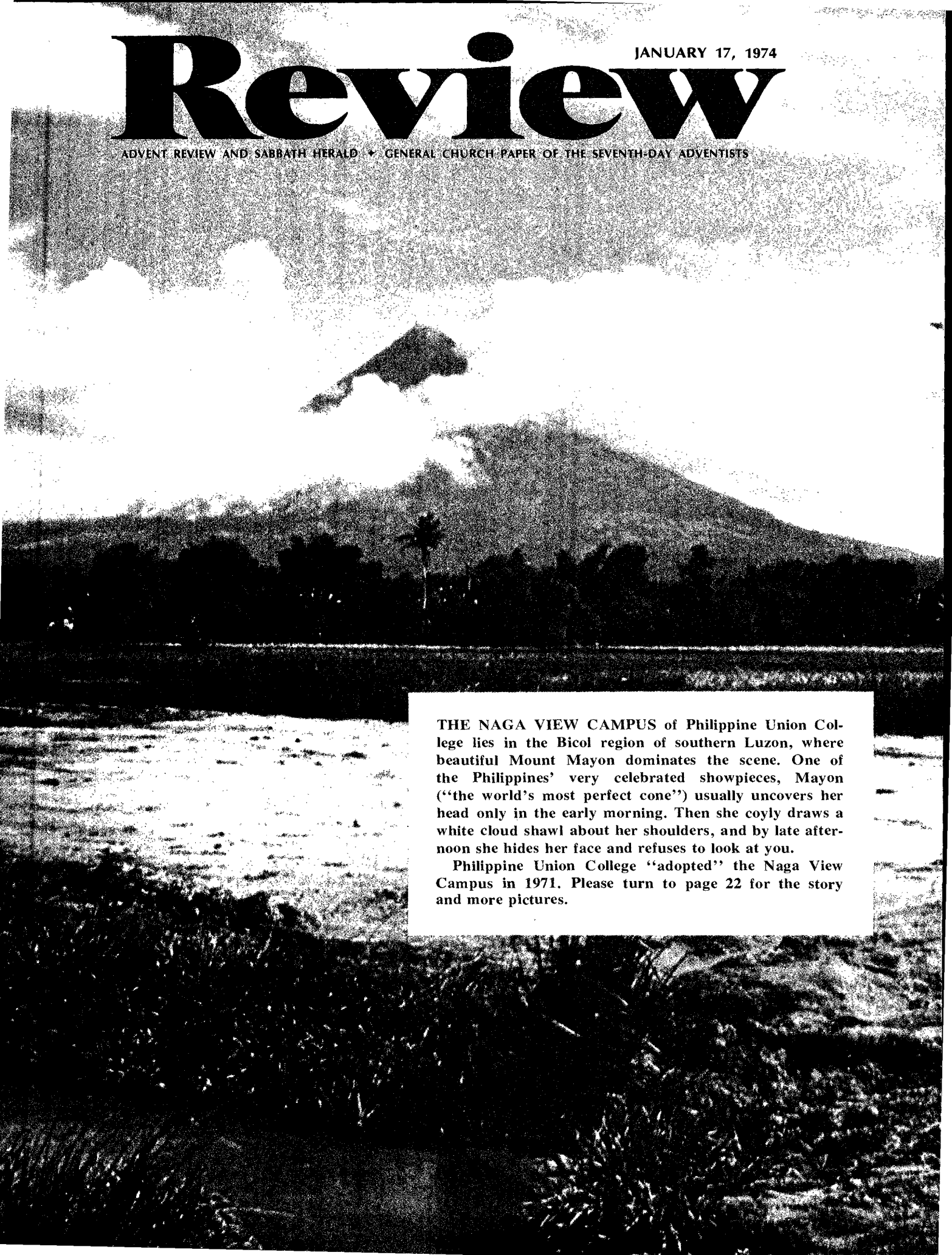


# Review

JANUARY 17, 1974

ADVENT REVIEW AND SABBATH HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



THE NAGA VIEW CAMPUS of Philippine Union College lies in the Bicol region of southern Luzon, where beautiful Mount Mayon dominates the scene. One of the Philippines' very celebrated showpieces, Mayon ("the world's most perfect cone") usually uncovers her head only in the early morning. Then she coyly draws a white cloud shawl about her shoulders, and by late afternoon she hides her face and refuses to look at you.

Philippine Union College "adopted" the Naga View Campus in 1971. Please turn to page 22 for the story and more pictures.

## The Comet Kohoutek

Millions of people all over the world have been watching the skies with a strange fascination during recent weeks. The object of their gaze, of course, has been the comet Kohoutek (pronounced Kah-hoe-tek).

Less spectacular than at first predicted, this fiery visitor from space nevertheless has been an exciting object of interest in the early evening sky. And no wonder, for its head measures about 10,000 miles across, and its luminous tail streams out behind for tens of millions of miles. At the closest point of its orbit to the earth (75 million miles on January 15) its shimmering head was about as bright as the Planet Venus, and its white, gossamerlike tail, though shorter than originally expected, nevertheless etched a bright, dramatic trail across the velvety, black heavens. Its speed was not apparent, but Kohoutek was traveling at about 250,000 miles per hour as it cracked the whip around the sun between Christmas and New Year's. Newspapers have described Kohoutek as "The Greatest Show on Earth." Not since Halley's comet in 1910 has a visitor from outer space attracted such widespread interest and attention.

In our view one interesting aspect of Kohoutek was its surprise element. Until about eight months before the comet became visible to the naked eye, no one had any idea that 400 million miles out in space a heavenly body was speeding toward earth. But on March 7, last year, a Czech astronomer, Lubos Kohoutek, was photographing the heavens at the Hamburg observatory in Bergedorf, West Germany. As he studied pictures taken through the 31-inch telescope, he noticed a tiny, hazy pinpoint of light where nothing had appeared before. The object was so small (about magnitude 16) that it would have had to be magnified 10,000 times to appear as bright as the faintest star visible to the naked eye.

Night after night Mr. Kohoutek photographed the same area of the heavens. And night after night he noted that the point of light was increasing in brilliance. He guessed that the object was a hitherto-unknown comet, but not until astronomers all over the world had focused on the body and compared findings did it become clear that this comet would provide a fantastic, celestial extravaganza.

### Christ's Second Coming

We have thought of Kohoutek's "coming" as being parallel in some respects to the second advent of Christ.

First, it came almost as a surprise.

Second, it was spotted long before it arrived, and was followed carefully as it approached. In these times when space exploration is being pursued so vigorously, when Skylab circles the earth and satellites photograph Jupiter, Venus, and Mars, is it outside the realm of possibility that the glory of Christ and His retinue of shining angels traversing the highway of the skies en route to this earth also will be observed for some time before the sight is visible to the naked eye? May not astronomers scanning the heavens notice a new bright object

in a place where heretofore there was nothing, even as they did with Comet Kohoutek?

Think of the excitement when newspapers report the sighting. Think of television commentators night after night endeavoring to explain the phenomenon, and showing on the screen the glorious "star" as it becomes larger and brighter. Think of the apprehension when astronomers report that the fiery object is on a collision course with Planet Earth. Think of the awe and fear of mankind when powerful telescopes reveal that the brilliant body is composed not of dust particles and gas molecules but of living beings! Imagination is altogether too feeble to picture the joy of the righteous and the panic of the wicked that would result.

Viewing the scene in vision at the point of its climax, the apostle John wrote: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17).

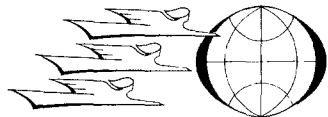
The recent appearance of Comet Kohoutek calls to our attention once again that shortly before the second coming of Christ the heavenly bodies are used as signs of the Advent. Luke quoted Jesus as saying, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27).

Seventh-day Adventists have felt that the primary fulfillment of the first part of this prophecy took place on May 19, 1780, when the sun was darkened mysteriously and the moon appeared as blood (cf. Rev. 6:12), and on November 13, 1833, when the night skies were lighted up by a dazzling shower of meteors. But perhaps we should not close our minds to the possibility that God will repeat these signs or use the skies in other ways to shift the attention of men from earthly interests to spiritual concerns. Dare we say, for example, that the sight of Kohoutek racing across the dark, velvet sky, has not rechanneled the thoughts of some people? Has not this glorious spectacle caused at least a few to inquire concerning the reality of God? Has it not caused some to examine their souls as to whether they are relating properly to their Creator? Has it not caused some to think about the second coming of Christ and what it will mean to them?

That God uses the heavens to bear general messages concerning Himself is clear from David's inspired ex-

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# Review



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## This Week

On our cover this week we show the picturesque surroundings of what is now Philippine Union College's Naga View Campus. This campus was adopted when overcrowding at PUC made expansion necessary. It is planned that the first two years of college will be offered on this campus. Mount Isarog rises majestically above the 106-hectare property.

Author of the sketch of the new campus is Dorothy Comm, professor of English at Philippine Union college. Dr. Comm (nee Dorothy Minchin) received her Ph.D. degree from the University of Alberta in Edmonton, Canada. She and her husband, Walter, who is on the faculty of the School of Graduate Studies at the college, spent a number of years in mission service in the Caribbean area, and have now served in the Philippines for several years.

Every Seventh-day Adventist is interested in what happens to the money he contributes to his church. Many members each contribute a thousand or more dollars to the church annually. But whether Adventists contribute little or much, they will be interested in the article "The Church and the World of Finance" (page 4) by Kenneth H. Emerson, treasurer of the General Conference. Elder Emerson introduces the readers to the various treasurers working under him in the General Conference and details their responsibilities. Articles by these treasurers will appear from time to time in the *REVIEW* "giving a more complete picture of the total financial operation of the church."

Elder Emerson, who holds a M.B.A. degree from the University of Miami, has been treasurer of the General Conference since 1966. Beginning in 1940 and until he came to the General Conference in 1960 as assistant treasurer, he served in various financial offices in a number of the Latin American countries.

Continuing our beginning-of-the-year mention of the *REVIEW*'s columnists, we introduce this week Betty Holbrook, author of *Especially for Women*. This month she begins her fifth year as a regular contributor. Not only is her column read eagerly by women, but men read it with profit as well, for what man is there who would not like to understand women better?



Betty Holbrook



Walter Scragg

Mrs. Holbrook, whose husband is president of Home Study Institute, Washington, D.C., is a secretary to one of the General Conference vice-presidents. She and her husband spent a number of years in mission service. Her roles as wife, mother, and homemaker have qualified her to speak on various issues peculiar to women.

This week we also introduce Walter R. L. Scragg, author of *Especially for Men*. Elder Scragg is beginning his second year as contributor through this column to the Family Living section. His column, too, while addressed primarily to men, is read with profit by women.

Elder Scragg came to the General Conference from Australia in 1966 to be an associate secretary of the Radio-TV Department. In 1971 he became secretary of the

department, whose name was changed in 1972 to Department of Communication. As a husband, father, and minister, Elder Scragg is able to speak in his column from a background of wide experience.

A new column introduced this week is Bible Questions Answered (page 11). Author of this column is Don F. Neufeld, an associate editor of this paper. This column by Elder Neufeld has run in the monthly *REVIEW* since July, 1971. Our editorial offices are flooded with questions, which are answered in private correspondence. Many of these questions are of general interest, in which answers many of our readers would be interested. Questions should be addressed to the editor, *REVIEW AND HERALD*, Washington, D.C. As devout students of the Bible in an age when the Bible is largely ignored, at least as the authoritative voice of God, Seventh-day Adventists will appreciate a column that makes them better acquainted with the Book of books.

Publisher of the book *Fascinating Womanhood* is Pacific Press, Santa Barbara, California. Some have wondered whether this is the Adventist house, the Pacific Press Publishing Association in Mountain View, California. It is not, but the similarity in name has been confusing to many.

Photo Credits: Page 17, J. Byron Logan; p. 18, Eric Kreye.

## Letters

[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 presented do not necessarily represent those of the editors or of the denomination.]

### Truly Lead

Re "Formula for Reform" [July 26]: I do believe that church leaders want to get the support of the people. But I have found out in the past 21 years that they go along with the people with money. Even if most church members are not for a project, money has a way of twisting things around.

Furthermore, I am convinced that when the leaders truly lead, not just talk, many more in the church will go to work.

WALTER N. ADAMS  
Tappahannock, Virginia

### Our Most Urgent Need

I've just finished reading the readings for the Week of Prayer in the *REVIEW* entitled "Hastening the Harvest" [Oct. 4] and am very grateful for the way the writers set forth the eight subjects.

I am convinced that the most urgent need of our worldwide church membership is the development of Christian character under the influence of God's Holy Spirit.

FRED L. KIERSTEAD  
Moncton, New Brunswick, Canada

### We Agree

The poem "Exquisite Moment" [Nov. 8] was wonderful.

MRS. L. K. ELLIOTT  
Macon, Georgia

*Continued on page 16*

# The Church and the World of Finance

By KENNETH H. EMMERSON

PROBABLY ONE of the most difficult of marriages is the wedding of religion and business—the spiritual with the mundane. And by mundane I mean the hard, cold reality of making ends meet. Yet this is the assignment that every business manager and treasurer for the church must face. Not that the business of a church should be done on a higher plane than that of any Christian business but rather because the financial officer of the church or church organization is engaged in handling dedicated funds, funds that represent the sacrifice of countless thousands of faithful tithe-paying, mission-and-church-program-supporting members. He is accountable to all these.

What must guide this financial officer, however, is first of all his responsibility to God. It is with this responsibility uppermost in his mind that he enters upon his tasks each day with a prayer in his heart for guidance.

## The Changing World of Finance

But there is other guidance as well that he must seek if he is to prove himself a good steward. He must constantly be aware of the world of finance—its ups and downs; general, national, and international economic conditions; changing rates of interest; fluctuating values in relation to other world currencies. For the treasury of the General Conference, providing budgets to mission areas all over the world, there must be an awareness of the constant fluctuating values of some 125 currencies of other countries in which the church

operates, for missions must live within these changing values of their respective currencies.

When inflation weakens the piaster of Vietnam until 500 of them are required to make up even a devalued American dollar, this creates problems for Adventist missions there; or when the kip of Laos moves down in value to 600 to one dollar, or the peso of Uruguay has a value of 900 to the dollar, Adventist organizations in these places have problems.

Besides the problems created by inflation, other problems develop from devaluation of the U.S. dollar. Missions depending on a fixed dollar appropriation budget must tighten belts and cut corners that may already have been reduced considerably by American living standards.

In order to operate a global program, the church must plan ahead. It must set operating budgets for every area where our message is proclaimed. Such plans are laid in counsel with church leaders from all divisions and from the union conferences of North America at each Annual Council.

Even before we meet in such counsel we must look at the overall view of the world situation. To obtain this overview the treasurer and undertreasurer of the General Conference confer with finance experts both in America and overseas. Consultations with the chief economists and exchange officers of major banks in America and such places as England, Holland, Germany, Switzerland, and France are made. Often these consultations are made through personal visits. Current trends are observed and studied. Then allocation and expenditure of funds are made accordingly.

When the general world budget of the church is made up each year at Annual Council, it includes such specific items as a workshop at

*Kenneth H. Emmerson is treasurer of the General Conference of Seventh-day Adventists.*

some health institution in Africa, school buildings for an island in the South Pacific, an evangelistic center in Asia, typhoon repairs in the Far East, a polyclinic in the Caribbean, a youth center in Europe, and even as small an item as studio equipment for the radio broadcast in yet unentered countries.

In addition, there are allotments to such projects as MISSION '74, inner-city work, North American missions, and large-city evangelism. Each request must be studied by a committee set up for this purpose. All requests above certain agreed limits, even for the borrowing of funds by local churches, must be brought to the attention of the General Conference Committee for approval. This gives some idea of the caution taken in the expenditure of funds earmarked "sacred."

The operation of a world church is no small business. Consider the complications of financing an organization employing some 68,000 workers in 193 countries. One hundred years ago there were only 30 workers on the denominational payroll. With the growth of the church has come a multiplicity of financial considerations.

The Seventh-day Adventist Church is an organization comprised of 17,150 churches, 4,701 elementary schools, 431 union and local conferences and missions, and 921 other institutions, representing a total capital investment of nearly one and one-half billion dollars!

Because Adventists are a people whose lives and pocketbooks are dedicated to the giving of the message of a soon-coming Saviour, the 1973 Annual Council was able to vote a budget of \$65,776,162 for 1974. This is the largest budget in Adventist history. It exceeded the 1973 budget by \$6,453,766. Of this amount \$36,484,348 or 55.47 per cent was slated for overseas work. One must look at the budget, however, in the light of the dollar of de-

creasing value, which means there are still huge problems to be faced by those directing the work of the church overseas.

There are a number of specialized areas in the work of the General Conference treasury. For example, each year hundreds of new missionaries go out from their homelands to carry the gospel to other countries. For those going from the United States someone must make arrangements for salaries, expenses, passports, visas, transportation, freight handling, et cetera. All these responsibilities fall within the purview of the treasury. Such matters require contacts with embassies of other countries as well as with the United States State Department. The handling of the outgoing missionary requires countless details of information, instruction, and arranging.

#### **Care of Retired Workers**

Another special area is the care of the faithful workers who have given long years of service to the church. These are the retired workers, many of whom are still alive with the excitement of the message and are continuing their witness. A specific fund known as the sustenance fund has been set up for their care. God has told us that the laborer is worthy of his hire, and the church takes care to make sure that those who can no longer toil in the heat of the day are supplied with the necessities of life.

When I think of our retired workers, I cannot help remembering some of those in mission fields who have contributed to the mission virtually everything they received. Their work has been their whole life—and this is as our divine Example indicated it should be. I have seen them share their food, their furniture, even the clothing from their own backs; and this "bread cast upon the waters," through God's blessing, does return.

The treasury considers the funds it holds for the church a sacred trust. In planning for a world program, there must be some way of assuring that funds will be available when needed. Not all income can be spent as soon as it is received. It would not be good business to do so. Consequently, proper and wise ways of investing a certain percentage of these funds must be found. Funds earmarked for retirement benefits must be invested even as a bank invests that which individuals deposit for safekeeping. The interest and earnings from such investments make possible an expansion of the church's world mission program.

Others in the treasury give close attention to world headquarters expenditures. The operation of an office employing more than 400 people and leading out in such diversified programs as coordinating medical and educational facilities, directing the activities of laymen in soul winning, developing promotional materials, programs for temperance education, or the church's outreach to youth requires careful attention.

Highly skilled and trained men are essential, not only in the specialized departmental areas but also in the treasury. Involved is a system of accounting that utilizes up-to-date computerized methods.

Leading out in the various phases of the treasury's concerns, besides the treasurer, are one undertreasurer and six assistant treasurers. Each has his special field of concern. The undertreasurer, Martin E. Kemmerer, works closely with the treasurer, acting as treasurer for the North American Division as well as helping in over-all financial guidance and budgeting.

Assistant Treasurer Harry D. Johnson is concerned primarily with the general accounting at headquarters and guidance in requests when borrowing of funds seems

wise, though his counsel is sought as well in many other matters.

John C. Kozel, another assistant treasurer, has under his care the sustentation or retirement funds. He works closely with retired workers, keeping in touch with them and encouraging them. He is also the secretary of the General Conference Corporation, which is the legal body acting for the church. He still finds time to counsel on various other treasury matters where wider counsel is indicated.

Bernard J. Kohler, also assistant treasurer, is responsible in matters touching headquarters buildings and other properties, including inventory for the headquarters office, security and civil defense. He also serves as treasurer of the Seventh-day Adventist World Services (SAWS).

Assistant Treasurer Robert E. Osborn keeps a close eye on the investments of the denomination, advising and counseling with the other treasurers on such matters. He must keep himself informed on the best investments for a church having high moral standards.

William L. Pascoe is the assistant treasurer in charge of transportation, not only for the General Conference staff but more importantly for missionaries, as has already been described briefly.

Assistant Treasurer Rudolf M. Reinhard reviews financial statements submitted monthly by the overseas divisions and the union conferences and institutional treasurers in the North American Division. In addition to being the administrative assistant to the treasurer, when the General Conference meets in Annual Council or General Conference session, Elder Reinhard is the treasurer who manages the financing and coordinates the operation. In addition, all contributions coming directly from the field to the General Conference are processed through his office.

From time to time articles by these men will appear in the *REVIEW* giving a more complete picture of the total financial operation of the church. I have outlined only briefly the many facets of this business arena of the church. It is the earnest prayer and determination of all engaged in the handling of the Lord's funds that we may be found faithful stewards. □

# The Shut Door Opens

By GOTTFRIED OOSTERWAL

THOUGH THE TWO pillars of Seventh-day Adventism, the doctrine of the sanctuary and the seventh-day Sabbath, were firmly established by the early 1850's, the understanding that the special messages of Revelation 14 are for *the whole world*, developed much later. The early Seventh-day Adventist pioneers immediately after 1844 strongly believed that God's message of salvation had already been given to all the world, that theirs was a message in particular to the North American churches, and that Christ could return at any moment from the wedding.

Basing their views on their understanding of the parable of the ten virgins, many of them held that since the bridegroom had come in 1844, the door of salvation was shut. Such a view, of course, precludes any form of mission. Not until the believers arrived at the true meaning of the parable and related scriptures could there develop any concept of mission among Seventh-day Adventists, let alone a world mission.

However, toward the end of 1851 a remarkable change occurred in the missionary concept of the early Seventh-day Adventists. Though the leaders of the church were hesitant to admit anyone to their communion who had not been in the 1844 movement, quite a few people, who had never even heard of the movement, began to join the church. The

first report of new converts came in September, 1851. In December, G. W. Holt, a Seventh-day Adventist minister in New York, mentioned that where a few months earlier there was no sign of children of God living in the area, "they are now springing up everywhere."

By the next year, 1852, James White became convinced that the mission God had entrusted to the little flock was not limited to the people who had gone through the great Disappointment. It was a mission "to all who have an ear to hear." Instead of a "shut door," the leaders of the church began to preach an *open door*. After having quoted Isaiah 22:22 and Revelation 3:7, 8 on the shut and open door, James White commented in the *REVIEW AND HERALD* of February 17, 1852 (p. 95):

"This OPEN DOOR we teach, and invite those who have an ear to hear, to come to it and find salvation through Jesus Christ. There is an exceeding glory in the view that Jesus has OPENED THE DOOR into the holiest of all. . . . If it be said that we are of the OPEN DOOR and seventh day Sabbath theory, we shall not object; for this is our faith." In 1851, then, the first phase of Adventist missions ended and the second phase began.

During the second phase, from 1851 onward, although they discovered the Biblical view of the open door our pioneers were hampered by the view that their future work centered in America. As a result, the messages of Ellen White that God had given His remnant

*Gottfried Oosterwal, Ph.D., is head of the department of world mission at the Seminary at Andrews University, Berrien Springs, Michigan.*



people a mission to the *whole world* were not understood. These messages, beginning with the one from 1848, depicting SDA publications "like streams of light that went clear round the world," not only contradicted their view that the Lord would return any moment from the wedding (Luke 12:36) but also their focus on America.

Early in 1859, for instance, a reader asked the editor of the *REVIEW AND HERALD*: "Is the Third Angel's message being given, or to be given, except in the United States?" To which Uriah Smith answered: "We have no information that the Third Message is at present being proclaimed in any country besides our own. Analogy would lead us to expect that the proclamation of this message would be co-extensive with the first: though this might not perhaps be necessary to fulfill Rev. X, 11 (once again you must prophesy over peoples and nations and languages and many kinds), since our own land is com-

the second phase of SDA missions, from 1851-1874.

This second phase of SDA mission made the message spread all over the United States and Canada. And the story of how it was done repeats itself from one State to another: a young Adventist girl travels by covered wagon across the plains of Kansas and Colorado and starts the work in the home of a miner in Denver, and thus the Colorado Conference begins. An Adventist farmer from Vermont settles in Florida, holds evangelistic meetings and establishes a church.

Some Adventist miners move to Idaho and invite people to their homes to hear the good news of our Saviour's soon return. A Southern Unionist who had fought in the Federal Army, where he had lost his eyesight, returns home to Alabama and starts preaching his new beliefs. In a short time he has founded a church of some 60 people.

A farmer from Iowa moves to Decatur, Nebraska, and opens a

1874, with almost 500 organized churches.

At first the believers were opposed to any form of organization. They identified organization with Babylon, an understandable reaction of people who had suffered the hostility and antagonism of their churches in the late 1830's and early 1840's. At first, the strong leadership of such forceful men as James White and Joseph Bates held the group together. But when the Lord tarried and companies of believers became large churches, spread all over the continent, the need for a formal organization became paramount. Under what name would those churches continue their mission? Who would hold church properties? Who would lead out in the churches, ordain ministers, and guard the churches against evil influences, false teachings, and all-too-personal ambitions?

The history of the church and its mission is replete with stories of harm and threats caused to its members, its beliefs, and its existence by the lack of a strong, unifying organization. By 1860 the need for such an organization had become so desperate that a meeting was called on September 29, 1860, to decide on the issue. Delegates from five States met at Battle Creek under the chairmanship of Joseph Bates.

While the need for an organization was felt by all, many delegates remained against a *church* organization. J. N. Andrews voiced their sentiments well in the well-known words: "Not a *church* incorporated by law; nor a legal *church* organization, but a legal business association." In 1860 the denominational name was adopted and a committee formed to incorporate the publishing house. In 1861 the Seventh-day Adventist Publishing Association was incorporated. From 1861-1863 the organization into State conferences and a General Conference was formed "for the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth." From that moment on, the church was on its course: an opened door had been given through which a united body of believers would follow its Master "into all the world." □

*Continued next week*

**At first, after the disappointment on October 22, 1844, the pioneers of the Seventh-day Adventist Church believed that the door of salvation was shut except for those who had gone through the Disappointment. They based this view on the belief that the bridegroom had indeed come, not to the earth, as expected, but to the Most Holy Place of the heavenly sanctuary. Consequently, according to the parable of the ten virgins, the door was shut. But in a short time they corrected their misunderstanding and began to teach an open door. But even then it was some years before they saw that their mission was to the whole world.**

posed of people from almost every nation."—*REVIEW AND HERALD*, Feb. 3, 1859, p. 87.

#### **Concept of Matt. 24:14**

Seventh-day Adventists in those days did quote frequently the words of our Lord in Matthew 24:14 that this gospel of the kingdom will be proclaimed throughout the earth as a testimony to all nations, and then the end will come. But they believed that this sign of the end had already been fulfilled in the worldwide expansion of Protestant missions. This concept characterizes

store. While serving his customers, he ministers to them in Christ's stead. In a very short time, some twenty-five converts join him in his beliefs and in turn begin to share their faith with others.

A housewife, away from her relatives and friends, begins to correspond with them after she had embraced the third angel's message. And the seed of truth is sown from the Potomac area to the Dakotas and California. During this second phase of SDA mission, the church increased from about 600 members in 1851 to nearly 10,000 in

# Miriam, Secret Weapon

By KIT WATTS

THE SAND TUGGED at her feet as she ran. Her quick, black shadow tumbled behind her. Her mouth was dry. Her lungs burned. But she ran on through the midday landscape toward a low hut the color of earth and sun.

Plunging through an opening into the cool gloom of the mud-brick room, she panted, "Come!"

Now two figures emerged from the black door into the desert blaze. No wind stirred the shimmering heat. No breeze caught their cotton-white dresses. But the blast of high noon could not hold them back.

The young girl broke into the lead, racing along the green line where desert met with river's edge. The reeds were tall and still, and beyond them the sun intensified on the rippling water to a great dancing sheen.

"Yes," she gasped under her breath and stumbled to a halt.

Ahead a small group of women in silk-thin gowns stood close beside the water. They were still there—they had waited. And they seemed to hover over a small stout box.

The girl listened for the baby's cry, but there was none. In a moment she was joined by the other runner, her mother. Together they approached the princess of Egypt.

"My maiden found an ark among the flags," said Pharaoh's daughter to the two slave women. "In it was this Hebrew child. Take him away and nurse him for me, and I will give you wages."

The slave murmured her assent as she bowed. Taking the infant from his bulrush box, a maiden placed it in the Hebrew woman's arms.

The sun had not lessened. And the wind still did not blow. But the two women seemed to glide across the desert now like sailing clouds, the mother—full and strong—cradling the child in her arms, the young girl skipping

before her as though she brought spring rain.

She was Miriam. Even now her destiny was taking shape.

Political candidates sometimes speak appreciatively of a friend, or look tenderly at a wife or daughter and say, "I have a secret weapon standing here beside me. I'm certain I'll be elected."

It's my conviction that when God chose to make a nation out of a group of restless, murmuring slaves He needed Miriam. In a sense, she became the secret weapon of the Exodus. Miriam could be found on the cutting edge of daring or at the front lines of faith. But more subtle gifts were hers also—persistence, hope, devotion. Gifts that gently yet firmly bound up a broken people.

## Her Mother's Influence

Miriam's destiny, like that of her two younger brothers, cannot be divorced from the good fortune of having a capable and dedicated mother. Jochebed, a remarkable woman, gave the world the first high priest of Israel, a poet and prophetess, and a lawgiver and leader second to none.

But just now, with three-year old Aaron and young Miriam at her side, she must begin the training of Moses. Whatever it was that Jochebed gave Moses that kept his head from turning during 28 years of luxurious court life, she also gave it to Miriam and to Aaron, chained as they were to drudgery and obscurity, to whips and cursings.

Did Moses or Miriam most need the upbringing she forged? Moses went to a palace. Miriam bent her back in the clay pits and the fields—and from afar watched her brother wear Egyptian clothes and eat Egyptian dainties.

Who can tell the time of a slave? Oppression and bone-tiredness seep from night into day and from day into night

again in a numbing cycle. But taskmasters could not exact of Miriam a tax on her hope. From the slave quarters Miriam sang. On the night air her song was a surge of optimism.

*God will surely visit us. He will bring us out of this land and into the land which He has promised, the land promised to our forefathers, to Abraham, to Isaac, and to Jacob.*

One evening a messenger raced to the hut. His voice was low and tense. "Your Moses has killed an Egyptian and buried him in the sand!"

The house was quiet as death itself. Was this the beginning of the promised deliverance? A murmur ran like a galloping stallion through the slave camps.

The second day two Hebrews fought as Moses passed nearby.

"Why do you hit him?" Moses demanded.

The Hebrew shot back, "Who made you, Moses, a prince and judge over us? Do you intend to kill me as you did the Egyptian?"

At age 40 Moses was a murderer, and soon he was a fugitive.

And Miriam? Could she sing now? Moses had been heir apparent to the throne and a general so charismatic he brought Egyptian soldiers to cheers.

Moses had shown exceptional promise of being the deliverer of his people. Now he had run away in the night. And Miriam was still a slave.

For 40 years birth and death, work and aching sleep, ground upon the features of the Hebrews. Later, when Moses would come out of the wilderness, Egypt would erupt in the ten plagues, and the nation of unruly slaves would huddle on the far side of the Red Sea as they looked down on the dead bodies of the king's army. Then Miriam would be cited as "the prophetess" (Ex. 15:20). Surely she could not gain such a reputation during the weeks that Moses and Aaron

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*“And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.*

*“And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.”*

*Exodus 15:20, 21*

were storming Pharaoh's palace with cataclysmic pronouncements of doom.

Was not Miriam the secret weapon of Exodus—the prophetess in the slave camp, the one tending a small flame of faith amid the great darkness of bondage? Whatever made her brothers stalwart among kings and princes set Miriam to singing the spirituals that rallied the Hebrew slaves.

Forty years. And Aaron had a vision that his fugitive brother, the keeper of sheep, was to come out of the rocks and the sand—to save his people. Deliverance, yes. Miriam had not despaired of deliverance. But Moses? Who could tell about Moses? Nevertheless an air of expectancy began to water her thirsty hopes and those of her people.

When Aaron and the nearly forgotten brother arrived in Goshen the elders packed in a tight knot around them. Moses threw down his rod and it became a wriggling snake. He put his hand under his rough coat. When he drew it out it was heavy with leprosy. Later, he dipped a stone pot into the river, and as he poured the water onto the ground it turned to blood. The people believed and worshiped.

#### **A Contest of Wills**

Now began the seesaw contest of wills. While Moses and Aaron demanded freedom from slavery, Pharaoh countered by making their bondage even more painful. The Hebrews rose in turmoil. Was Moses a winner or a loser? As the tide of curses broke over the land was it Miriam who circulated among the people, interpreting her brothers' actions, rejoicing when they had the upper hand, holding steady when the tables turned? Miriam, secret weapon of the Exodus.

Finally, in the dark hours of the tenth plague the death angel passed over. Amid the wail of Egyptian mothers for their children and the cries of sons for their fathers, the children of Abraham began their march to the wilderness. Moses and Aaron and Miriam led that great company.

As the sun rose so did a large cloud. Moses said the Lord was in the cloud. And the cloud moved steadily toward the Red Sea, where the multitude halted beside the waters. They were shut off to the south by great walls of mountains. Then, behind them, they saw the flashing armor of soldiers and heard the rumble of chariots. The Egyptians were closing in.

The newly freed slaves seemed ready to panic. But Moses said simply, “Stand still, and see the salvation of the Lord” (Ex. 14:13).

Above the shouting mob the cloud billowed and rose like a column of smoke to descend between the He-

brews and their would-be captors. Night fell, but the cloud shone over the Israel camp. And, at the Lord's word, Moses stretched his rod toward the sea. By means of a strong east wind, the Lord dried up a passage through the sea. In the dead of night while white-capped waves gleamed in the light of the Lord's cloud, the Israelites marched on dry land to the distant shore. In terror they turned to see the Egyptians following them. But suddenly the elements were unleashed, and then Moses stretched forth his rod and the waters of the sea crashed together. By the early light of dawn the Hebrews found only mail-clad bodies strewn along the shore.

At this Moses began, line by line, to sing, "I will sing unto Jehovah, for He has triumphed gloriously; the horse and his rider He has thrown into the sea. The Lord is my strength and my song. And He is my salvation." Line by line the people answered him.

And then the voice that had for 80 years sung from the slave quarters picked up a refrain:

*Yes, sing to Jehovah. He has triumphed gloriously.*

Responding to a voice they knew

even as sheep know their shepherd, the women of Israel joined Miriam's lead.

*Sing to Jehovah. He has triumphed gloriously.* The day was given over to celebration. The voices of the people reached far into the desert and across the sea.

### Building of a New Nation

The next year saw the building of a new nation. Events were set in high drama. Miriam saw water gush from the rock when the people grew weak and the children cried for a drink. Manna began to fall. The Lord brought victory over the warring Amalekites. At Sinai she stood before the mount of God and heard the thunder of the Decalogue. Moses came out of the mountain shouldering tables of stone, and Aaron was humiliated for building the golden calf.

In time, craftsmen and seamstresses fashioned a tabernacle according to the blueprint Moses brought from the Lord. A humble, repentant Aaron was made high priest. Moses brought civil laws and health laws, organized the camp, and numbered Israel. At last, in great hope, the young nation left

the plains of Sinai where it had been touched by the finger of God.

But hardly had the people begun the long walk toward the borders of Canaan than in quick succession three crises like fanged traps snapped closed about their feet.

First, they were overcome with fears of the wilderness before them, and the record says simply that the people complained. This was the sin at Taberah. Fire from God was the signal punishment.

Second, the mixed multitude reminded the sojourners of the wonderful menus they had once enjoyed in Egypt. "All we have to eat here is this manna," they wept. "Who shall give us flesh?" And after the Lord sent a wind that brought quails from the sea, a plague fell upon those who had complained. This was the sin at Kibroth-hattaavah.

But the third crisis was a trap subtle enough to snare a leader. It brought down Miriam.

On a drowsy afternoon she lounged in the door of her tent and called out to passersby, "Has God spoken only through Moses? Hasn't He also spoken through me and through Aaron?"

The prophetess was jealous. For without consulting her and Aaron, Moses had chosen 70 elders to help him judge the people. He did it on the advice of his father-in-law and with the distinct blessing of God. The prophetic gift had come upon these elders as they stood before the Lord in the tabernacle.

The unshakeable Miriam was being threatened by Moses' wife, Zipporah. She imagined that Zipporah and her father, Jethro, had had more than their fair share of influence over Moses. Aaron easily grasped this point when Miriam brought the subject up. Their counsel had been bypassed when this shift of leadership had occurred. They decided to take their case to the people.

God Himself intervened. Miriam and Aaron were summoned to the tabernacle. Moses was in the quiet darkness, waiting for them. Then the Lord, in the cloud, moved to the tabernacle door and called Aaron and Miriam. He did not deny their leadership or their prophetic gifts. But He said of Moses, "With him I speak face to face—openly, and not in riddles. He sees the very form of the Lord. How do you dare speak against my servant Moses?"

### Swift Punishment

To show God's intense displeasure the cloud that usually lay over the tabernacle disappeared. As it did, Aaron turned to speak to his sister. But her face was pale and puffy. She was a leper!

Aaron shrank back, crying to Moses,

## Safe From the Storm

By MARYE TRIM

FOR THE YOUNGER SET

BANG-BANG. In the middle of the night six-year-old Carol woke up, frightened by the noise. She opened her eyes and peeped about her bedroom. Suddenly she saw it glow with light as if Daddy had turned on his powerful flashlight. But Daddy was not there. BANG-BANG. Carol hid her head under the sheet.

When it was quiet again Carol called to Mark, who slept in the bunk bed above her, "Are you awake?" But Mark did not answer at all. Carol stretched up and felt a lumpy part that must be Mark's leg under his quilt. She poked at it but her brother slept on.

Then the vivid light returned, shooting across the room like a silver arrow. It flew across the wardrobe, past Mark's model airplanes, into Teddy Bear's eyes then through the window, leaving scary darkness behind. That BANG-BANG sounded again too.

After a long, long silence Carol rushed into Mommy and Daddy's room. She stood close to Mommy's side of the big bed.

Mommy blinked open her eyes. "Hello. What are you doing here?"

"I don't like it. It's all bangy and horrid."

"Don't like . . . ? Oh the storm." Mommy put an arm around her little girl as lightning flashed again.

"I like your room best," Carol insisted. "I want you."

Mommy slipped out of bed. "S-sh. We mustn't wake Daddy. I'll go with you to your room."

Outside cold rain now streamed down. Carol heard it beating against windows and pouring through the drainpipe but she felt a warm, safe feeling when Mommy tucked her into bed and then sat down to chat softly.

"I'm not afraid anymore," Carol whispered.

Mommy squeezed her hand. "If lightning and thunder begin again you ask Jesus to be with you."

"O.K." Carol squeezed Mommy's hand. "I should have done that before. But I forgot and just wanted you."

Mommy kissed her forehead. "If you ask Jesus to be with you He will make you feel safe like you do with Mommy, and more. Here is a good Bible verse to remember: 'What time I am afraid, I will trust in thee.'<sup>1</sup> Another one says: 'Call upon me in the day of trouble: I will deliver thee.'<sup>2</sup>

Carol smiled at her mother in the darkness. "You go back to your bed now. I'm not afraid and I've learned how to keep safe from the storm."

### REFERENCES

- <sup>1</sup> Ps. 56:3.
- <sup>2</sup> Ps. 50:15.

"Do not make us pay the penalty of sin, foolish and wicked though we have been!" And Moses turned to the Lord and cried, "Not this, O Lord! Heal her, I pray!"

The Lord responded by pointing out that if Miriam had even committed an offense against her father she would be in disgrace for seven days. Surely speaking against Moses was a grave sin. Miriam was therefore banished from the camp for seven days. That vast city of people, in respect for Miriam's high position and in grief at the blow that had brought her down, remained in camp and waited for her return.

Miriam was a secret weapon. She was strong. And she was loved. Apparently her influence was so widespread that God moved with extraordinary dispatch. Who could better have destroyed Moses than Miriam? She was not a recluse sitting on sand dunes composing poetry or humming tunes. She was intelligent, logical, and powerful. Few other people have been singled out by God for such drastic punishment and humiliation. Perhaps only David the king was in her category when God judged him openly for murder and adultery.

The story of Miriam as recorded in Scripture comes to a quick and unelaborated conclusion.

After Miriam was restored to her people she is not mentioned again through the next 30-odd years of wilderness wandering. The years in wandering were as long as the years Moses had been absent from Egypt, the years when with her prophetic gift Miriam had sustained hope within a nation of slaves. Now she continued at Moses' side. A sinful, disbelieving generation made their graves in the desert without seeing the Promised Land. And finally, at Kadesh, Miriam too died and was buried.

Centuries later when the prophet Micah looked over the Promised Land he saw his people worshiping idols and following after a wicked king. In the midst of his prophecies Micah voiced the words of God in the language of a deserted, broken father. As Micah ached to stop his people from their blind sin he called upon God's secret weapon.

Speaking for the Lord he said,

"O my people, what have I done to you? Tell me how I have wearied you; answer me this. I brought you up from Egypt, I ransomed you from the land of slavery, and I sent Moses and Aaron and Miriam to lead you. Remember, my people."

Perhaps the memory of that great woman had a part in the reformation that Micah witnessed. For under the reign of the new king the people turned back to their God. □

# Bible Questions Answered

By DON F. NEUFELD

(Send questions for this column to The Editor, Review and Herald, Washington, D.C. 20012.)

## Why did God go to the trouble of setting forth all the details of Ezekiel's temple when He knew it would never be built?

That God went into seemingly extraordinary detail when describing a temple that was never built cannot be denied. The description covers the major portion of Ezekiel, chapters 40 to 48, which total 260 verses. To some this may appear like unnecessary effort and even a waste of valuable space in the canon of Scripture. But we must not criticize what God does. Paul's disapprobatory should always be remembered, "Nay but, O man, who art thou that repliest against God?" (Rom. 9:20).

Whatever God does is with a purpose that is in harmony with His character. We may not always understand His purposes, but our faith should lead us to conclude that God does all things well.

A mistake modern man often makes is to think that the Bible was written only for him living in the last days. While all Scripture speaks to him today, it has also spoken to men in past ages. For example, Ezekiel's prophecies were addressed primarily to the captives of Judah in Babylon and, until the fall of Jerusalem in 586, to the remnant in Jerusalem. These prophecies have value for us today in a secondary way, as Paul says, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). They show God in action and revealing Himself in an important period of Israelite history. Thus our knowledge of God is enhanced.

But the questioner is doubtless wondering also why such detail was necessary even for the contemporaries of the prophet, who never saw the blueprint converted to reality.

The answer lies in the consideration that the prophecies of a glorious return from captivity with the restoration of the Temple and its services on the glorious scale described by Ezekiel, were conditional on obedience. The returnees from captivity never fulfilled the high purposes of God; hence, the nation never rose to greatness, and Zerubbabel's temple fell far behind reflecting the glory that might have been.

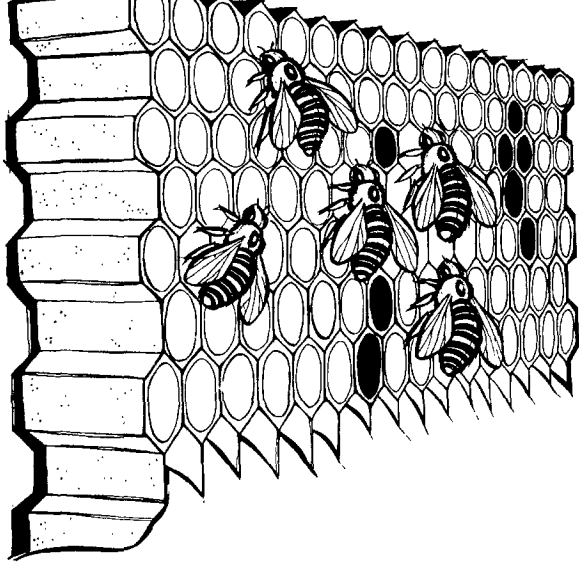
From the context it becomes clear why God directed Ezekiel to go into detail. God wanted to make a strong appeal to the captives to learn the lessons of the nation's catastrophe and at long last fulfill God's glorious design for Israel. "Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them meas-

ure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them" (Eze. 43:10, 11).

In His foreknowledge God knew that the people would not fulfill the conditions, hence that the temple of Ezekiel's specifications would never be built. But God deals with men, not from the point of view of His foreknowledge, but from the point of view of man's perspective and opportunity. This is illustrated in a passage from Jeremiah. On one occasion Jeremiah was instructed to "stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words" that God commanded him to speak (Jer. 26:2). This command is followed by the significant observation, "If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings" (verse 3).

Instead of "if so be they will hearken," the Hebrew may be translated, "it may be they will hearken." God, of course, knew they would not listen, but from the prophet's point of view it was stated, "It may be they will hearken." God's foreknowledge never interferes with man's will. God's conditional forecasts have the potential of fulfillment. If God had been speaking from the standpoint of His foreknowledge, we could assume Him to have said, "I know, of course, that they will not listen." But to the prophet He spoke from the prophet's point of view, and this is also our point of view.

Another illustration of an unfulfilled conditional prophecy's being used to incite to action was Jonah's message to the Ninevites. Jonah cried, "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). The message was heeded and Nineveh's impending doom was averted. Jonah was not a false prophet, because if the condition, which was implied, had not been met, the city would have been destroyed. Similarly, Ezekiel was not a false prophet or a verbose prophet, wasting his efforts and writing materials. His temple message had its purpose, and in the day of judgment it will condemn those who failed to meet the conditions so that the prediction could have been realized.



# The Christian Bee and Beehive

By G. H. HOEHN

[Condensation of devotional message presented at a Southern California Conference constituency meeting.]

WHEN I WAS A BOY my family and I lived in a land of milk and honey. We had to keep bees to get our honey.

I learned a few things about bees when I, the master of the beehive, the one who built the boxes the bees lived in and planted clover and alfalfa for them, came to collect my honey. I would have no trouble if the bees were busy working.

If the fields were ripe with nectar and the bees busy bringing in the harvest I could open a hive, pick out my rightful share of the honey, shake the bees off it, and take it into the house. I'd have bare arms and not get a sting.

But if there was no nectar to bring in and the bees weren't busy—oh, how they'd sting. They'd be vicious and buzz me or attack me far away from the hives.

I find that reaction applies to people too. If people are working hard and productively in the Master's harvest field they have no time or inclination to sting. They are happy servants of the Master.

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If you cut the honeycomb, an alarm will go out to the entire hive and a specialized group of bees will assemble. If you make a clean cut with a scalpel they will repair the damage so that the hexagonal pattern of the cells is almost perfect again. If you tear out a piece they will repair it with a scar that loses the original pattern, but is structurally adequate.

Such repair is a specialized function. Not just any bee who happens to be standing next to the scene of damage can repair it. So the work of God requires men with specialized skills and functions. There are bees who attend the queen, there are bees who feed the young, there are bees who make the wax and the combs, there are bees who bring in nectar, there are bees who guard the entrance, there are bees who drag out dead invaders. Everything is marvelously organized, just like the church, the body of Christ, should be organized.

When joined together the hive is an intelligent organization. It can maintain air-conditioned comfort day or night; if it gets too hot in the day, thousands of little wings fan to keep the hive cool and prevent melting of the wax. At night the little bodies crowd together in an oval to keep the hive warm at temperatures of 40° below zero. The eggs are laid in this oval.

The queen of the hive has almost unlimited capacity for expansion of the hive. She can lay thousands of eggs a day, but she can do so only if she has enough workers to provide for the expansion. The cells must be cleaned and polished before she lays her eggs, and the eggs have to be kept warm. Golden pollen and golden honey must be provided. No amount of egg laying will expand the hive unless everyone does his job. A healthy queen must not go ahead of her workers and lay eggs, else they will wither and die. She cannot whip her workers, she cannot force them. When there are not enough of them, she lays only a few hundred eggs a day. Or again she may have plenty of workers but they are limited by time or season.

## A Divine Timetable

There is a timetable to God's plans, and we should realize our limitations and not let the devil discourage us. James says we are to wait patiently for our Lord's return. Some people fuss and fret and wait impatiently. Others don't wait at all. They don't expect Him to come.

We should be out there working in the harvest field without being whipped and scolded by the conference officers. If we would study the divine blueprint we'd be programmed to do our jobs.

The bees in a hive act almost like our body cells, which divide by mitosis. In mitosis central spindles form in the nucleus of a cell and the genes are distributed identically up and down both sides. The cell splits in two, and each daughter cell has all the genetic capabilities of its parent cell.

Likewise, when the beehive splits, egg tenders, pollen gatherers, wax makers—all the genetic equivalents—seem to pair off, and if you weigh the hive before and after swarming you will find that they have split almost precisely in half.

If God can direct 50,000 tiny bees not only in how to work but also in how to swarm, cannot He direct us? The bees have no choice, but we can pray for direction and yield our wills to God.

When united, Christians can be a powerful force for good. They can build schools for their young, they can educate their young, they can keep them warm and fed until strong enough to go out into the world and share in the work.

If you had an orchard in bloom, with your trees full of nectar, would you want bees to fly in there and take your nectar? It belongs to you, you argue. They won't give you any of it. If you know what's good for your orchard you'll be glad to have the bees come

and take your nectar. You can't collect it, and when the bees gather nectar and pollen they pollinate the fruit.

It should be that way with us. Wherever we go the fruits of the Spirit ought to flourish. The people we "pollinate" should stop stealing, they should stop cursing, they should stop drinking, they should become kind.

At this time in the history of the world there is a break away from the old traditions. Young people do not hesitate to dress differently, eat differently, worship differently. These young people must be reached by a

one-to-one approach. The old "establishment" ways no longer seem to be effective. This is the day for our sons and daughters to prophesy. "Heaven is full of the treasures of His grace. . . . If we do not have His power, it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness."—*SDA Bible Commentary*, vol. 6, p. 1055.

Whom do we prefer—Christ or Barabbas? Christ was gentle and meek; He preached inner peace now and salvation in heaven. Barabbas was dashing

and appealing to the flesh. He promised salvation from the tyranny of Rome here and now.

Human nature is drawn to the reformer who is severe and harsh. Ellen White counsels us that mild measures, soft answers, and pleasant words are better fitted to save souls. Christ attempted no civil reforms. Christ attacked no national abuses. He knew that the remedy for the world does not lie in external measures. He sought to regenerate the heart.

Let us walk in His steps. Let us not be enticed by any other steps. □

## When You're Young

By MIRIAM WOOD

### The Voice of Performance

IF YOU REALLY can't "deliver the goods," no amount of claiming that you can will alter the facts. This stark truth was brought forcibly to my mind recently via experiences I had with two tradesmen, both in the same line of work.

Tradesman number one, who had been highly recommended, "came on" very strong indeed during our initial interview. At great length he extolled his abilities, the quality of his work, and the iron hand he wielded over his subordinates. "When I contract to do a job, you can be sure that it is done *right*," he declaimed. "It just makes me sick to see the slipshod work foisted off onto the public. I wouldn't permit my name to be associated with some of the sloppy stuff I see. How men can be so careless is beyond me," he intoned solemnly, shaking his head sadly at the general inferiority of the human race, and particularly its working force.

This went on for some time. Of course it sounded good to me, because if there is one thing I resent, it's slipshod work, especially when I am paying for it. Nonetheless, when my vocal friend handed me his estimate for the job, I was taken aback.

"Isn't this just a trifle high?" I asked him timidly. (I didn't know whether it was appropriate to question the estimate of such an obviously superior craftsman.)

He gazed at me in disbelief. "Why, it's not at all high for the kind of work I do!" he informed me instantly. "You get what you pay for—and with me you get the best."

After he'd given me another long run-down of others he'd worked for, and the triumphs he'd had, and the endless expressions of appreciation he'd received from his customers, it appeared that only one course of action was open to me. I must hire this paragon of all the workaday virtues, and then sit back blissfully to await the matchless results.

It didn't turn out quite that way. Mr. Paragon continued to tell me, in his frequent conversations, that he was absolutely the VERY BEST. As a matter of fact, he seemed to spend more time in these assurances than he did in actually working, and more time than he spent in supervising his workmen. As I inspected the job from day to day, I found myself uneasy. It just wasn't shaping up the way I'd envisioned it, nor the way he had described it in his beginning gambits. "Oh, well," I kept saying to myself, "he *obviously* knows what he's doing and when it's finished, it will be superb."

But it wasn't. It was actually quite mediocre. The price I paid was way out of proportion to the quality of work done.

Mr. Paragon and I parted company, he with my check in his hand and words of self-praise in his mouth—and me with disappointment in my heart, and a much-reduced check-book in my purse.

At that time I didn't know I'd need more of the same kind of work done very soon, in another area of my house. But I awoke to the realization that this was the case. Should I hire Mr. Paragon again? Could all the praises of his former employers (which I'd heard second-hand) be wrong? Perhaps my standards were too high. Before I had made a final decision, though, another craftsman was recommended to me, and when I compared the prices of Mr. P. with those of Mr. Unknown, the latter were so much more reasonable that I decided, with some misgiving, to hire him.

When we discussed what was to be done, Mr. Unknown didn't tell me that he was the very best. He simply went about sizing up the job, looked over carefully everything that was to be done, figured his price quietly, and then announced, "I feel that I can do the job the way you want it done."

And he did! Splendidly, magnificently, rapidly, efficiently, reasonably, and QUIETLY. Not once during the days he was working did he tell me that he was "the best there is." But his work told me. It was flawless.

With wonder approaching awe, I watched the metamorphosis of old into new, of dingy into bright. When it was all over, he insisted that I inspect each inch of the work, and that I feel perfectly satisfied before I made out the check.

"You are really the finest workman I have seen in a long time!" I burst out. "I can't tell you how much I appreciate the quality of your work."

He seemed almost embarrassed by my praise. "I always try to do my best," he replied. And that was all he said.

Tradesmen aren't the only people who fall into these two categories. Everywhere you turn, you find people who don't hesitate to let you know how truly great they are. Perhaps they're afraid if they don't tell you, you'll never find out. And then there are the others, who work along quietly, producing small miracles, and yet never bragging about themselves.

Truly great people don't need to tell others about themselves. Their work speaks. Of course the work of ungreat people speaks also—but it contradicts their words. Christians do well to allow their performance to praise them rather than their words.



## Thoughts During an Energy Crisis

The whole world is now alert to the simple fact that water supplies and oil wells are not bottomless, that the earth itself has limitations. People everywhere have long looked upon power as a mysterious and endless phenomenon—raise the thermostat, turn the switch, and worry no more. If the demand increases, merely add new generators or build another refinery—endlessly.

The current petropolitics heightened by the Middle East standoff is not the fundamental cause of the energy crisis—it only hastened the day of reckoning. The United States has been growing at about 7 per cent annually. Many other countries have been growing proportionately, if not faster. If the whole world, however, consumed energy at the U.S. rate, the planet Earth would run out of oil within ten to 20 years.

We are not prophets of doom who see a burned out desert where once great civilizations flourished; neither are we happy worriers who know that somehow mankind's genius will solve all of his earthly problems. Seventh-day Adventists are optimists about the future. We believe that God will wisely intervene but not because the human race is about to drown in its own garbage, or incinerate itself in a nuclear wipeout, or suffocate in an uncontrollable population explosion. We believe our Lord in the near future will close off man's future on this planet, as we now know it, chiefly because He wants to end the sin problem and all its miseries and not merely because man will need rescuing from physical disaster.

As far as supplying the energy needs for a world growing more affluent on every continent at an unprecedented rate, it is very reasonable to expect that new sources of energy will be harnessed, such as solar energy, and that the immediate fear of energy shortages will ease for the foreseeable future.

The intent of this editorial, however, is to suggest that not every crisis is all bad. The interesting feature about crises, in spite of the complaints about necessary sacrifices during the experience, is that many pleasant by-products develop.

Nearly ten years after the great Northeast (U.S.A.) blackout when there was much inconvenience and potential panic, people still try to impress one another as to how they managed. Londoners seem to grow more nostalgic by the year when they remember their terrible ordeal during the blitz. Survivors of earthquakes, floods, and war battles form clubs that help them to remember the intangible plus that crises have added to their lives.

Most of us remember exactly what we were doing when Pearl Harbor was struck or when John F. Kennedy or Martin Luther King, Jr., was shot. But do we remember what we were doing the day before when nothing went wrong?

Probably the present energy crisis will give us all many days to think back on. And they will be good days

as we will remember them. They will be days when we changed or recovered a life-style that was vanishing as fast as the American bison or the front porch.

For example, an energy crisis should reopen the door to simpler values. A return of neighborliness would be a good start. Those of us who once lived in small towns, or went to small colleges or small churches, or can remember when automobiles were not plentiful and public transportation the rule—we sigh for the sense of community that gave meaning and place to our lives.

In fact, until the past generation or two, for most people neighborliness was necessary for survival. It was understood as a religious duty as well as a physical necessity. Only in times of crisis do people today get even a glimpse of that warmth and openness that sustained the United States through the depression, and many other countries through the ravages of war or earthquakes.

But the great increase in public energy during the twentieth century, developed for the good of mankind, has been one of the chief culprits in the demise of neighborliness. Mobility and urbanization, combined with a fantastic acceleration of material conveniences all requiring manufactured energy, have provided a luxury of independence undreamed of 50 years ago.

But with this freedom from day-to-day dependence on the weather or other people came alienation and a loss of sense of belonging. This is a twentieth-century disease, a product of our personal independence made possible by the colossal energy machines.

When was the last time you felt the need to ask a neighbor for a ride to work—before gasoline became scarce? When was the last time you found yourself talking to a stranger in the elevator or along your home street—before the common plight of energy shortage reduced all men to equals?

### Primary Cause of Alienation

Could it be that the energy crisis is reminding us that plentiful energy has been one of the primary causes of human alienation and restlessness that has infected the personalities, homes, and churches of most people across this planet?

If the mobile society stays home, would it not be a pleasant surprise to discover that there are other ways to spend a profitable evening than racing to a faraway shopping center, or just racing? Two cars parked in the family garage at the same time may go a long way toward reuniting children and parents. Families may revive as working units and all kinds of physical (emotional?) problems may vanish. It may take longer to make dinner since there will be less pre-packaged individualized, boil-pac servings because of the shortage of plastics and paper—but there will be more around the house to help. The dishwasher—that family displacer—will be shut down and mother and children can once again get to know one another while drying the dishes. The possibilities of crisis blessings are endless.

More than all else, however, is that a slower-paced society will give everyone more opportunities to think.



Racing down the highway at 70 miles an hour is not usually the time to do much thinking, but at 50 mph there are possibilities. Less television and traveling will do much for the old art of reading. The lukewarm church member may suddenly realize that reading the Bible and the writings of Ellen White is exactly what has been missing in his life—and now there is time to catch up.

The irony of our energy crisis “sacrifices” is that we may rediscover what we have been looking for and not finding in many other ways—at such great waste.

H. E. D.  
(To be continued)

## The Comet Kohoutek

*Continued from page 2*

clamation: “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world” (Ps. 19:1-4).

### Use of “Natural” Forces

Beside using His creation to proclaim His wisdom and greatness, God sometimes calls upon so-called natural forces to fulfill His purposes. In the past God has meted out judgment through floods, storms, and earthquakes. Likewise, perhaps some of the disasters predicted in prophecy to take place before the Second Advent will be more “natural” than many people expect.

For example, Revelation 16:18 says of the time when the seventh angel pours out his vial into the air: “There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” Ellen White enlarges on this scene by saying: “The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There

is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters.”—*The Great Controversy*, p. 637.

Comet Kohoutek missed the earth by 75 million miles, but perhaps God will use other comets to create havoc on the earth just before Christ’s coming. Fred L. Whipple, of the Smithsonian Astrophysical Harvard Observatory, points out that a comet the size of Kohoutek (with solid matter 10 to 15 miles across), traveling at thousands of miles an hour, would, if it crashed into the earth, carve out a crater perhaps 50 miles in diameter. It would instantly annihilate a city the size of New York.

Will one or more comets be commissioned by God to devastate parts of the earth in preparation for the millennium? Possibly, although we do not know.

### “For Signs”

In Genesis 1:14 is recorded the fact that God assigned the heavenly bodies to be “for signs, and for seasons, and for days, and years.” At various times in history God has used the sun to show His favor or disfavor. The accounts of Joshua’s long day (Joshua 10:12, 13), Hezekiah’s sundial (2 Kings 20:11), and the darkness during Christ’s crucifixion (Matt. 27:45) are too well known to require retelling here. He also has used the moon and the stars. And perhaps He will again.

Satan, of course, also has endeavored to use the heavenly bodies “for signs.” Through astrology he has led people to believe that at the time of their birth their destinies were fixed by the position of the stars. But the Bible warns against this counterfeit use of the heavenly bodies for “signs” (see Jer. 10:2; Isa. 47:13, 14; Jer. 19:13; Zeph. 1:4, 5; Micah 5:12). The current revival of interest in the occult is but evidence that Satan is making a final, desperate effort to deceive the world “because he knoweth that he hath but a short time” (Rev. 12:12). And Satan will use the skies for his own purposes in the future. “Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons.”—*Ibid.*, p. 624.

Whatever the future may hold by way of celestial phenomena, our chief concern must be to be prepared for Christ’s coming. “Take heed to yourselves,” said Jesus. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:34, 36). Signs in the heavens there will be. Distress upon earth there will be. But of paramount importance to each of us must be questions such as Am I ready? Am I truly Christ’s? Has Christ’s righteousness become my own? Have I received the early rain of the Holy Spirit? Am I ready to receive the latter rain? Before Kohoutek disappears, let us all review the parable of the ten maidens who “went forth to meet the bridegroom” (Matt. 25). And let us take seriously Christ’s earnest counsel, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (verse 13).

K. H. W.

## As We Think

By CLIFFORD B. HOWE

How marvelous the change God’s Word will make,  
When we begin to think His holy thoughts.  
Our minds are stirred, our souls are made awake—  
A wondrous work is wrought, new visions caught.  
They have a mighty power to translate  
Our darkness into light, our hate to love,  
When we begin to think and meditate  
Upon the thoughts of God in heaven above.

Those sacred words inspired by hallowed pen  
Are higher than the highest star by far,  
Beyond the highest realm of human ken,  
Without a measure and without a par.  
When we have learned to love God’s living Word  
And launch upon its deep unfathomed sea,  
Beholding Him whom prophets saw and heard,  
We find that as we think so shall we be.

# Letters

Continued from page 3

## When Nearly Cut Through

Re "A Purpose in Every Affliction" [Oct. 25]:

This cover story was a great blessing to me, but it was the artist's illustration that gave me the most encouragement.

How happy I am that there is a strong Stake to which my life is tied and upon which I can lean even though I am almost "cut through."

DELPHIA C. ANDERSON  
Decatur, Georgia

## Thankful for Enlightenment

Re "Unauthorized Reproduction of Copyrighted Materials Is Stealing" [Sept. 20]:

This article surely enlightened me! I had no idea I was violating a law when copying music to use in duets, et cetera, so I'd have one for the piano and one to sing from! I believe this article will awaken many peo-

ple now unconsciously in error on this matter. My understanding of the copyright law was very limited. I really thought it meant that I couldn't use a melody and put words to it and sell it as my own creation.

We need to be particular and completely honest in every way. I'm thankful for this enlightenment.

MRS. N. L. HALL  
Orlando, Florida

► *The same rules apply to copyrighted art, including the three angels on the REVIEW masthead.*

## Danger in *The Living Bible*

I am dismayed at the growing number of our people, yes, even our ministers, who use and quote *The Living Bible* as if it were a translation rather than a paraphrase. Our members are urged to purchase and give these Bibles to our loved ones and friends.

Anyone who has never read a Bible and is using this translation-paraphrase for study prior to being baptized would have a difficult time indeed believing that our church has the truth. Following are a few of the

scriptures that we quote from frequently as support for our doctrines, but which are entirely different in this translation:

Genesis 6:14—This implies a spirit world with beings capable of becoming part of the human race.

Mark 12:27—These verses state that men who have been dead for hundreds of years are still very much alive. The spirit world again.

Luke 23:56—The Sabbath here applies only to the Jewish people. We (and the K.J.V.) hold that the Sabbath was made for all mankind.

2 Corinthians 5:1-9—When we read these passages we are assured that as soon as we die we are immediately made immortal. This was Satan's promise to our first parents.

Revelation 12:17—The words here are "and confessing that they belong to Jesus." We use the latter part of this verse to help identify the remnant church.

These are just a few of the scriptures that I studied again and again when I was preparing for baptism. What if I had used *The Living Bible*? I would not be an Adventist today.

MRS. EMIL KOONTZ  
Central City, Pennsylvania

## RESPONSE FROM READERS

# Maintain the Proper Balance

WE ENJOYED the timely article "Two Oars" (March 15). In our day the dangerous concept of "Believe, only believe" is so commonly held that the importance of a balance between faith and works is largely lost sight of. It is refreshing to find a message that calls attention to the true balance.

However, we would like to take gentle exception to one positive assertion in the article. The writer stated that she agreed with the concept that the penitent thief "had no works." Is this a valid concept?

Even before he expressed his faith in Jesus the penitent one engaged in the "work" of preaching repentance to the other thief and publicly rebuked him for his sins. In his own heart he had engaged in a work of cooperation with the work of the Holy Spirit in repentance. "Repentance for sin is the first fruits of the working of the Holy Spirit in the life"—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 2:4, p. 1068. What the Holy Spirit works into the life comes out as a witness to others. There is no record that any one else (except the witness of Jesus) "worked" with the other thief to try to bring him to repentance.

Then having rebuked his fellow thief, the penitent one publicly confessed Jesus to be his Lord. Judas had betrayed his Lord and hanged himself. The 11 had all forsaken Him and fled. Peter had openly denied Him three times. Even John had fled to save himself, but had eventually sidled up toward the cross in company with the women. But he was silent.

Only the penitent thief dared to call Jesus Lord. Until that moment, no

other human voice within the hearing of the stage on Golgotha dared to confess Jesus. He dared to do a "work" of witness when all others failed to do that work. Is not witnessing a work? Can we say that the thief had no works with his faith? On the contrary, he evidenced his faith by his works and his works by his faith. There was a true balance between the two in his experience.

Ellen White comments regarding the witness of the thief: "While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord. Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save the penitent thief who was saved at the eleventh hour."—*The Desire of Ages*, pp. 750, 751.

Ellen White then goes on to tell how the words of the thief arrested the attention of the soldiers and others, and they then listened avidly to the verbal interchange between Christ and the penitent one.

We ask, what greater "work" could a man nailed to a cross and suspended between earth and heaven do than to bear witness to the world's Redeemer, when even Jesus' own professed followers remained totally silent? Is not witnessing a "work"? The thief, responding to the grace wrought in his heart through the witness of Jesus and the work of the Holy Spirit, displayed a perfect balance between faith and works.

LLOYD AND LEOLA ROSENVOLD  
Hope, Idaho

## Stealing the March

Re "The Grandest System of Education" [Oct. 18]:

After reading all the quotations from Mrs. White, I couldn't help thinking how far we have departed from her counsel in our own schools. I can only hope and pray the institutions of the world will not steal the march on us in a return to her counsel. The older I get the more I realize she was truly a prophet of God.

WALTER GERALD  
Fairfax, Vermont

## Dropouts and Salvation

Statistics of dropouts are disheartening [Nov. 15, p. 11]. I am 91 years old, but I have not yet learned to grow fruit trees without soil, and I surmise that many dropouts were not planted deep enough, were hurried into baptism, and not thoroughly introduced to John 6:63; 14:15; 17:17; Romans 12:1, 2; 1 Corinthians 10:31; and Revelation 22:14.

I am convinced that after baptism, our program should include placing the new convert under the tutelage of a trained layman to receive continued studies so that the newly converted will be prepared for the misunderstanding of relatives and friends.

I do not like the terms godfather or godmother, but what an opportunity for some older layman to display love and concern to help another grow in our Lord's service.

GEORGE B. MAGIE  
Hemet, California

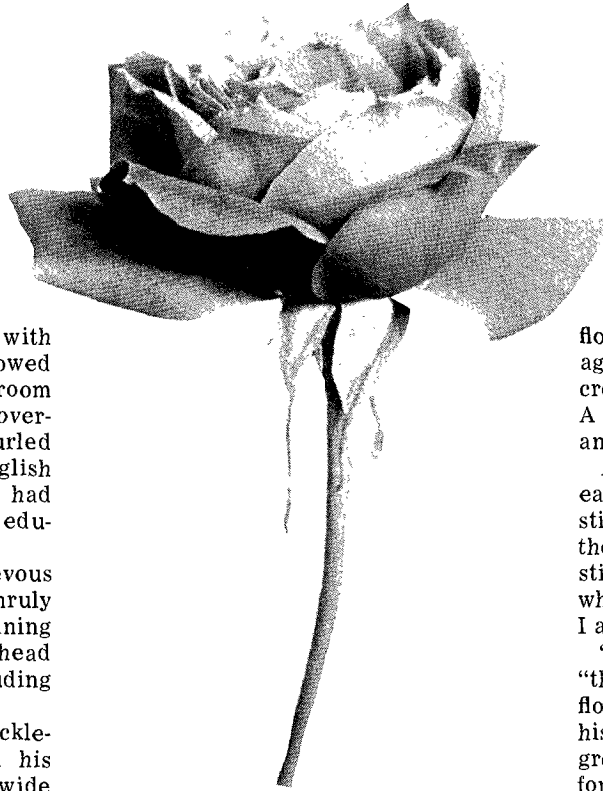
## Sports on Campus

I heartily agree with "America's New Religion" and "Sports: A New Idol" [Nov. 22].

Another concern is that many of our young people in our academies and colleges are devoting entirely too much time and attention to campus sports.

DON KEELER  
Howard, Ohio

# My Garden of Memories



THE SCREEN DOOR slammed with a bang. A warm spring breeze followed Scott as he skipped across the room and slid to a halt in front of the overstuffed easy chair where I sat curled up with an equally overstuffed English book. The book was boring but I had to read it if I wanted to finish my education.

Looking up, I saw two mischievous brown eyes watching me. Unruly brown hair with flecks of red shining in it hung down over a high forehead and covered the tops of protruding ears.

Suddenly Scott's sweaty and freckle-covered nose wrinkled up, and his generous mouth spread into a wide grin, exposing two glaring vacancies in the top row of teeth. When this happened two big ears popped out from under their shaggy hiding places.

"O.K., what are you hiding behind you?" I asked, playing the familiar game. Untangling my legs, I reached out my hand trying to grasp one of his brown ones hidden behind his back.

"Guess," he replied, squirming out of reach.

"I don't know *what* you have!" I replied with exaggerated concern. "Is it something I'll like?"

The grin grew bigger, and a giggle, refusing to stay imprisoned, escaped with a tremor that began at the two scuffed tennis shoes and worked its way up. Abruptly a fist shot out, clutching a crumpled bunch of wild flowers, blue ones with tiny faces like miniature rabbits with fuzzy white ears. In the center nestled an exquisite lemon-yellow rose, the color blending out

into a delicate crimson blush on its petal tips.

"Oh, no," I gasped. "My prize Condosa rose!" Yes, the only bloom my precious hybrid rose had ever consented to bear now stared up at me.

Scott's smile faded, and his brows knitted into worried little wrinkles. "Mom, what's the matter?" Quickly he jerked the flowers back for his own inspection. I watched the worried frown deepen as he tried in vain to discover what terrible thing lurked among those fragrant blossoms—such a terrible thing that it could turn a lovely surprise into such a catastrophe.

Reaching out, I drew the small, rigid figure into my embrace. "Oh, Scott, nothing's wrong; you gave me a beautiful surprise. You know how I love

flowers." I felt his warm body relax against me and soft round arms slowly creep around my neck. I hugged him. A deep sigh of relief shook his body and he planted a wet kiss on my cheek.

After a long moment we released each other and Scott stepped back still clutching the tuft of flowers. For the first time I noticed a stubby thumb sticking out from the bouquet. "Scott, what's the matter with your finger?" I asked.

"Oh," he answered nonchalantly, "the grass cut it when I pulled up the flowers." Never releasing his hold on his precious gift, he shoved a plump, green-stained thumb under my nose for a better view.

A straight gash started on the palm of his hand and traveled to the outside of his thumb. No blood showed, but the skin was sliced down to raw, white flesh.

"Scott, doesn't that hurt?" I asked, really shocked. "Why didn't you stop when you felt the grass cut your hand?"

"Oh, it didn't hurt too much," he answered, drawing himself up to his full height of four feet.

Scott's face, completely serious now, reminded me of another—older face—I knew. But then the grin lighted up his face again and out popped those ears. *Oh, I thought, if only time would stand still. The most important things in life happen too quickly and then are gone forever. If I could just hold onto them for a little while longer, to etch every line and every word in my memory.*

But maybe I could, for the screen door slammed again with a bang, and a smaller replica of Scott skidded to a halt to stand before me with a wide grin, mischievous brown eyes, and his hands hidden behind his back. □

*Nancy Sloan is a homemaker in Oklahoma City, Oklahoma.*

# Plan of Salvation— for Cherubs

By ESTHER LAUSTEN

IN TELLING STORIES, ministers, teachers, and even parents sometimes have trouble getting down to the children's level. They may also feel that small children cannot understand the intricacies of the plan of salvation. Not so—these children can learn much more than that for which we give them credit. Their little minds are like sponges, waiting to soak up interesting material. But it must be interesting! Dry theory just goes by the board. It has to be relevant.

This year in the Witnessing Class we were told that there are two questions that should be asked of each person to whom we are witnessing. 1. If you were to die tonight, do you know for certain that you would have eternal life? 2. When you meet God, if He were to ask, "Why should you have eternal life? Why should I let you into the Holy City?" what would you say?

These questions intrigued me, and I wondered how many Seventh-day Adventists could answer them correctly. The first group I approached was a young people's class of about 20. Only one ventured an answer—a wavery, "Well, I hope He'll let me in!"

One morning for worship, I asked my first- and second-graders these questions. They all raised their hands for the first one.

For the second question, only one replied, "Because I'm good!" I was stricken. Is that what I'm teaching them? That they can work their way to heaven by being good?

I hastened to correct that impression, then told them the following story or parable: (Willie and Wesley are brothers, both in my classroom—so I chose them for my subjects.)

Suppose we make a rule in our classroom that if anyone tells a lie, he will receive five cracks on the palm of his hand with my ruler. Everyone agrees

*Esther Lausten is a church school teacher in Mishawaka, Indiana.*



Even something as complex as the plan of salvation can be explained to children by using familiar illustrations. The author explained heaven by telling of a boy who built a fort.

to the rule and thinks it is fair. Then one day we find out that Willie (the youngest brother) has told a lie. He is sorry about it, of course, but the rule is still there and five cracks must be forthcoming. I call Willie to my desk and say, "Let's go out in the hall."

Willie cries out, "Oh no, teacher, please don't hit me. I'm sorry. I'll never do it again."

But I have to say, "You knew the rule, Willie, and I have to carry out my part."

We prepare to leave the room when Wesley comes running up to my desk. He exclaims, "Teacher don't hit my little brother. Let me take the punishment. I'm bigger than he is."

I accept this and Wesley goes out with me, while Willie tearfully takes his seat in the classroom again.

As I told this story, I could see Wesley grow ten feet tall in the estimation of the other children. I quickly transferred these feelings to Jesus, who took our punishment for us. For once they realized how great His sacrifice was. Crucifixion and its torture meant nothing to them, but cracks—that they understood.

In back of our school is a hill covered with trees and brush. The children love to build forts and playhouses there, and are highly selective as to who comes into their creations.

So I continued:

About a week later, Wesley makes a nice fort up on the hill. He finds some boards for the sides and brings a spread from home for the roof. He also brings plastic cushions to sit on and one day he brings some juice and cook-

ies for a party at noon right after lunch.

Then he announces, "Now the only ones who can come into my fort are the ones for whom I have taken their punishment. They love me for it and are my friends!"

Then I asked, "Who do you think would go in?" They all shouted, "Willie!"

I told them about the beautiful city Jesus is preparing in heaven and how only those who love Him for taking our punishment and are His friends can go in.

"Now," I asked them, "if anyone ever asks you again—'why should Jesus let you into heaven and give you eternal life?'—what will you say?"

They all answered, "Because He took our punishment, and we love Him for it." □

## HOMEMAKERS' EXCHANGE

Since only one response was received for the question concerning the discouraged boy who wanted to attend a boarding academy, Homemakers' Exchange will not appear this week. However, here is the next question to which we invite response.

*How far should we go in encouraging our non-Adventist neighbor children to attend Sabbath school and church with us? If the shoe were on the other foot, we would not like our neighbors encouraging our youngsters to attend their church.*

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

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

## Strong Spiritual Emphasis in Euro-Africa Division

By H. D. JOHNSON

UNION AND DIVISION leaders of the Euro-Africa Division are determined to carry into their territory and into every phase of their work a strong spiritual emphasis as evidenced during the Euro-Africa Division annual committee meeting held in Bern, Switzerland, November 9-15.

One forenoon of the session was set apart as a time of rededication for those gathered at the meeting from European and African territories. Leader after leader stood and pledged

*H. D. Johnson is an assistant treasurer of the General Conference.*

to bring into planning, into committee meetings, and into the operation of institutions the spiritual mold needed to complete the gospel commission for Europe and Africa.

C. L. Powers, division president, urged, "Reformation and rededication must begin here in this upper room today. Too many times we unwittingly separate our spiritual leadership from our 'business.'"

"We are determined," he added, "that spiritual concepts and attitudes will be an inseparable part of our leadership in this division."

Evangelism plans were made and

baptism goals totaling 15,270 were set for 1974. The statistical report for the first three quarters of 1973 indicated that 9,409 members were added by baptism and profession of faith. The Angola Union Mission had for that period baptisms totaling 4,764 as compared to a goal of 3,200.

This was the third annual division committee meeting since the consolidation of the Central and Southern European divisions in January, 1972, into what is now known as the Euro-Africa Division. The territory of the new division is made up of five unions in Western Europe, six in Eastern Europe, four in Africa, and the Indian Ocean Union (Madagascar, Reunion, Mauritius, Rodrigues Islands, and the Seychelles).

Delegates of 19 nationalities, speaking 12 major languages, were present at the meetings. Proceedings were conducted in two of these three languages, English, French, and German, with earphone translation in the third, and other translations as necessary.

Eleven of the delegates represented five Socialist countries of Eastern Europe. While the work moves forward slowly, there is reason for optimism, since greater activity is now noted among the youth in many of those areas.

C. D. Henri, a General Conference vice-president, and the writer represented the General Conference at the meeting, and Andrew Fearing of the GC Ministerial Association attended some committee meetings in connection with evangelistic meetings he was holding in Zurich and Bern.

### MICHIGAN

## Literature Evangelist Plus Contact Equals Baptisms

"Dear Lord, don't let her sign the contract," the beginning literature evangelist prayed. "Please God, not now."

The young lady, of Escanaba, Michigan, kept praying silently, competing, as it were, with the presentation of the publishing secretary who was helping her get started.

Paul Howell and Marlene Rawls were calling on their final contact of the day. They had had success earlier in the day, but this time they failed to make a sale. As they walked away from the home, Marlene joyfully told the amazed colporteur leader about her prayer.

His "But why . . . ?" was cut short as she quickly explained, "If we had



Mission representatives meet with union presidents and division officers in the office of C. L. Powers, left, division president. Jean Zurcher, division secretary, stands behind him, and Heinz Vogel, division vice-president and Ministerial secretary, stands at right.



The special committee appointed to plan MISSION '74 activities in the Euro-Africa Division included several division departmental leaders. They are, from left to right, Erwin Kilian, Artur Strala, Heinz Vogel, Stephan Woysch, Herbert Stoeger, and Nino Bulzis.

sold the set, I would find it awkward to go back to visit. Now that we have left a sample for her husband to see, the lady will expect me back and I'm sure I can sign her up for Bible studies."

It had been through literature that Marlene had discovered Adventism. She was living in Ironwood when she purchased her first set of books and also agreed to Bible studies. She had been raised a Christian but had drifted away from her church. This was also true with David, her fiancé. However, they were still interested in a church that followed all the teachings of the Bible.

Realizing also that their coming marriage wouldn't work without a solid religious base, they welcomed the studies, although David was skeptical. Since he worked out of town and was not able to attend the studies, he cautioned Marlene to "throw them out the door" the first time non-Biblical ideas were presented.

Marlene enjoyed the lessons and shared them with her sister, Carolyn, then with Carolyn's boy friend, and with a friend of David's. Before long, Marlene's Avon sales lady joined the group. Soon they and others were attending prayer meetings. One day in June of 1971 Marlene and David were baptized, and the next day they were married. But before they left for Escanaba, where David was working, they had made contacts and helped to begin Bible studies that eventually led to ten baptisms.

"When you become an Adventist you care about people," Marlene states, "and want to help them spiritually." Thus making contacts for Bible studies was important to her. But how could she find openings in a city where she didn't know anybody? Her answer was to become a literature evangelist.

And now on her first day of selling, Marlene felt she had a Bible study prospect. Early in Paul Howell's presentation Sue Rappette expressed an interest in religion but told her visitors of her own church affiliation. This pleased Marlene, for her own background would be valuable in working with Sue should the hoped-for Bible studies materialize and show progress.

Marlene and David did a lot of praying the next few days, asking that doors would open for Bible studies and the sale of books. She returned to have Sue order the set and agree to studies.

Prior to this, Sue had studied material from another religious group. Also, representatives from an aggressive sect had visited her, but they got her all mixed up. Marlene encouraged her to study the Bible if she would "find truth."

Sue's husband, LeRoy wasn't aware of the studies, but as truth began to convict Sue she realized her husband

had to know. When their family found out, life became difficult. LeRoy wasn't interested. Furthermore, he worked with Sue's father and brother and they kept telling him he should be able to keep his wife from "becoming involved in other religions." So LeRoy tried to stop Sue from attending Adventist meetings.

Eventually curiosity and the need to be able to combat the new religion caused LeRoy to "sneak" a look at Sue's lessons, and questions began to arise in his mind.

Sue was finally baptized, but LeRoy remained uninterested. He attended a potluck dinner, but found the Adventists "a bunch of politicians." He didn't trust any of them, he said, although admitting within himself that "they were nice people."

Marlene and David were praying earnestly for the Rappettes. Tensions were building between them and Marlene didn't know how to continue.

But then in June of 1973, one year after Sue had been baptized, LeRoy also became a member of the church. Many personal problems had arisen and had been solved, including Sabbath employment. It was a joyous service.

Love, friendship, and much prayer had paid off. LeRoy had been loved into the church. The Christian attitude of Marlene and David and of other church members helped to strengthen LeRoy's acceptance of the Bible message. Though fighting all the way and being openly cold, he had finally yielded.

Now a member of the Escanaba, Michigan, church, LeRoy freely admits that the "friendly Adventists" are really not politicians but just "pretty nice brothers and sisters." He and Sue, David and Marlene, and the others who are members as the result of that initial colporteur contact, are witnessing to others today through friendship, love, and prayer.

ERNEST N. WENDTH  
Departmental Secretary  
Michigan Conference



These are the main participants in the story of the conversion of LeRoy and Sue Rappette of Michigan's Upper Peninsula: (from right) Waldo R. Alger, pastor of the Escanaba church; the Rappettes; David and Marlene Rawls, whose baptisms started the chain of conversions; and Robert Willis, Escanaba schoolteacher, who studied the Bible with the Rappettes.

## AUSTRALIA

### Lad Polishes Off \$300 for His JMV Society

Trevor Fellows is a lad with initiative. Recently an Australian firm that markets Nugget shoe polish ran a competition in which the contestants had to name a club or group, and then tell in 25 words or less how this club could use the prize money.



Trevor, a seven-year-old from Charters Towers, a not-too-large town in North Queensland, Australia, polished up an entry, telling how his JMV Society could use the money, and made it into an acrostic spelling out the word "Nugget."

Trevor won in a "shoe-in," and his local JMV Society received \$300 Australian (nearly US\$430) to boot. Nugget shoe polish is a very good product, but it could not match the shine on Trevor's face when the \$300 check came through, made out to the Charters Towers JMV Society. ROBERT H. PARR

Editor, Australasian Record

## COLOMBIA

### Country Opens New Doors to Seventh-day Adventists

Not many years ago, Seventh-day Adventists around the world were praying for the future of the work in Colombia. Violence, persecutions, and great barriers hindered progress there.

Today the doors are wide open.

I paid a visit to the Barranquilla Catholic Archbishop, accompanied by a literature evangelist. We told him we represented the Adventist Church. He purchased a four-year subscription





A. M. Rodriguez, left, and Benjamin Riffel show the Spanish *Bible Story* on television.

to *El Centinela* and also gave the literature evangelist a written recommendation. Later we visited the mayor of that city. As soon as he saw us he said, "I know you Adventists!" We asked for more details, and he added, "I know you for the good social work you are doing in Colombia." He too purchased a four-year subscription to *El Centinela*.

Five years ago we had some difficulty in importing books into Colombia. When we visited the Commissioner of Imports, he asked us, "To what organization do those Colombian publishing agencies belong?" We answered, "They belong to the Seventh-day Adventist Church." He replied, "Why didn't you say so earlier? We didn't know that! If that is the case, there will be no problem. All you have to do is attach to every import request a letter indicating that the request proceeds from the Adventist Church." Since that moment, Colombian customs have been no problem.

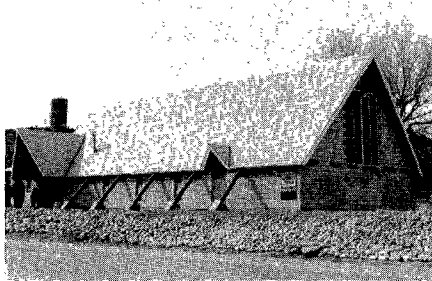
When we printed the Spanish edition of *The Bible Story*, we presented a set to the president of the nation as a gift, and we also gave several volumes to the press secretary. This man, after seeing the quality of the contents, called us on the telephone, asking that we present *The Bible Story* on a TV program he hosted every week. Thus, for fifteen minutes the next Sunday evening thousands of Colombians saw and heard about Adventist children's books.

Another door has just opened in Colombia. On my last trip there, I had the pleasure of accompanying our leaders on a visit to the Chief of Civil Aeronautics, who controls all airports in the country. This public official gave his written permission to sell the missionary magazine *El Centinela* in all airports. (See REVIEW, January 10, 1974, p. 20.)

Colombian Adventists have accepted the challenge of these open doors, and with good courage are engaged in doing their part in finishing the work in their country.

BENJAMIN RIFFEL  
Sales Manager, *El Centinela*

# Churches Dedicated



## DIXON, NEW MEXICO

Although the recently dedicated Dixon, New Mexico, church is currently valued at \$50,000, the church was built for an actual cash outlay of only \$10,500. Labor was donated, and beams were hewn from trees from the nearby forest. The church was completed under two pastors, Isaac Lara and Tony Vargas.

At the dedication service a plaque was presented to José Espinosa, in appreciation for his many years of service in God's cause. Mr. Espinosa, a literature evangelist, studied the Bible with the people he canvassed, and helped to raise up companies of believers at Tusas, Canon Plaza, Questa, Santa Fe, and Dixon.

R. B. WING  
Communication Secretary  
Texico Conference

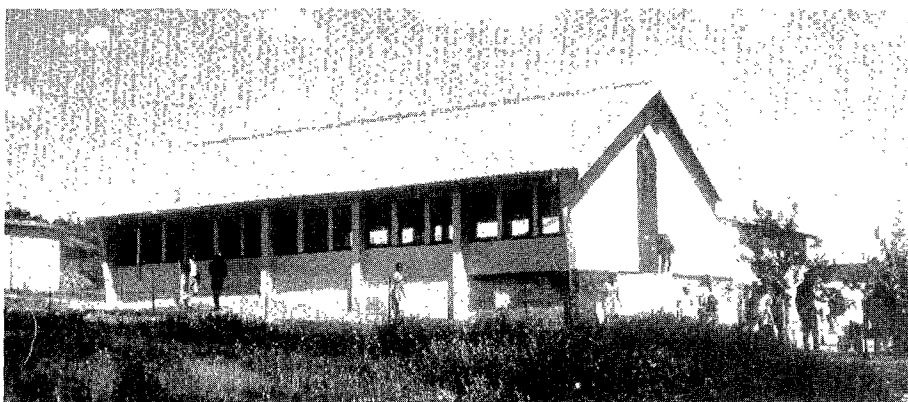


## BARRIE, ONTARIO

The Adventist church in Barrie, Ontario, was dedicated September 15 with Phillip Moores, president of the Ontario Conference, as guest speaker. F. C. J. Pearce, pastor of the church, led out in the Act of Dedication, and the dedicatory prayer was offered by D. J. Handysides, pastor of the College Park church in Oshawa.

The church, seating 125, was purchased in January, 1973, repaired, redecorated, and carpeted. Barrie has a present membership of 43.

L. R. KRENZLER  
Communication Secretary  
Ontario Conference



## ORANGE FREE STATE, SOUTH AFRICA

Dedication services for the Bethlehem, Orange Free State, church were held recently. The building has a seating capacity of 150 and consists of a main sanctuary and vestries. An old house on the site was also completely renovated to serve as the pastor's home.

The present membership is 71, but at a MISSION '73 evangelistic effort, begun a few weeks after the dedication, more than 100 persons indicated their desire to prepare for baptism.

The Bethlehem church is the first of the church buildings to be completed with the special financial help given in 1971-1972 by the General Conference, the Trans-Africa Division, and the South African Union Conference toward church buildings for African believers in the Republic of South Africa. A number of church buildings had to be replaced because of the moving of townships, and with increased building costs the burden was more than the local members and organizations could carry.

J. M. STEPHENSON  
Secretary-Treasurer  
Southern Union (Trans-Africa Division)



## Philippine Union College "Adopts" Naga View Campus

A Photo Story by DOROTHY MINCHIN COMM

FOR 56 YEARS Philippine Union College in the city of Manila has been one of the church's major educational institutions, serving the needs of the Third World. Although this beloved old fully accredited school is now well known, few people are acquainted with her lively young teenage daughter, the extension campus at Naga View.

When a sharp increase in enrollment in the late 1960's made the acquisition of more space essential to the mother institution, Naga View Academy and its 265-acre campus were formally "adopted" in 1971. Twelve road-hours or one air-hour southeast of Manila, the college sits at the foot of Mount Isarog, one of a family of ancient volcanoes grouped around world-famous Mount Mayon. It commands a panoramic view of Naga City and the rich rice-and-coco-nut lands of the Bicol valley.

Under the energetic leadership of the director, Ricardo Salamante, Naga

View has not only developed a strong academic and industrial program but also a remarkable school loyalty. Instead of envying their brothers and sisters on the more sophisticated city campus, Naga students will smile at you through the garden dust and feel a little sorry for them all up there at Manila.

Life at Naga is not always easy, but privations, inconveniences, and uncertainties have only fostered a warmer spirit of friendliness and contentment, it seems. When you are at Naga, you feel a welcome freedom from the clutter of nonessentials that besets most of our lives. Here you have the clean environment of God's wide-open spaces combined with the efforts of hard-working students and dedicated teachers. With this formula you have gone far toward attaining Christian education at its best and spirituality at its deepest.

Naga View is growing. She is young and eager. And she wants the rest of the Adventist family around the world to become acquainted with her. Here she is . . .

Although the administration building still has the raw grayness of a penal colony (1), its dullness is offset by lovingly tended flower gardens and the bright school spirit, which so tangibly pervades the campus.

Nearly everything at Naga has been done the hard way. The roads go through a dreary seasonal cycle of unbelievably slimy mud alternating with powder-fine black dust. By carrying rocks from the creek bed half a mile away (2), the students rendered the roads passable, even though they still fall short of being superhighways.

A highly honored member of the school community is the tractor (3). In the morning it plows the fields; in the afternoon it hauls firewood for the kitchen; at sundown it is harnessed to a generator to provide the three hours of electricity that illuminates the students' study period.

When Naga won first prize in the National Green Revolution Contest (collegiate level) in 1973, her gardening achievements received such publicity that many visitors (including 400 teachers from other schools) converged upon the campus to see how it was done. Without question, these young people in the *gabi* garden (4) will know what to do with the new tools that were their prize. (*Gabi* is a versatile vegetable, for you can eat the leaves as well as the yamlike root.)

The girls at Naga are equal to even the heavy chores. Here (5) they scour the rust off the corrugated zinc roof of the chapel. This wing of the main building is used for a chapel, but it is by rights a laboratory. Naga View has no church building yet.

Simple but adequate, the classrooms (6) must be built solidly and austere to withstand the annual typhoons that tear through the Bicol region. Everything must be able to endure wind and water.

The boys are busy enlarging their own dormitory, and 20 more new rooms were made ready for occupancy at the beginning of the 1973-1974 school year. In the school population of 230, boys outnumbered girls almost two to one until this present school year. Now the girls' dormitory is also filled to more than capacity. Naga View has a strong attraction for those students who can get a Christian education only by means of the old-

Dorothy Minchin Comm teaches English at Philippine Union College.



fashioned but sound work-and-study method.

The completed dormitory rooms (7) are utilitarian, giving the occupants plenty of scope for creative decoration. All personal services, like laundry, are on a do-it-yourself basis. Woven hemp mats serve for both mattresses and bedding, and house-keeping is barrenly efficient.

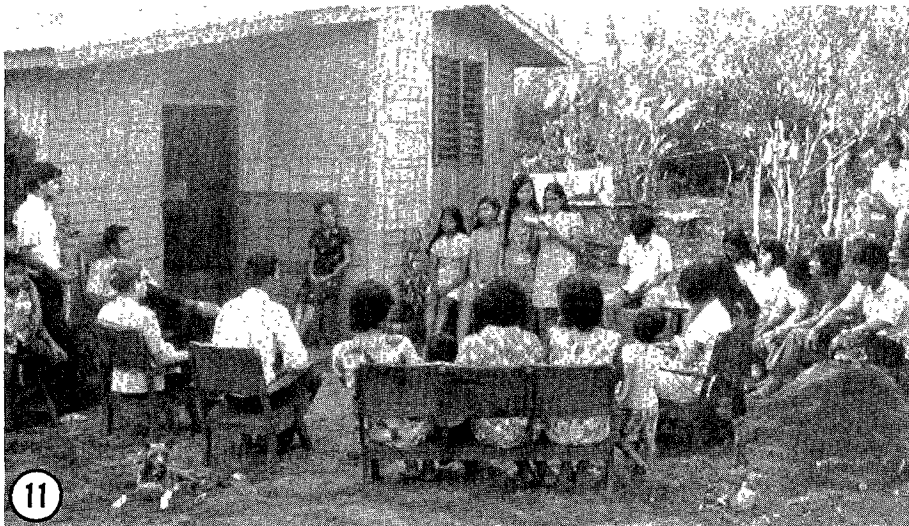
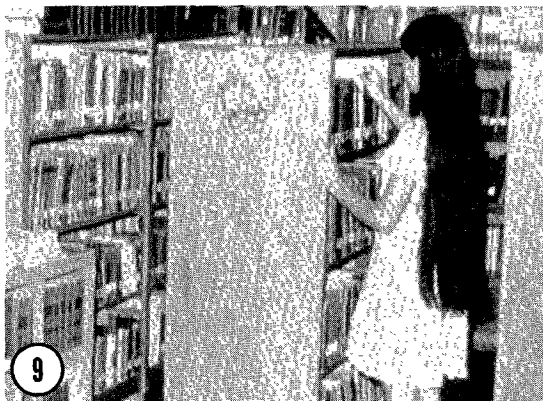
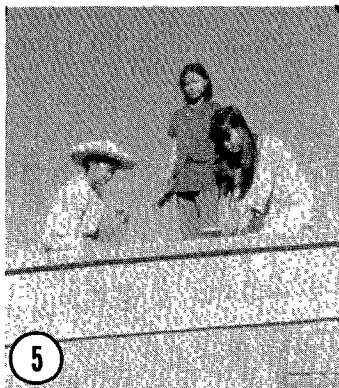
For the many students who simply cannot afford the 20 peso (\$3.00) weekly fees at the cafeteria, there is a kitchen (8) where they can have their own little primus stoves and cook the rice and vegetables that the family back home sends them or which they grow themselves in the campus gardens.

The library (9) is small—so small that the cafeteria must serve as the reading room. On campus one is constantly aware of a keen hunger for more books.

Preparations for Sabbath are diverse. The platform is painstakingly decorated with the title of the Sabbath school lesson and flanked with garlands of flowers from the gardens back on the mountain slopes (10). Such little refinements as these ensure that the day stands out as something really special for everyone.

Sabbath afternoons and evenings are devoted to Branch Sabbath Schools (11), with midweek cottage meetings in between. Teachers and students walk through the rice paddies and coconut groves to neighboring villages. If the distance is several miles, they have to pin their hopes on the questionable abilities of the pickup truck or jeep.

Sharing a sundown worship out on the front lawn with the Naga School family and listening to their full-voiced singing of hymns loved round the world is an unforgettable experience. Nor can you ever lose that moment a few hours later when the tractor is unhitched from the generator, and all the lights on the mountainside go out. Then the stars rush out, myriads of diamond points of white light blazing in a clear, black-velvet sky. As the Naga people will tell you, "We feel very close to heaven out here." □



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## COCO THE RANGE PONY Harry Baerg.

Coco was born and raised in British Columbia in the most pleasant surroundings by a very kind owner. One day Coco was transferred from the kind hands of his mistress to a cruel and careless master. Soon Coco escapes to the range, where he joins with other horses and is later found by—You'll want to read and discover who found Coco.

## OLD JOE THE SURPRISE HORSE Kathryn Stephenson Wilhelm.

Did you ever live on a farm? Or wish you could live on a farm? You see, a preacher settled his family on a farm near a little crossroads town in northern Florida. On the farm they had a dog, a cat, a goat, a cow, a calf, two hens, some chicks, and then a horse. That was Old Joe, who turned out to be a surprise in more ways than one.

## THE TREASURE OF LOWER BUTTERNUT Roselyn Edwards.

Rob is most unhappy when he learns that his cousin, Susan, a prissy city girl, is coming to spend the whole summer. In their search for the treasure, Rob and Susan scheme and puzzle and in the end—well, follow the trail yourself to THE TREASURE OF LOWER BUTTERNUT!

## CHERRY ON TOP Dorothy Aitken.

What is a "cherry on top"? The topping on an ice-cream sundae? A police car's rotating beacon? An embarrassing situation? This is one of those never-a-dull-moment books that the whole family will enjoy.

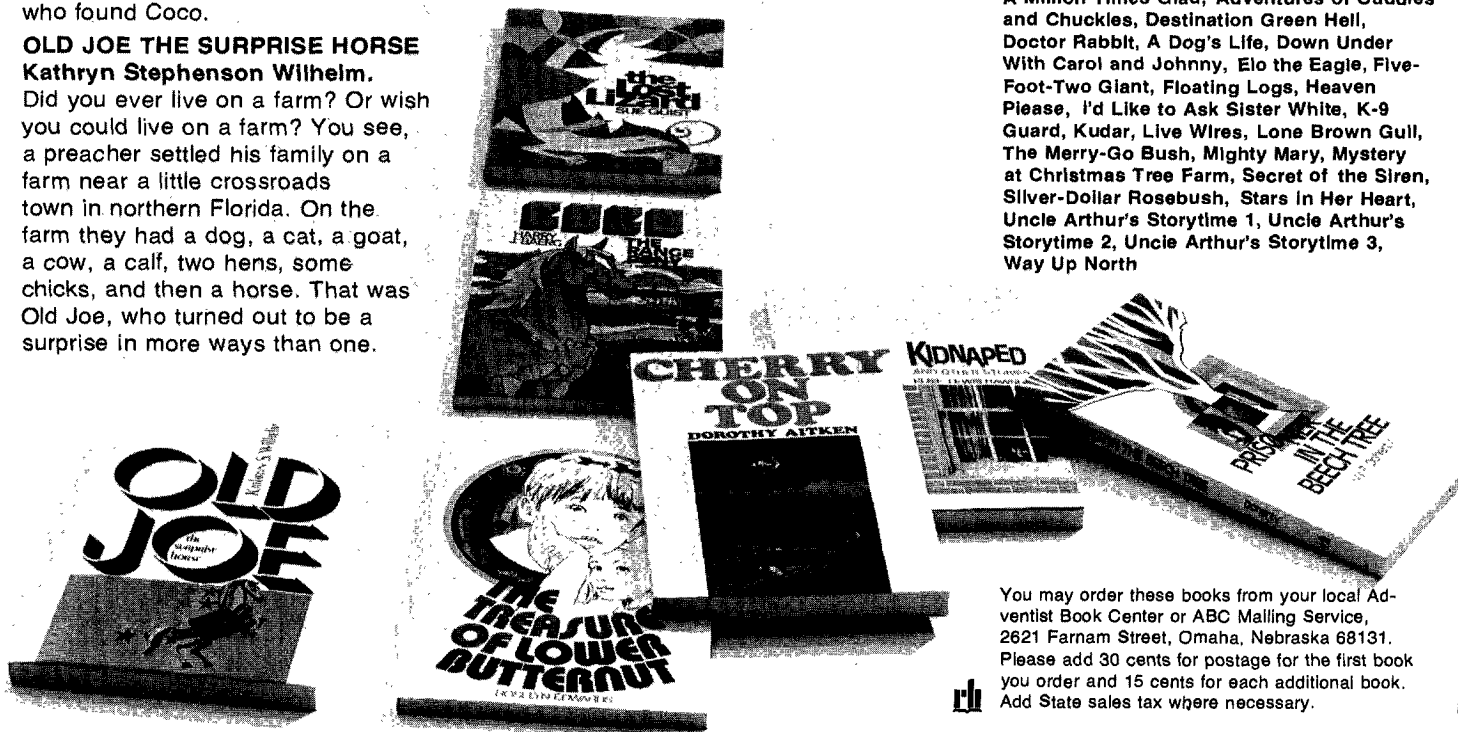
## PRISONER IN THE BEECH TREE Ivy R. Doherty.

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# Budget saver entree

## Vita-Burger tomato loaf

2 C. Vita-Burger soaked in  
2 C. Hot Water plus 2 Tbsp.  
Oil for 15 minutes  
2 Tbsp. Parsley, minced  
1 Tbsp. Onion, minced  
½ C. Celery, chopped fine  
⅔ C. Tomato Juice  
1 Tbsp. Lemon Juice  
1 Tsp. Honey  
1 C. Fresh Bread Crumbs

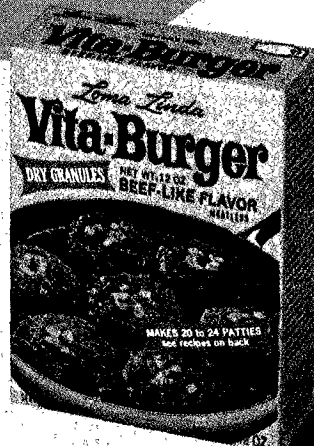
Combine all ingredients and  
pour into oiled baking dish.  
Moisten top with additional  
tomato juice. Bake at 350° F.  
25-30 minutes, or until browned.  
Serve with your favorite tomato  
gravy. Serves 6.

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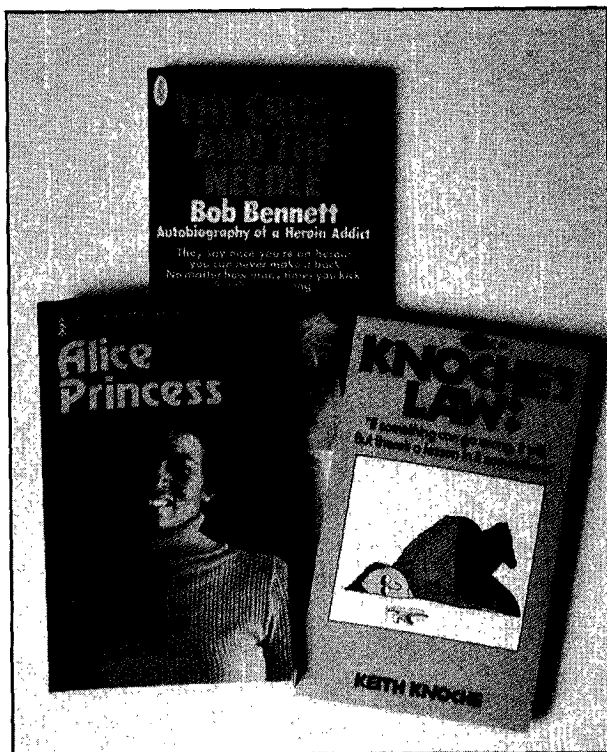
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**1.** There's *Alice Princess*, now in paperback. First from a child's eyes—secure and surrounded by Christian love—then suddenly hurled into an anxious and fearful world, Alice learns what it means to overcome. *Alice Princess* learns that overcoming means depending fully upon the Lord.



**2.** *The Cross and the Needle*. Addicted to heroin and the junkie's life, Bob Bennett hid himself for ten years behind dark glasses, long sleeves, and the needle. Then Bob found the Lord, and his life opened up with a new living witness to the world: "The Lord heals. Try Him!"

**3.** Just off the press, *Knoche's Law*. Daily living is a process of bumping and smoothing, retaining and growing, and slipping on a banana peel. Author Keith Knoche has known a few banana peels. These he gladly shares and compares with Scripture.

*Alice Princess*, *The Cross and the Needle*, and *Knoche's Law* can be found at your local Adventist Book Center. \$1.95 each. Or order from ABC Mailing Service, 2621 Farnam Street, Omaha, NB 68131. (In Canada, 201 16th Avenue NE, Calgary, Alberta T2E 1J9.) To cover shipping and handling expenses, add 30 cents for the first copy ordered, 10 cents each additional. Include sales tax where applicable. Brought to you by Pacific Press.



# NEWS NOTES

FROM THE WORLD DIVISIONS

## Australasian

► The Papua-New Guinea Union Mission has recently taken an action to set up a union-wide Bible correspondence school in Lae. A trained Bible instructor will oversee the day-to-day operation of the school. The measure to replace several local schools with just one is taken as part of an economy drive, and it is felt that a saving will be made in the cost of supplies and of wages, and a more efficient school will be operated. The mission plans to strengthen Bible school follow-up work.

► On Sunday, December 23, all science and mathematics teachers from secondary schools in the Australasian Division met at Avondale College for a four-day seminar, to study new science and mathematics curricula and the methodology and techniques involved. They were assisted by specialists from the New South Wales Government Department of Education and the Avondale College science faculty.

► JMW's of Western Australia have sent a check amounting to \$350 (Australian) to purchase a chain saw to help in the construction of an airstrip for Atoifi Adventist Hospital, Malaita, in the Western Pacific Union Mission.

► December 1 marked the end of a two-week health training program conducted for 18 conference and union health secretaries and field workers at Warburton, Australia. The program kept the men fully engaged from 7 A.M. until 9:30 P.M. with such activities as personal physical fitness programs, theory and practice of hydrotherapy, and lectures on anatomy, physiology, nutrition, health evangelism, philosophy of medical missionary work, advertising, mental health, and other subjects. The scheme proved so successful that the participants were unanimous in their recommendation that similar programs should be organized for teachers, youth workers, health-care workers, ministers and evangelists.

M. G. TOWNEND, *PR Secretary*

## Inter-American

► On October 4, the colporteurs of the North Dominican Mission held a victory meeting to celebrate the surpassing of two goals. Their annual sales goal of \$36,363 was topped by \$3,000, and their 1973 colporteur recruiting goal of 45 was surpassed by nine.

► Floods recently devastated several regions of the Republic of Venezuela. One of the places suffering most was the path of the overflowing Morete

River. Without delay, the modern OFASA (SAWS) van of the West Venezuela Mission delivered food and clothing to flood victims.

► The course "Adventures in Adventist Living" was presented at the Maraval church October 16 to 29. Twenty-four members came together to study the medical missionary work and its place in the church.

L. MARCEL ABEL, *Correspondent*

## South American

► A layman of Salvador, Brazil, moved two years ago to Senhor do Bonfim where there were no Adventists; by May of this year he had raised up a Sabbath school of 100 members. Another layman offered to construct a church if the local mission would buy land. The mission did, and the church is almost completed.

► Seven different courses, including nursing, painting, culinary arts, and dressmaking, have been organized by the Dorcas Society of the S. Brás church in Belém, Brazil. Six teachers conduct these classes, which have 120 people enrolled, only 20 of whom are Adventists. The 100 non-Adventist students are studying the Voice of Prophecy universal course in a combined class conducted by the local pastor, Alcy Almeida.

► Macapá, situated on the equator in North Brazil, near the mouth of the Amazon, already has its own Adventist Social Assistance Center, and thanks to the efforts of J.M.C. Silva, the center is receiving government recognition and medical counsel from Iacy Alcantara, the health secretary for that territory.

► The Central Amazon Mission temperance department conducted meetings on toxics, drugs, et cetera, for Manaus policemen.

► Offices of the Central Amazon Mission have been moved to a new building situated near the Cachoeirinha church. The new address is Rua Belém 1805, Manaus, Amazonas, Brazil.

H. J. PEVERINI, *Correspondent*

## Southern Asia

► S. James, division temperance secretary; P. K. Peterson, Northern Union communication and temperance secretary; and several other workers visited the mountain kingdom of Bhutan the first week of September. They met with several Christian families and distributed a large quantity of health, temperance, and character-building literature.

► T. K. Murthy broke ground September 23 for the first Kannada Adventist church in Bangalore, South India.

► The Maharashtra Section is upgrading the Hatkanagle Dispensary by providing necessary equipment. A resident doctor is already there, and it is expected that this will very soon be a self-supporting medical unit.

► In Calcutta the progress of the church work under W. G. Jenson continues. Hindi services were begun at the 36 Park Street church on Sabbath, July 28. This is in addition to the regular English, Bengali, and Telugu meetings held each Sabbath. D. P. K. Haldar is the Bengali evangelist and B. Sudarshanam cares for the growing Telugu membership. C. M. Mackertich reports that the enrollment of the Calcutta church school has exceeded 50.

► Two MV camps were held recently in Pakistan—one at Mirpur Khas and one at Karachi. Two others had to be canceled because of the heavy floods.

► On November 23, eight were baptized at Amraoti, Maharashtra, as a result of meetings conducted by R. S. Shinge. Fifteen more have expressed their desire to join the church.

A. J. JOHANSON, *Correspondent*

## North American

### Atlantic Union

► The October 14 fire in Chelsea, Massachusetts, which destroyed more than 40 blocks of buildings and homes, set the Stoneham Community Services center into high gear. Workers collected 1,200 large bags of clothing, much food, and cash. Efraim Murillo, pastor of the Boston Spanish church, coordinated Seventh-day Adventists with the Danvers Red Cross in the distribution of these goods. Many fire victims were housed at the New England Memorial Hospital during the emergency.

► During the month of October laymen of the Attleboro, Massachusetts, church held evangelistic meetings five nights a week. More than 60 attended nightly, approximately half of whom were non-church members. Several baptisms are planned as a result of these meetings.

► Gertrude Ginn, president of the Ladies' Auxiliary of the New England Memorial Hospital in Stoneham, Massachusetts, recently presented a check for \$3,500 to T. O. Moore, hospital administrator. The check is the auxiliary's first payment on their \$17,000 pledge toward a radio communication center in the hospital.

EMMA KIRK, *Correspondent*

### Canadian Union

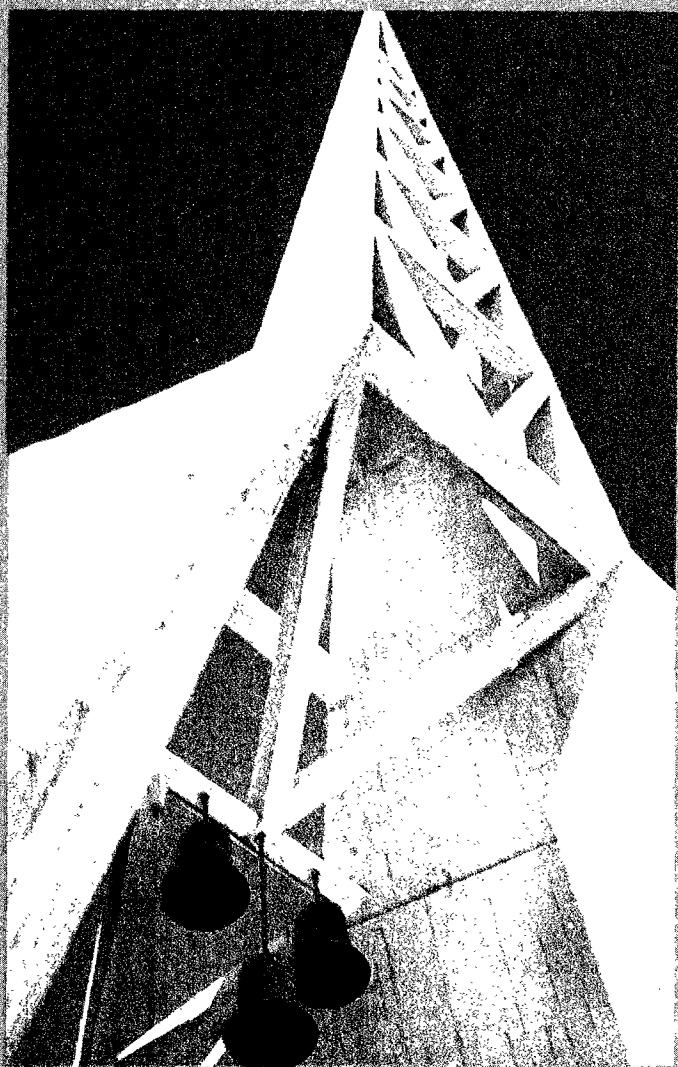
► Verne Snow, Canadian Union evangelist, baptized 80 persons as a result of a field school of evangelism held recently in Winnipeg, Manitoba.

► A groundbreaking ceremony for a new church in Ottawa, Ontario, capital of the Dominion of Canada, was held October 10. A centennial offering for this new church was given by Canadians in 1967.

► C. C. Weis, associate secretary of the General Conference Lay Activities Department, helped lay a foundation block in a new 30- by 60-foot Com-

*Continued on page 30*

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munity Services center in Creston, British Columbia, on October 22.

► As a part of the inservice training for church school teachers, a convention was held November 14-17 in Oshawa, Ontario. Ethel Young of the General Conference Education Department and Virgil Bartlett of Andrews University were present to speak and counsel.

► Thirty persons were baptized into the French church in Montreal, Quebec, by N. Prosper, who recently arrived in Montreal to hold meetings and to pastor one of the churches.

THEDA KUESTER, *Correspondent*

## Columbia Union

► A new company of believers is meeting in the Methodist church on Main Street in Hackettstown, New Jersey.

► A cooking and nutrition seminar was held recently by Washington Adventist Hospital in response to public interest generated by the hospital's recent Meatless Food Festival.

► Maria Rosario, a member of the Bucks County church in Hatboro, Pennsylvania, recently celebrated her 120th birthday. She credits her long life to prayer and faith in God.

► Forty-three couples of the Reading, Pennsylvania, Kenhorst Boulevard church recently reaffirmed their marriage vows. The ceremony was conducted by Robert C. Clarke and was a result of a series of meetings on family renewal. Robert A. Wilson, chairman of the sociology department at Columbia Union College, helped with the meetings.

CHARLES R. BEELER, *Correspondent*

## Lake Union

► One thousand employees of the Swedish American Hospital in Rockford, Illinois, recently received five pages of vegetarian recipes in their pay envelopes. The project was made possible by Peter and Judy Lewis, members of the Rockford church. Lewis is associate director of fiscal services at the hospital.

► Pathfinders from Pioneer Memorial church in Berrien Springs, Michigan, delivered 75 Thanksgiving food baskets to families in the community. Food for the baskets was contributed by local residents.

► Six persons were recently baptized in Grand Haven, Michigan, as a result of evangelistic meetings held by Robert Collar, Michigan Conference evangelist.

► Seven young members have been added to the Bloomfield, Indiana, church as a result of MISSION '73 meetings conducted by Jerry Lastine, Indiana Conference trust services director.

► Laura Sedam, a member of the Logansport, Indiana, church, had raised \$125 for Ingathering by mid-December—and she is 93 years old.

GORDON ENGEN, *Correspondent*

## North Pacific Union

► Walla Walla College's department of communication is continuing its speech and hearing clinic this year, according to Kenneth Smith, assistant professor of communication. Smith says the clinic provides services in the areas of speech pathology and audiology.

► While it is not uncommon to have a baptism near the close of a school year, this year has begun with three baptisms at Auburn Adventist Academy. At the second church service of the new school year, associate pastor Gary Oliver concluded his sermon with an invitation specifically directed to those who had not yet committed their lives to the Lord in baptism. Eight students responded. Two weeks later two more asked for baptism, and a week later five more asked. Thus, three baptisms have already taken place early in the 1973-1974 school year.

CECIL COFFEY, *Correspondent*

## Northern Union

► The Loveland, Colorado, Sabbath school youth department presented the Payabya Indian Mission in South Dakota with a vanful of clothing, canned foods, school supplies, and a check for \$700 with which to purchase additional needed items.

► Gary and Sally Pehrson were recently baptized into the Mankato, Minnesota, church and immediately began to witness. As a result of their enthusiasm, Gary's friend, Jim Reule, studied and was baptized. Jim said, "I hope it won't be long before I can lead someone to Christ and see him baptized."

► In the recently completed Bowman, North Dakota, church a series of meetings was conducted by Ben Green, which closed with a baptism equaling nearly 10 per cent of the church membership.

► Twelve were baptized as a result of a series of meetings by H. G. Crowson in the Davenport, Iowa, church.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

► More than 400 guests attended the Paradise Valley Hospital meatless food demonstrations under the direction of Wilfred Hoomalu.

► Students from the La Sierra campus of Loma Linda University provided an American Thanksgiving for many poverty-stricken families of Tijuana, Mexico.

► Southern California Conference members have entered into an agreement with the Lord whereby they will raise \$35,000 for Riverside Hospital in Nashville, Tennessee.

► Ground has been broken for the new Arizona Conference building on a nearby four-acre site.

► The first of a series of two-hour demonstration/displays on diet and

nutrition was held recently at Simi Valley Adventist Hospital. The Holiday Food Festival—a display of vegetarian entrees made from items available at local supermarkets—brought 80 people from the community to sample the tasty entrees and to receive recipes that included the protein content and cost factor of each. Placed on each table behind the entrees were the ingredients as they would be purchased at local supermarkets.

SHIRLEY BURTON, *Correspondent*

## Southern Union

► A 1973 youth department project in the Florida Conference resulted in the organization of a 28-member church in Homosassa, Florida. Maranatha youth evangelism workers joined youth groups from around the State in reopening the church after it had been closed for more than a decade.

► Holiday book sales to 41 churches in the Florida Conference totaled \$11,479.50. Some churches purchased as little as \$8.90, while others spent more than \$1,200. More Spirit of Prophecy books were purchased this year than any previous year. In the Kentucky-Tennessee Conference, sales in Louisville, Memphis, and Madison netted nearly \$4,200. The Good News Singers, a youth witnessing group, conducted vesper services prior to the evening sales.

► Mr. Cooper, 81, who spends the winter months in New Smyrna Beach, Florida, had already reached his 1973 Ingathering goal in the North; nevertheless, he has been working in New Smyrna and reports collecting \$81—one dollar for each year of his life.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

► As the result of recent meetings by Isaac Lara and Manuel Cabral in Van Horn, Texas, 43 persons have been added to the church.

► Sectional meetings were held recently for the pastors of the Arkansas-Louisiana Conference to report the progress of each district and lay evangelistic plans for 1974. The pastors will exchange pulpits January 26 through February 9, and March 2 through 16, at which time both laymen and ministers will engage in an intensive evangelistic program. E. F. Sherrill, conference president, reported a gain of 30 baptisms this year over last year.

► On November 10 a new branch Sabbath school met for the first time in Bossier City, Louisiana, under the direction of J. E. Thurmon. Church members of Shreveport and Minden are helping him.

► Sixteen young people were involved in student literature evangelism in the Texico Conference last summer, contacting approximately 75,000 people, and selling \$17,000 worth of literature to nearly 10,000 of them.

J. N. MORGAN, *Correspondent*

## Health Personnel Needs

### NORTH AMERICA

Admin., Psych. unit	Med. technol. Nurses, staff
Admit. offer.	Nurses, CCU
Air-cond. mech.	Nurses, ICU
Cashier	Orderlies
Clerk typist	Painter
Computr. Progm.	PBX oper.
Cooks	Pers. dir.
Diet., admin.	Phys. ther.
Diet., ther.	Psych. soc. wrkr.
Housekprs.	Receptionist
Inhal. ther.	Refrig. engr.
Key-punch op.	Secur. offcr.
Lab. tech.	Stationary engr.

Write Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

## Coming

Liberty Magazine Campaign	January 19-26
Religious Liberty Offering	January 26
Bible Evangelism	February 2
Church Lay Activities Offering	February 2
Faith for Today Offering	February 9
MV Day	February 16
MV Week of Prayer	February 16-22
Listen Campaign Emphasis	February 23
Tract Evangelism	March 2
Church Lay Activities Offering	March 2
Spring Missions Offering	March 9
Christian Home and Family Altar	March 9
Christian Home Week	March 9-16
Sabbath School Visitors' Day	March 16
Educational Day and Elementary School Offering (Local Conference)	March 30
Thirteenth Sabbath Offering (Afro-Mideast Division)	March 30

## Notices

### GC Insurance Service (Calif.) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (California) Board of Directors will be held at 5:30 p.m. on Sunday, January 20, 1974, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2 of the bylaws.

CHARLES O. FREDERICK, Secretary

## To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

Malcolm Caviness, staff, Forest Lake Academy, from Rwanda, Africa.

Raejean Gardiner, staff, Forest Lake Academy, from Andrews University.

Douglas Hayes, staff, Forest Lake Academy, Maitland, Florida, a graduate of Southern Missionary College.

Teresa Hayes, receptionist, Forest Lake Academy.

Robert A. Lee, superintendent of grounds, Forest Lake Academy.

Robert E. Lee, associate director in maintenance, Forest Lake Academy.

J. D. Miller, staff, Forest Lake Academy, formerly principal of Forest Lake Elementary School, Maitland, Florida.

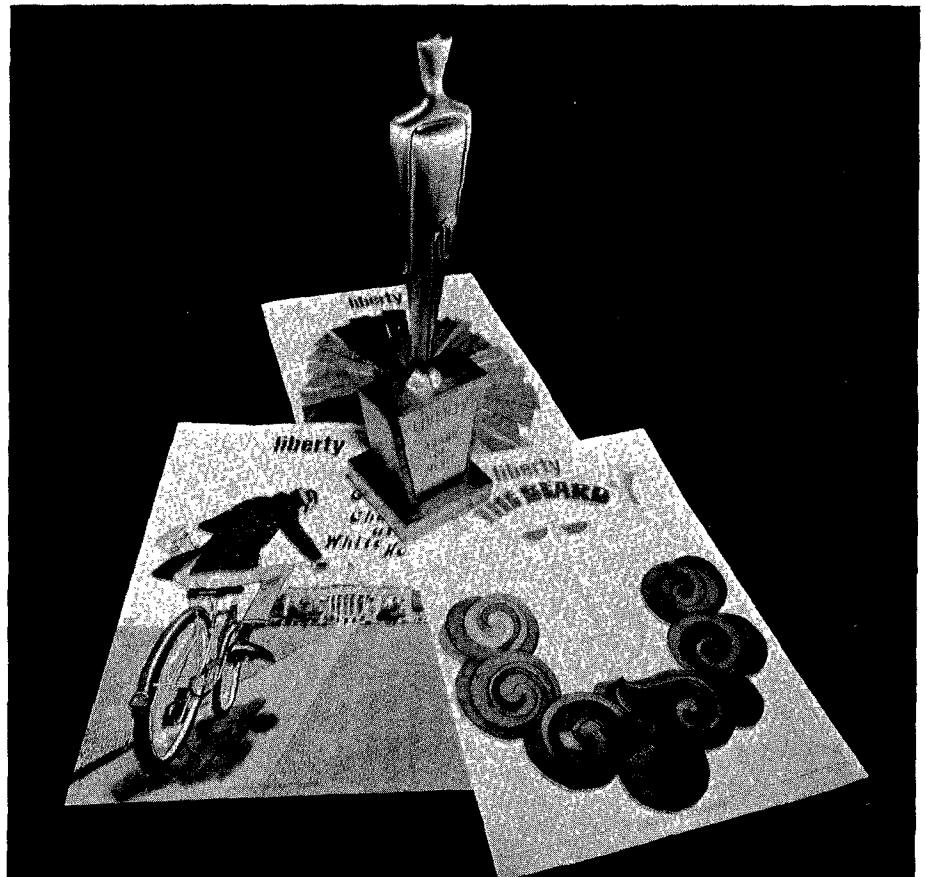
Carolyn Olsen, staff, Forest Lake Academy, a graduate of Andrews University.

James Sanders, assistant maintenance director, Forest Lake Academy.

Merle A. Tyler, Sr., pastor, Rochester Genesee Park and Batavia churches, New York, from Kokomo, Indiana.

Dennis Williams, staff, Forest Lake Academy, Maitland, Florida.

Ewell Wyatt, flight instructor, Forest Lake Academy.



**Liberty.**  
**A magazine of excellence for an age of uncertainty.**

**Liberty ran the race and won.**  
**In '74 the challenge is to win again.**  
**Send subscriptions today for only \$1.25 to the thought-leaders of your community.**

**Liberty Sabbaths-January 19 and 26** 

## MISSION '74 Aims Even Higher

Harold Bohr, pastor of the North Shore church in Chicago, Illinois, provides a fitting illustration of what MISSION '73 and '74 are trying to accomplish. In 1973, the number of persons he baptized exceeded the 50 mark, and this was accomplished without a public evangelistic campaign and with no strong assistant pastoral staff to depend on.

He writes, "The laymen were organized. Thirty of our converts were won through the efforts of these trained laymen. The results of this work will continue to be manifested during 1974. A new day has come to the North Shore church. We have found that it is not large pastoral staffs but trained laymen who make the difference."

This is what MISSION '74 is all about, and we invite our thousands of ministers and laymen to join us in a new giant evangelistic thrust that will make 1974 the greatest in our history and hasten the coming of our Lord.

E. E. CLEVELAND

## NA Ingathering Report—7

The total amount of Ingathering reported through December 29, 1973, is \$7,383,514.29. This is a per capita of \$15.52 per member in the North American Division.

The total amount of Ingathering raised in the same period of last year's crusade was \$7,037,227.74. The amount so far this year is a gain of \$346,286.55.

The amount raised this week is \$441,187.31, as compared to \$402,127.52 raised in the seventh week of last year's campaign.

Eleven conferences have reached the Silver Vanguard mark. They are Newfoundland, Oklahoma, New York, Pennsylvania, Illinois, Alabama-Mississippi, Northern New England, Texico, Southern New England, Chesapeake, and New Jersey.

Three unions—Northern, Central, and North Pacific—and 25 conferences have exceeded their final totals of last year.

Three unions have passed the million-dollar mark: Southern with \$1,154,461.94, Columbia with \$1,137,002.76, and Pacific with \$1,092,677.75.

All ten unions and 55 conferences showed gains over last year's total.

C. C. WEIS

## Southern Asia's Outreach Is Varied

There is great enthusiasm for branch Sabbath schools in Southern Asia. In Sri Lanka the ministers and laymen plan to begin one new branch Sabbath school for each minister in 1974, develop these groups into companies in 1975, and organize them into churches in 1976. In another area the goal has been set for 100 new branch Sabbath schools in 1974.

Vacation Bible Schools in Southern Asia are in-

creasing rapidly. This witnessing has led to the establishment of new churches in some areas.

It took three days for a delegation of five to walk to Bangladesh, a distance of 80 miles, to attend the Sabbath school institute which was held there last month.

There are many mission schools with 600 to 700 children enrolled, the majority of whom are from non-Adventist homes. The influence of Christian education is leading many of these children to become Sabbath school members.

BEN J. LIEBELT

## Offering for *Liberty* Is January 26

Religious liberty Sabbath and the *Liberty* magazine offering are scheduled for January 26. The offering will send *Liberty* to thought leaders, molders of public opinion and law. Generous support of *Liberty* at this time will help bring principles of religious freedom to the attention of men and women in positions of responsibility. Wide circulation of the principles *Liberty* espouses could delay severe restrictions on religious activity and thus extend the opportunity to finish God's work.

Recent developments around the world demonstrate how quickly changes can occur. The Middle East crisis, the energy depletion in the United States, and American monetary deflation have all served to focus attention on our individual rights, both civil and religious, which *Liberty* magazine promotes each month.

M. E. KEMMERER

## Student Missionaries Score Successes

Encouraging progress continues to be made by the five student missionaries (Gary Wagner, Steve Dunn, John Myers, George Manley, and John Jackson) at the English-language school in Phnom Penh, Cambodia. Bible classes are well attended, and on December 16 more than 140 were in attendance at the Sabbath school and church services.

Two more student missionaries were recently sent out from Middle East College. Volker Henning is now active in the youth work in Cyprus, and Leif Lind is busy with youth and evangelistic activities in Bergen, Norway. Volker will be serving for nine months and Leif for one year.

C. D. MARTIN

## People in the News

**H. B. Lundquist**, 82, died December 21, 1973, in Orlando, Florida. Elder Lundquist served for many years in South America and also taught Bible in several North American colleges. **Gertrude M. Brown, M.D.**, 94, died January 2, 1974, in Scotland. For many years she led out in the work at the Crieff Nursing Home and Health Institute in Perthshire, Scotland. She founded her health institute, first at Edinburgh in 1947 and then at Crieff in 1949, and before her death was looking forward to adding a new medical wing. Last week a tribute to Dr. Brown appeared on page 9 of the REVIEW in an editorial entitled "Dauntless Doctor Brown."