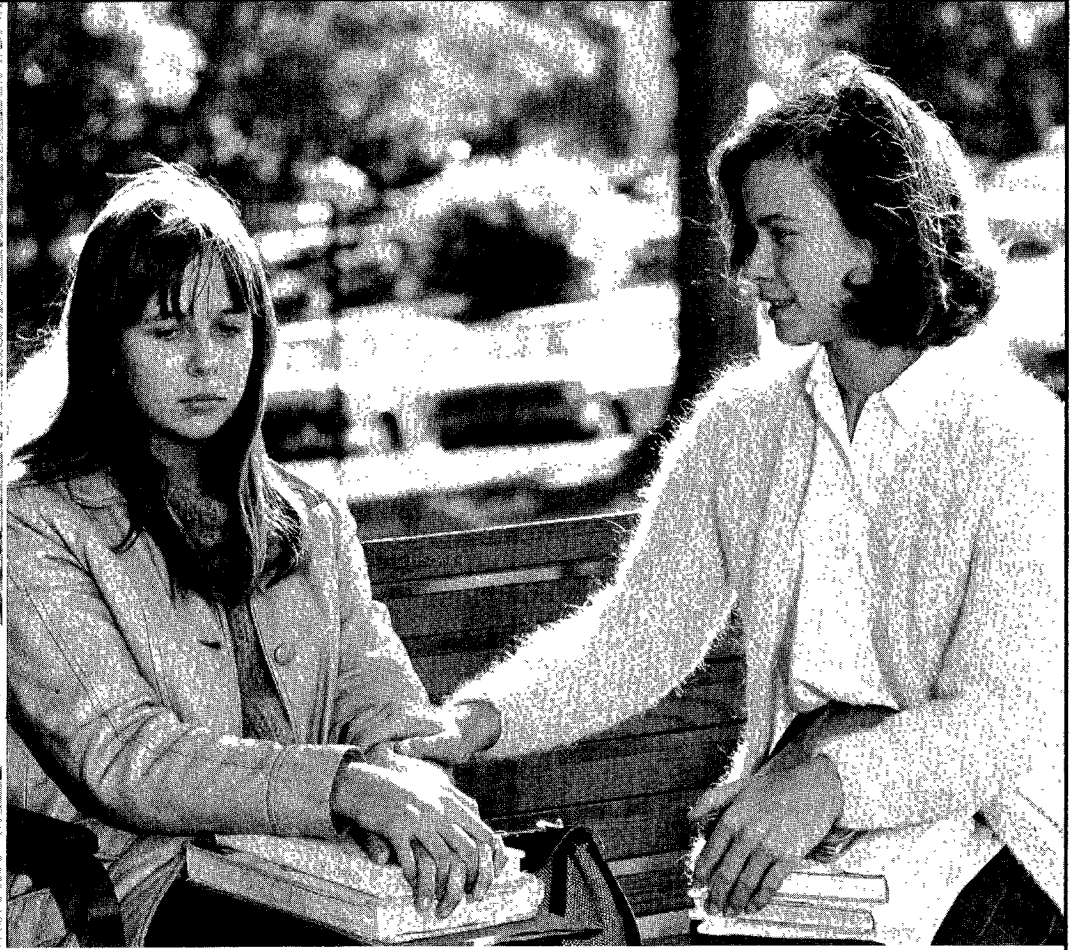


Review

FEBRUARY 21, 1974

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



Angels Use Our Voices

We are to be laborers together
with the heavenly angels
in presenting Jesus to the world.
With almost impatient eagerness
the angels wait for our co-operation;
For man must be the channel
to communicate with man.
And when we give ourselves to Christ
in wholehearted devotion,
Angels rejoice
that they may speak
through our voices
to reveal God's love.

—*The Desire of Ages*, p. 297.



Funds, Friends, and Frauds

As one means of strengthening the evangelistic thrust of the church the REVIEW AND HERALD publishes each month a list of literature requests. This list contains requests from many parts of the world. As church members respond to these requests, thousands upon thousands—perhaps millions—of pieces of literature find their way into the hands of people who otherwise might not hear of Seventh-day Adventists or of the three angels' messages.

Unfortunately, some people seem to have misunderstood the purpose of the literature-request column. They have seen it as an opportunity not merely to obtain literature for missionary purposes but to obtain books and magazines for themselves. Others, after receiving literature from kindhearted members, have followed up with requests for money, tape recorders, bicycles, motorcycles, record players, projectors, watches, and clothing.

Generous church members in various lands, not wanting to turn a deaf ear to legitimate requests, and being unable at a distance to distinguish between cases of real need and attempts to defraud, have, at times, aided unworthy persons and dishonest schemes. (After all, nobody wants to be a "priest" or a "Levite" and pass by "on the other side" when he might have the opportunity to be a "good Samaritan.")

Recently the president of an overseas union asked that we warn our readers not to send further financial aid to a man in his field who for a number of years has been a worker. He said that this man had made a practice of taking pictures of unfinished church buildings and church schools and then sending these pictures to church members in various parts of the world with an appeal for financial aid. Said the union president:

"He was so successful in this that he was able to support a church school teacher, but much of the cash went into his own pocket. The mission administrator appealed to him to channel the money to the mission, but he refused. Six months ago he was suspended for a moral indiscretion. The case was carefully reviewed and last week the mission laid him off permanently. He has separated from his wife and is now living in affluence with two other women on money that has been contributed by kindhearted church members in the United States. He obtained the names from old *Signs and Reviews*, but we do not have the names of brethren sending him financial aid."

If this were an isolated case we would not call attention to it through the pages of the church paper. But it is not isolated. Some time ago the secretary of an overseas union wrote to us that in his field there had been "two blatant cases of attempted fraud through begging." He urged that members "support the mission program by sending their aid through official channels instead of to individuals who may write making a request."

We wish to second the suggestion of this overseas

worker. We believe that the best way for Seventh-day Adventists to help the needy and to finish God's work in all the world is to give regularly and generously through official channels. This not only helps to prevent awkward—even dishonest and criminal—situations in the mission fields thousands of miles from the donors but it also is the best way to see that needs in all parts of the world are met as fairly as possible. One area does not obtain a superabundance while another area goes begging.

What to Do

If one is particularly touched by an appeal that he receives, what should he do? In most cases he should communicate with the officers of the church organization in the country from which the appeal comes, expressing a willingness to assist if the need is real and offering to forward help through organizational channels. Mission administrators will not interpret this as an attempt to evade responsibility nor as evidence of a suspicious mind, but merely as an intelligent attempt to make certain that the contribution will help rather than hinder the advance of God's cause, that it will go to approved projects rather than to fraudulent schemes, that it will make administration of the mission easier rather than more difficult.

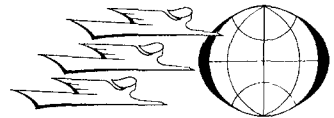
Perhaps everyone should occasionally tuck a five-dollar bill into an envelope after reading a well-written brochure appealing for funds. There is much satisfaction, for example, in giving a gift to the Christian Record Braille Foundation (Box 6097, Lincoln, Nebraska 68506) to help blind children attend summer camps. But let us not neglect to give five dollars also to the mission offering in Sabbath school.

Members who wish to contribute large sums may do so by writing to the treasurer of the General Conference, expressing a desire to assist in Operation Extra Lift. Operation Extra Lift is a new plan voted at the 1972 Annual Council. Its purpose is to cooperate with church members who, in addition to their regular Sabbath school and mission offerings, wish to contribute sizable amounts to specific mission projects. Persons who write to the General Conference treasurer will be sent a brochure listing three large projects in each world division for which provision has not been made in the regular budget. The individual may select the project for which he has the greatest burden.

So what are we saying? Church members should be largehearted and generous, but let them obtain adequate and reliable information on the people and projects to which they donate. Let them give weekly in response to mission appeals, and let them give through Operation Extra Lift, as God prospers them. In a time when so much needs to be done and funds with which to work are pitifully inadequate, this offers the best assurance that the Adventist dollar will accomplish the most.

K. H. W.

Review



Advent Review & Sabbath Herald
124th Year of Continuous Publication

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SUBSCRIPTIONS: United States and Canada,
\$9.95. For each subscription ordered in the United
States or Canada to go to foreign countries, add
\$2.00 postage. Address all correspondence
concerning subscriptions to the Manager, Periodical
Department.

TO CONTRIBUTORS: Send news stories and
pictures, articles, and letters to the editor.
Unsolicited manuscripts are welcome but will be
accepted without remuneration and will be
returned only if accompanied by a stamped,
self-addressed envelope.

A monthly edition of the *Review* is printed by the
Stanborough Press, Ltd., Alma Park, Grantham,
Lincs., England. A monthly edition also is printed
in Spanish and a quarterly edition in Braille. For
information write to the Manager, Periodical
Department.

An index is published in the last *Review* of
June and December. The *Review* is indexed also
in the *Seventh-day Adventist Periodical Index*.

The *Advent Review and Sabbath Herald* is
published every Thursday by the Review and
Herald Publishing Association, 6856 Eastern
Avenue NW., Washington, D.C. 20012, U.S.A.
Second-class postage paid at Washington, D.C.
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Publishing Association.

This Week

Speaking of frauds, Editor's Viewpoint (page 2) mentions certain frauds to which a well-meaning Adventist might fall victim. It is unfortunate that religious motivations should be appealed to, to defraud the unsuspecting. But Adventists are not the only ones caught up in such schemes. Recently the Canadian Bible Society issued a warning against "Bible beggars," people who in cer-

tain countries write for a Bible only to resell it and pocket the money. After all, it is good business for them for the cost of a postage stamp to obtain a Bible.

The counsel given by the Society is similar to that in our editorial. The general secretary says, "Ignore them, or tell the writers to contact the Bible Societies in their own countries."

Borrowing from natural imagery, Philip S. Chen describes spiritual grafting. By grafting, a single tree can be made to yield many kinds of fruit. The quality of the fruit is determined by the grafted branches. By contrast, in the spiritual realm the fruitage of the Christian life is determined by the root stock—the divine nature imparted.

Dr. Chen, who was born in Shanghai, China, did his graduate work in chemistry at Michigan State University. After graduation he taught first at Madison College, Tennessee (1933-1938), later at Atlantic Union College (1938-1970). He is now retired.

Dr. Chen has been published in a number of professional journals and has authored several books, among them *Soybeans for Health*, and *Longevity and Economy*.

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Letters

Potentially Logical

Re "For Women" [Dec. 6, 1973]: I feel that there are women who have the same potential as men and that they should have the chance to exercise this potential. Women must demonstrate that they are intelligent and logical.

ELIZABETH GIESBRET
Glendale, California

The Urgent Appeal

Your December 6 issue was the best I have ever seen. Many students at Pacific Union College were encouraged in seeing the stand you have taken.

GARY D. BROWN
Angwin, California

What encouragement to receive an earnest, unified appeal from the Annual Council, calling for a complete surrender of the life and will to God's guidance through the Sacred Scriptures and the Spirit of Prophecy!

Think of the multitudes of people dying in sin with the impression of Satan on their

Continued on page 14

Scan

News Briefs From the Religious World

SOUTHERN BAPTISTS REVIEW PROGRESS

NASHVILLE—Statistical projections for the Southern Baptist Convention indicate that membership will have reached 12,274,000 by the end of 1973, with total receipts for the year of \$1.2 billion.

Martin Bradley, manager of the Southern Baptist Sunday School Board's research services department, said that projections from 26,135 congregations include probable increases in church membership, Sunday School enrollment, church music enrollment, mission expenditures, Brotherhood enrollment, and total financial receipts.

SIKHS BUILD TEMPLE IN HOUSTON AREA

HOUSTON, TEX.—Members of the Sikh religion have dedicated their first temple in the southern United States here on November 25. Native to India, the Sikh religion was established during the fifteenth century by Nanak, first of the Sikh gurus. The religion is monotheistic and believes in "one supreme God, who is absolute, all-prevailing, eternal, the Creator, the cause of causes, without enmity, without hate, both imminent in His creation and beyond it," says the Sikh's literature.

40 PER CENT OF AMERICANS ATTEND SERVICES IN "TYPICAL" WEEK

PRINCETON, N.J.—For the third year in succession, 40 per cent of all American adults attended a church or synagogue during a typical week in 1973, according to the Gallup poll here. In 1973 the typical Catholic Church's attendance was 55 per cent, compared with 71 per cent in 1964. During the same period, Protestant church attendance dropped only 1 percentage point, from 38 per cent in 1964 to 37 per cent in 1973. Attendance at synagogues during a typical week showed a slight increase, with 19 per cent attending services in 1973, as compared with 17 per cent in 1964.

19-YEAR-OLD CATHOLIC HEADS NEW EVANGELICAL MOVEMENT

SAN JUAN, P.R.—Pedro Rodriguez, 19, a Roman Catholic, started preaching to crowds in a shopping center two years ago, and the movement he founded has grown to include thousands of Puerto Ricans.

Mr. Rodriguez maintains an outdoor "church," an open space in a grove of trees near the San Patricio shopping center. He has a congregation of approximately 600. The Catacumbas, as they call themselves, are mostly young Catholics, although Protestants of many denominations worship with them.

Several groups of Catacumbas have formed in the San Juan metropolitan area and in other towns on the island. No one knows how many people attend Catacumba services, but the number is so great that their outdoor services have caused concern among the established Catholic and Protestant churches.

The AXIS of HISTORY

By GIL G. FERNANDEZ

THE GREAT CONTROVERSY between Christ and Satan, the long-drawn-out conflict of the ages that spans the centuries of time from Paradise lost to Paradise regained, had its inception in heaven before the world was called into existence. The struggle, beginning with the spirit of pride, discontent, and jealousy against the Son of God, developed into open conflict, which eventually resulted in the expulsion of the devil and his cohorts from the courts of heaven.

When this world, which we are pleased to call the planet Earth, together with everything that is in it, both animate and inanimate, was called into existence by special creation through the Creator's almighty fiat, the devil directed his warfare against God here, and through his subtle temptations caused the parents of the human race to fall into his ingenious trap, thus opening the floodgates of sin, misery, and death.

The plan of redemption now came into operation. In the midst of heartbreaking sorrow and unutterable woe Adam and Eve left their delightful Eden home

Gil G. Fernandez is chairman of the Religion Department of Philippine Union College.

with heavy steps and heavier hearts. But they carried with them the protevangelium promise beyond the gates of Paradise, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Thus the merciful God placed in man an enmity against sin and the devil. The battle for supremacy between the two contending forces rages not only over the territory of this revolted planet, but in the domain of the human heart as well.

As man multiplied abundantly through the succeeding generations, his sins also multiplied exceedingly, for "every imagination of the thoughts of his heart was only evil continually" (chap. 6:5). As a result divine justice was impelled to send a universal flood, which engulfed the teeming wicked inhabitants of the antediluvian world in the surging waves of the deep, leaving only righteous Noah and his family to continue the species. After the Noachian deluge the descendants of Noah repopulated the desolated earth. But man reverted to a state of rebellion against God.

During those dark days of abounding iniquity, when the knowledge of the true God was well-nigh obliterated from the minds of men, God called the patriarch Abraham from Ur of the Chaldees in Mesopotamia to be the founder of the Hebrew nation. In His infinite mercy, God condescended to enter into a covenant relationship with the father of the faithful, solemnly promising that "in thy seed shall all the families of the earth be blessed" (chap. 28:14). The Lord conferred a signal honor on Abraham in thus choosing him to be the progenitor of the promised Messiah (Gal. 3:16). This Abraham clearly understood to be the evident

implication of the divine promise, especially after going through the supreme test of faith. Centuries later the Messiah Himself declared to the caviling Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56).

Promise Repeated

The covenant promise was repeated to his son Isaac and reiterated to Isaac's son Jacob. As a weary fugitive, while the darkness descended upon the surrounding hills and vales of old Bethel, in a dream by night Jacob saw Christ represented by the mystic ladder, the base of which was firmly planted on the earth while the topmost round reached the throne of the Infinite. Jacob held tenaciously to the promise of a coming Messiah throughout his life, and as the old patriarch came to the end of the days of his pilgrimage with prophetic vision he bequeathed the Messianic hope to Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10).

Abraham, Isaac, and Jacob were gathered unto their people, and, in the years that followed, Israel multiplied until they went down to Egypt because of a great famine. They lived peacefully for some time in the land of Goshen, but later suffered rigorous oppression in the land of the Pharaohs.

In His own good time God raised up a leader in the person of Moses, who, with great signs and terrible wonders, defied the power of the empire by the Nile and miraculously delivered Israel from the land of bond-



age, thus bringing an end to their decades of slavery. Moses led out in a great Exodus movement, patiently bearing with Israel's murmuring and rebellion for 40 long years. He must have rekindled the Messianic hope in the hearts of the people, for the plan of redemption was vividly portrayed in the sanctuary system, which God instituted in connection with the wilderness tabernacle. In fact, before "this bravest warrior that ever buckled sword" laid down the armor, he categorically declared the coming of the Messiah in his valedictory address to his sorrowing people, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15).

The great leader was tenderly laid to rest by angel hands in Mount Nebo, and the mantle of leadership fell on the shoulders of Joshua, the son of Nun, who led out in the conquest and occupation of Canaan.

After Joshua's death Israel was governed by a succession of judges until the monarchy was set up because of popular clamor during the latter years of Samuel the prophet. The period of the united monarchy lasted for 120 years, with Saul, David, and Solomon as kings. Each one reigned 40 years. After enjoying a brief period of prosperity, which reached its peak during the time of Solomon, the monarchy was divided into two during the reign of Rehoboam, Solomon's son and successor. The rending of the kingdom was an event that was precipitated by the onerous burden of taxes that was levied on the people in order to support the extensive building projects and

luxurious court of King Solomon. From henceforth the kingdom of Judah, composed of the two tribes of Benjamin and Judah with its capital in Jerusalem, and the kingdom of Israel, composed of the remaining ten tribes with its capital in Samaria, had separate existences; and the rift remained unhealed until the time of the Babylonian captivity.

Apostasy and Intermittent Revivals

During these long years of general apostasy and intermittent revivals, the great controversy between the forces of good and evil raged continuously. Strange as it may seem, whenever the chosen people lapsed into apostasy, God used the surrounding nations to afflict Israel. The heathen became the rod of the Lord's anger to visit judgment upon His rebellious people. But the Messianic hope was never abandoned by the devout in Israel. It was a recurrent theme among both the major and the minor prophets.

In postexilic times, there was a brief interlude of a Hellenistic attempt to subjugate the chosen people, but it was heroically resisted by the people under the dynamic leadership of the Hasmonean or Maccabean family, which raised the standard of revolt. This bloody struggle during the intertestamental period against the Greek invaders was successful, but against the might of imperial Rome the enfeebled Jewish nation was unable to offer strong resistance. So the people surrendered to the Roman yoke. After "the glory that was Greece," "the grandeur that was Rome" saw Israel under the sovereignty of the Caesars.

For some 4,000 years the sons and daughters of Adam had eagerly longed for the appearance of the promised Seed with an anticipation made keener by the passage of long centuries of patient waiting. "When the fulness of the time was come," at long last, "God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). One silent night, under the starry vault of the Bethlehem skies, the long-looked-for event of the ages took place. Myriads of shining angels broke forth into a paean of praise to celebrate the event; heavenly music floated in the evening air as the celestial choir sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

The Messianic Hope

Our brief survey of Bible history shows that the pulsating heart of the Hebrew economy was the Messianic hope. The Incarnation, a historical event when the divine Logos assumed human flesh—that profound, unfathomable mystery of all mysteries, which is too deep for the human mind to explain or even to fully comprehend—is considered by many thinkers to be the climactic emergence of God in history. For instance, George Arthur Buttrick states, "History is dialogue; the conversation proceeds for every man and for all history in the strange language of unique yet related events, with one Event [the Christ event] as key to the translation."—GEORGE ARTHUR BUTTRICK, *Christ and History*, p. 135.

And, ineluctably connected with the Incarnation is its equally mysterious concomitant, the crucifixion. Someone has rightly said that the transcendent supreme event of the ages is the redemptive death of Jesus Christ. Buttrick concurs with this when he says, "Bible history is focused history. The forwardness climbs to a lighted hilltop, and all history beyond that point is in that light, moving on to the fulfillment of the light. The focal point is Christ; and the lighted hilltop, though the light is darkness, is Calvary."—*Ibid.*, p. 25.

The Man on the Cross

Indeed, the Man on the cross is the crux of history. The great controversy between the forces of good and evil raged with white intensity on the cross. The love of power and the power of love met in mortal combat in this revolted planet. The powers of evil seemingly triumphed as they witnessed the bloody sweat of Gethsemane and the cruel cross of Calvary. But that was not the end of the struggle. That was the *axis of history*, which split time into before and after. But when God rings down the curtain on the total historical process, He will be victorious over the archenemy. □

The Superintendent of the Church

By WALTER F. SPECHT

IN JOHN the revelator's vision of the glorified Christ, so vividly portrayed in the first chapter of the Apocalypse, he sees Christ in the midst of seven golden lampstands. It is better to use the term *lampstands* than candlesticks. Candles as we know them today were not in general use in John's time.

"The seven [golden] lampstands," our Lord explained to John, "are the seven churches" (Rev. 1:20, R.S.V.).¹ The fact that they are of gold would indicate that they are precious in Heaven's eyes. The church is very precious to Christ. "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."² Christ paid an infinite price for the church.

Our Lord is not only "in the midst of the lampstands;" He "walks among them" (Rev. 2:1). Thus is set forth the profound truth of His presence and activity in His church on earth. John was present on the Mount of Olives near Bethany when Jesus lifted up His hands and blessed the disciples and then "parted from them" (Luke 24:50, 51). Years later the apostle Peter spoke of Christ as one "who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him" (1 Peter 3:22). By the resurrection, ascension, and glorification, Christ, as Paul put it, has been

exalted "far above all rule and authority and power and dominion, and above every name that is named; not only in this age but also in that which is to come" (Eph. 1:21). Jesus Christ shares in the sovereignty of heaven and earth. Paul wrote that He "ascended far above all the heavens, that He might fill all things" (chap. 4:10), or as *Today's English Version* puts it, "to fill the whole universe with His presence." Thus while the ascension took Christ away, He is not really away. He is yet present in His church on earth. He is not an absentee Lord who withdrew at the ascension and will return at the Second Coming. The ascension has not really separated Christians from their Lord. He ascended "that he might fill all things" and He is present in the Christian communities today. His parting promise was "Lo I am with you always, to the close of the age" (Matt. 28:20).

Churches on Circular Route

So John is given a vision of Christ walking among the seven golden lampstands, representing the seven churches. These seven churches were, to begin with, seven literal, historical churches in the Province of Asia.³ These were the churches John had left when he was carried into exile. Would he not as their pastor feel a deep concern regarding their spiritual welfare? These seven Christian communities were linked by being on the circular route that ran north from Ephesus to Pergamum, then southeast to Laodicea, joining there a return route west to Ephesus.

But seven literal churches cannot exhaust the meaning of the messages that follow in the Apoca-

Walter F. Specht, Ph.D., is professor of New Testament and chairman of the New Testament Department at the Theological Seminary, Andrews University, Berrien Springs, Michigan.

lypse. Just as Paul's letters to the churches in Corinth, Thessalonica, Philippi, and Rome have a message for us as well as for the Christian congregations to which they were originally sent, so the messages to the seven churches of Asia are God's word for Christians today. Seven is a sacred number that occurs 54 times in the Apocalypse and signifies completeness.⁴ Therefore from as early as the late second century it has been suggested that when John wrote to the seven churches, he was, in fact, writing to the whole church in all its completeness. This idea is found in the Muratorian Canon, the oldest extant list of New Testament writings, which not only lists the New Testament books but gives brief explanatory notes about each. Regarding the Apocalypse it says, "For also John in his Apocalypse, even if he writes to seven churches, yet speaks thereby to all churches."⁵ The problems of the seven churches are representative problems and the warnings and promises presented apply wherever they are needed. Thus Ellen White applies the messages given to Ephesus and Sardis to the church of today.⁶ Each of the messages to the churches ends with the words: "He who has an ear, let him hear what the Spirit says to the churches" (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). Whoever hears the book read is admonished to appropriate the warnings and promises given. So each message is spoken not only for that church, but for all the churches, for each person who has an ear to listen.

Interpreters of the continuous-historical school go one step further: they make the seven churches symbols of various periods of the history of the church. In harmony with this principle Ellen White wrote: "The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church in different periods in the history of the world [Christian Era]."⁷ So the seven churches span the Christian centuries.

The picture of Christ walking among the churches is a portrayal of His continual and eternal vigilance. This is emphasized by Ellen White: "Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes

their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out."⁸

And so Christ is in the midst of His people today, walking from church to church, from congregation to congregation, and from heart to heart. "He walks in the midst of His churches throughout the length and breadth of the earth. He watches them with intense interest to see whether they are in such a condition spiritually that they can advance His kingdom. Christ is present in every assembly of the church. He is acquainted with everyone connected with His service. He knows those whose hearts He can fill with the holy oil, that they may impart it to others."⁹

Superintends Work of Church

Thus the truth is emphasized that Christ not only ministers in the heavenly sanctuary above, but He also superintends the work of His church on earth. He not only walks among the churches, but it is He who supplies the lamps with oil and kindles the flame. Jesus is the Lord of the church, which Paul speaks of as His body, "the fulness of him who fills all in all" (Eph. 1:23).

One other symbol connected with Christ needs explanation: the stars in His right hand. "As for the mystery of the seven stars which you saw in my right hand, . . . the seven stars are the angels of the seven churches" (Rev. 1:20). How are we to interpret the term "angels" here? This is a difficult question and various answers have been given by commentators. The Greek word *angelos* means, literally, "messenger," "one who is sent." A messenger can be celestial or human. Usually in the New Testament the term is used either for messengers of God, or for evil spirits. But there are a few passages where it obviously refers to human messengers. (See Luke 7:24; 9:51, 52; James 2:25.)

In the book of Revelation apart from the eight references to the angels of the churches, the word is used some 59 times to refer to supernatural messengers. But there are difficulties in insisting that the same meaning must apply to the messengers of the churches, and it seems, on the whole, best to apply the term to human messengers,

either to the elders or pastors of the various churches or to special human envoys sent to them.

Regarding the seven stars in the right hand of Christ, Ellen White specifically states that they are the symbols of the ministers in Christ's church. Note the following:

"These things saith he that holdeth the seven stars in his right hand" (Rev. 2:1). These words are spoken to the teachers in the church—those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light, He guides and directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power. Through them His light is to shine forth. The Saviour is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do His work. As they make God their dependence, He will give them His brightness to reflect to the world."¹⁰

It is indeed a beautiful picture. Ministers are in the right hand of Christ. He holds them safe. No one can snatch them from His hand. He is the one who guides and directs them. They are instruments in the hand of our blessed Lord. They are under His special care and protection.

It is a serious and sacred thing to be a minister of Jesus Christ. A minister is an ambassador of Christ (see 2 Cor. 5:20; Eph. 6:20). A minister acts in Christ's name, by Christ's authority and in Christ's stead. Christ Himself speaks through the word of His ambassador. It is through the instrumentality of chosen men that Christ carries on the pastoral ministry of His church. Christ is Himself "the chief Shepherd," "the Shepherd and Guardian of your souls" (1 Peter 5:4; 2:25).

"Ambassadors for Christ have a solemn and important work, which rests upon some altogether too lightly. While Christ is the minister in the sanctuary above, He is also, through His delegates, the minister of His church on earth. He speaks to the people through chosen men, and carries forward His work through them, as when in the days of His humiliation He moved visibly upon the earth. Although centuries have passed, the lapse of

time has not changed His parting promise to His disciples: 'Lo, I am with you always, even unto the end of the world.' From Christ's ascension to the present day, men ordained of God, deriving their authority from Him, have become teachers of the faith. Christ, the True Shepherd, superintends His work through the instrumentality of these undershepherds. Thus the

position of those who labor in word and doctrine becomes very important. In Christ's stead they beseech the people to be reconciled to God."¹¹ □

Continued next week

REFERENCES

- ¹ All Bible texts in this article not otherwise credited are from the Revised Standard Version.
² Ellen G. White, *The Acts of the Apostles*, p. 12.
³ Asia in the New Testament does not refer to the con-

tinued by that name, or even to Asia Minor, but to the Roman province located in what is now Turkey.

⁴ See Kittel, *Theological Dictionary of the New Testament*, Vol. II, pp. 632ff.

⁵ A complete English translation of the Muratorian Canon is given in F. F. Bruce, *The Spreading Flame*, pp. 232ff.

⁶ Ellen G. White, *Testimonies*, vol. 8, pp. 98, 99; Ellen G. White in *Review and Herald*, Feb. 25, 1902.

⁷ ———, *The Acts of the Apostles*, p. 585. Many of the Futurists also interpret the letters to the churches as representing periods of church history. Merrill C. Tenney, *Interpreting Revelation*, p. 141.

⁸ *Ibid.*, p. 586.

⁹ ———, *Testimonies*, vol. 6, pp. 418, 419.

¹⁰ ———, *The Acts of the Apostles*, pp. 586, 587; see also White, *Gospel Workers*, pp. 13, 14.

¹¹ ———, *Testimonies*, vol. 4, p. 393.

When You're Young

By MIRIAM WOOD

Christian Energy

A UNIQUE EXPERIENCE for youthful Christians is in the making just now; as a matter of fact, it is already in the reality stage. For the first time in the lifetime of many (at least in formerly affluent America), people are discovering what it's like not to have a superabundance of everything. Just how the populace generally is going to relate to this provocative dilemma is a question. Interestingly enough, many youthful spokesmen have been telling us for several years that the trouble with the industrialized world in general (and the United States in particular) was that everybody had "too much of everything." What everyone needed, we were told, was "belt-tightening" and sacrifice. Now that opportunity has presented itself, though "necessity" seems to fit the picture somewhat better.

People who've lived somewhat longer are not strangers to these opportunity-necessity experiences. Their reminiscences of bleak periods in history are usually tinged with wry smiles and with while-I'm-glad-I-lived-through-it-I-wouldn't-want-to-do-so-again kinds of attitudes. History, though, is no respecter of generations. Merely because one has lived through wars and depressions he hasn't the power to shake his fist at the cosmos and declare himself immune from further stringencies.

It has been my observation that though some people accept the theory that sacrificial living is a good thing—on some sort of general principle—very few are that gung-ho about it in actuality. That's understandable. Doing without is inconvenient, uncomfortable, depressing, and diminishing. That is, it can be all of these things. As one speeds along superhighways in a powerful car, enjoying the frequent oases of light, bustle, and activity comprising service stations with unlimited gasoline and eagerness to sell, a remark that "we're all getting too soft" acts as a kind of absolution of the spirit. There! We've said it. Now we can forget it. And nothing has changed.

But to drive along a dark road in a very small car, watching the gas needle going down, down, down, and seeing along the road not the familiar bright oases but dark, ominous outlines of stations closed as tight as a prison brings one to cold reality instantaneously.

What is a young Christian to do in times like these? Is he to complain bitterly because his long-planned ski trip has to go down the drain? Is he to be constantly flat out with resentment? Is he to allow himself the egocentricity of feeling that a massive injustice is being done to him personally?

Worse, is he to spend his time attempting to circumvent the problem—dishonestly?

The latter thought came to my attention when I read an article in a recent issue of the *Washington Post* in which the author pointed out that some people may just find a "way around" gas rationing, should it be imposed. He said that

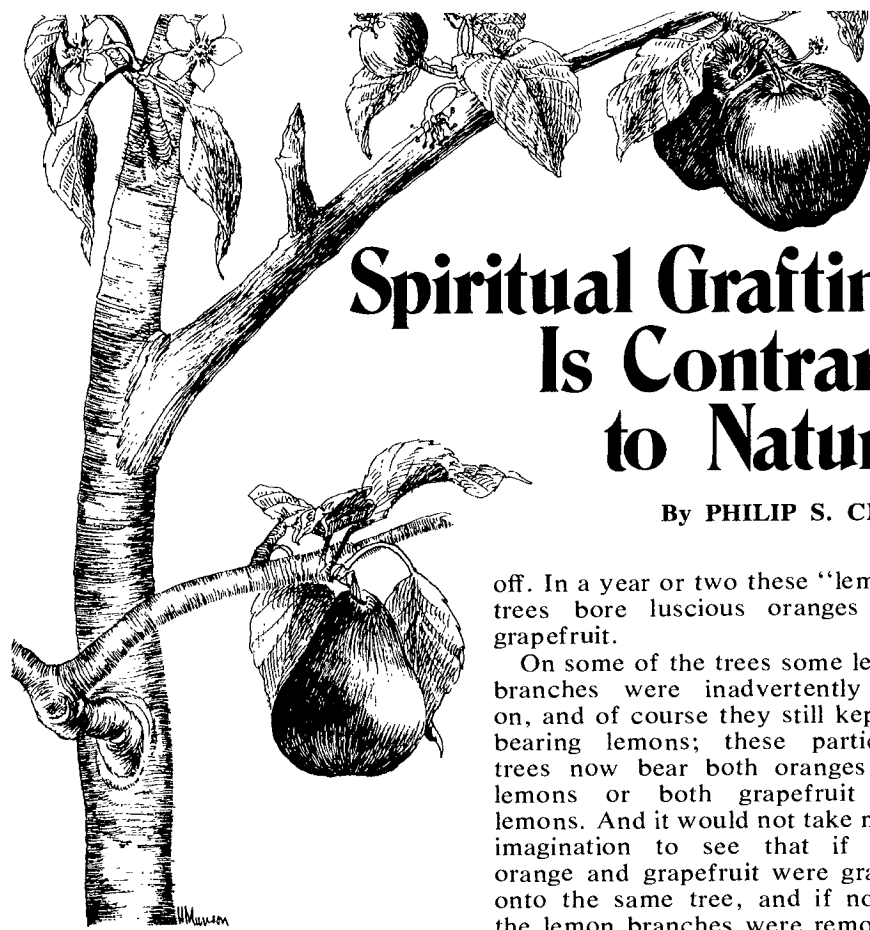
persons who apply for a driver's license in the District of Columbia are not asked to surrender any other licenses they may have from other States. This practice came about, I suspect, because so many legislators in the District have homes in other States. I'm not sure the author did the public a favor, though, when he concluded by wondering aloud (in print) what was to prevent people from surrounding States from securing a District of Columbia license in addition to their regular license. If gas rationing comes, and each license holder is entitled to a prescribed number of gallons a week, obviously the two-license person would be in much better shape than others who must make do with one allotment. Just how the plotter would go about listing a home address, I have no idea; but then, I don't plan to engage in this dishonest scheme, so I won't need to know.

Young Christians will find, as they get further into the predicted (and real) shortage of gasoline and other consumer products that human beings are pretty prone to a "me first" philosophy. More than that, the unsanctified heart is able to come up with the most dazzling rationalizations as to why its owner is entitled to more than his share of whatever is scarce. And it all sounds good and logical on the human level. "Everybody is doing it, so why shouldn't I?" then enters the picture. This specious reasoning is as old as Creation itself, but it's still a pretty effective anesthetic for the conscience.

The fact remains, though, that the Christian is obligated to put others before himself; he is obligated to be his brother's keeper; and he is obligated to give Caesar his "things." Whatever one's personal opinions may be of various shortages—whether they are real or contrived—he is honor and duty bound as a Christian to use no more than his share, to make no arrangements that cannot bear the light of the harshest day. If he can do all these things cheerfully, he certainly will be a joy to the people who have to associate with him, but even if he does them grudgingly, it's still his "Christian duty," though the last two words have been used in jest for a long time.

I'd like to point out one very small bright spot in the picture. It's this. During periods of shared stress, people of good will actually do draw more closely together. Those who swallow hard and take whatever comes in good grace find that they're members of a rather warm, large family. (The evaders and connivers don't reap this bit of serendipity, for obvious reasons.) Trouble does actually act as a kind of binding agent; the feeling of isolation common to so many people in today's impersonal world may be less acute in coming months.

The young Christian facing his first experience with austerity won't have the slightest difficulty if he takes as his guide this question: What would Jesus do during a period of shortage?



Spiritual Grafting Is Contrary to Nature

By PHILIP S. CHEN

off. In a year or two these "lemon" trees bore luscious oranges and grapefruit.

On some of the trees some lemon branches were inadvertently left on, and of course they still kept on bearing lemons; these particular trees now bear both oranges and lemons or both grapefruit and lemons. And it would not take much imagination to see that if both orange and grapefruit were grafted onto the same tree, and if not all the lemon branches were removed, one would have a tree that would later bear all three kinds of fruit. Such is the marvel of the modern science of grafting!

We are reminded of the even more wonderful tree in the New Jerusalem, a tree that yields, not five, but 12 kinds of fruit, and each in its season. This is the way John the revelator describes it: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:2). The redeemed will be privileged to enjoy this tree of life in the earth made new.

While we are on the subject of grafting, let us examine another text in the Bible that deals with grafting, found in Romans 11:17-24: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. . . . Because of unbelief they were broken off, and thou standest by faith. . . . Thou wert cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree."

It is contrary to nature to graft

a wild olive branch onto a cultivated olive stock. If anything, the reverse would be done. The whole process is supernatural, and it shows God's power to accomplish the unexpected.

The Swiss theologian Karl Barth went so far as to call the phenomenon incomprehensible. Here are his words: "There are live branches which once grew on a wild olive and have now been grafted upon the cultivated olive of Israel: an impossible parable of the truly incomprehensible phenomenon that, instead of the disobedient Jews, Gentiles have now entered into full possession of the salvation intended for Israel. Both are incomprehensible: the removal of the holy branches as well as the grafting of the unholy branches which are sanctified by this grafting."—*A Short Commentary on Romans*, p. 142. In other words, had it not been for this spiritual grafting, we the Gentiles would not have the chance of being saved.

Spiritual Grafting

Only through spiritual grafting do sinners become partakers of the divine nature. Ellen G. White made this clear when she said: "The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fulness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature."—*The Desire of Ages*, p. 675.

She gave further examples of changes wrought by this spiritual grafting: "Christ is our root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of His character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness."—*Review and Herald*, July 4, 1899.

The fruitage of the Christian life is determined, not by the branches or scions that are grafted on, as in natural processes, but by the root-stock—the divine nature imparted to humanity—an incomprehensible mystery, indeed. □

SOME TIME AGO I received an advertisement from a nursery announcing its "fruit cocktail" tree that produces peaches, prunes, apricots, nectarines, and cherries—all on one tree! "A whole orchard on a single tree," the announcement said.

Even though I have not tried it, I know this tree will do exactly what the nursery claimed it would do, for the following reason. Not long ago my daughter in California built her house in the midst of a lemon grove. Because there is a limit as to how many lemons one family can eat, she called in a specialist in grafting trees and asked him to graft orange and grapefruit onto some of her lemon trees. This man accepted the job and began to work.

He cut off a few of the small branches from several of the lemon trees and replaced them with small branches from either orange or grapefruit trees, wrapping the joints with grafting tapes. In a few weeks the grafted branches and the tree had grown together. When the new branches were healthy enough the remaining lemon branches were cut

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“Keep My Commandments”

[Sermon by Ellen G. White at Torre Pellice, Italy, November 14, 1886]

“IF YE LOVE ME, keep my commandments” (John 14:15).

Here is presented before us the fact that they that love God will keep His commandments. The Spirit of truth “the world cannot receive, because it seeth Him not, neither knoweth Him.”

It should not be surprising to those who keep the commandments of God if they should meet the opposition of the world. The Word tells us to be separated from the disobedient. This will cause a feeling of opposition to arise with those who have a hatred toward the precepts of their Creator. But we cannot afford to be disloyal to God for the friendship of the world. The truth is worldwide, and if we have a knowledge of it, we must not let those who are in darkness lead us from it.

We want to be loved by Heaven, and we have evidence of that love when we look to Calvary. Now it is our duty to love God in return, and we can manifest that love by keeping His sayings. Jesus says that “he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” “Many therefore of his disciples, when they had heard this, said, This is a hard saying.” John 6:56, 60.

“From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.” Vs. 66-68. “And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John 7:15-17. . . .

After the resurrection, the dis-

ciples went forth to proclaim to men that Christ had risen, but there were influences that opposed them. The Sadducees were grieved that they taught the people and preached through Jesus the resurrection of the dead. They laid hands upon them and put them in hold. Now had the disciples committed an error in preaching that Christ had risen from the dead? Shall we say that the Sadducees were right and that the disciples were wrong? No, it could not be truthfully said, for they were giving truth for that time; but it did not please the people.

On the morrow the high priest and rulers and elders came together at Jerusalem. There was to be a trial of this matter, and the question was asked, By what name have

RESPONSE FROM READERS

The Five R's

AMONG THE NUMEROUS, praiseworthy, current movements, societies, and organizations, the Advent Movement stands out as one designated in Bible prophecy to fulfill a special role at a special time. Through its activities God is setting His hand a second time to gather out a remnant for Himself from every country, and the islands of the sea (see Isaiah 11: 11, 12). The movement's rise in the early part of the fourth decade of the nineteenth century was foretold in Daniel 8:14 and Revelation 14:6-14. Its growth into a worldwide movement was presaged in Revelation 14:6, 7. Its final triumphant witness to all the world is foreshadowed in Revelation 18:1-4. Its eternal victory is marked out in Revelation 15:2, 3. God's appointed way for His people in these days is to follow the way of the five R's—repentance, revival, reformation, refreshing, redemption.

These five R's I believe to be the heart and core of the earnest appeal

ye done this? The disciples had wrought a miracle in their midst by healing the impotent man. They boldly declared before the council that this miracle was done through Jesus of Nazareth, and they said, “This is the stone which was set at nought of you builders. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” Acts 4:11, 13.

Moved by the Spirit

Now we see that here is a people moved by the Holy Ghost. God had given Peter and John a message to give to the people and it was their privilege to accept, but they would not. We can see by the position taken by these professed people of God that they were arrayed against the truth. They said, “What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.”

But the apostles Peter and John had a truth to present and they would not be stilled by these wicked counsellors. They “an-

sent to every Seventh-day Adventist from the 1973 Annual Council (see *Review*, Dec. 6, cover). This appeal needs to be heeded now above all else. The five R's are interlocked like a chain of five links. Christ will not return until His gospel message has been proclaimed worldwide. This cannot be accomplished, according to His plan, without an extraordinary outpouring of the Holy Spirit in the latter rain, or the refreshing. This will not come to God's people until they experience a thorough reformation. There will not be such a reformation without a real revival. This kind of revival comes when there is repentance. Each of the R's leads into the next one, and on to the grand climax at the return of Jesus.

God is sending the Holy Spirit to lead His people into the needed repentance, revival, and reformation for a greater infilling of His Spirit, as the preparation for sending the latter rain. The decisive issue is, Are we responding to this call of God? Are we doing our part? Are we doing it every day?

J. L. SHULER
National City, California

swered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Vs. 16, 17, 19.

So we see that it is important to prize what the Lord says and be persistent in declaring the truth whether it is pleasing or not. If we have a desire to know truth God will open our hearts to receive it, and it is not safe to resist conviction because of opposition. It is for us to accept the light. . . .

We want to be rich in faith. This will require diligence in the study of God's Word. Thus we shall become wise. The Rabbis were astonished as they heard from the lips of the disciples the great wisdom that they possessed, knowing that they had not been educated. It was by searching out the hidden treasures of the Lord that they had obtained this knowledge. Even so we, if we search the Scriptures with a desire to understand them, shall know of the doctrine.

Allow no man to hinder you in gaining an understanding of the truth and in keeping the commandments of God. There have been disciples in all ages who did comply with the requirements of God. For so doing they got into trouble, and so it will be in this age. If you find trouble because of your faith, go to Christ. In Him there is help.

I Must Obey

I decided when the Sabbath was made known to me that I must obey. We have known what it is to suffer hunger, but we would bow before God and ask for His blessing. We knew that we could not be saved in error as long as the Bible was before us, for it is a plain command that we should search the Scriptures. We must not stop to inquire of others what our duty is. The Word of God is sufficient. If it tells us to keep the commandments, it is our duty to obey at any cost.

I remember when we could not get together any more Sabbath-keepers than are present here today, but we loved Jesus and we knew that the angels were in our midst, and we had strength and support against the opposition that was raised against us. We had the assurance that God would be with us. We did not know but that we should be thrust into prison because we kept the commandments of God.

We were admonished not to teach the doctrines of the soon coming of Christ and the commandments, but we stated that we

had to declare the truth. Windows have been broken because our prayers were heard, but God had a care for us. Officers came to our assistance and those who wished to see us punished were themselves threatened. God gave us favor.

We must not question whether we shall have trials. It is always best to be on the Lord's side. More than one scandal has followed me. Should this drive me away from Jesus because I was a partaker

with His suffering? We are commanded to take up the cross and follow Him. He suffered reproach that we might be saved from death. Christ says, "If ye love me, keep my commandments." And if we comply it is an evidence that we love Him. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. —*Manuscript 47, 1886.* □

The Hide-and-Seek Hamster

By RUTH P. CLAYMORE

FOR THE YOUNGER SET

CONNIE LOVED animals. When Benny and Jenny, two tiny hamsters, came to her home they made an instant place in everyone's heart.

Connie quickly learned many interesting facts about these busy little bits of fur. The first day she discovered that they had to have their own separate cages. Jenny wasn't at all happy to have Benny eating her seeds, and before anyone knew what was happening, she attacked Benny so severely it made him bleed. Quickly, Mother reached in to separate them, but with an exclamation she yanked her hand out, for Jenny with lightning speed had bitten her finger. Mother grabbed a towel to cover her hand and scooped Benny out of the cage. From then on each hamster had its own home. Connie learned to handle her little pets safely by wearing gloves,

and soon she could pick them up anytime without danger.

The cages were cleaned once a week. Connie learned that a hamster is a very clean animal. They pick one corner for a bathroom and do not soil any other spot of their home. The whole family chuckled the first time Jenny emptied her seed box by stuffing her cheek pouches. Just for fun, Connie held sunflower seeds in her hand. Jenny promptly stowed them on top of the seeds. Then Connie gave her a three-inch stalk of celery. Persistently Jenny began the pushing process, while three pairs of eyes watched with growing amazement. But try as she would the pouches were too full. Scampering to her provision corner, Jenny quickly dislodged her supply of seed. Then with what seemed like a satisfied sigh, she came back for the celery and deposited it safely on top of the seed.

One morning, Connie's cry of alarm brought Mother running.

"Jenny is gone!"

A frantic search around the room revealed nothing. For several minutes the search went on, but those two piercing black eyes had disappeared. One thought was uppermost—had the cat made a meal of this furry morsel? Connie's tear-stained face made Mother search diligently. Connie went back to the cage. Closing her eyes, she asked Jesus for help, as she had so many times in the past. Then opening the drawer below the cage, she suddenly shouted:

"Mother I found her! She's playing hide-and-peek in my clothes!"

Several times after that the mischievous little mite was found in drawers.

Connie was an excited and thrilled little girl when one morning she counted 14 tiny babies in the cage. The hamsters were pink and furless, with tightly shut eyes.

Jenny was a good mother and it was a fascinating experience to watch the babies grow. Connie loved each one, but her favorite was still Jenny, the hide-and-peek hamster.



The Three Pharisees

By JOHN CHASE

JOHN, JR., AND I stood on the corner of Forty-seventh Street and Broadway in the big city. We were typical tourists from the Plains States, having just driven into Manhattan and checked into our hotel. So here we were, map in hand, ready to tour the town. We decided we could walk to Wall Street and then move on to Greenwich Village.

An officer was standing near and I quietly asked, "How far is it from Wall Street to Greenwich Village?" "About 25 blocks," he replied. As I turned, an elderly, good-natured man looked at us and smilingly said, "Only a half truth, friends; between Wall Street and Greenwich Village lies a chasm that man has had little success in spanning." And then he was gone, leaving me to ponder a bit as we traveled along at a 7-year-old's stop-and-go gait.

Since it was early afternoon, we had time to witness the frenzy of the stock exchange and also the commodity markets, and then headed for the subway, hoping the train would be successful in navigating that chasm between us and Greenwich Village. As we approached the subway entrance we noticed ahead of us two men hurrying toward the same gate. Both were young men—in their 20's—and fine physical specimens, but it was apparent from their attire that one represented Wall Street, from which we were departing, and the other was a representative of Greenwich Village, our destination.

As they were about to hit the gate simultaneously they both halted abruptly to let the other through first, not so much a gesture of courtesy, but rather, it seemed to me, to avoid coming into contact with the other and becoming contaminated. During the hesitation Johnnie and I passed on through between them, and I had a brief moment to observe their attire

and expressions. The one on the right (both *literally* and *symbolically*) was impeccably dressed, with trim haircut and carrying an attaché case. The one on the left with long hair and headband wore beads, patched jeans, and sandals.

As we hurried on, I could almost hear the one on the right say, "I thank God that I am not as this flower child—unbathed, hostile toward society, living in open social sin, unconcerned about the technological improvement of the economy, a parasite on society, content to live off the efforts and taxes of those he disdains."

Equal Self-respect

These words having flashed through my mind, I almost instinctively anticipated hearing the other murmur humbly, "God be merciful unto me, a sinner." But the expression I observed carried with it a different tone and different words. It seemed the flower child with equal self-respect was saying, "I am grateful to whatever gods there might be that I am not as this hypocrite; a mercenary capitalist, polluter of nature's atmosphere and streams, protector of the vices he enjoys and condemner of the vices that do not entice him, selfishly motivated and speaking one thing while living another."

As we hurried ahead and found seats in the car, I was still observing in retrospect those two faces and also beginning to understand more clearly what the old man had to say about the chasm. The conclusion hit me forcibly; not one, but both were pharisaical—so

full of condemnation of the other that their own lives seemed righteous by comparison.

I was now completely lost in reflection. I was thinking how fortunate I could feel that no such bitterness existed in my soul. Unconsciously, in my deliberations I was staring blankly into the darkened window by my side—staring at a small boy and, beside him, a middle-aged man. Suddenly, and simultaneously, I became aware of two things. First, Mr. Middle-Aged America was myself, and second, his thoughts were as evident through expression as had been those of the two pharisees. He was thinking, I thank God that I am not as these two men are, extremists, so proud of their polarized positions that they are unable to distinguish between righteousness and self-righteousness. Lord, keep me from their pitiable states.

I was astounded by what I beheld—a third pharisee encountered in five minutes time, and this one was so self-satisfied in his middle road that he was looking down at both extremes with little concern for either and little realization that he was as self-righteous as they. I seemed stunned, but was quickly roused from my self-reflection by Johnny. "Dad, what's wrong with you? You're looking at the window and talking to yourself!" "Son," I said, "I am learning far more in this city than I had ever anticipated. I have been thinking about the Pharisees you've heard about in Sabbath school and am just now beginning to realize the true difference between the symbolic pharisee and a Christian."

"What's the difference, Dad?"

"Well, perhaps the pharisee looks at another and compares him with himself, setting himself as the standard, while a Christian looking at another person sees that individual as he might become, transformed through grace into the image of his Saviour—and the greatest longing in the Christian's heart is to reveal to this man a Friend who will remove from his life all animosity and replace it with love for his fellow man."

And as we continued our journey I couldn't erase from my mind the unhappy expressions of those two men at the gate. But now there was no feeling of disdain in my soul toward either, only a longing to find some way to reach both (and those like them around the world) with the philosophy of the One who broke down all barriers between rich and poor, Jew and Samaritan, with a language of universal understanding and love. In the heart of the big, wicked city I had caught a glimpse of my own apathy and replaced it with a determination to live with God's help a life that will replace barriers with love. □

A Dream Fulfilled

BY JOHN R. DONALDSON

In love alone I plan for thee
A life complete and full,
A life to which no one could add
To make more beautiful.
For I have gleaned the universe
And bring the best to thee,
The best that life can give today,
The best eternally.
I see the longing of your heart—
'Twas I who put it there;
And I shall bring to thee that dream,
Fulfilled beyond compare.
If thou wilt but delight thyself
In Love that yearns for thee,
I'll give to thee thy heart's desire,
And more, I'll give thee Me.

"Delight thyself also in the Lord;
and he shall give thee the desires
of thine heart."

Adventists and Charitable Deductions

Charitable gifts lately have been in the news in America, sparked by President Nixon's public release of his income tax returns from 1969 to 1972. In 1972 the President's contributions to charities amounted to only \$295, although for the four years the total was slightly more than \$13,000 on an adjusted gross income of \$1,122,264.

During the same period a deduction of \$576,000 was made for the donation of his Vice-Presidential papers to the National Archives.

We agree with those who say that a person's personal finances and income are private and that a compulsory releasing of income-tax records is an invasion of privacy. But since Mr. Nixon chose to release his records, one cannot help evaluating them. In the area of charitable giving, doubtless each one will make a comparison with his own record of giving.

When asked in a recent wide-ranging interview with the editorial staff of *Christianity Today* about the President's charitable contributions, Evangelist Billy Graham replied, "I must say I was surprised at the small amount he reported giving to charities in relation to his total income, but there may be some other explanation in that his finances and contributions were left to other people. I believe that every Christian should give 10 per cent of his income to his church or charity, and above that if the Lord so prospers him."

Mr. Nixon's average contribution over the four-year period was slightly more than 1 per cent.

Mr. Graham, who placed second in a recent Gallup pole list of men throughout the world most admired by Americans, told the *New York Times* that he and his wife contributed between 10 and 15 per cent of their gross income to 19 charities in 1973. "This is something that my wife and I agreed to do before we were married, and it's been our practice ever since," he said.

For Seventh-day Adventists the payment of 10 per cent of their income to the church as tithe is a custom reaching back to the 1870's. Prior to that the church was financed through pledges in a plan known as systematic benevolence. Therefore, every tax return filed by Seventh-day Adventists in countries where charitable deductions are allowed ought to show deductions of at

least 10 per cent of income. In fact, they ought to be considerably higher after offerings to the church and charitable contributions to other organizations are added. A number of Adventists set aside an amount equivalent to a second tithe to be used for these various offerings and contributions, allowing 20 per cent deductions.

Tithe Income for North America

As we mentioned earlier, personal and family finance is a private matter and no one should be required to disclose his income tax return. Of course, the all-seeing eye of God sees every return and either approval or disapproval of it is recorded in the heavenly books. But open to the eyes of men is the church's total tithe income, which is published periodically in statistical reports. It is this figure that tells us that the percentage deductions of many Adventists fall well below those of Mr. Graham, or perhaps even of Mr. Nixon.

To our editorial desk recently came tithe income figures for the North American Division for 47 weeks ending November 24, 1973. They show a gratifying 11.3 per cent increase over the same period in 1972. But, on the other hand, they show a per capita figure of only \$235 for the 47 weeks, which, assuming the same average income for the rest of the year, would yield the figure \$260 for the full 52 weeks. The yearly figure actually would be greater than this, because the December income is normally greater than that of other months.

From this last figure must one draw the conclusion that the average annual income of a baptized church member in the North American Division is only about \$2,600? No. In many families there is only one wage earner, whereas there may be several baptized members. But even accounting for this fact, the figure is much lower than it would be if every member paid an honest tithe.

The deplorable fact is, as church treasurers know, that a surprising percentage of the members pay no tithe at all, and a further percentage do not pay a full tithe.

This is difficult to understand. What would one think of a man who, after marrying a wife, contributed little or nothing to her support? We appeal to each nontithepayer to re-examine his priorities, to ponder his obligations, and to deal honestly with his God.

Let each church member ask himself the question, If, for some reason, my income tax returns should be made public, as were Mr. Nixon's, would my fellow church members be as shocked as were many Americans over the small amount of the President's charitable contributions? Or would they be encouraged to do more for the God who has done so much for them?

This is income tax filing time. It is too late now to increase the contributions for 1973. But this is 1974, and during this year it is our opportunity to accrue contributions that will leave us unashamed before God or even our fellow men should they discover the amount of our deductions. There are so many things in life worth more than silver or gold.

D. F. N.

Legacy

By
FLEETA MEEKER

His peace.
Not the world's kind.
His peace, even in
ridicule or agony.
Total surrender of soul.
No unsettling of calm
communion with God.

His peace.
Ours to have.

Letters

Continued from page 3

souls. Oh, for Christlike examples! I must ask myself: Have I compromised with the light God has shown me and thus delayed the development of His character within? Have I been one who has neglected pleading with God for a pure character, worthy of receiving the outpouring at the latter rain? Surely God will richly bless His church as the members prepare to give the final warning to this old world. Let us put an end, in our own hearts, to unbelief, murmuring, and rebellion, and, like Enoch, walk with God.

D. PAGE COOK
Auburn Heights, Michigan

When I receive the REVIEW the first thing I read is the editorials, then the letters, then I begin reading the rest from the front page on. But this past week [Dec. 6], the title on the front page caught my eye, and I began reading. I was so moved I called my husband and read it aloud to him, then followed with the editorials. The natural thing to do after that was to drop to our knees and have a season of prayer in reconsecration.

This article coming from the Annual Council of the church is very stirring, and I feel that extra copies of this issue should be made available for all our members everywhere, especially those about ready to slip away from us.

MARYELLEN NEWMAN
Shafer, California

This "Earnest Appeal" has to be a big step in the right direction. A number of our members have expressed to me their joy over this appeal. It has kindled a spark of real hope in our hearts. Let's fan that spark into a real hot flame for Christ. Let's pursue revival and reformation until we reflect the image of Jesus fully, receive the latter rain, finish the work, and see Jesus come.

LOWELL SCARBROUGH
Oroville, California

While I'm not a preacher or teacher but only an old retired aircraft electrician, I do feel that this appeal is indeed timely. I especially note the statement that "the primary consideration before the Seventh-day Adventist Church is to reorder its priorities individually and corporately." I would stress "individually," especially. To me, there seems to be one area more fundamental and basic than all others that needs attention. It is that of reverence and worship in our church sanctuaries.

Here we must begin to "reorder our priorities." In His sanctuary, God comes first. If I invite my friends to my house and they ignore me while they talk freely to one another, I would not be pleased. If they came and took no part at all, I would not be happy. Worship and reverence are activities, not passivities. Those who merely go to the house of worship and are present while others worship, have not worshipped at all themselves. I believe the membership needs instruction along these lines. We hear talk of everything but God on Sabbath morning in the sanctuary.

It is easy for us to push one idea beyond its importance to the exclusion of all others, but this is so basic that without it others have little or no meaning. Our special message is to "Fear God, . . . and worship him," and not the beast. Surely those not of our faith should be impressed with the reverent worship they find in our churches. We may sing, "Before Jehovah's awful throne," but act more like humanists at a convention than like worshipers of the great omnipotent Creator of heaven and earth.

Elder Pierson writes of insubordination ["Still Here, Why?" Dec. 13] in various phases, but where is it more apparent than in our worship? We must recognize and act as if we recognize Jesus as absolute Lord and Master of our lives here and now in His sanctuary. Then He can trust us with His Spirit in a larger measure.

GEORGE R. JOHNSON
Placerville, California

This "Earnest Appeal" is a message that God only can imprint upon every open heart who wants to be a fit vessel for the finishing of the work on earth and to be ready for translation.

In order not to be guilty of neglecting work for the Jews, we must earnestly pray and consider what our duty is to them. They are among the most needy people. Only as we look on the cross and see the price that the Lord Jesus paid for our redemption will we truly realize how we ought to present Him to this people.

The whole Jewish nation has suffered persecution since the destruction of the Temple up to this very day. But the promises are: "But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of person with God" (Rom. 2:10, 11).

For those who have Jewish friends and acquaintances, let us seek the Lord on their behalf, for special wisdom on how to enlighten the Jewish people with the message that made us heirs with them "according to the promise" (Gal. 3:29).

"The work for the Jews, as outlined in the eleventh chapter of Romans, is a work that is to be treated with special wisdom. It is a work that must not be ignored. The wisdom of God must come to our people. In all wisdom and righteousness we must clear the King's highway. The Jews are to be given every opportunity of coming to the light."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 11:1, p. 1079.

SAMUEL S. JACOBSON
Wildwood, Georgia

► *The author of this letter is himself a converted Jew. He tells the story of his conversion in a booklet entitled The Quest of a Jew, published by the Review and Herald.*

Body Language

I was pleased with "Dress and Body Language" [Dec. 13], a subject that is continually "brushed under the carpet." Facts that are ignored do not cease to exist. If one's house is on fire it does not help to look the other way, it continues to burn.

JOHN A. C. LIVERMORE
Lower Truro, Nova Scotia, Canada

Spanish Edition

Adventists in Central America especially look forward to the new Spanish edition of the REVIEW, which we in our self-supporting medical missionary training school plan to sponsor for our students and newly baptized workers. The Spanish REVIEW will also be available in our Natural Therapies Clinic where we have had the joy of treating approximately 12,000 patients in the past three years, from the poorest barefoot Indians to the wealthiest ambassadors and heads of state. We can only testify that it is true, as the Spirit of Prophecy forecasts, that the medical missionary work will be the vehicle that will carry God's last warning message to all the world. We are delighted to see a greater emphasis on medical missionary evangelism in both the REVIEW and *The Ministry* magazine.

LON CUMMINGS
Antigua, Guatemala

Federal Aid

I am puzzled by the "F.Y.I." editorial [Dec. 27]. Two statements especially: (1) "If an institution can obtain capital improvements by undertaking a research project, why not a direct grant?" and (2) ". . . it requires a great deal of rationalization to demonstrate that there is any great difference between using research funds for operating and accepting outright grants for operating."

(1) This statement is called "inescapable" logic. Not necessarily! The government needs important research done but doesn't have the scientists to do it; the colleges do. The colleges, on the other hand, are short on financial resources to construct facilities and could not do the needed research work without help along these lines. When the research is completed the buildings are still there, and have served the government's purposes. Tear them down? No, turn them over to the college. It's up to the government to decide if the total cost justifies the project objectives.

(2) Much the same logic applies here—the government has the need and the money; the college has the skilled personnel. Because colleges finance the salaries of the men and women engaged in government research, the government needs to supply the money for these salaries until the project is completed.

Both of these are a far cry from direct grants from the government for capital improvements or operating expenses unrelated to government needs.

Nevertheless the editorial listed some very real hazards in accepting Government money for church-owned institutions. I hope everyone realizes how dangerous they really are. Let's not tie our hands to the Federal till!

EDWARD SCHLISST
Blossville, New York

I'm a little embarrassed by reading the recent REVIEW editorial, "F.Y.I.," describing recent facts in Federal aid to our institutions. Just why have we allowed ourselves to get into this situation?

CURTIS GILLESPIE
Paris, Tennessee

Homemakers' Exchange

Because of the nature of my husband's work he has excellent connections for the purchasing of many necessary, but high-class, items. It actually saves us money to buy what for other people would be more expensive. But recognizing the importance of our example, we are concerned that others may be led astray by misunderstanding our stewardship. Our problem is perhaps unusual, but it boils down to this: Is it more important to be concerned with careful spending and getting the best financial deal, or to be concerned with the fact that the best financial deal appears ostentatious?

► In answer to this question I found that last quarter's Sabbath school lessons on stewardship give good counsel. *Counsels on Stewardship* by Ellen White, which we read in connection with the quarter's lessons, says on page 115: "Influence is a talent. . . . The influence of a holy life is felt at home and abroad. The practical benevolence, the self-denial and self-sacrifice, which mark the life of a man, have an influence for good upon those with whom he associates."

And on page 298 of the same book Sister White writes: "There should be no extravagance in building fine homes, in buying costly furniture, in indulging in worldly dress, or in providing luxurious food: but in everything let us think of the souls for whom Christ has died. Let selfishness and pride die. . . . Let us save every dollar that can be saved, that the matchless charms of Christ may be presented before the souls of the perishing."

On page 301, in regard to clothing (but the principle can be applied to other things) she writes further: "It is right to buy good material, and have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause."

So while it is right and economical to buy good quality, well-made things, we are to remember that our influence is a talent and we are to be self-denying and save all we can for the Lord's work.

I would suggest that if a person is able to purchase first-class items at savings through business connections, it would also be possible to purchase good quality items that would not be so expensive-appearing or ostentatious, and thus one could do both: save money on the purchases and also not have a detrimental influence. One could perhaps buy, at the discount price, through business connections, the same class or quality of items he would buy if the discount were not available, and put

the extra money thus saved into the Lord's work.

DOROTHY BECKHAM
Ceres, California

► We all know that when we buy a better grade of merchandise for our home it lasts longer, requires less expense for repairs, and gives more satisfaction during its lifetime of service. This will also provide a wider financial margin for the cause of God.

I think the questioner would do well to buy the better things her husband's business connections permit, and let her life pattern tell to others she is not being ostentatious.

MRS. J. L. BURK
Arkansas City, Kansas

► Motives are for more important than appearances. Now is the time to do and dare. If your "ostentatious" financial deal can glorify God, or somehow further the finishing of His work in the earth, what difference does it make what people think or say?

Do You Know?

BY VIRGINIA VESS

Are you ready, friend, to walk in peace

Where waves are mountain high,
Knowing God will make a path
To keep you safe and dry?

Can you walk with steady heart

Through storms with mighty thrust,
And know that God's protecting hand
Holds yours in sacred trust?

Can you climb high mountain peaks

Of trouble—bleak as night—
And look up in the face of God
And know He leads to light?

If they care enough to ask, you can explain. Appearances, sometimes, are deceiving. Only you can decide the matter pro or con. Just do all to the glory of God and you can't go wrong.

ALICE T. STARR
Lake Havasu City, Arizona

► I would say that as long as one is contributing faithful tithes and offerings to the church, there is no harm in purchasing quality items through the husband's business connections. However, I believe that we should be thinking of the less fortunate as we contemplate purchases of this kind. We should try to buy the very best but not neglect the cause of God.

MRS. L. H. ELLIOTT
Macon, Georgia

► You are to be commended that your husband has excellent connections for the purchasing of many "necessary" but "high-class" items. It would save you money on expensive items that would be a bargain.

We are counseled by Mrs. White to buy the best material for economy. For example, I recall a minister who bought expensive shoes that lasted him ten years. They looked just as good as new in shape and appearance. He said that if he would buy the cheaper shoes they became more expensive because they would wear out quicker and have a shoddy appearance.

In balancing the budget over a long period of time, if one purchased high-class items, she would have better taste and would still be living within the corresponding income.

HELEN M. GRAHAM
Woodland, Pennsylvania

► I see no harm in buying items that are necessary even though high class. You could consider this a blessing the Lord is bestowing upon you.

There is a saying that you get what you pay for. If one will save until better quality merchandise can be purchased, it is cheaper in the long run.

J. A. LALONE
Keene, Texas

Next Question

Our children attended Adventist schools all the way through university and are now denominational workers. But they have departed so far from the good old standards that we were taught to value that they are an embarrassment to us when they come home to visit. What should we do?

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.

One Thousand Baptized by Indian Evangelist

By W. H. MATTISON

FOR AN EVANGELIST in Southern Asia, where converts are won slowly, to baptize more than 1,000 persons in one year is an impressive accomplishment. Evangelist T. John S. Fredarichs, of Kakinada, India, had the privilege of baptizing 1,282 during 1973.

The basic secret of his success is that he is a Holy Spirit-filled man, who has a passion for souls and who loves the village people. Once, when walking

W. H. Mattison is Ministerial secretary of the Southern Asia Division.



T. John S. Fredarichs carries on his work from a small rented home in Kakinada. His family often assists him in his evangelism. The motorcycle Elder Fredarichs drives is a gift from the Quiet Hour in California.

along the street of a village, Fredarichs spotted a little girl sitting in front of her hut eating her rice and curry with her fingers, as is the custom. The evangelist knelt in front of the little girl and asked for some rice, opening his mouth in expectation. After some persuasion, the little girl obliged by thrusting one handful of her treasure into his mouth.

This illustrates in a simple way his empathy with the villagers and explains their willingness to listen to him. When Fredarichs speaks there is always rapt attention, whether there are 10, 100, 1,000, or 5,000 present, as there are many times. An audience of 5,000 is an accomplishment in any country, but a much greater one in an Indian village setting.

In the area of Kakinada, Fredarichs was known as a Lutheran minister and a political leader a number of years ago, when he ran for political office to become a member of the legislative assembly of Andhra. About this time the Advent message reached him. He accepted it wholeheartedly and attended Spicer College to equip himself fully for Adventist preaching, even though he was already a graduate of the Lutheran theological seminary.

And a good preacher he is. In one village a new church of another denomination was to be dedicated. No one came to the church at the set time; they were all in Pastor Fredarichs' meetings. Their pastor called the church elders together and announced that they should be present the next evening for the dedication, as he was coming again. The elders replied, "You may come again, but we will not be there. We have found the truth of God's Word and intend to follow God's way, not your way."

That church still stands empty, while three new Adventist churches are being built to accommodate the believers. Pastor Fredarichs is now talking in terms of as many as 5,000 converts to Adventism in this area.

It is evident from the life Pastor Fredarichs lives that he believes these words: "The message of the cross must reach the millions of India. We must not delay. Jesus is coming soon." □

PITCAIRN ISLAND

Current Energy Shortage Dims Islanders' Christmas

The long arm of the world energy crisis has reached into one of the most remote of earth's societies with a vengeance.

Tiny, remote Pitcairn Island, almost lost in the watery vastness of the South Pacific, has had to stop all gasoline-fueled transportation and has shut off all its kerosene-fed refrigerators.

"We've stopped riding our motorbikes and the one four-wheeled vehicle here," reports Tom Christian, Pitcairn's radio officer. "We've also shut off all our refrigerators that use kerosene. The shutdown of the refrigerators will cause some real hardship on the older folks."

Christian said expected supplies of fuel from New Zealand have not arrived on the little island, and, he noted, "It doesn't look as if we are going to be able to get anything in the foreseeable future."

He appealed to Edwin Pullen, the Voice of Prophecy's chief engineer, to try to obtain 16 barrels of kerosene and 27 barrels of gasoline from a supplier in Panama in time to get it on a ship that will pass through the Panama Canal on its way to the Pacific.

In his radio contact with the Seventh-day Adventist radio center, Christian reported that the Pitcairners marked Christmas Eve by reverting to a practice used before battery- and electric-powered light was available.

"We sang Christmas carols in the square of Adamstown (the island's single community) using doodwi nut torches for light." The oily nut, according to Christian, is cracked and several of them are placed on palm fronds.

"They give off good light, but it is pretty smoky," Christian reported.

Pitcairn is faced with acquiring fuels from new sources and acquiring them a long time in advance because their current sources are drying up, and shipping is so infrequent that after they acquire a fuel supply it may take up to six months to get it landed on Pitcairn.

The island's biggest on-going need is for diesel fuel for their longboats.

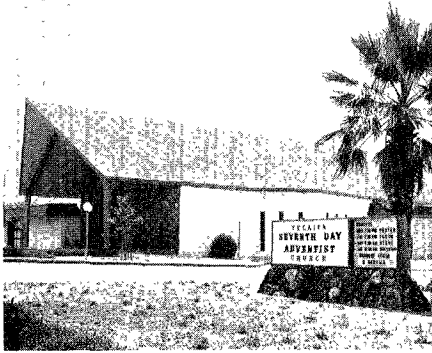
HERBERT FORD

Public Information Officer
Voice of Prophecy



The baptism of 700 persons on November 10 was the largest ever in the Southern Asia Division. It was the result of meetings by Elder Fredarichs in three Andhra villages in India.

Churches Dedicated



YUCAIPA, CALIFORNIA

Although Yucaipa, California, is just a small city, it has a Seventh-day Adventist church with a membership of almost 500. On September 8 they dedicated their new church, which has facilities that will easily accommodate a congregation of more than 1,000.

W. J. Blacker, then president of the Pacific Union Conference, gave the dedicatory sermon, and Melvin L. Lukens, president of the Southeastern California Conference, offered the dedicatory prayer. The church, which is valued at a half-million dollars, was built under the pastorates of L. R. Scott, Leon Robbins, and the present pastor, Herbert Logan.

S. A. YAKUSH

Communication Director

Southeastern California Conference



JASPER, TENNESSEE

Dedication services were held Sabbath, September 15, for the Jasper, Tennessee, church, with Desmond Cummings, Georgia - Cumberland Conference president, as featured speaker.

The church was organized in 1960 with 17 charter members as the result of a branch Sabbath school held by the Wildwood, Georgia, church. Official opening for the present facility was held in 1967. The current pastor is G. L. Goodwin.

JERE WALLACK

Director of Communication

Georgia-Cumberland Conference



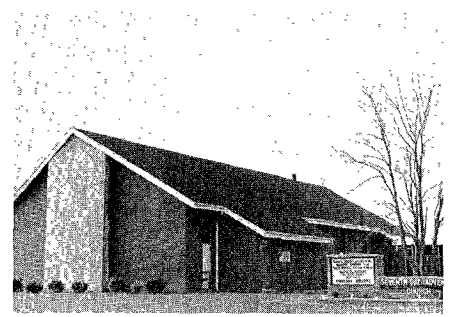
WAYLAND, NEW YORK

The Wayland, New York, church was dedicated on November 3 by J. L. Dittburner, president of the Atlantic Union Conference.

A small company of believers began to assemble in 1949 in the Wayland vicinity. Under the pastorate of Joseph Blahovich, who arrived in Wayland in 1960, the church building was begun. Elder and Mrs. Blahovich, who now live in Portland, Oregon, were present at the church dedication. The present pastor is Eric J. Wrangell.

H. A. UHL

Communication Secretary
New York Conference



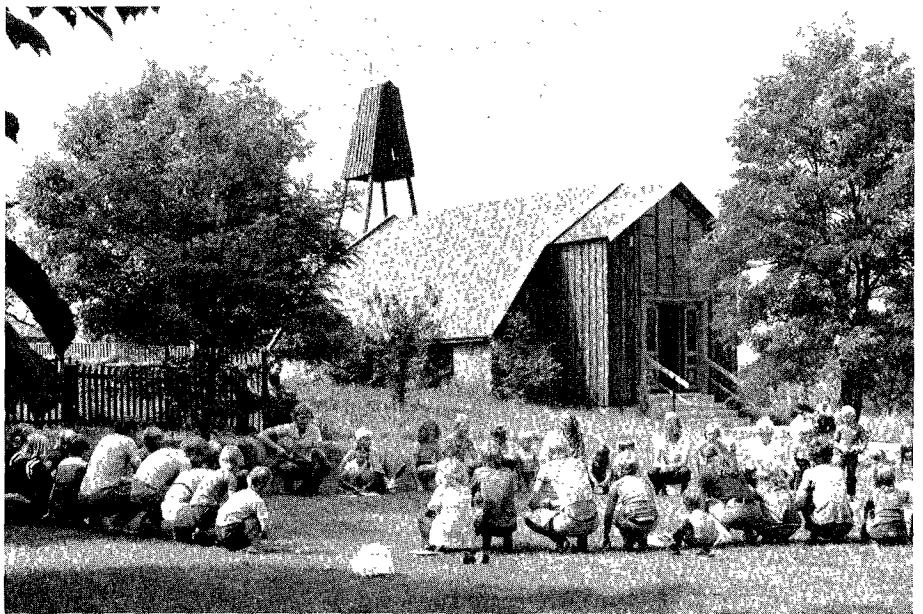
WINDSOR, ONTARIO

The Windsor, Ontario, church was dedicated October 27 with Neal C. Wilson, General Conference vice-president for North America, as the speaker.

Frank Wansbrough, mayor of the city of Windsor, has become a familiar figure at the church's important events, as he was present for the groundbreaking in 1969, the official opening in 1970, and this dedicatory service. Fred Burr, member of the legislative assembly for the Province of Ontario, was also present.

THEDA KUESTER

REVIEW Correspondent



KARLSKRONA, SWEDEN

Dedicated in Sweden last summer was the church at the Björkäng recreational center, some ten miles outside of the city of Karlskrona, in southern Sweden. The Karlskrona church, with a membership of approximately 70, has built up the center with overnight facilities, recreational rooms, and other buildings. The most impressive building, however, is the camp church, which has been developed from an old barn. It is kept in rustic style to fit into the landscape, but is nevertheless a most attractive place of worship, seating approximately 100.

The Karlskrona recreational center and its church have been built by laymen in the local church, some of whom have spent almost all of their spare time during the past few years in working on the center.

ODD JORDAL

President, Swedish Union Conference

Plans Laid to Translate Adventist Textbooks

Since the beginnings of Seventh-day Adventist education more than 100 years ago, Adventist educators have faced many problems. Although most of them have been solved, one especially has remained perplexing and lasting—textbooks.

The core of any Seventh-day Adventist school program must continue to be the teaching of the Holy Scriptures and the writings of Ellen G. White. The Bible and the Spirit of Prophecy writings usually have been available in English-speaking countries where finances permitted. In the United States special textbooks were prepared for the study of the Bible and Seventh-day Adventist beliefs from the first grade through the senior year of high school.

These however have been long outdated, and within the last decade new textbooks have been prepared that are more in keeping with contemporary approaches to learning. A few of these are now in the classrooms, and the remainder are to be available by 1976.

While these new books are designed to fill the needs of American students, owing to cultural differences, historical

backgrounds, and spelling, the use of these books is limited in countries where the British influence is dominant.

In countries where languages other than English are used, very little has been done to supply the students with proper Bible textbooks. The chief reasons have been cost and the smaller number of pupils in some of these countries.

The translation of the new textbooks into other languages would be a step in the right direction, but, in addition, certain anecdotes or stories would have to be adapted to the local culture, and photographs and other graphic illustrations would have to be changed.

In some of these schools, books dealing with religious knowledge or the Bible as history have been used. Some have chapters accounting for the beginnings of man through evolution and, as would be expected, nothing on the beliefs and concepts of Adventism. Seventh-day Adventist beliefs and practices have to be taught by the teachers, who, in too many instances, have not had the advantages of Seventh-day Adventist schooling themselves.

The chief solution to the production of proper textbooks is adequate financing. Financial support for translators, writers, and printing is needed.

At the recent World Advisory Education Council in Washington, D.C.,

a resolution was adopted requesting that a special fund be set up for this work. This was studied at the Annual Council and this action was taken:

“To adopt the following plan for providing Bible textbooks in overseas divisions:

“1. That divisions build into their annual budgets a textbook fund from which those unions able to make Bible textbooks available for the youth of the church may receive assistance for translation and production purposes.

“2. That the divisions set a day wherein a special offering will be received to provide funds for Bible teaching materials.

“3. That in all educational institutions in North America a special offering be sponsored by the Department of Education to be received between March 18-22, 1974, for the purpose of assisting in the translation and printing of Bible textbooks for those areas in overseas divisions where there are too few Seventh-day Adventist students to make the printing of Bible textbooks economically feasible.”

This places the burden of raising these funds on our educational institutions, teachers, and students. We believe they will respond well to this challenge.

CHARLES B. HIRSCH
Secretary, Department of Education
General Conference

Financing a Finished Work in Critical Days

APOCALYPTIC EVENTS transpire today in incredible, accurate fulfillment of this statement of the messenger of the Lord: “The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.”—*Testimonies*, vol. 9, p. 11.

Let's take a look at some of the things that have happened with dizzy speed during the past few years.

Overnight, military and political coups have been initiated, new governments formed, new ideologies accepted, and new philosophies adopted that completely change nations and countries.

Frequently these new governments issue new currencies and declare the old currency illegal tender. Sometimes citizens and foreigners have only a few hours to exchange the old for the new. Millions of dollars in banks and savings institutions become only paper and metal in a matter of days. This happens only too frequently.

The ruthless, abrupt expulsion of thousands from home and family by war, political upheavals, and governmental decrees, indicate that no security and stability are to be found in man-made institutions. History documents the absolute verity of Ellen G. White's picture of today's world, and current events attest to it.

Often coupled with new governments come new concepts of “foreign relations.” Overnight, missionaries have been expelled and the countries closed to the proclamation of the Christian gospel.

The command of Jesus tolerates no slackening of pace in the worldwide thrust of the proclamation of the third angel's message in these climactic days. “Time is short; the Lord desires that everything connected with His cause shall be brought into order. He desires that the solemn message of warning and of invitation shall be proclaimed as widely as His messengers can carry it. Nothing that would hinder the advance of the message is to be allowed to come into our plans.”—*ibid.*, p. 98.

At accelerated, frenzied speed current events are culminating in new values, changing directions, and new morals. These factors create obstacles to the advance of the gospel. Despite this, millions still wait to hear the good news.

The Annual Spring Mission Offering, to be received in all our churches March 9, once again affords each of us the opportunity to help provide in these critical days of inflation, devaluation, and political change the funds needed for a finished work. Let us do it now. Tomorrow may be too late!

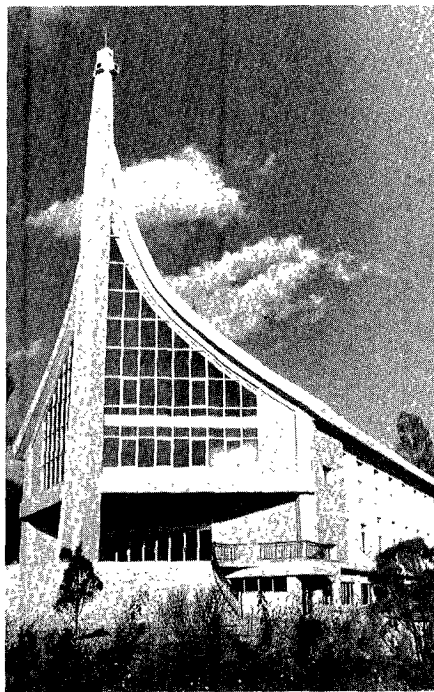
When the message of God found one East African, he had just three things; a cow, a piece of land in the town, and tuberculosis. When he was confronted with the need for a church, he gave his cow. When it was disclosed to him that there was no place to build the church, he gave his land. Then God miraculously healed him and took away his tuberculosis. Should we not emulate our African brother and give to the best of our ability?

C. D. HENRI
General Conference Vice-President

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER



NEW CHURCH BECOMES LANDMARK IN SEOUL

After 17 years of planning, the largest Adventist church in Seoul, Korea, is open for church services.

The new Seoul Adventist Hospital church, consisting of two floors, covers approximately 21,780 square feet. The main sanctuary measures 60 feet by 140 feet and seats 1,200.

Although not yet completely finished inside, plans call for a pastoral office, a small chapel, a choir room, and a lounge.

JANE ALLEN

*Editorial Assistant
Far Eastern Division*

NIGERIA

Members Build Churches to House New Converts

Pastors and members of the 319 churches and companies of the East Nigeria Mission have been actively winning souls during 1973. Not one church or company failed to carry out some form of evangelism in its locality. Of the 918 evangelistic campaigns that were held during the year, 834 were conducted by laymen. More than 2,000 persons were baptized, bringing the membership of the mission to about 16,000.

In spite of losses sustained by church members during the Nigerian civil war, they are contributing all they can to put up permanent buildings in a number of villages and small towns.

Four churches were dedicated in 1973, three of them just recently: Enugu on November 11, Itu-Ukpa on December 13, and Aba, the headquarters church, on December 16.

A. N. IMO
President

East Nigeria Mission

WEEK OF SPIRITUAL EMPHASIS. In addition to the Weeks of Prayer that are held in the Washington area churches, special spiritual emphasis at appropriate seasons during the year has enriched the General Conference family. In mid-January Hans C. LaRondelle, of the faculty of the Theological Seminary at Andrews University, led the staff of the General Conference in a refreshing reappraisal of our fellowship with God. The morning worship period was extended so that time would be available to develop themes that would provide a catalyst for the moving of God's Spirit. Periods of refreshing such as these continue to have priority in the General Conference planning of its program.

HEALTH EVANGELISM. An informal group of individuals gathered in one of the General Conference committee rooms one recent Sabbath afternoon to consider the results of evangelistic outreach based on sharing simple health principles. A number of programs using this approach have been field tested recently. The purpose of this particular meeting was to understand better the opportunities of an outreach based on a revitalized body and mind resulting from principles given to the church through the Spirit of Prophecy.

JUNIOR / EARLITEEN SABBATH SCHOOL LESSONS. One of the most challenging age groups for youth evangelism is the earliteen segment of the church's membership. The General Conference Sabbath School Department called together Sabbath school lesson writers last December to restudy the Sabbath school's ministry in behalf of the juniors and earliteens. Joining in these discussions and plans were R. Curtis Barger, E. Stanley Chase, Mrs. Nancy Cross, Richard Gage, Mrs. Nellie Garber, Mrs. Gene Larsen, and Charles D. Watson.

WEEK OF PRAYER READINGS COMMITTEE. A committee was formed early in February last year to plan for the 1974 Week of Prayer readings to be presented in all of the churches in November of this year. Week of Prayer material must be prepared early and then sent to division offices and publishing houses in different countries for translation, adaptation, printing, and mailing. The 1974 Week of Prayer readings (with the exception of the first message, which is prepared by General Conference president Robert H. Pierson) have been prepared by Morris Venden, pastor of the La Sierra Seventh-day Adventist church. The theme for the messages is "Come Alive With Christ." Each

study will be followed by questions or statements appropriate for group discussion on the topic presented. There will also be supplementary material from Ellen G. White for enrichment in Christian living.

NEW STAFF MEMBERS. V. H. Cooper, elected at the 1973 Annual Council as associate secretary of the Department of Communication, arrived in Washington in January to begin his ministry in that important area of the church's outreach. Elder and Mrs. Cooper are citizens of Great Britain and most recently have served the church in Ireland, where Elder Cooper served as president of the Irish Mission.

H. W. Pritchard, former treasurer of the Chesapeake Conference, has joined the staff of the General Conference Insurance Service. Elder Pritchard will serve as risk management consultant. He is no stranger to the General Conference staff, inasmuch as the headquarters of the Chesapeake Conference, where he formerly ministered, is only a few miles from the General Conference office.

REFLECTIONS. The spiritual impact made on church leaders at the 1973 Annual Council continues to be reflected in correspondence coming to the church's headquarters. There was an unusually large overseas delegation at this Annual Council, and when these brethren returned to their fields they carried the inspiration of this meeting to the far corners of the earth. Enthusiastic support of the direction that was taken by this meeting is evidenced by the continued reaction from the field in different parts of the world and indicates that God, through His Spirit, is working on His church to prepare hearts for the loud cry of the third angel's message.

ELLEN G. WHITE PUBLICATIONS. Remodeling and space adjustments in the ground floor of the General Conference building that houses the Ellen G. White Estate have now been completed and provide an attractive atmosphere for the staff to care for their many duties; for researchers to work; and for visitors to come to enjoy this important feature of the church's ministry.

SPECIAL COMMITTEES. A planning committee met in January in one of the Central Building committee rooms to lay plans for the June North American Division Editorial Council. In attendance were: N. C. Wilson, Bruce Wickwire, C. E. Bradford, M. E. Kemmerer, Kenneth Holland, K. H. Wood, and C. O. Franz.

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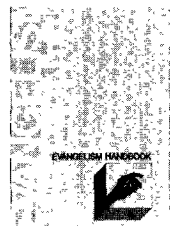
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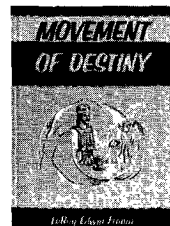
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and to show the
triumph of the third
angel's message.



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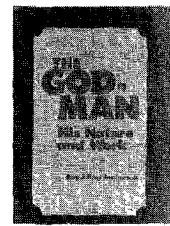
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NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► C. D. Judd, president of the Trans-Tasman Union Conference, reports that the presidents of the conferences affected by the recent serious flooding in Australia have stated that Adventist church members were little affected by the floods so far as their homes and properties were concerned. Most were very busy helping other people who were stricken by flood damage. It is estimated that the flooding has caused US\$50 million worth of damage.

► R. W. Taylor, division temperance director, attended the annual school of Alcoholism and Drug Dependence, held in mid-January at Melbourne University. The new Australasian Division temperance film was screened during the summer school program. Pastor Taylor also will attend the Christchurch, New Zealand, Commonwealth Games, collecting stories and photographs for *Alert*, the division's temperance journal.

► Division president R. R. Frame, upon his return recently from the Yugoslavian camp meeting held in Maranatha, Queensland, reported that there were 500 present and that a wonderful spirit of unity and fellowship prevailed. The desire of Yugoslavian brethren from the various churches in Australia was that they might pull closer together as they enter into more active service for the Lord.

M. G. TOWNEND, *PR Secretary*

Far Eastern

► Students at Mountain View College conducted five evangelistic campaigns during the recent school holiday season. At the end of vacation 148 persons were receiving Bible studies, and baptismal services were scheduled for February and March. A student missionary from MVC has been sent to the village of Tandakol to continue Bible studies with interested persons, and also to lead out in the construction of a church school, church, and teacher's cottage.

► R. S. Watts, Sr., an S O S worker serving as Far Eastern Division general field secretary, is itinerating throughout the Far East promoting the Spirit of Prophecy.

► Now being produced in Chinese by the Voice of Prophecy in Singapore is a new Light of the World correspondence course on the life of Christ. More than 1,200 students already have enrolled for the English version of the

course, which was written by Beatrice Neall and produced last June. The 26 lessons are now being translated into the Thai and Vietnamese languages.

► Each boy at the Salvation Army Boys' Home in Penang, Malaysia, received a new pair of shoes and socks from the Penang Adventist Hospital, reports E. J. Heisler, business manager. Forty-seven boys live at the home. Some are orphans and some have been left there because their parents cannot support them.

JANE ALLEN, *Correspondent*

Inter-American

► From January 10 to 12 the Martinique Mission held its triennial session. On that occasion the field changed status from mission to conference, according to the recommendation and approval of the Franco-Haitian Union and the Inter-American Division. At the business session Roy Perrin, mission president, was unanimously elected president of the conference; Serge B. Jean-Elie was elected secretary; Napoleon Grunder, treasurer; Marcelin Bocaly, Sabbath school, lay activities, health, and temperance secretary; Joel Valleray, MV and stewardship secretary; Maurice Roseau, education secretary; Luc Chandler, publishing and communications secretary; Roy Perrin, Ministerial secretary; Serge B. Jean-Elie, religious liberty secretary; and Ives Adin, Adventist Book Center manager. A goal of 3,000 baptisms by March, 1975, was set by the session delegates.

► The music building of Colombia-Venezuela Union College was inaugurated December 4 with a supper and a short program. Participating in the event were members of the college board representatives of the Inter-American Division and General Conference, as well as personnel of the college and the Colombia-Venezuela Union. The new facility provides four teaching studios, ten practice rooms, a large hall for ensemble rehearsals and recitals, a group piano studio, a departmental office, and a broadcast recording suite.

► The film *Verdict at 1:32* was recently shown to the students of the Police Academy in Guatemala City. The film was followed by a lecture by Central American Union publishing department secretary Claudio Ingleton.

► The Book and Bible House of the El Salvador Mission, headed by Ventura Rivas, reached its 1973 sales goal with the sum of Q77,747.17 (US\$31,098.87), and its colporteur goal of 45.

L. MARCEL ABEL, *Correspondent*

South American

► The new auditorium of River Plate College, with a seating capacity of 3,500, was the site for the twenty-second quadrennial session of the Austral Union from January 2 to 5.

► Approximately one million pamphlets were put into 500,000 homes in the Inca Union recently. This distribution was done in Peru by Sabbath school members visiting their neighbors. Some branch Sabbath schools were also organized when the tracts were distributed.

► Nurse Sivalino Freitas says that during his 11 years of work on the medical launch *Luminar II* he has extracted more than 150,000 teeth from people living along tributaries of the São Francisco River.

► At a graduation program on December 16 in São Paulo, Brazil, 5,500 students received Voice of Prophecy course diplomas. It was the largest VOP graduation ever held in the South American Division in one place.

H. J. PEVERINI, *Correspondent*

North American

Canadian Union

► Naason Prosper, pastor of the Montreal, Quebec, French-speaking church, baptized 21 persons and has another 40 in his baptismal class.

► The Hungarian church in Toronto, Ontario, moved on December 29 to new quarters in the recently acquired multilingual evangelistic center and church. On that day W. Kozachenko, district leader for the Hungarian believers, baptized two persons at the close of the sermon by L. L. Reile, recently elected president of the Canadian Union. The Portuguese members, a rapidly growing company under the leadership of Henry Feyerabend, also meet in the main sanctuary.

► A Community Relations Award, in recognition of service to the Oshawa, Ontario, area, was presented by Adventists to Erik Watt, managing editor of the *Oshawa Times*.

► Sales by literature evangelists in Canada in 1973 reached an all-time high of \$945,854.50, which represents a gain of almost \$190,000 over the previous year.

THEDA KUESTER, *Correspondent*

Central Union

► R. E. Brown, pastor of the Sharon church in Omaha, Nebraska, reports that 63 persons were baptized during 1973. He has organized a weekly Profiles of Faith class, to which newly baptized members and visitors are invited.

► The Gallatin, Missouri, church recently was dedicated by the members, and by personnel of the Missouri Conference. Less than two years ago the small congregation, consisting of fewer than a dozen families, began the building of this brick building, which seats 100.

► Ben L. Hassenpflug, a minister, and Walter Ordelheide, a physician, are holding a series of evangelistic meetings in Greeley, Colorado.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Improvements at Mount Vernon Academy, Ohio, include a new water system made possible by the Ohio Conference Educational Development Fund, and an Alteck-Lansing public-address system in the pavilion and equipment for a complete print shop paid for by conference funds other than EDF.

► The Gate, a Georgetown, Washington, D.C., coffeehouse outreach sponsored by the Sligo church, seated a full house for five nights during its special Christmas ministry—a dinner and a production of Charles Dickens' "A Christmas Carol." Although about half who come to the coffeehouse are youth in their twenties, many professional and working people and their families attend regularly. The Gate was recently featured on Eye Witness News, a telecast on Washington's Channel 9.

► The Beltsville, Maryland, elementary school held open house as part of its celebration of National Education Week. Improvements to the school include new carpeting for the hallways, and renovation of the gymnasium stage area, office area, and bathroom facilities.

► A series of five Sabbath school workshops were conducted recently in the Potomac Conference for delegates from 40 churches.

► George Akers, president of Columbia Union College, was recently elected a member of the board of directors of the Montgomery County Chapter of the American Red Cross.

► A capping ceremony was held recently for 25 practical nursing students at Washington Adventist Hospital in Takoma Park, Maryland.

► Five youth from Beautiful Valley, West Virginia, manned a temperance booth at the annual West Virginia Forest Festival. Twenty-five who visited the booth signed up for a Five-Day Plan to Stop Smoking.

CHARLES R. BEELER, *Correspondent*

Lake Union

► During 1973 the Chicago North Shore church added 50 members by baptism and profession of faith. Laymen were involved in 23 of these baptisms. In three cases those baptized early in 1973 had already won their first convert by the end of the year.

► Thirty-five thousand copies of *Steps to Christ*, plus 245,000 additional pieces of literature, were mailed by Joliet, Illinois, church members to every household in the city in 1973.

► A banquet was held November 24 by the student association of the Shiloh School in Chicago, Illinois, at which time \$400 was raised to remodel the gymnasium floor.

► Special dedication services to mark the opening of the new Vassar, Michigan, church were held November 3 and

4. The contemporary structure, with an estimated value of \$150,000, was designed by Albert Parker, the local pastor, and a large share of the construction was done by members of the congregation.

► Four new members joined the Philadelphia church in Muncie, Indiana, after a six-week tent effort held by Vern M. Joyner.

► During 1973 the Columbus, Indiana, Community Services center distributed 50,000 articles of clothing to 7,610 people, and packed 548 50-pound boxes for overseas shipment.

► Joe Straub and his family raised more than \$1,100 in door-to-door solicitation during Ingathering at Brookfield, Illinois.

GORDON ENGEN, *Correspondent*

Northern Union

► Six new members were welcomed into the church as a result of a baptism in the Lemmon, South Dakota, district.

► A "Walk for Christ" by the Mankato, Minnesota, church youth Sabbath school class raised more than \$100 for Investment. Leaders of the project are Harold Shaw and Michael Deming, pastor.

► Pastors and lay leaders of the North Dakota Conference met in Jamestown, North Dakota, the last Sabbath of 1973 and dedicated their efforts for 1974 to PROJECT 3,000—a goal of 3,000 members by the end of 1974.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► At the White Memorial church's annual Christmas party for underprivileged children in Los Angeles, California, 400 children received gifts donated and wrapped by volunteers from the church.

► Baptisms for 1973 in Arizona were 542, or almost an 11 per cent increase over last year, bringing the total membership to 5,420. Tithe for the year increased 16.53 per cent, Sabbath school offerings 19.53 per cent, and mission offerings 27.25 per cent.

► Jeffrey K. Wilson has taken up the leadership of the youth and communication departments in the Arizona Conference. Elder Wilson formerly pastored the Kingman-Lake Havasu-Wikieup district in Arizona.

► Growth in Arizona in 1973 was evidenced by new companies organized in Casa Grande, Page, and San Manuel; new churches organized in Phoenix-Maryvale, Parker, Show Low, and Wikieup; and new church schools established in East Mesa, Kingman, and Lake Havasu City.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Durham, North Carolina, church members broke ground for their new sanctuary January 6. The modern structure is designed by John Latimer and will seat 220 persons. Robert G. Wilson is the pastor. The Statesville, North Carolina, church is also planning to build a new structure.



TRANS-AFRICA DIVISION TREASURER ORDAINED IN SALISBURY

During the year-end meetings of the Trans-Africa Division, R. H. Roderick, the division treasurer, was ordained to the gospel ministry. The ordination service took place November 17 in the Salisbury, Rhodesia, church. Elder Roderick graduated from Union College in 1958, and left his homeland in 1961 for mission service in the Far Eastern Division. In 1971 he was called to his present position.

From left to right above are P. Moores, president of the Quebec Conference, who was visiting the Trans-Africa Division and who gave the ordination charge; K. H. Emerson, treasurer of the General Conference, who was attending the year-end meetings in Salisbury and who gave the ordination address; M. L. Mills, division president; R. H. Roderick; and R. E. Clifford, division secretary.

ALVIN E. COOK, *Ministerial Secretary, Trans-Africa Division*

► Three women, representing three generations of the same family, attended a Five-Day Plan to Stop Smoking at the Madison Hospital in Madison, Tennessee, during National Educational Week on Smoking, January 11-17. Mrs. Henry Laux, 66, Mrs. Milton Gilliland, 46, and Donna Litchford, 26, were enthusiastic about the help they were receiving when consulted halfway through the course.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► A new church has been established at Mountain View, Arkansas.

► A new church was organized in Gallop, New Mexico, on December 15 with Don Christman, Texico Conference president, officiating. M. N. Skadsheim, a retired minister, has been devoting his time to building up the work in Gallop, and that area, once cold to the work of Seventh-day Adventists, is now very receptive.

► Guest speakers at the Southwestern Union workers' meeting, held in San Antonio, January 6 to 9, included Roland R. Hegstad, *Liberty* editor, who reviewed current religious liberty matters and urged a quick and successful *Liberty* campaign throughout the five-State area. C. E. Bradford, General Conference associate secretary, and evangelists Fordyce Detamore and Stanley Harris encouraged the workers to begin their 1974 evangelistic thrust.

► William Tayamen, who moved from the Philippines some years ago to the New Orleans, Louisiana, area, began sharing his faith among the Filipinos. He has won 11 new members to the Franklin Avenue church.

► Nearly 50 persons from the States of Arkansas, Louisiana, and Texas attended the Southwest Region Conference teachers' convention for three days recently in Dallas, Texas. They heard guest speakers from the General Conference Department of Education, the Southwestern Union Conference, the Texas Conference, and Southwestern Union College.

J. N. MORGAN, *Correspondent*

Loma Linda University

► Four foreign students received loans totaling \$4,000 in December from the Harry W. Miller Scholarship Fund, set up last year by the International Students Organization at Loma Linda University. Oladiran Alagbe, of the Graduate School, and Oi-Chin Liaw, Devadas Moses, and Bich Tran, all from the School of Health, won the scholarship loans that were made available for the quarter that began last month. Named in honor of the China missionary physician, the fund was designed to give financially needy Seventh-day Adventist youth from outside the United States the opportunity to receive professional training at Loma Linda University. **JERRE IVERSEN**

Communication Officer

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NORTH AMERICA

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Deaths

MALONEY, Vance James—b. Oct. 30, 1893, Acton, Tex.; d. Nov. 9, 1973, Glen Rose, Tex. In 1916 he married Bessie Belle Marzbacker. He began his ministry in the Texas Conference in 1921. He served a 17-year term of mission service in China. Survivors include his wife; a daughter, Betty Jean Laue; a son, Dr. Vance Maloney, Jr.; six grandchildren; two great-grandchildren; a niece; and a nephew.

RANDOLPH, Cecil Albert—b. Oct. 8, 1896, Boulder, Colo.; d. Jan. 5, 1974, Deer Park, Calif. He received his B.A. degree from Union College in 1926. He taught church school for several years. In 1928 he married Aurora Wearer, and in 1930 they went as missionaries to South India. He was school principal in Prakasapuram, while his wife operated a clinic. Then he was principal of the Adventist high school in Narsapur for several years. His wife died in India. In 1938 he returned to the States and married Lois Christian. He received his M.S. in Education at the University of Southern California. He was a member of the school board of Pine Hills Junior Academy and taught in California high schools. Survivors include his wife; son, Bruce; two grandsons, Wayne and John David; and a sister, Frances Ryan.

REED, Anita Maria Angulo Viterri—b. Dec. 10, 1903, Trujillo, Peru; d. Aug. 17, 1973, Riverside, Calif. She was a mission nurse for nearly 50 years

and was called the Florence Nightingale of South America. She graduated from the Puigarri Sanitarium in Argentina. She married Dr. Ralph R. Reed in 1971, who survives. Other survivors are four sisters and a brother.

Notices

Corrections

We are sorry that in our February 14 issue the photo at the bottom of page 21 was reversed. From left to right in the photo as it was printed are Raymond Greenley, John Johansen, Timothy Manning, Gregory Matthews, and Vel Kotter.

The Camp Meeting Schedule on the Bulletin Board of that same issue listed the Ontario Camp Meeting for June 21-29. This has been changed to June 28-July 6.

Coming

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
Missionary Magazine Campaign	April 6
Church Lay Activities Offering	April 6
Andrews University Offering (Alternates with Loma Linda University)	April 13
Literature Evangelism Rally Day	April 20
Home Foreign Challenge	April 27
Community Services Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering (Alternates with North American Missions)	May 11

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WSMC (Southern Missionary College)
90.7 Mhz FM Friday, 10:10 p.m.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:00 p.m.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 6:15 p.m.

WGTS (Columbia Union College)
91.9 Mhz FM Saturday, 3:00 p.m.

British Bookmen Break Records

Sales of subscription literature in the British Union for 1973 amounted to £152,676. This is the first time sales have exceeded £150,000, and the figure shows a 6.5 per cent gain over 1972.

A gain of 80 per cent was reported by the Irish Mission, in spite of the many hardships faced by literature evangelists because of the political situation.

Sales of trade literature to church members through the union's two Book and Bible Houses increased by 11 per cent.

W. JOHN ARTHUR

MISSION '74 Begins With Prayer

Reports show that 85 per cent of the churches in North America observed the seven-hour prayer service on January 5 to launch MISSION '74. For some, it was a combination service, as in Woodbridge, Virginia, where the Arlington, Woodbridge, Fairfax, and Alexandria churches came together for prayer and climaxed the service with Communion. In Rochester, New York, more than 750 members of three churches divided the seven hours of the prayer service between the three churches. The spirit of revival was so evident that the members requested of their leaders that this experience be repeated.

At Oakwood College, what started out to be a seven-hour prayer service actually ended at four o'clock on the following morning. This happened in other places as well.

Workers at a workers' meeting began contemplating the MISSION '74 program, and ended their discussion with an all-night prayer meeting.

The seven-hour prayer service was planned to be a period of spiritual dedication and consecration to the spirit of the MISSION '74 program. The goal of MISSION '74 is every member employed in some form of contact ministry for the unsaved. Your local pastor will be happy to make available to you training materials for your choice of contact ministry.

By beginning the year right—on our knees—we anticipate not only that the spirit of revival and reformation will sweep through our church but also that the missionary spirit will take hold of our division membership and that we will recognize the responsibility of each member to share his own faith in some way.

E. E. CLEVELAND

People in the News

Elisa Huenergardt, 98, died January 31, 1974, in Frazier Park, California. She served in Europe for many years with her husband, John F. Huenergardt. **Chief Rayong**, Dayak chief from the Tatau River area of Sarawak, who toured the United States in the summer of 1968 with Elder and Mrs. Richard Hall, died December 30, 1973.

New Chaplains for Armed Forces

Three pastors have been selected by the National Service Organization Committee of the General Conference to represent the Seventh-day Adventist Church as chaplains. Two will be assigned to the U.S. Air Force and one to the Army. If successful in their rather complex processing, James Coleman of Colorado and Edcort David Yates of Southeastern California will enter the Air Force Chaplain's School for the orientation course April 22. Gary Councill of North Dakota, who has already completed the U.S. Army Chaplain's School while at the Seventh-day Adventist Theological Seminary, is slated for active duty in the U.S. Army before July.

The fourth Seventh-day Adventist minister to retire as a chaplain in the U.S. Armed Forces will be CH (LTC) Wayne C. Hill. Chaplain Hill plans to retire from the Air Force February 28. His duty tours have included Parks Air Force Base, California; Lackland Air Force Base, Texas; and Elmendorf Air Force Base, Alaska.

CLARK SMITH

Sabbath School Offerings Up in 1973

Pacific Union Sabbath school offerings for 1973 amounted to \$3,223,175, a gain of \$323,784 over the 1972 total and an increase of five cents per capita. While the tithe percentage gain for the same period was 10 per cent, the Sabbath school offering percentage gain was 11 per cent, according to C. C. Kott, director of Sabbath school activities in the Pacific Union Conference.

Similar news comes from W. E. Kuester of the Canadian Union. British Columbia Conference Sabbath school offerings for the fourth quarter of 1973 were 28.5 per cent above those of the same quarter of 1972. Elder Kuester indicated that the fourth quarter average weekly offering per member was more than 85 cents.

R. CURTIS BARGER

Publishing Records Set in Africa

Both the East African Union and the Tanzania Union report the highest sales in their history for 1973.

The East African Union reports deliveries of literature worth 1,510,931 shillings, a gain of 474,310 shillings over 1972 deliveries. This reflects a true gain, for 1973 prices were the same as 1972 prices. At the end of 1973 prices were increased because of increases in the cost of raw material.

The picture in Tanzania is the same. Deliveries in 1973 were valued at 764,074 shillings, a gain of 209,401 shillings over the previous year. Sales have increased rapidly since 1969 in both unions, when an assistant leadership program was begun.

The Africa Herald Publishing House is serving these two unions. Publishing house sales increased from 1,059,000 shillings in 1972 to 1,518,000 in 1973. Although the publishing house has not added any staff since 1968, sales have tripled since that time.

Publishing leaders in these fields look forward to a best-ever year in 1974.

R. H. HENNING