. As we exercise our muscles, they become stronger. As we practice good PR, with Christ as our guide, it becomes a strong habit to relate well at all times to all kinds of people. This is the power of public relations. Practicing personal PR every day with everyone we contact, is the only way to attain the power of Christian witness.

Our family, the mailman, the bus driver, our employer, our fellow employees, the newsboy, every person we see and talk with is estimating the value of Seventh-day Adventism. By our words, our appearance, our manner, we are conveying the message of a crucified, risen, and soon-coming Saviour. Such a message of power requires all our personal PR power to present it in its unparalleled beauty.

### The Only Contact

We are the only contact some people will ever have with the Seventh-day Adventist Church. What will they say after their contact with us? What will they think of the church? It's up to us. Remember, *we* are the Seventh-day Adventist Church.

Grade yourself on a scale of ten points for each item if you followed these good PR practices today.

I smiled at those I met.

I listened to others.

I helped someone (with a word of kindness, a physical act of assistance, or a donation).

I praised someone who deserved it.

I expressed my enthusiasm about the Christian life with happy words and sparkling eyes.

I laughed *with* others, but not *at* others.

I repeated things about others only if they were good.

I did not discuss my pains, worries, or disappointments.

I did not argue, but discussed issues.

I took any criticisms and complaints to the persons involved, and presented them tactfully without sarcasm or hostility.

If you rated 100 points, your PR is perfect.

If you rated between 80 and 99, you're doing a good job, but there's room for improvement.

If you rated between 50 and 79, you need to work at your PR.

Pick out one item at a time and work and pray until it becomes part of your personality.

If you rated below 50, your PR is poor, and you need help. Our best Helper is Jesus.      ♦♦

### By THEODORE CARCICH

**M**AN'S basic problem is sin. Sin is ruinous. Sin ruined human nature. Sin is not only an offense against God, it is also a dreadful, deep-seated malady for which there is no human remedy. Therefore any human proposal for world betterment contains the seeds of its own failure. This accounts for the worsening world situation.

Sin was present when the race was made up of just two people. More people simply make sin more visible, more pronounced, and more destructive. Cutting down on the population, improving the environment, educating the masses, and feeding the hungry will not remove sin, because it will still be there—deep in man's heart from whence violent thoughts arise that in time are translated into violent actions.

Man still goes on thinking that he can cope with sin on his own. This was man yesterday and it is man today. Man can deal successfully with most anything but himself. Today man is turned in upon himself with only himself to look to—no God, no need of forgiveness, no need of a Saviour, no hope of future life, nothing—nothing but himself.

Since man himself cannot cope with the sinful elements of his earthly life, he should not be surprised by what follows. The sordid depersonalization of individuals living in massive cities, the conversion of men to mere numbers in gigantic and impersonal industries, the converting of a life-giving atmosphere into a massive gas chamber and of pure rivers into running sewers—these are some current consequences of sin.

Some seek to escape such consequences by rebelling against structured society. Seeking to reform the

system, they adopt violence as an instrument of policy and thereby abort the very thing they seek. Others in an attempt to escape the monotony of "bourgeois life" turn into hippies, still others into militant radicals. Seeking to be different, they become monotonously alike. A few give up academic and business careers to bury themselves in serving the underprivileged, while others, disillusioned and without hope, end up in the clutches of drugs, alcoholism, and a permissive morality.

This perversity of mind, spirit, and body should not be considered merely as an escape from the external stresses and strain of modern life. Infinitely more it is an attempt to escape the despair of a soul out of touch with God. Man's depravity is symptomatic of his spiritual sickness and existential loneliness, and no amount of good works can erase personal guilt or corporate sin. Neither can they be drowned in the excesses of the flesh. Nor does the cure lie in medical or psychiatric treatment alone, but primarily in a solution in which man had no part in initiating.

Man thinks he knows what he needs first and most—solutions for his spreading slums, polluted environment, and deteriorating economy. But God works in another dimension. He offers man the potential not only for dealing with his hostile habitat but, foremost, the potential of solving his relationship to sin.

Keep in mind that God was not frightened and turned away by the introduction of sin and its consequences. God did not withdraw from man in his plight. God was present with the solution when Adam set the whole miserable course of human depravity and hostility into operation. The good news of all time is that God is also present today to help modern man with his basic problem.

*Theodore Carcich is a general vice-president of the General Conference.*

# DIVINE SOLUTION

God does have the solution. It sounds almost too simple to be true, but salvation from personal sin and the realization of a brand-new world has been made possible through the sacrifice of God's own Son on the cross. The steely edge of the gospel good news is in Christ Himself, and in no one or anything else. Jesus Christ is God's perfect Word to man and man's perfect Representative to God. Christ is the way out of man's dilemma. He is not just *one* way, He is *the* way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Therefore, unless modern man experiences repentance, conversion, justification, and sanctification in Christ, which simply means a miraculous change of mind and life, he cannot of himself change his warped relationship to his environment and his fellow men.

Man resents being reminded of this fact, and more than anything else this illustrates the problem of man. He just does not wish to see himself as he really is, so he builds social, political, and religious fences around himself to restrict anything that might awaken his conscience and reveal his glaring need of a Saviour.

Watch the same man at a sporting event, and he will yell himself hoarse in behalf of his idols. But approach the same man with God's supreme claim on his life, and he becomes virtually dumb. The only time that this man may mention God or Christ at all is to curse someone else. Meanwhile sin and anarchy in his life, family, and community keeps mounting.

Any modern man who takes the time to examine God's solution finds that the salvation that Christ offers is more than a fire escape from hell. If it were only that, it would demand all that he has, because hell

will be real and the gospel reveals the only way of escape.

But Christ offers modern man infinitely more than that. He offers a present salvation. Not only is the believer saved at last, he is saved now. He is forgiven, justified, and accounted righteous now. This is what Paul means when he says: "Being justified by faith, we have peace of God through our Lord Jesus Christ" (Rom. 5:1). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (chap. 8:1).

So right now, this year of our Lord 1972, a person can have the assurance of salvation from past sin and the witness of God's Spirit within him that he is a child of God, being possessed by a divine imperative to engage in good works as an outworking of salvation by faith.

## Disciplined Moral Conduct

Constrained by the love of Christ, the redeemed person presses ever toward the goal of holiness, Christian perfection, and perfect love. Holiness to him implies not simply an ethereal and bouyant state of mind, but disciplined moral conduct, as well.

Some will argue that traditional Christian standards of conduct are a form of legalism and moralism. Still others contend that the refusal of Christians to engage in certain worldly dissipations is a form of negativism or Puritanism, and that the holding up of great virtues as ideals is a form of self-righteousness.

Let it be said here that such reasoning is pure, undiluted nonsense. If the Scriptures clearly state anything they state that good works, while not a prerequisite of faith, are certainly a postrequisite of faith. Those who are tempted to separate faith from works would do well to read the perfect balance between the two stated in Titus 3:1-8.

Ellen White explains the relationship between faith and a disciplined life in the following words: "We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith.

Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law."—*Steps to Christ*, p. 61.

Let it be kept in mind that a Christian just does not happen. He is a person who has come into a personal and vital relationship with Jesus Christ. In this way alone does he become as salt in a festering society. Mere pronouncements or carefully organized programs of reform will never effect any lasting change in society without first changing the hearts of those of whom society is composed.

It has always been the glory of God's saving grace that Christ commands faith, love, and obedience in His followers. Following Christ is not a mushy, effervescent experience that vanishes when encountering a fiery trial or temptation.

In Christ, sin and disobedience are seen in true perspective, and eternity comes clearly into view. Looking at it from the point of view of eternity, the world has a different look. Life itself gets a new meaning. Christ makes the difference for man's past, present, and future.

This does not entail a loss of personality, initiative, ambition, and high desires. All such virtues find their true meaning and realization in Christ. In Christ, man is delivered from the thralldom of sin and set free to take his rightful place in the universe as an obedient son of God. Manifestly the reception of Christ and His absolute ethic of conduct are simultaneous—they always have been and always will be. One cannot possess Christ while denying His

commandments. Obedience is the test of possession.

Here is where some modern revivals and Adventism part company. Revival that in the name and power of Christ does not work transformation and obedience is merely a revival of the same mess that has always dogged man, namely a revelling in a euphoric religious experience without corresponding growth in moral discipline.

Since the sounds of revival are present everywhere today, we would do well to consider again the results of true conversion and revival. Note carefully the following quotations:

a. "When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood."—*The Ministry of Healing*, p. 131.

b. "There is no evidence of genuine repentance, unless it works reformation. If he restore the pledge,

give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life."—*Steps to Christ*, p. 59.

c. "There is an orderly change in the believer's life: first there is the hearing, then the believing, and then the sealing that puts upon him, as it were, an impression or stamp."—*The SDA Bible Commentary*, on Eph. 1:13.

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

Here is no steel-twanging, head-bobbing, knee-twitching relationship to reality, but a sober, calculated change of life that ultimately leads the body to become the temple of God's Holy Spirit—"Christ in you, the hope of glory" (Col. 1:27).

In the blessedness of this present and practical experience a modern man in Christ can pass from death to life now. He is born again now, and becomes a partaker of the divine nature now. He possesses an entirely new quality of life—that is, Christ's life—and lives in mind, thought, and deed above the sinful smog enveloping the world around him.

His experience in Christ not only removes guilt for past sins but provides power to live victoriously over present sins and finally removes all anxiety regarding the future. Our age has rightly been characterized as an age of anxiety. All anxiety is due ultimately to man's fear of his own death. Try as he may, natural man cannot escape this anxiety. It follows him like a shadow.

Precisely, then, what is it that replaces this anxiety in the Christian's mind and motivates him to moral conduct that he formerly could not achieve under the best of circumstances? ♦♦

(To be continued)

## That Your Joy May Be Full

(Continued from page 1)

and dear to you, the kaleidoscopic sunrises and sunsets on the ever-changing canvas of the heavens, the storm twisting its tantrum course over churning sea, the geometric beauty of a snowflake under a microscope, a jet's vapor trail in the distant blue, the spectral beauty of the rainbow, gardens of gorgeously variegated flowers, orchards of colorful and luscious fruits, graceful birds careening in flight, butterflies flitting in undulating patterns, dragonflies skimming the surface of a clear, swift-flowing river in search of smaller prey, striking fish cutting aquatic wakes, or innocent animals cavorting and gamboling about—but there is no sight like seeing our God and Saviour face to face in our very own new home—the New Jerusalem.

There is the joy of hearing—a thousand sounds: the sound of love in a lover's voice, the sound of bees buzzing in the spring gathering honey for their hives, the sounds of human voices and orchestrated instruments, the lilting laughter of a baby, the call of a loon at midnight on a lonesome wilderness lake, the toot of a steam whistle signaling the departure of a train or ship bound for the strange sounds and sights

of a foreign land, the clatter of silverware and dishes in the kitchen, or the falling of clinking coins into the ringing cash register—but there is no sound like the voice of God saying: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord!"

There is the joy of feeling—a thousand pleasures: the gentle touch of the one you love, the sacred joy of marital oneness, the soft caresses of an evening breeze against your face, the satisfaction that comes from a task well done—from having spoken to someone about your Lord, the sheer joy of procreation, the exuberance of a new morning when your energy is bursting forth, creating something original (in poetry, prose, a new dish, a dress, a home), being honest, pleasing God, giving and sharing—but there is no feeling like that we experience when we know we are doing God's will and we are fulfilling the purpose of our creation!

There is the joy of balance—a thousand balances: overcoming evil with good, walking uprightly in a perverse world without falling, having a proper sense of the appropriate at all times, getting a trial

balance and balancing financial books, satisfying all the teacher's requirements, meeting required standards in dress and diet and conduct, completing well a task that was formidable, winter and summer, sowing and reaping, night and day, hot and cold, dry and wet, the proper use of time to prepare for eternity—but nothing brings joy like the announcement that we are in balance with God's judgment scale and are not wanting!

There is the joy of living—a thousand joys: sharing, giving, surrendering and sacrificing, serving and suffering, pointing souls to the Lamb of God on the cross, feeding the hungry, clothing the naked, ministering to the sick and needy, living for God and others, spending and being spent, enjoying the blessings with which God crowns our pathway every day—but there is no joy of living like the joy of being immortal and then living and loving, giving of ourselves to God and His creatures in the timelessness of God's endless eternity. The Hill of Zion yields a thousand sweets! No wonder Jesus said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (chap. 15:11). This fullness of joy is ours for the seeking. ♦♦



## Is There Consistency?

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

I am a new convert, having been a member of the Seventh-day Adventist Church less than a year. After searching many years for a message that rang true in every way, I chose this church. I believe it is God's church and that its people are God's people. Not His only people, of course. But I believe that all those in His church should certainly be His and only His people.

I'm glad I chose to belong to a movement as great as this, that teaches all the truths contained in the Bible. However, there are some things I do not understand. Not in the area of doctrines, for the Bible explains each one so clearly there is no room for doubt. The things I can't understand are seemingly more difficult to explain. At least I have found no satisfactory answers thus far.

First, I have discovered that few Seventh-day Adventists would be without some (if not all) of Ellen G. White's books, yet a large number of them ignore much of her counsel, considering it old-fashioned or outdated. Others admit they do not read her books.

Now I do not understand why a spiritual counselor who is believed to be inspired of God, one whom the new convert is thoroughly convinced to accept, is not more generally accepted by all church members. An example is the explosive subject of dress.

I don't believe I'm suffering from "generation gap-itis," because I'm not that ancient (I'm in my early thirties). But I find the counsel in both the Bible and the writings of Ellen G. White plain and easy to understand. The simplicity and modesty in dress called for are seldom seen except among the past-50 age group. In fact, I see in the area of dress no noticeable difference between the women of the world and those in the church. It is sad to see members of God's church less conscientious than some members of other religious organizations about the length of their skirts.

Then there is health reform. I was asked to give up tea, coffee, alcoholic beverages, and tobacco among other health-destroying articles. Coffee drinking was my most vicious habit, but I was willing to put up with jittery nerves and splitting headaches to overcome a habit that is devastating to health. Later I was surprised and disappointed to find that some Adventists drink coffee. I do not know how spiritual these persons may be. It is not for me to judge their Christianity. I only know that I have met quite a number of coffee-drinking members in the church.

I do not understand this.

There are other no-no's that the minister mentioned to me with sincere conviction and a sense of pastoral duty when I was a prospective candidate for baptism. Movies, card playing, jewelry wearing, are a few. My love for a Saviour who gave up all for me was sufficient reason to make any sacrifice for Him, and I gladly gave them up. Indeed, it did not seem any sacrifice at all and still does not.

But when I visited in Adventist homes where questionable movies were allowed on TV, it was hard to understand why I was asked to give up the same movies simply because they were shown in a theater. Why didn't anyone tell me the difference, if there is any?

Playing cards were never an obsession with me. An occasional game of bridge or pinochle was indulged, but not often enough to be very time consuming—one of the reasons given for not playing cards. Another reason was that such games can be associated with gambling. But I have felt more condemned at some parties in the homes of church members where dice were used in certain games or where an entire evening was spent in playing stupid, senseless games than I would feel in playing bridge or pinochle. Please forgive me for failing to see the fine line of distinction here. I wish someone would explain this seeming inconsistency.

### What About Jewelry?

Before baptism I was asked to remove my wedding ring—along with other jewelry—but now I notice many women (and some men) in God's true church wearing wedding rings. These people are not only members, they hold church offices. This was another disappointment, and I find myself asking the reason for this apparently double standard. I was highly sentimental about my ring, and my husband was quite upset when I was asked to take it off. Now I can't help wondering how he would feel (if he ever attends church with me) seeing the array of wedding rings on other members' fingers.

Have the standards changed?

Then I have noted with no small measure of righteous indignation the slackness of many members with respect to Sabbathkeeping. I was brought into this church believing that the true Sabbath is a mark of the remnant church and that it should be kept sacred and holy. But when I see many Sabbathkeepers who are less conscientious about Sabbath observance than some churchgoers are about a counterfeit day, I am puzzled. Not that all members are careless, but a sizable percentage are not zealous about this distinguishing mark of the Advent faith, whereas I was taught that the Sabbath will be a test of those who receive God's seal.

In fact, many members seem to take everything for granted, with no enthusiasm for the most wonderful message in the world. This is difficult to understand.

And music—that controversial subject. I have always thought there should be a decided difference in Christian music and music of the world, or non-Christian music. Here again I was surprised to find that the satanic beat of rock and roll—with religious words—had made its entrance into the church.

To satisfy my convictions on the subject, I looked up what Ellen White had to say about music, and was happy to find my opinions confirmed, and am convinced that God must certainly look with disapproval on much of the music that is being listened to, played, and sung by many Seventh-day Adventists today.

Another subject on which I feel confused is adultery and membership in God's true church. Some other churches seem more particular on this point, and I am astonished at the Adventist Church's attitude in this matter. I know the church can't be responsible for individual members who commit adultery nor even know with any degree of certainty which ones do.

### Is Perplexity Unreasonable?

But there is an area where there can be no doubt, and in which I believe there could be a solution to the problem. That is when two people break not only the seventh but also most of the other ten commandments to marry someone who does not rightfully belong to him and never will.

When I was asked to raise my hand, testifying of my belief in each of the commandments and my willingness to obey them, I did not hesitate, for it is my firm belief that they are as binding today as ever. Then does it seem unreasonable that I should be somewhat perplexed when there are many church members breaking the seventh commandment by boldly living with someone else's rightful mate?

Not that I think God cannot or will not forgive sins that are repented of, but if He forgives sins that we continue to commit I can only wonder why I was asked to stop any of my former practices—such as working on the Sabbath—if baptism would take care of the whole thing.

If this sounds ridiculous how does it sound to believe that baptism (or re-baptism) clears those who are breaking the other commandments? Is Sabbath breaking more sinful than adultery?

The issues that seemed clear to me when I joined the Seventh-day Adventist Church seem somewhat confusing now. As I note the indifference of many members toward the doctrines that have set this church apart as God's true church, and its people as His peculiar treasure, it is as if I had joined the perfect church only to discover that its members had fallen into apostate Protestantism. Not all of them, of course, but, unfortunately, too many.

And I simply can't understand it.

CATHERINE A. PHILLIPS  
Napa, California

# Christian Women Should Stand Up and Be Counted

By LA VAN RAY

I'M embarrassed. I really am. As I write I am so emotionally involved with this subject that I fear the message may not come through clearly. We have four girls ranging from ages 11 to 18 in our home—three daughters and my younger sister whom we are educating. The matter of dress had never caused any more than a ripple in our lives until the older girls reached their teens. If I had known what I know now, it would have received more attention.

I spent a good many years in what I liked to think of as teaching my girls the "inward adorning." The effort was not wasted, and it warms my heart to see a deep Christian philosophy shine through, not always, but time after time as they face decisions or meet with a severe test. But the fact is, we happen to live in a harsh practical world that sometimes shows no mercy, and regardless of what we like to think is inside of us, we are judged by the way we look outside.

This has been brought home to me repeatedly in the past few years as I, somewhat appalled, watched the hemlines of girls' dresses go up, up, *up!* I kept thinking, naively, that it would stop. My philosophy had always been a pleasant middle-of-the-road stand—"not the first to leave off the old nor the last to put on the new" type of attitude. After all, we have to live in this world, and we want to attract the world to Christ. Other than that, I really did not give it much thought.

When the dresses became shorter, and shorter, and shorter, I was shaken out of my complacency. Suddenly one night a teacher asked me pointedly in the presence of my minister husband, "Why should the school have a rule for a rule's sake?"

Then she continued, "If it is wrong for your daughter to wear a

dress to school, it should be wrong to wear it to church or anywhere. What is your stand? I think your daughter is confused."

"You cannot force this issue," I countered. "Christ's religion is one of love, and we are won to Him, not forced," I said.

## Second Thoughts

But I didn't sleep too well after she left. It's true, I thought, that it is a religious issue, and the girls will have to see it for themselves and want to do it, but what am I doing as a mother to help them to make enlightened choices? And I had to admit that it was nothing, really. In my own lackadaisical, presumptuous way I was saying, "It's all right, girls. Everything will be all right. You'll come out on top. Just sit tight until the storm is over."

But it *wasn't* all right, and it was with a chill in my heart that I watched one beautiful young girl after another get "in trouble"—my friends' children and members of our churches. Frantically I took out hems, sewed on bands, and lectured by the hour. Yes, I was even careful to be exemplary in my own dress too. Never let it be said that "Mama did not believe in dress standards." And what did they get from all this? Just a lot of tears and rebellion. "My mother is the fat grandmotherly type," one of my teenagers was reported to me as having said to one of her girl friends.

Let's admit it. There is a limit to what preaching can do. When some of the ministers began preaching about it, at first I was amused. I thought, as most other people do, that they must have been doing a lot of looking to be able to preach about it so much. But now I pity the ministers. I really do. They are on the spot, a painful and embarrassing one. I mean, after all, they

are men. If you had a lovely home with delicate furnishings and French provincial furniture, regardless of the beauty and exquisiteness of it, if there was a fire you would expect the firemen to put out the fire, wouldn't you?

I believe, as most women do, that what we wear is a delicate subject and very personal. But we can't expect the ministers to sit idly by when there is a fire! Of course some damage will be done, maybe some needless damage, but the needless and sickening thing about this situation is, there should not be a fire. As Christian women, why have we let ourselves become the target of so much controversy?

## Women Used by God

Women have been used by God through all ages. Their work and place have been clearly outlined and exemplified in the lives of women since Bible times. Why has her place in this modern day become so cobwebbed and hazy, her chair pushed in the corner, broken and dusty? Over and over again we are instructed that women are needed to help women. What a tidal wave of heartbreak and misunderstanding could be averted if this were followed. If we had more Ruths and Esthers, Lydias and Tibithas, Marys and Marthas, Florence Nightingales and Ellen Whites, maybe we would not have found ourselves in the dilemma we face today. The image the world today presents of the female sex has forced some of us back to the primeval definition of what, after all, modesty and decency is. Where is the sacredness and beauty of womanhood? And where are the women?

I have faith to believe they're here, somewhere, widely separated and disorganized perhaps, but here in the world. And the beauty of womanhood? It must be defined somewhere too, scattered and somewhat hidden through the pages of the Spirit of Prophecy writings, the Bible, and in countless other books and hearts, but it's there. It needs to be searched out, dusted and polished, and put out for everyone to see.

I don't know the complete answer, but in our church we have begun to talk about it. I no longer feel that legislation is a mistake, although I do think there is a limit to what it can do. There is a place and a need for it, like there is a

need for firemen. But the real impact and victory will have to come from the heart and in preventive measures.

When I read again the statement in which Ellen White relates her vision on dress reform, concerning the second class that passed before her, in describing their dress, she said, "It does not reach the knee. I need not say that this style of dress was shown me to be too short,"\* the words seemed to stand out in fire. This was *not* her idea at all, but obviously God's, since it was

\* Mrs. White in vision saw three groups of women; she described their dress:

"The first were of fashionable length, burdening the limbs, impeding the step, and sweeping the street and gathering its filth; the evil results of which I have fully stated. This class, who were slaves to fashion, appeared feeble and languid.

"The dress of the second class which passed before me was in many respects as it should be. The limbs were well clad. They were free from the burdens which the tyrant, Fashion, had imposed upon the first class; but had gone to that extreme in the short dress as to disgust and prejudice good people, and destroy in a great measure their own influence. This is the style and influence of the 'American Costume,' taught and worn by many at 'Our Home,' Dansville, N.Y. It does not reach to the knee. I need not say that this style of dress was shown me to be too short. [The clad limbs refers to pants that reached to the ankle. The costume was therefore a sort of pant suit, the dress part of which, not reaching the knee, was considered too short.]

"A third class passed before me with cheerful countenances, and free, elastic step. Their dress was the length I have described as proper, modest and healthful. It cleared the filth of the street and side-walk a few inches under all circumstances, such as ascending and descending steps, &c."—REVIEW AND HERALD, Oct. 8, 1867.

"shown" her. To me that was enough.

Other forceful statements such as the following left no room for doubt. "Christians should not take pains to make themselves a gazing-stock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them."—*Testimonies*, vol. 1, p. 458.

Over and over as my husband and I had worked with our girls, we had been impressed that their reaction to our counsel was more intense than normal. After struggling with the problem for months and using every means of approach we could think of to reach them, we began to realize that behind their strong feelings were more than just girlish whims. There had to be more, otherwise the matter couldn't possibly mean so much to them.

One night my husband and I did a little window-shopping alone.

We wanted to see for ourselves just what was on the market. As a girl, I remembered seeing and wanting the lovely dresses in the fashion shop, and I was sympathetic with the girls in not wanting to be different. But we were shocked at what we found in one of the most fashionable stores on the main street in town. A special shop designed for the girls on a wing in the basement was highly decorated with op art. Salesgirls in miniskirts were completely geared for the "new look." The music almost staggered me. I'll have to confess that some of the modern guitar music is quite appealing to me, and I rather like some of it, but this was different—brazen, loud with a beat, and to me, devilish. My husband sensed it too.

Then I began to see what—or who—was behind all this. It certainly *was* more than girlish whims. It was Satan himself. This has been a lesson to me. How easily we can be deceived by Satan or kept in a lukewarm condition so that we cannot see the issue clearly! Dress reform is the last thing in the world I would ever have chosen to become involved in, but I now realize that I had never before seen it in its real beauty and significance. Somewhere along the line I had gotten the idea that dress reformers were trying to "protect" men in their passions, and I resented that. But, as I told the girls, while there are some men in that class from whom we need to protect ourselves, a true Christian gentleman, rather than being allured at the sight of a short dress, is rather embarrassed that a girl would choose to display her body like that.

It was a woman who in the beginning ate the forbidden fruit, and it is sometimes said that Christ would have died if only one person had sinned. If only Eve had sinned, that one person would have been a woman. It is His unfathomable love, surpassing the love or admiration of any human, that reaches through to the sometimes lonely and sometimes confused modern woman with comfort and assurance that "no good thing" will He withhold from them. And it is our love relationship to Him, not because of any earthly reason, that should prompt us to follow the instruction He has given in the way we should dress. The rewards for obedience will make any little sacrifice we make seem so small that it will not even be remembered. What a message we have to give! And a woman should give it her best. ♦♦

## FOR THE YOUNGER SET

### When Annie Went to School

By MARYANE MYERS

ANNIE wanted more than anything else to go to school. For several weeks she had listened to Margie, her big sister, talk about the nice teachers and how much fun the children had.

One morning after Margie hurried off to school, Annie sat at the table with her mother. She didn't feel like eating breakfast.

"I want to go to school," she said, almost ready to cry.

"Annie, you are not old enough. You must wait until next year," mother said.

"That's a long time. I want to go today."

Mother sighed. "You can't, so you might as well forget it. Finish your breakfast and go out and play."

It was a beautiful fall day. Annie felt better as she hopped down the front steps.

"I think I'll go to school without telling mother," she said to herself. "I'll take a book and hurry. No one will know how old I am."

She ran back into the house, found a storybook, and was soon on her way to school.

She was a bit frightened as she went into the building. There was a long hall with doors on both sides. She began

to open the first door, when a woman stepped out.

"Hello," she said. "May I help you?"

"I—I'm looking for the first-grade room," replied Annie.

The woman smiled. "It is down the hall. I'll take you there." When they reached the door the woman asked, "How old are you?"

If I tell, she may not let me go in, Annie thought unhappily. But if I don't tell the truth Jesus won't let me go to heaven. The Bible says there won't be any liars in heaven.

She looked up at the woman. "I'm five years old."

"I'm sorry," said the woman. "You must wait another year or two."

Mother was at the door, looking worried. "Where have you been?" she asked.

"I ran off to school," Annie confessed. "But they wouldn't let me stay."

Mother smiled. "They will let you stay in a year or two," she said. "In the meantime, I need a big girl to help me cut out cookies. Do you want the job?"

Annie hugged mother. "Yes, I do," she laughed.

Later, in the kitchen, she said, "I didn't learn to read today but I learned I'm happiest when I obey."

### MODERN MORAL: DON'T GET CAUGHT

The only unbending prohibition in the modern code of ethics, it seems, is against getting caught. The weary result of widespread corruption among the young and old, high and low, is a prevailing cynicism, on one hand, and rationalization on the other—"if everybody is getting it, I should get mine."

Illustration: In one relatively small area of public crime—shoplifting and employee theft—retailers in the United States lose \$3.5 billion annually.

In response to the 50 to 60 per cent increase in arrests for shoplifting in the United States last year, Howard Hamowitz of the National Retail Merchants Association is coordinating a nationwide educational campaign to stop shoplifting. Noting that approximately 230,000 arrests are made annually, that an additional 800,000 shoplifters are caught but not prosecuted by the stores, and that no one knows how many more were never caught, he said, "Stores are now taking off their kid gloves—they're being forced to. When stores across the nation are losing more than \$8 million a day to shoplifters, they can't go on with mere threats. Shoplifters who are caught are simply being arrested."

But his goal is to educate, Mr. Hamowitz emphasized. "We're trying to tell them they're turning into criminals—that lifting a chocolate bar or a raincoat from a store is essentially no different from stealing money at a bank. Shoplifting is simply stealing."

And his hopes are beginning to pay off. Since 1968 more than 150 educational campaigns to end shoplifting have been begun across the United States, and for the first time in a decade retailers have reported a slight decrease in shoplifting loss in those communities where such campaigns have been launched.

The educational blitz includes the use of radio, TV, and newspaper; public posters, and discussions at schools, churches, synagogues, and homes. The message is simply: "Shoplifting isn't cool; it's a crime."

Mr. Hamowitz emphasizes that no one really wins when a shoplifter is prosecuted. "If we have to keep prosecuting shoplifters, it's going to mean we're going to ruin a lot of lives," he said. "We're not out to do that. We don't want to hurt anyone. All we want is for people to stop stealing from us."

The tragedy is that such an appeal has to be made, that millions of dollars have to be allocated for such an educational campaign, that these funds in addition to the inventory loss and security costs, must be added to all goods sold. If shoplifting were eliminated, the costs of goods sold could be significantly reduced and everyone would benefit. But even more significantly, persons would not be subtly destroying their moral backbone even if they were not caught.

#### Business Crime Soars

Illustration: Business crime—stealing, embezzling, forging by employees—has soared fearfully in the past ten years. According to FBI reports, from 1960 to 1970, stealing of property shot up 358 per cent (taking home shop tools, furniture, or company products); fraud and embezzlement, up 68 per cent; forgery, 51 per cent; burglary, 61 per cent. For the year 1969-1970 alone, stealing jumped 25 per cent; fraud and embezzlement, 12 per cent; forgery, 11 per cent; and burglary, about 6 per cent. These statistics represented only arrests made, not reprimands and not the many cases that were never caught.

Illustration: For far too long in the spring of 1972 the American public was benumbed with the maneuvers of

a prominent corporation in its dealing with public officials during several Presidential administrations. Much of the obsession to keep the matter before the public was politically motivated, and many of the charges were never proved. Yet, what did become clear is that big business as well as big labor, and most any other organization or pressure group, will do—or try to do—whatever is necessary to protect what it perceives to be its vital interests. Sleazy, self-serving methods and ends result.

Records are suddenly run through shredding machines, key employees are disposed of as matter-of-factly as one would step on ants, forthright lies are dreamed up overnight, and even when the truth is told, it cannot be distinguished from the maze of cover-up.

The end result: People no longer expect much from politicians, businessmen, or labor barons. In a desperate way men have hoped for honesty in high places. They know that fixers and hatchet men abound, but somehow they had hoped that such work is done in the dark by lesser men. The sorry tale of influential men struggling for inconsequential and unworthy goals, each seeking for his own narrow advantage in squalid pursuit of money, power, and prestige has a demoralizing fallout on those who have the right to hope that something called integrity has not died out altogether from this planet.

Are committed Christians caught up in this miserable miasma of honor sellout? Do they take home their employer's goods such as wood, nails, screws, and typewriters, cooling their consciences by observing that "it will never be missed"? Do they pay their fair share of the income tax? Do they admit readily their mistakes, or do they also find plausible ways to "pin" them on someone else?

August 10 we will discuss a new enterprise in the world of education, *Cheating, Inc.* H. E. D.

*(To be continued)*

### GOD'S LOVE AND HUMAN SUFFERING

Since sin came, suffering and loss have been the lot of humanity. But today we are probably more aware of the universality and intensity of these conditions than ever before. This is so because in other days men were usually mindful of their presence only in their own more or less immediate vicinity. Now, every day, the latest news on the radio, in the newspapers, and especially on television, tells us something of the sum of suffering of all humanity. We witness calamity in Vietnam, India, Bangladesh, Africa, South America, and in North America on the same newscast. We observe a kind of essence of suffering, as it were. And if we are not desensitized or benumbed by it all, we find being made aware of it a traumatic experience.

Because of this greater awareness of tragedy and misery, men are led to ask, more than ever before, How can we relate suffering and God's love? How could a God of love permit such global misery? With suffering taking place all around us, is not the statement that God is love actually meaningless? Or does it suggest that if God is love, He is not able to control things, so suffering occurs in spite of Him?

In trying to understand the problem, let us ask some other questions. Is it possible to suggest situations in which the statement "God is love" would be false if certain situations obtained? It is possible.

If suffering were always a curse and never a blessing, then God's love would not be seen in suffering, and the universality of the statement would become false. But suffering is often a blessing. In fact, we affirm that it is *always* a blessing for the Christian who desires to be molded after the image of Jesus Christ. "We know that in everything God works for good with those who love him," Paul stated (Rom. 8:28, R.S.V.). And God would make it a blessing even for the rebel. Through adversity His love reaches out to awaken the sinner and turn him to Himself.

### Meaning Found Through Suffering

The affirmation "God is love" would be false if adversity were never a medium for finding a deeper meaning in life. But new meaning is often found through suffering. Many are the experiences that have been related by men and women who have found a richness in life, and God, through adversity.

"God is love" would be a false statement if God had condemned every sinner to perdition without making an effort to save him. But every effort has been made to save apostate humanity. God spares no efforts, He sets no

limits, to what He is willing to do to redeem men. The boundlessness of His love is illustrated by His complete willingness to sacrifice His Son. The extent of His efforts is illustrated by the story of the vineyard, related by Isaiah. Likening the Israel of his day to a vineyard, the prophet describes how God placed it in a most productive area, protected it, cultivated it, did everything conceivable for it, and expected the choicest grapes, which He did not get. Then God is represented as asking plaintively, "What could have been done more to my vineyard, that I have not done" (Isa. 5:4). And what more could He do today to save sinners that He is not doing?

God's love, then, may be seen shining through the darkest, deepest cloud of pain or adversity. There is no conceivable situation in which love may not be seen if we look for it in faith. For faith is indeed needed on many an occasion. There will be times when it will seem that there is no point whatsoever to our troubles, that no conceivable gain can come from them. But from the unique perspective of faith one is able to see the converging of the lines, he can glimpse a little of the meaning of the blueprint, and can believe that indeed God doeth all things well.

T. A. D.

## 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.]

### SAY IT PROUDLY, QUICKLY

On my wall in the local courthouse I have proudly hung a plaque setting forth the Objectives of Kiwanis International. However, I have nothing that would quickly show my main interest in life. A Bible on the shelf with my lawbooks is hardly sufficient.

I suggest that plaques be made available at reasonable cost containing the "three angels flying" and our basic Seventh-day Adventist beliefs in substantially the following manner:

As a SEVENTH-DAY ADVENTIST, I believe—

1. In the Holy Trinity—Father, Son, and Holy Ghost.
2. In God as the Creator of heaven and earth.
3. In Jesus Christ as the Son of God; through Him I have eternal life.
4. In eternal life as a gift of God; it cannot be earned.
5. In the Holy Bible as the inspired infallible Word of God.
6. In worshiping on Sabbath, the seventh day of the week, in honor of God's creative power.
7. In Ellen G. White as God's chosen messenger for our time.
8. In the Ten Commandments as God's eternal will for His sons and daughters.
9. In separation of church and state so that religious freedom may prosper.
10. In the principles of healthful living.
11. In practicing the golden rule.
12. In the soon completion of the gospel commission in all the world and the return

of Christ. Those who have accepted Him will go to heaven, but the wicked will be destroyed by the brightness of His coming.

You are invited to join me and our worldwide SEVENTH-DAY ADVENTIST CHURCH in this gospel endeavor, in which we keep the commandments of God and have the testimony of Jesus.

Dated \_\_\_\_\_ At \_\_\_\_\_

These plaques in our offices, homes, and other appropriate places would be valuable witnesses to what we believe. They also would serve as open invitations for our friends to join us in our worldwide movement.

ROLLAND TRUMAN

Long Beach, California

### DEEPENS FAITH

The Investment project miracles that God performs around our homes not only give money for Investment projects but deepen our faith in Him.

FRED TURNER

Bend, Oregon

### 30 PER CENT OFFERINGS

As we have studied and thought about the many articles on mission needs, we came to the conclusion that God was requiring us to give no less than His people anciently (see *Counsels on Stewardship*, p. 71). The contributions required of Israel amounted to one fourth of their income (see *Patriarchs and Prophets*, pp. 526, 527).

So we adopted this plan. Claiming God's promise in Malachi 3, we pay 30 per cent of the gross of our check; we do not suffer but are blessed beyond measure.

I praise God for His promises and know that when I believe in them and act on them He will fulfill them.

My study leads me to believe that if all believers followed this practice we would have ample funds to send where needed.

B. P. HOWARD

Watsonville, California

### CARE WITH TRANSLATION

Recent counsel has been excellent concerning modern translation and paraphrased editions of the Bible [Jan. 27; Feb. 3]. I too find them interesting and in some cases helpful. But to point up the editorial counsel that we must be watchful for errors, I would like to call attention to *The Living Bible* paraphrase of Genesis 6:1, 2, and 4.

"Now a population explosion took place upon the earth. It was at this time that beings from the spirit world looked upon the beautiful earth women and took any they desired to be their wives. . . . In those days, and even afterwards, when the evil beings from the spirit world were sexually involved with human women, their children became giants."

It is true that the footnote on these verses presents an alternate reading which agrees with the Spirit of Prophecy commentary (see *Story of Redemption*, p. 62). Nevertheless, this grave error is in the text.

WARREN N. WITTENBERG

Orlando, Florida

### GRATEFUL HEART FOR EVANGELISM

After being in the church for two years I gradually slipped away. Finally I stopped attending church, although it was never out of my mind. I kept telling myself that I would go next Sabbath. But "next Sabbath" never came.

The Living Word Bible Crusade conducted by Elder Leighton Holley came to the local church. Telling myself that this was my chance, I began attending the meetings.

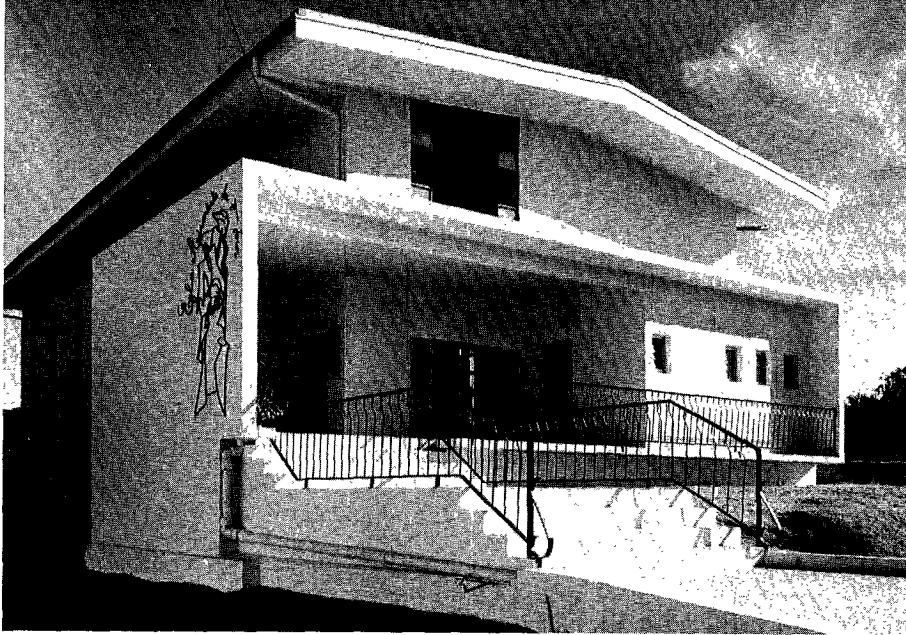
After seeing old friends again and having talks with the evangelist and the church pastor, I was rebaptized.

I thank God and all the hard-working people who made these evangelistic meetings possible. If it had not been for this, I probably would never have come back into the church.

JOHN FAMBRO

Macon, Georgia





Three angels are featured in the sculpture on the Noumea, New Caledonia, church.

*Itinerating Around the Pacific—2*

## From Wahoonga to Papeete

By E. WILLMORE TARR

The stark Australian desert and Alice Springs, situated in the very heart of the continent, came into focus on the long overnight journey from Djakarta, Indonesia, to Sydney, Australia. The town was barely discernible from 33,000 feet up, but soon the plane began its landing descent in Sydney, Australia's largest city of nearly 3 million people. Regarded as the hub of Australia, Sydney, in New South Wales, is noted for its picturesque harbor bridge, and, more recently, for its still unfinished and controversial opera house with a present cost estimate about 15 times the original budget.

Max G. Townend, public relations director of the Australasian Division, made me comfortable at a motel in Wahoonga near Sydney. The division headquarters is situated at Wahoonga.

Then began numerous workshops and other appointments along and near the east coast of the Australian continent. Among the first of these was graduation at Avondale College, where I spoke to 113 students at their baccalaureate service. The spirit prevailing among the young men and women on the Avondale campus reflects the value of true education as espoused by the Seventh-day Adventist Movement. This observation was strengthened as I worked with and was entertained in the homes of former graduates now serving in the division.

At the well-planned federal capital city of Canberra a new and uniquely

designed Seventh-day Adventist church was dedicated. The modern church fits in well with the impressive styles of architecture in the capital city. The church has a dramatic 45-degree roof line with the roof rising out of a pool.

### "Evangelize and Live"

At the annual meeting of the Australasian Division, reports and discussions centered around the division's motto "Evangelize and Live." Division Secretary K. S. Parmenter reported more than 5,160 accessions to the church in 1970. In announcing public relations activities it was noted that 358 PR secretaries reported almost 1,800

Seventh-day Adventist news stories during the 12 months ending June 30, 1971. These made a total of more than 19,000 column inches. In addition, 473 pictures were published and 532 items used on radio and television. Dial-a-Prayer calls numbered well over 2 million for the year. This was a half million increase over the previous year.

Australia and New Zealand lead the world in the use of telephone services in reaching the general public with recorded Adventist messages. In addition to Dial-a-Prayer, Dial-a-Message (North New Zealand), Gospel Good News (Greater Sydney), and Teen-Dial (South Queensland) are proving successful, with Teen-Dial rivaling Dial-a-Prayer in popularity. In closing his report the division secretary said, "Laymen and ministry are combining in one of the greatest evangelistic endeavors yet undertaken in this division."

Full-scale camp meetings are popular in Australia. I was able to attend several of these. The mini-city at Parklea, Sydney, housed 5,000 people under canvas with a main tent auditorium seating 2,500 and the youth tent, 1,500.

Did you know that there are places in the world where tipping is discouraged or forbidden? One of these is the French island of New Caledonia, which has signs saying, "No tipping please," or "Tipping is forbidden here." Situated in the vast South Pacific, more than 1,000 miles from Australia or New Zealand, is this island group of New Caledonia where a little bit of France has been imported, even to the Frenchman's Evian water!

The main island, known as Grande Terre, is 250 miles long and 31 miles wide. The busy and rapidly growing capital city of Nouméa, with 55,000 people, contains about half of the island's population.

Signs of affluence due largely to a giant nickel industry are everywhere in New Caledonia—new, towering buildings, 55,000 registered cars, marinas packed with pleasure boats, crowded beaches, and water skiing. Though signs of inflation are evident, large



The Vatuvonu Central School is situated on Buca Bay on the island of Vanua Levu.

*E. Willmore Tarr is secretary of the General Conference Bureau of Public Relations.*

numbers of people come from neighboring poorer islands to cash in on some of the prosperity where wages for common labor range from \$1.80 to \$2.00 an hour. Many of those who come to earn high wages are from the nearby New Hebrides. Others come from Tahiti and even the French islands of the Caribbean—Martinique and Guadeloupe. People from these islands, with a few from France, help to make up the Seventh-day Adventist group in New Caledonia.

Sabbath in Nouméa is an exciting occasion. The nearly 600 people who attend church divide into two groups: the French-speaking and the English-speaking. The latter group comes mainly from the New Hebrides.

#### All-Day Meetings

The Adventists, especially the New Hebrides group, numbering more than 200, meet all day on Sabbath beginning Friday evening. Much of the time is spent in singing. Voice of Prophecy songs have been memorized from recordings and are carefully reproduced by groups, large and small. The New Hebrides people, many of whom speak English, also use Bislama, the pidgin English of the New Hebrides. The translation of the four Gospels in this dialect is entitled "Gud Nyus Bilong Jisas Krai."

There is no Adventist hospital or school on New Caledonia as yet, though a school is projected. There are plans to build a boarding school for homeless children at Païta about 20 miles from the capital. This badly needed institution would accommodate 150 children from infancy to 14 years. It is expected to cost about \$140,000.

The New Hebrides, tropical islands of shining sands and active volcanoes, lie some 250 miles northeast of New Caledonia. About 80 of these islands are habitable. The New Hebrides are governed by a British-French condominium, the only one of its kind in the world. It is headed by two resident commissioners living in Vila, the capital, and is locally called "Pandemonium."



Naomi Nasausila, Fiji Dorcas Society leader, shows E. W. Tarr her records.

The population of New Hebrides, which is about 78,000, is principally of Melanesian origin.

The second town of the New Hebrides, Santo, is the site of the church's headquarters. Among religions, Seventh-day Adventists, with approximately 2,500 members, are listed fourth, after Roman Catholic, Presbyterian, and Anglican. Added to the fine corps of national Adventist workers are a number from Australia and New Zealand, all young, dedicated, and enthusiastic.

Mission boats still play an important part in the work in these island fields, and more are badly needed. On neighboring Aore Island are found the New Hebrides SDA Mission Hospital and the Parker Missionary School with 180 students.

Aore Island is reached from Santo by boat in about one and a half to two hours. The 60-bed hospital, under the direction of Dr. Joeli Taoi, a national Fijian, is operated by the doctor, his wife, who is a trained nurse, two other nurses, and four student nurses. In addition to the 60 beds, there is a tuberculosis ward with 12 beds, which are always full.

The hospital began in a small hut 12 years ago. Today it is a monument to the dedication and enthusiasm of our faithful Fijian doctor. Though great strides have been made, additional equipment, including a new X-ray machine, is badly needed.

#### Caught in a Cyclone

An exciting though not unusual experience in these parts occurred on our return journey. The *Rani II* was hit by a 60-mile-an-hour cyclone and tossed in the gigantic waves for two hours. Amid the screams of children and the banging of coconuts against the sides of the boat, we finally reached the harbor. The coconuts, dropping from the palms, had been washed out to sea by the force of the wind.

As previously suggested, the New Hebrides are not prosperous. So for this and other reasons many Adventists go to work in New Caledonia. One of the reasons is that they might build churches on their home islands. Having no other recourse to get a sanctuary, a local church selects from six to 12 church members and sends them to New Caledonia to work. These men send their money back home to build the church. At the time of my visit two of these churches, Baiao and Linbul, were under construction and one was dedicated the following week.

First in the world to greet each new day are the Fiji Islands, a tropical archipelago straddling the one hundred and eightieth meridian and lying just west of the international dateline. Among its 844 islands are two large ones, Viti Levu and Vanua Levu. The Fijian population of about 514,000 is made up of slightly more than 200,000 native Fijians, approximately 250,000 Indians, and a sprinkling of several other races. English is the official language in this independent country, which is a mem-

ber of the British Commonwealth. The colorful capital city of Suva is also headquarters for both the Central Pacific Union and local mission of the Seventh-day Adventist Church. The Adventist Church, with some 5,000 members, is well-known. Its local churches and services are listed on maps and brochures.

Among the many interesting Seventh-day Adventist personalities in the Fiji Islands is Naomi Nasausila. Naomi, Dorcas Welfare Society leader in Fiji, travels much of the time, visiting Dorcas units and establishing new ones. There are now 115 societies in her islands. Last year the active members numbered more than 2,370. Though led by Adventists, members of other faiths are admitted. By denominations the society lists: Seventh-day Adventists, 1,511; Methodists, 501; Catholics, 196; Assemblies, 27; Jehovah's Witnesses, nine; others, 42. Every year between 40 and 50 of the "associates" join the Seventh-day Adventist Church, many bringing their families with them.

The Dorcas Welfare Society is well-known to the government of Fiji, for Naomi sends a report of its activities to the government each quarter. The president of a well-known church body arriving in Fiji inquired how he might receive the best information about welfare activities in the Fiji nation. "Take my words," replied the government officer, "don't waste a second. Go to the Seventh-day Adventists."

One rainy afternoon in mid-December I landed by small plane on the north end of a tropical paradise, the island of Taveuni. This was the beginning of one of the most exciting episodes of the whole trip, for this was the beginning of a journey to "paradise." This is how some local inhabitants designate the local headquarters and Vatuvonu Central School on beautiful Buca Bay near the eastern end of the nearby island of Vanua Levu.

#### Standing in Yesterday and Today

On Taveuni I was met by the district director, George C. Porter, of Australia, and Associate Pastor Rusiate Vulii. Near the pastor's home, a few miles down the palm-fringed northwestern coast, we stopped briefly at a marker indicating the one hundred and eightieth meridian. There, with a foot on each side of the marker, we could theoretically stand with one foot in yesterday and one in today. The post office at the village of Waiyevo so designates each side of this line.

From Waiyevo we set out on the mission boat across the channel to Buca Bay. Upon our arrival at sunset, a large crowd from the school and community met us at the landing. I had already been garlanded with flowers. Necklaces of shells were presented, speeches made, and finally the crowning act, the placing of the *tabua* around my neck by the local chief.

The *tabua* is the most valuable possession a Fijian may have. Actually, it is a rare tooth of a sperm whale. According to old Fijian custom the pos-

session of the tabua gave the chief great powers. For example, if a man had a piece of land he could exchange it for the tabua. If he wanted to marry a girl he could give a tabua to the parents, and they would give the girl in marriage. In fact, men would kill for a tabua. This, then, was the honor conferred upon me at Vatuvonu.

The same evening I was introduced to the exotic foods of Fiji at a banquet held in the school auditorium. Among the great variety of foods there was the *rou rou*, or taro leaves, cooked with the coconut cream, and *vakalolo*, Fijian marshmallow made from mashed taro root and coconut.

The next morning we set out on the mission boat for visits to district church groups and interests. On our return we stopped at Koroka on the northeast coast of Vanua Levu. Though this is a Catholic area, a breakthrough recently came with the conversion from Catholicism of Sitiveni Makaba and his wife. For two years an Adventist layman had been visiting Sitiveni and frequently traveled with him on the local bus. On these occasions the bus driver, a Seventh-day Adventist, would drive as slowly as possible in order to give his fellow church member time to study with Sitiveni as they traveled. In spite of persecution, Sitiveni and his wife were baptized, and shortly afterward Sitiveni attended laymen's classes held by the local missionary. Filled with enthusiasm, he set out to tell relatives and friends of his newfound faith. A number of them were baptized.

A few weeks ago Sitiveni was invited to attend Fulton Missionary College to study for the ministry. Before he left for college his five brothers, their wives, and an uncle requested baptism. This has helped to inspire the older church members, many of whom are now witnessing for Christ. There are now 15 people preparing for baptism in these Catholic villages.

We visited another "paradise," Nagigi, on the south coast of Vanua Levu, where we spent the night in Captain Ilaijia's *bure*, or home. Mr. Ilaijia captained four mission boats during his term of service from 1933 to his retirement in 1959. The church at Nagigi was founded in 1932 and now has 122 members. Its influence may be measured by the fact that from it have gone ten ministers plus a number of other workers. A school with 47 pupils is situated on the captain's coconut plantation.

**The Islands of French Polynesia**

In the South Pacific Ocean, halfway between Australia and South America, the 130 islands of French Polynesia cover an ocean area about the size of Europe. The largest island is luxuriant Tahiti. Slightly more than half of the French Polynesian population of 100,000 live there. Guidebooks and other publicity brochures list the major religious faiths as Protestant, Catholic,

Mormon, and Seventh-day Adventist. There are some 1,200 baptized members in French Polynesia. About half of these belong to the two churches in Papeete.

Papeete, with its pastel-colored buildings and green coconut plantations, is doubtless one of the most attractive ports in the South Pacific. Copra schooners, yachts, ocean liners, and warships make a fascinating waterfront scene against the backdrop of mountains and breaking waves on the coral reef. The capital city of French Polynesia, Papeete is always crowded with tourists. At noon one day S. P. Jerome, of the French Polynesian Mission, and I met a group of Seventh-day Adventists from southern California at the Wai-kiki, a restaurant operated by a Seventh-day Adventist woman, Madam Therese Loux and her husband.

In Tahiti, as in New Caledonia, there were signs warning against tipping. Some said, "Please bear in mind that tipping is not the custom in Tahiti and is actually contrary to the idea of Tahitian hospitality."

On a long journey such as this, 13 weeks in all, one tends to become impatient near the journey's end. There is a longing for home and loved ones, and the last appointments often become a sort of anticlimax. Not so with the last appointment on this itinerary, a ministerial and public relations council in Montemorelos, Mexico. With nearly 200 enthusiastic ministers present, the session was indeed a high-water mark.

Traveling around the Pacific revealed tremendous contrasts between countries and nations. Most of all it left a deep and lasting memory of dedicated people from varied lands, many of whom had left home and country to serve their Lord among those in need. One's faith in God's great movement and in the finishing of the work is immeasurably strengthened as pastors, evangelists, administrators, departmental leaders, teachers, doctors, nurses, and other medical personnel, young people, and faithful laymen are seen working together to help get a people ready for the coming of the Lord.

(Concluded)

**SOUTH AFRICA:**

**New Union Is Formed in South Africa**

The territory of Zambia, in the Trans-Africa Division, has been separated from the former Zambesi Union and made a separate union. The Zambesi Union had been composed of Zambia, Rhodesia, and Botswana. It will now include only the last two countries.

The decision to make Zambia a separate union was made during the mid-year meeting of the Trans-Africa Division committee, which convened recently.

A special delegation from Zambia met

with the committee when plans for the forming of the new union were discussed.

The new Zambia Union will have three fields, in which are 140 churches, with about 20,000 members. It is of interest to note, though this is the number on the church records, a recent Government census reveals that 300,000 people in the country call themselves Seventh-day Adventists. The census declares the Adventist Church to be the third largest in the republic.

The executive officers of the new union are, A. Bristow, president; E. R. Weisser, secretary-treasurer; and S. Shapa, administrative secretary. The new union began to operate on June 1. For the present, headquarters are based in the former Zambia Field office at Chisekesi. As funds are available, a new union office will be built in Lusaka, the capital of Zambia.

There are several important Adventist institutions in Zambia, including Mwami Hospital on the borders of Malawi and Zambia, and Rusangu Secondary School, 125 miles from the capital of the country. Rusangu Secondary School is perhaps the largest Adventist boarding secondary school in the world. It has a staff of 25 teachers and an enrollment of more than 550 students.

At the midyear committee meetings of the Trans-Africa Division, held in Blantyre from May 22 to 26, many actions were taken concerning calls, transfers, and permanent return for personnel within the ten countries of the division.

Some of the significant actions that will mean extension of the three angels' messages within the territory of the division include distribution of *The Great Controversy* in French in the Zaïre Union, new buildings for the Inyazura Secondary School, in Rhodesia, the purchase of a pavilion at the Johannesburg showgrounds, and the translation of additional Spirit of Prophecy books into regional languages.

DESMOND B. HILLS  
Youth and PR Director  
Trans-Africa Division



Layman A. W. Chilumbi, holds a map of Zambia as M. W. Cuthbert, Zambia Field secretary-treasurer, presents a report. At left are division treasurer, R. H. Roderick, and field secretary, A. W. Austen.



Members of the Dorcas Society in Vietnam engage in making clothes for refugees.

## Suffering in Vietnam Is Intense

By LE CONG GIAO

As a result of the intensified fighting that has been going on in Vietnam recently, the suffering experienced by many is almost beyond description. Only those who have passed through the same experience can really sympathize with them.

The attacks that have come have directly affected the whole machinery of the nation and its communities and the Seventh-day Adventist Church in Vietnam. The publishing department suffers the most severely. The literature work in South Vietnam's northern and central provinces is totally paralyzed. The five-room Danang school has been invaded by swarms of refugees from the ancient royal capital of Hue. Classes are suspended indefinitely, and teachers have turned into social workers. Overnight the school became a refugee center.

Touched by the sufferings of their countrymen, the members of the Saigon Adventist church of their own volition contributed 150,000 piasters (US\$375). Together with the 300,000 piasters (US\$750) allocated by the Vietnam Mission, Seventh-day Adventist Welfare Service bought rice and other foods to distribute to 1,200 families in a refugee camp. The Saigon Adventist Hospital took care of sanitation problems. Student nurses distributed medicine to the sick.

As long as the war lasts, social welfare activities of the church must be carried on. Besides cash, all church members actively participated from early morning until curfew time six days a week, sewing clothes to relieve those who have lost everything.

In response to the government's urgent advice, an accelerated first-aid class is being organized to prepare the members to serve their people more effectively in time of emergency.

There is a new saying in Vietnam: "Wandering like Jews; evacuating like

*Le Cong Giao is chairman of the SDA War Victims Relief Committee in Saigon, Vietnam.*



Refugees spread out mats and belongings before the tents are completely erected.

Vietnamese." There is hardly a Vietnamese in the south who has not been a war refugee at some time. But refugees of the present hostilities have undergone unprecedented difficulties and perils. The war has no front line. Bombs and bullets may hit anybody, anytime, anywhere. The people live in constant anxiety. Imagine the dangers that refugees have who travel on a 40-mile-long road, pounded sporadically by rounds of 122 rockets? Will you sympathize with the poor widow who brought her eight-year-old child to our

clinic? She wept profusely as she told her story, then fainted.

Her family, composed of father, mother, and seven children escaped An Loc, a provincial capital four miles from the Cambodian border, which was being violently assaulted by the North Vietnam army. Under cover of clouds of dust and smoke during a B-52 raid, they fled from the battered city and walked through the jungles to arrive three weeks later at what they thought was a city of safety, 30 miles away. While waiting to be transported by trucks to a refugee camp, rockets began to come in. The father and four children were killed. "My husband and my four children were killed yesterday," she exclaimed, "and today my little child is sick. O God! Do you see all my misfortune?"

Another woman, named Ly Thi Ken, 32, carried her husband, who had both legs broken, on her back, and a nine-month-old baby in her arms. With these burdens, she and her two other children walked 15 miles of trail from the jungles of An Loc. Several times they were barely missed by rockets. When the group reached a South Vietnamese military outpost, the woman collapsed to the ground, utterly exhausted. Does this experience touch your heart?

A pregnant widow, who had lost her husband just a few days previously, had to evacuate with her two children. After several days in the jungle, one day she began to have labor pains. Leaving her children on the trail, she went into a bush to deliver the baby. With her own hands she cut the umbilical cord and tied it before she became unconscious. Upon regaining consciousness, she found herself alone in the thick jungle. She continued her journey with the new baby in her arms. Fortunately, she later met the rest of the company and found her two children among them. The baby was seven days old when the family was admitted into the refugee camp.

The Vietnamese church members in general and the Saigon members in particular are endeavoring to follow the Lord's command, "Love thy neighbor." But what we have been doing is very, very small in comparison to the tremendous need of more than half a million war victims the country over.

The Saigon Missionary Volunteers assist in erecting tents for the war refugees.





## Pakistan Union School Has Sudden 70 Per Cent Enrollment Increase

By FERN GIBSON BABCOCK

The Pakistan Union School, Chuharkana, Pakistan, has had a boom this year with respect to student enrollment. When the school term ended on March 29 the school was full, with 175 students. When a new term began eight days later, 237 students enrolled.

There are several reasons for the sudden boom. One is that Pakistan Union School, situated not far from the city of Lahore, is the only school where a Pakistani youth can obtain an Adventist education beyond fifth grade. Actually the curriculum begins with kindergarten and ends with a college degree. Students work in all departments including the farm, the puffed-wheat and peanut-butter factory, and the newly developing frozen-foods enterprise.

Another reason is that this is the first year the Christian Children's Fund is helping some Pakistani students. This fund is made possible by donors in the United States, who give \$5 a month to support a student in certain Asian countries. A Pakistani who earns the equivalent of US\$10 a month can hardly be expected to pay half of that for room and board for a child at school. This is especially so when he has a wife and several other children to support.

The recent war between Pakistan and India is probably another reason why so many students are at Pakistan Union School. In time of stunning national emergency, people's thoughts turn toward God. Perhaps this is why so many parents have sent their children to our school.

But we like to think the biggest reason is that during the past two years an increased emphasis has been placed on Christian education throughout the entire field and it is beginning to pay off. Adventist parents are becoming conscious of the fact that their children belong in a Christian school. Pastors are sensing their responsibility for recruiting students. Young people are urging their friends to come to Chuharkana. Whatever the reasons, we think the problem of overcrowding is a good kind of problem to have.

It is true, the business manager is looking worried. After he had finished trying to rearrange the budget after the

*Fern Gibson Babcock is librarian and teacher of English literature at Pakistan Union School.*

dollar devaluation, he had to explain to the staff why they will not get a raise in pay this year as they had been promised. And he had to attempt to figure out where the cash is coming from to buy 35 bunk beds to get some of the boys off the floor. There are also new desks, chairs, and other imperative items to buy. What is really needed is an addition to the boys' dormitory, but we hardly dare discuss it yet.

Trying to operate the school during the war was a difficult experience, but it was agreed that letting the students leave for homes they might never reach was out of the question. So trenches were dug and windows blacked out or

bricked shut. Daily, jet bombers skimmed the campus treetops en route to and from the border with deadly loads. Two planes engaged in a dog-fight directly above the school, and exploding rockets shattered windows and blew out classroom doors. Students were terrified but unharmed. Actually, the war tensions drew the school family together more closely as we clung to our mutual belief in God's protection.

What is the future for Pakistan Union School? Other private schools are greatly concerned over the recent government takeover of several institutions. The unfortunate schools had accepted government grants, agreed to teach Islamic principles in their curriculum, erected mosques on their campuses, and had large enrollments of wealthy students. In contrast, Pakistan Union School is unique in this country. It operates as a totally Christian school, accepting not one pice of state aid. We are staffed entirely by Seventh-day Adventist teachers and have mostly poor village students. Consequently, we have escaped the criticisms leveled at schools profiting from wealthy clients, for the government is now demanding equal education for all children regardless of economic status.

### Religious Freedom

The new Constitution of Pakistan, adopted in April, 1972, provides that "every citizen has the right to profess, practice, and propagate any religion"; that "every religious denomination . . . has the right to establish, maintain, and manage its religious institutions"; that "no religious community . . . shall be prevented from providing religious instruction for pupils of that denomination in any educational institution maintained wholly by that denomination"; and that "no citizen shall be denied admission to any educational institution receiving aid from public revenues on the ground of religion." (Italics supplied.)

The message is clear. If an institution receives government aid, it must accept students from any religious group. And, according to current laws, it must provide for teaching of that religion as part of the curriculum. If an institution is entirely sponsored by an organization for its constituents, it is free to admit the children of its constituents and control the curriculum.

When Zulfikar Ali Bhutto recently became Pakistan's president, it startled one retired missionary. She had taught English to President Bhutto in Karachi when he was eight years old. Presuming on an old acquaintance, this woman wrote him asking what his state's new policies would be concerning religious educational institutions. By registered air mail she received a reply that included the following statement: "We have undertaken many reforms, but we do not intend to end private schools and Christian seminaries, particularly those which do not



### Taiwan Hospital Uses Medical-Dental Unit

A mobile medical-dental unit was put into operation recently by the Taiwan Adventist Hospital, of Taipei. The unit was donated by friends in the United States and remodeled and equipped by the hospital. The three-ton vehicle has a four-seat cab, beds for five persons, shower, sink, refrigerator, self-contained water supply, portable dental chair, X-ray machine, and a high-velocity evacuation system.

Dr. Lynn Lamberton, head of the hospital's dental department, directed the remodeling and equipping of the unit. Associated with him are Drs. William Tym and LuWayne Stout.

**JEWEL H. HENRICKSON**  
PR Officer  
Taiwan Adventist Hospital



receive grants or subsidies from the government."

So what is the future for Pakistan Union School? Right now it looks promising. The student body is growing, the school is expanding, and thanks to the fact that we have not accepted state funds our institution has not been included among those being taken over by the government. And the word is spreading that the Adventist school really gives a quality education.

During April the president of Lawrence College, a Christian school in Murree, Pakistan, came to visit unexpectedly. He had been sent by Cambridge University, England, to look over our college and determine its eligibility as a testing center for Senior Cambridge examinations. He was amazed and impressed, especially by the work-study program.

"This is the only Christian college left in Pakistan!" he exclaimed.

"What do you mean?" we asked. "Isn't Lawrence a Christian college?"

He laughed.

"I'm the principal, and I'm a Moslem," he explained. "My staff is mainly Moslem, and the students are too. I'd say we're about as Christian as Islamia College!"

His visit ended with an invitation for G. P. Babcock, principal of the school, to speak at a meeting of Pakistan school principals at the nation's capital next month. The assigned topic—"What Makes Adventist Schools Different?"

So we feel that things are bright for Pakistan Union School. Our only big problem at the moment is finance, and we have faith to believe that concerned Adventists around the world care about our students and want this school, the only source of Adventist workers in this country, to be successful. With everyone helping, Pakistan Union School can continue to meet the needs of Adventist youth in Pakistan.

#### COLORADO:

### Denver Hospital Sends Supplies to Saigon

The Saigon Adventist Hospital, Saigon, Vietnam, has been the recipient of almost \$1,000 worth of medical, surgical, and nursing materials from the Porter Memorial Hospital, Denver, Colorado.

The gifts were made as an outgrowth of a recommendation voted by the General Conference Autumn Council 1970. The recommendation provided for medical institutions in North America and in other areas of the world to select one or more sister institutions to be given help and encouragement. The Saigon Adventist Hospital was chosen as the sister institution of the Porter Memorial Hospital.

At the time the Autumn Council recommendation was voted, two Porter



### Thousands at Chile International Fair Contemplate Second Coming

Four thousand five hundred people enrolled for a Bible course, many thousands of booklets summarizing the Adventist faith were distributed, a large number of Bibles, books, and magazines were sold, and temperance films and personal conversation witnessed to the success of the Seventh-day Adventist presence at the International Fair held in the city of Santiago, Chile, recently.

The Adventist booth, above which was a painting by Pastor Eduardo Latorre depicting the second coming of Christ, attracted more attention than ten adjacent stands.

A group of nuns came one day to worship together while contemplating the painting. An evangelical radio program used the major portion of an hour discussing the Second Coming and inviting its listeners to visit the fair to see the picture.

WERNER MAYR

PR Secretary, Chile Union Mission

Hospital nurses had accepted calls to the Saigon Hospital. Deanna Glindmeyer had been called as director of nursing service, and Heidi Nuessle as an instructor in the school of nursing. In addition, Dr. Alvin Dahl, of Denver, had volunteered to donate three months of service in Vietnam. These connections with the Saigon Hospital resulted in its selection as a sister institution by the Porter Hospital.

The committee at the Porter Hospital designated to facilitate the relationship between the two institutions requested a list of specific needs. As a result many packages have gone to Saigon from the hospital, containing such items as syringes, needles, baby bottles, diapers, pins, and sundry other needs.

HAZEL RICE

Chairman, Employee Committee  
Porter Memorial Hospital

#### NORTHERN IRELAND:

### Bookmen Successful in Spite of Trouble

In spite of the political and religious problems rending Northern Ireland and the consequent difficulties faced by our four full-time literature evangelists, these salesmen are nevertheless persevering in their work.

REVIEW readers will understand that going from house to house in this country is not an easy task at present. For example, it was reported in a newspaper in the country recently that two men pretending to sell Christian literature shot a man who answered the door in response to their call. News such as this does not make it easier to get people to open their doors.

In spite of such difficulties one of our literature evangelists, Mr. Brownlow, is doing an excellent job. Some time ago, while visiting a prospect, he had literally to dodge bullets to save himself from being killed. But each time he met with danger he returned home safely. He writes that 90 per cent of his orders are delivered. His deliveries in 1971 amounted to £4,000 (US\$10,320), which made him joint literature evangelist of the year in the British Union.

He has excellent results with *The Bible Story* set among Roman Catholic priests. Many of his customers become Voice of Prophecy students and meet with Seventh-day Adventist members for Bible study.

Northern Ireland is a part of the Irish Mission in the British Union. There are about 300 church members in the mission.

J. T. KNOPPER

Publishing Secretary

Northern Europe-West Africa Division

## World Divisions

### AFRO-MIDEAST DIVISION

✦ R. L. Conway, formerly of Ikizu Adventist Seminary, Tanzania, has accepted a call to Middle East College, where he will serve as head of the department of English.

✦ Dale Hepker, dean of men, Middle East College, and head of the department of English, has returned to his homeland to continue advanced studies.

✦ Jack Bohannon, who has served for ten years in evangelistic work in Iran and Lebanon, has accepted the invitation of Middle East College to head the department of theology.

✦ E. M. Luyeho, former principal of Ikizu Adventist Seminary, has accepted the call of the Kamagambo Secondary School and Teachers' College to teach mathematics.

R. W. TAYLOR, *Correspondent*

### EURO-AFRICA DIVISION

✦ A medical center in Bere, Chad, 250 miles south of the capital, Fort Lamy, is to be constructed, beginning in October. It will include a dispensary and a maternity unit, and will be staffed by a doctor, nurse, and assistant. Authority to proceed with this project has been granted by the minister of health of the Republic of Chad.

✦ Prospects for the future are good for six young men from the Republic of Chad. They are training at our Bible school in the north Cameroons, and three will take further studies at our main ministerial seminary at Nanga-Eboko in the south.

✦ The *Stimme der Hoffnung (Voice of Hope)*, German program of Adventist World Radio, recently interviewed Robert H. Pierson, General Conference president, and N. R. Dower, General Conference Ministerial Association secretary. Elder Pierson gave a special radio address, and Elder Dower explained in detail the aim of the Adventist message and the principles of our church in response to the reporter's questions.

E. E. WHITE, *Correspondent*

### INTER-AMERICAN DIVISION

✦ For the first time in Mexico, Inter-American Division stewardship secretary Glenn E. Smith held a seminar in Villahermosa, southeast Mexico. Eleven workers and 70 church stewardship secretaries attended the meetings, and more than 50 delegates received certificates.

✦ The South Mexican Mission set a goal of 1,775 baptisms for the year 1972. But the work of the ministers and laymen, moved by the grace of God, re-

sulted in a total of 1,850 persons' being baptized by the end of May. Two workers are now double centurions, and three workers are single centurions. Now this mission has adjusted its goal to reach 3,000 baptisms by October.

✦ Guy Valleray, Franco-Haitian Union secretary of education, baptized 41 in the first baptism from his evangelistic series in Haiti and reports 500 non-Adventists attending every night at his series of meetings in the Ker Lys church in Martinique.

L. MARCEL ABEL, *Correspondent*

### NORTHERN EUROPE-WEST AFRICA DIVISION

✦ Total amount of literature sales over the past four years was \$5,231,537, compared with \$4,794,059 in the previous four-year period. Student literature sales moved from \$563,084 in the previous four years to \$883,741 during the past four years.

✦ Baptisms as a result of literature contacts increased from 562 in the previous quadrennium to 974 in the last quadrennium.

J. T. KNOPPER  
*Publishing Secretary*

### SOUTH AMERICAN DIVISION

✦ Raimundo Lima, North Coast Mission conference evangelist, baptized 340 persons after a series of meetings in São Luis, Brazil.

✦ In Fortaleza, Brazil, more than 1,500 are studying the Voice of Prophecy Bible course.

H. J. PEVERINI, *Correspondent*

## Canadian Union

✦ Carl Wessman, pastor of the Lethbridge district, Alberta, delivered a large vanload of clothing to the Pigeon Indian Reserve to be used in the weekly sewing classes.

✦ The Parkland Furniture and Drapery Company, student furniture industry at Canadian Union College, showed a net gain of almost \$20,000 over a six-months period. Nearly \$120,000 was paid out in direct student labor. The cost of materials used in production dropped from 53.2 per cent to 49.4 per cent, even though material prices had gone up. This indicates a more efficient use of materials, resulting in less waste.

✦ The Rutland, British Columbia, church, with a membership of approximately 600, was filled to capacity three times in one day, with standing room only, to hear Josephine Cunningham Edwards recently.

✦ L. L. Nisbeth, first elder of the Perth Avenue church in Toronto, Ontario, was presented with the book *Evangel-*

*ism* for being selected as the church's outstanding layman. Since January of 1972 he has succeeded in bringing eight people into the church through baptism, with a number of others in a baptismal class.

✦ Walter Douglas, of the Seventh-day Adventist Theological Seminary, conducted a youth Week of Prayer at the West Toronto church in Toronto, Ontario.

✦ An unusual wedding of two persons who shared in a double wedding 40 years ago took place recently in the Saint John, New Brunswick, church. Having lost their first partners, Herbert Farris and Florence McFate united their lives in marriage. Mr. Farris, first elder of the Saint John church for many years, is a lay preacher and a member of the Maritime Conference committee. His wife is head deaconess and an active Dorcas worker.

THEDA KUESTER, *Correspondent*

## Central Union

✦ A church of 22 members was organized in the Hilltop community in the Colorado Conference recently. H. V. Reed, Colorado Conference president, and Ben George, district pastor, led out in this organization. The group is meeting in the Hilltop Community Building until funds can be raised for a church home.

✦ Four hundred Eastern Slope Pathfinders took part in the annual Pathfinder fair this spring at the Adam's County fairgrounds, in Henderson, Colorado. Paul W. Schmidt, youth director of the Colorado Conference, organized the fair, which included floats, displays, and marching Pathfinders from 15 clubs. A high light of the day was the investing of 22 persons as Master Guides.

CLARA W. ANDERSON, *Correspondent*

## Columbia Union

✦ C. E. Moseley, former General Conference field secretary, was guest speaker for Visitors' Day recently at the Metropolitan church, of Plainfield, New Jersey.

✦ The Pathfinder girls of the Woodbury, New Jersey, church recently honored local senior citizens with a musical program and a full-course banquet, which the girls prepared and served.

✦ Hazel Neufeld, a local Kettering, Ohio, girl, has been called by the General Conference Mission Board to fill a temporary assignment on the faculty of Korean Union College, a four-year liberal-arts school operated by the denomination. Her appointment was made

through the Adventist Volunteer Service Corps.

✦ Marie Walker, of Worthington, Ohio, was recently honored with a This Is Your Life program in appreciation for the 28 years she has taught in our schools.

✦ Church members and friends of the Baltimore, Maryland, Berea Temple church recently raised \$4,000 to be used in the church's Christian education program. W. C. Scales, Jr., is pastor of the church.

✦ Approximately 350 Pathfinders and their friends attended the recent Chesapeake Conference Pathfinder Fair at the Atholton School, in Maryland. Gary Rust is Chesapeake's Pathfinder director.

✦ Van Knauss, member of the music faculty of Columbia Union College, Takoma Park, Maryland, presented an organ concert recently at the National Shrine of the Immaculate Conception, Catholic University Campus, Washington.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ The company meeting in Crandon, Wisconsin, officially became a church on Sabbath, June 3. This brings the total of SDA churches in Wisconsin to 78.

✦ A Five-Day Plan to Stop Smoking was recently held in the public library in Wausau, Wisconsin, by Dr. J. B. Jablonski, a dentist from Marinette, Wisconsin, and Trevor Delafield, pastor of the Wausau district. Televised reviews of each session were broadcast the following morning. In all, 35 people kicked the habit and almost 100 purchased personal control books at local stores to follow up the TV tips on breaking the nicotine chain.

✦ Groundbreaking services took place May 17 for the new Hastings church in Michigan. The proposed \$73,000 structure will seat 168 people.

✦ An estimated 2,500 people heard E. E. Cleveland on the opening night of his evangelistic series at the Ford Auditorium in Detroit, Michigan. The series, cosponsored by the Lake Region and Michigan conferences, is the most extensive outreach of the Lake Union MISSION '72 program. The meetings will continue through August 13.

✦ A pilot program of youth evangelism has been successfully completed for the Michigan Conference by Pioneer Memorial church in Berrien Springs. Entitled "Reach Out for Christ," the meetings were aimed at youth between the ages of 10 and 15, and were patterned somewhat after the MISSION '72 format. At the close of three weeks, two baptisms were held, and 37 youth became members of the church.

✦ Groundbreaking ceremonies on Sunday, July 9, marked the beginning of an \$11.1 million expansion program designed to improve services and relieve crowded conditions at Hinsdale Sanitarium and Hospital. Construction for a new five-level south wing, a 350-car parking building, and a new maintenance and auxiliary-power building will begin within a few days after groundbreaking. The project includes extensive renovations in the emergency and outpatient areas of the hospital.

✦ Edmund J. Klute, pastor of the Polish church in Chicago, was honored on May 6 for his 50 years in the ministry.

GORDON ENGEN, *Correspondent*

## Northern Union

✦ Myron Johnson, pastor, and Captain Roy Connor have completed the second Five-Day Plan of six planned in the Max, North Dakota, district during 1972. The first was in Drake, the second in Turtle Lake, and the remaining four are to be in Parshall, Velva, Garrison, and Butte.

✦ W. G. Larson, union Sabbath school and lay activities secretary, baptized two couples during the Reach Out for Life series that he conducted in Williston, North Dakota, during March.

✦ Relief headquarters were established in Rapid City, South Dakota, after the disastrous flood that took 224 lives on June 9. J. G. Nikkels, lay activities secretary of the South Dakota Conference, was in charge of the relief work, assisted by W. G. Larson, Northern Union lay activities secretary. Vans of clothing were sent from neighboring conferences to assist in the work.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Honorary doctoral degrees were conferred upon two long-time distinguished friends of Pacific Union College and Adventist higher education during annual commencement exercises. Congressman Don Clausen received the Doctor of Laws degree and 100-year-old Alma McKibbin the Doctor of Literature degree. Mrs. McKibbin is the oldest living graduate of Healdsburg College, PUC's predecessor.

✦ Roger W. Coon and Sherman Nagel were named by upper-division students and faculty at Pacific Union College as outstanding teachers of 1972. Dr. Coon is associate professor of communications and religion. Dr. Nagel, associate professor of biology, has taken a year's leave to head an Adventist hospital in Ghana.

✦ Matching the growth among Spanish-speaking constituents, Northern California Conference will hold its first Spanish camp meeting this month.

✦ The El Monte, California, church family has adopted the Mexicali, Mexico, church as their special outreach.

✦ Evelyn Britt has joined the department of communications, Loma Linda University. She is one of a few Seventh-day Adventists holding a doctoral degree in audiology, the science of hearing.

SHIRLEY BURTON, *Correspondent*

## Southern Union

✦ The Lexington, Kentucky, Lane Allen church reports an excellent response each Sunday from viewers calling in, following the It Is Written telecast. Three young people were recently baptized as a result of personal contacts made through the programs by Charles Shobe.

✦ The first Bessie Baker Scholarships were awarded at the spring graduation of Laurelbrook School, Dayton, Tennessee. The Bessie Baker Scholarship Fund was started this spring by a \$100 donation from the W. S. Hancock family, of Bartlesville, Oklahoma, and a matching gift by Laurelbrook School.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ Max Trevino, Sr., of Keene, Texas, has been appointed the new manager of the Texas Conference Book and Bible House.

✦ The Q. M. Montgomerys, associated with the Beaumont and Warren, Texas, churches, celebrated their sixty-fifth wedding anniversary recently.

✦ Marion County Hospital, in Jefferson, Texas, operated by the Texas Conference, has received accreditation by the Joint Commission on Hospital Accreditation for a two-year period, the maximum accreditation granted by this accreditation body.

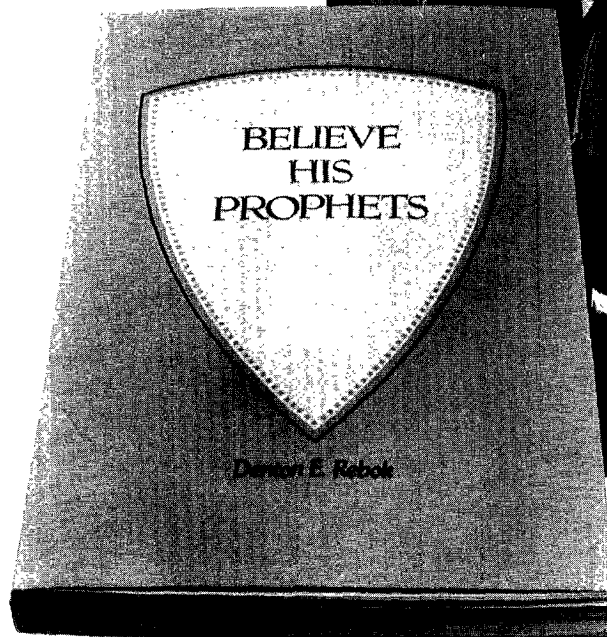
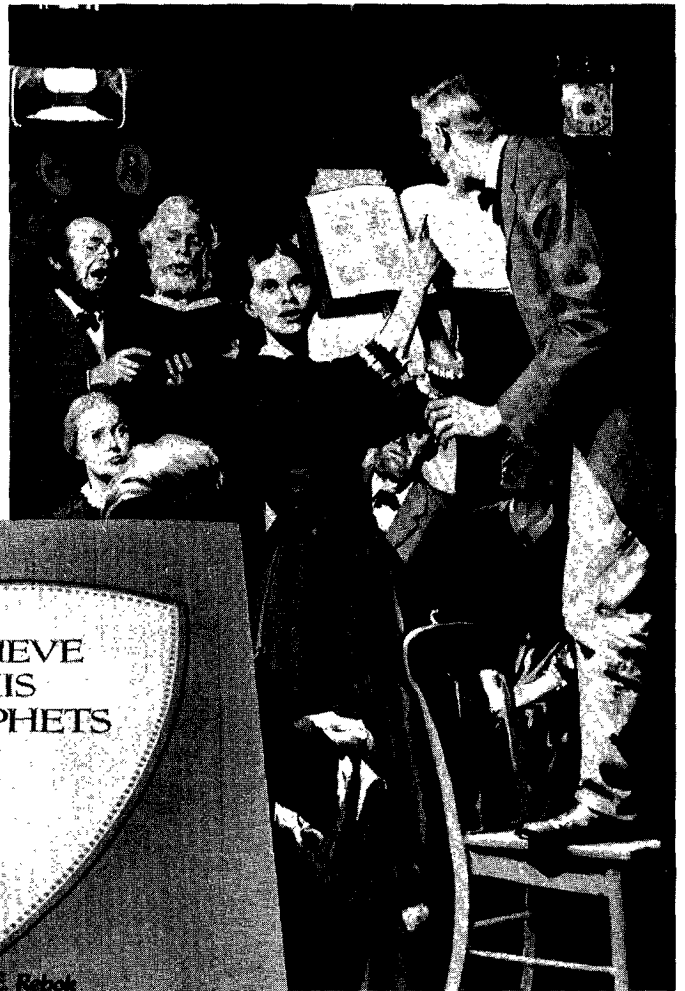
✦ Burt L. Beiler, of the Autonomos University of Guadalajara, Mexico, has been invited to an externship program at the Ardmore Adventist Hospital.

J. N. MORGAN, *Correspondent*

## Church Calendar

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

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(Conference names appear in parentheses.)

**John W. Christian**, academic dean, Pacific Union College, formerly chairman of history, geography, and social science department, Atlantic Union College.

**From Home Base to Front Line**

**North American Division**

**Nancy Jo Willis** (PUC '67), to be relief instructor in Bella Vista Hospital, Mayagüez, Puerto Rico, of Monterey Park, California, left Miami, Florida, March 5.

**Jacqueline L. Kinsman** (SMC '70), to be relief instructor School of Nursing, Bella Vista Hospital, Puerto Rico, of Collegedale, Tennessee, left Miami, Florida, May 21.

**Gloria J. Davy** (WWC '68), returning as nurse in Mugonero Hospital, Kibuye, Rwanda, left New York City, May 29.

**Tom K. Campbell** (medical course '56), to be relief physician in Juliaca Adventist Clinic, Peru, LaRue Faye Campbell (graduate nurse), and two children, of Bradford, Tennessee, left Miami, Florida, June 1.

**Wiley M. Elick** (PUC '66; LLU '70), to be relief dentist in Taiwan Sanitarium and Hospital, Taipei, of Frederick, Maryland, left San Francisco, California, June 4.

**Ray L. Foster** (University of Cape Town '59), returning as physician in hospitals in Zambia. Frances Louise (nee Nelson) Foster (LLU '57; Peninsula Maternity Hospital Cape Town '59), and two children, left Seattle, Washington, June 11.

**Janet McCandless** (SMC '69), to be relief elementary teacher Bella Vista Hospital church school, Mayagüez, Puerto Rico, of Columbia, South Carolina, left Miami, Florida, June 12.

**George Carambot** (LSC '59; AU '60; PUC '72), returning as president West Venezuela Mission, Barquisimeto, Venezuela, Yvonne Beatrice (nee Becker) Carambot, and six children, left Los Angeles, California, June 13.

**Katheleen J. Kachuck**, to be relief dean of women at Middle East College, Beirut, Lebanon, left Seattle, Washington, June 18.

**Adventist Volunteer Service Corps**

**Dorothy June Hooper**, of Glendale, California, to be nurse in Saigon Adventist Hospital, Vietnam, left Los Angeles, June 19.

**Kalvin G. McCoy**, of Angwin, California, to teach in Korean Union Mission, Seoul, left Los Angeles, June 13.

**Student Missionaries**

**Steven N. Pocnitz** (SWUC), of Keene, Texas, to teach in Thailand Adventist English School, Bangkok, Thailand, left Dallas, Texas, June 5.

**Daniel Eugene and Patricia Ann Wister** (LLU-LS Campus), of Riverside, California, to teach in Djakarta English Language School, Indonesia, left Los Angeles, California, June 5.

**Joan M. Hirabayashi** (PUC), of Angwin,

California, to teach in Japan Language School, Tokyo, left San Francisco, June 7.

**Carey Carscallen** (WWC), of College Place, Washington, to be student missionary in Yuka Hospital, Zambia, left New York City, June 10.

**Sandra M. Smith** (OC), of Washington, D.C., to be secretary in East Peru Mission, Iquitos, left Washington, D.C., June 10.

**Donna S. Darbyshire** (PUC), of Angwin, California, to teach in Djakarta English Language School, Indonesia, left Los Angeles, June 12.

**Thomas Melvin Good** (SWUC), of Keene, Texas, construction worker in Bolivia Mission, La Paz, left Keene, June 12.

**Kathleen E. Huffaker** (AU), of Berrien Springs, Michigan, to teach in Japan Union Mission, Tokyo, left Los Angeles, California, June 12.

**Paula Mae Oss** (WWC), of Spokane, Washington, to nurse in Songa Hospital, Kamina, Zaïre, left Spokane, June 12.

**Robert G. Sox** (CUC), of Stroudsburg, Pennsylvania, to teach in Japan Union Mission, Osaka, left Los Angeles, California, June 12.

**Mary Alice Thomas** (SWUC), of Keene, Texas, to teach in Japan Union Mission, Tokyo, left Los Angeles, California, June 12.

**Carol Jean Wickham** (SMC), of Collegedale, Tennessee, to be secretary in Middle East Union office, Beirut, Lebanon, left New York City, June 12.

**Sandra Marlene Woodin** (SMC), of La Grange, Illinois, to teach in Japan Union Mission, Tokyo, left Los Angeles, California, June 12.

**Linda M. Lee** (AUC), of South Lancaster,

Massachusetts, to teach in SDA English Language School, Djakarta, Indonesia, left Los Angeles, California, June 12.

**Marilyn J. Warden** (AUC), of South Lancaster, Massachusetts, to teach in SDA English Language School, Djakarta, Indonesia, left Los Angeles, California, June 12.

**Loraine N. Domingo** (PUC), of Angwin, California, to teach in Japan English Language School, Tokyo, left Los Angeles, June 13.

**Beverly Jean Forgey** (WWC), of College Place, Washington, for secretarial work in Bella Vista Hospital, Mayagüez, Puerto Rico, left Los Angeles, California, June 13.

**Vena B. Shattuck** (SMC), of Collegedale, Tennessee, to teach in Korean Union Mission, Seoul, left San Francisco, California, June 13.

**Omer R. Hooper** (PUC), of Angwin, California, to teach in Korean Union Mission, Seoul, left Los Angeles, June 13.

**Bonnie J. Stevens** (SMC), of Collegedale, Tennessee, to teach in Korean Union Mission, Seoul, left San Francisco, California, June 13.

**La Donna R. Blom** (AU), of Berrien Springs, Michigan, to teach in Korean Union Mission, Seoul, left Los Angeles, California, June 15.

**Susan J. Breithaupt** (AU), of Berrien Springs, Michigan, to teach in Korean Union Mission, Seoul, left Los Angeles, California, June 15.

**Philip P. Newman** (KC), of Oshawa, Ontario, to be construction worker at Bella Vista Hospital, Mayagüez, Puerto Rico, left Buffalo, New York, June 15.

D. H. BAASCH



**Florida Conference Ordains Fifteen Men**

Fifteen men were ordained during the Florida Conference camp meeting, which was held at Forest Lake Academy, Maitland, May 26 to June 3. This is believed to be the largest group of men ordained on one occasion in the conference.

Seated (from left) are, H. J. Carubba, Florida Conference secretary; H. H. Schmidt, Southern Union Conference president; and W. O. Coe, Florida Conference president.

**H. J. CARUBBA**  
Secretary, Florida Conference



**Youth Team Witnesses in Malaya and Thailand**

A 26-member youth-witness team from Far Eastern Academy recently completed a month-long 5,000-mile tour. Known as the Way Singers, these young people presented 37 different programs of song and testimony to more than 8,000 persons in a dozen cities of Malaya and Thailand. The tour included appearances over radio and TV in Thailand.

Another youth-witness group toured parts of the Philippines recently.

The activities of these and other groups operating in the United States and other countries of the world show that Adventist youth are becoming more deeply involved in the church program.

CHARLES MARTIN

**New Dental Clinic Opening in Saipan**

Operating as an extension of our medical-dental clinic on Guam, a new dental clinic is being opened in Saipan in the Mariana Islands of the Pacific by Stephen D. Fisher, D.D.S., and his wife, Karyl. Their house has been built, but for the present two of the bedrooms will be used for dental operatories. The town is not large, and their home and bedroom clinic is in a place convenient to all.

At present there are only four church members on Saipan, so Dr. and Mrs. Fisher will complete the half dozen. Recently one of our pastors has begun regular visits, and the prospects for growth are promising. Although Chamorro is the island language, the Fishers can begin work immediately, for English is used by everyone.

DUANE S. JOHNSON

**VOP Michigan Crusade Results in Many Baptisms**

As a result of a Voice of Prophecy MISSION '72 crusade in Grand Rapids, Michigan, 117 persons have been baptized. B. R. Spears and music director Joe Melashenko, along with workers of the Lake Region and Michigan conferences, conducted the Grand Rapids campaign.

In all, thus far in 1972, baptisms through crusades of the Voice of Prophecy evangelistic association total 739 and 2,039 persons have been baptized through the English-language Voice of Prophecy broadcast-Bible school-public crusade ministry in the six-month period.

HERBERT FORD

**Dominican Republic Youth Spark Widespread Revivals**

An early-morning prayer meeting in the Dominican Republic has sparked widespread revivals. On January 16

**Health-Personnel Needs**

Present openings for personnel in SDA hospitals include those listed below:

*North America*

- 3 assistant directors of nursing service
- 1 assistant librarian, ART
- 3 dietary supervisors
- 2 directors of nurses
- 3 food-service directors
- 1 assistant food-service director
- 1 health educator
- 11 LPN's or LVN's
- 5 medical technologists, ASCP
- 1 painter
- 1 pharmacist
- 7 physical therapists, registered
- 18 RN's—staff
- 1 stationary engineer

Information regarding openings and placement assistance may be obtained by contacting Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

youth who had gathered in the mothers' room of the Santo Domingo church for prayer and Bible study organized into bands for Operation Fireside under the leadership of their church pastor. Planning a week of prayer, the youth invited the church members and public alike to attend the 5:00 A.M. prayer meetings. Eight hundred jammed the small church long before meeting time. This was repeated each morning. As a result, 106 were baptized at the close of the week. Meetings were extended two more weeks, during which more backsliders were reclaimed.

The work of the revival, carried on mainly by zealous youthful laymen, has spread throughout the Republic. Youth director Wilson Roberts, of the Dominican Conference, reports that by mid-June, 1,260 persons had joined the church. Already this is 75 per cent of this year's goal and three times as many as the average annual baptismal record for previous years.

MICHAEL STEVENSON

**New Textbook for Ninth-Grade Bible Is Ready**

A new textbook for ninth-grade Bible classes was introduced at the North American Division secondary school principals' convention at Andrews University, June 1 to 26.

A four-volume full-color tear-out up-to-the-minute paperback set, the publication is the result of seven years of careful work on the part of Richard E. Harris, editor, and his committee. It is the first of a series of Bible textbooks being developed by the denomination for grades one through 16.

In introducing the new publication editor Harris explained: "One of the reasons why many students have become uninterested in their Bible courses is that through the years there has been no change in Bible-teaching materials and no coordination from one grade to the next. Consequently, there has been much repetition and little personal application." M. CAROL HETZELL

**Dates Have Been Set for ASI National Convention**

The national convention of the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI) will be held in Calgary, Alberta, Canada, August 15-19, 1972. Allan R. Buller, president, has arranged an attractive program of speakers and panel discussions for the administrators, directors, and employees of the 250-member institutions who will be attending the meeting. Among the benefits expected are enjoying inspiring fellowship, experiencing a deepening of spiritual life, picking up better methods of conducting business, and learning how to witness for God before the patients, employees, customers, businessmen, and the general community. CARIS H. LAUDA

**IN BRIEF**

✦ The entire congregation (19 members) of one of the Church of God groups in the Philippines has accepted the Seventh-day Adventist faith. Turning over their lot and their chapel to us, they are now functioning as an SDA church. Their former church officers are the new church officers.

✦ The Pakistan Union School and college graduated its third group of Bachelor-degree candidates June 2 and 3. Two students received the degree in theology and will be working in Pakistan. Nine students received the secretarial certificate.

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