

Review®

FEBRUARY 20, 1975

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

IN THE WELL-KNOWN STORY of Jesus about the wayward boy and the boy's yearning father, who was the prodigal? Why, we immediately respond, it was the younger son, of course. It was he who turned in ungrateful restlessness from home and father, he who wasted his wealth and his youth in the far country, he who "came to himself" among the pigs and at last returned home.

But wait—in recounting this universally appealing tale, we usually stop right there: the prodigal son comes home and the father and servants rejoice. But Jesus didn't stop there. There is an epilogue. At the end of the story the prodigal son is safe inside the fold, but his brother is outside, obdurate in his refusal to receive the wanderer and join the feast.

When the story ends who is the wayward son? And, we might further ask, is not this actually the story of two wayward sons?

I'm not trying to excuse the younger son in any way. He was guilty of that sharpest of sins that plague the family—ingratitude, sharper, as Shakespeare put it, than a serpent's tooth. He was a disgrace to his good name, a black sheep who broke his father's heart.

However, an important point in his part of the story is that he didn't stay among the pigs. It is one thing to get into a predicament; it is another thing to stay in it. What is more important than where we are now is the direction in which we are moving, or whether, in fact, we are moving!

So it is that this most famous of the Master Teacher's illus-

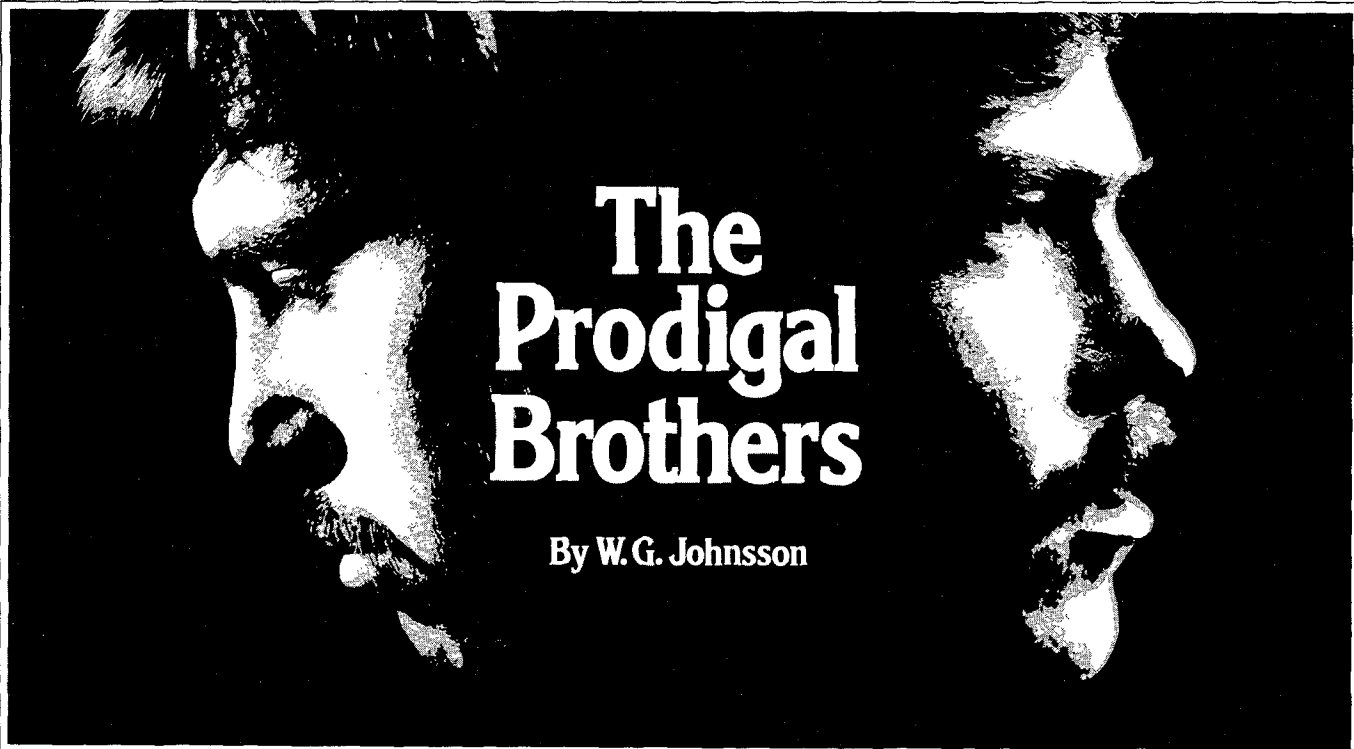
W. G. Johnsson is an associate professor of religious philosophy at Spicer Memorial College, Poona, India.

trations speaks to us today. It gives hope to the fallen, encouragement to the heartbroken; it points to a heavenly Father's love for the darkest soul.

We make much use of this aspect of the story, and rightly so. But there is more for us, if we will but go further and complete the tale. And, if we examine the record carefully, we may find that it is the second son—the older brother—who may be the chief character in this story. That is, the story of the younger son may be told chiefly to bring the character and desperate need of his brother into bold relief.

This is borne out by a study of the circumstances of the parable. The story of the brothers is the third in the series of "lost-and-found" incidents that occupy the fifteenth chapter of Luke. The narrative is preceded by the story of the lost sheep (verses 3-7) and that of the lost coin (verses 8-10). What prompted Jesus to tell these stories? The answer seems apparent from verse 2—the scribes and the Pharisees were grumbling against Jesus because of His friendliness toward the social outcasts. Indeed, it seems likely that the chapter break after Luke 14:35 is singularly misplaced. A careful reading of the Gospel beginning at 14:1 indicates a continuous story. That is, Jesus has been dining at the residence of one of the leading Pharisees (verse 1). During the course of the banquet and thereafter He gave valuable instruction, recorded in the remainder of chapter 14. But His words were not welcome to the religious leaders, hence His challenging remark of verse 35—"He who has ears to hear, let him hear" (R.S.V.). Immediately there follows chapter 15:1—"Now the

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The Prodigal Brothers

By W. G. Johnsson

Satan's Policy

Never in history have so many forms of amusement and entertainment competed for the attention of human beings. Wherever one turns there are attractions designed to appeal to every impulse and taste—motion pictures, stage plays, circuses, horse racing, variety shows, night club acts, rock music concerts, auto racing, tennis matches, baseball and football games, and numerous other professional sports contests, including soccer, Rugby, cricket, hockey, jai alai, boxing, and basketball. People by the millions spend enormous amounts of money traveling to centers of pleasure, buying admission tickets, and wherever possible, placing bets. And, if one is limited by time and means, he can be an armchair devotee of sports and the theater via radio and television.

To the casual observer it may seem that this feature of contemporary life has come about naturally and by accident. It also may appear innocent. But to the eye anointed by the heavenly eyesalve (see Rev. 3:18) it appears in its true light—as a scheme of Satan, a scheme with terrible danger to the soul.

"The natural mind leans toward pleasure and self-gratification. It is Satan's *policy* to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul?"—*Counsels to Parents and Teachers*, p. 337. (Italics supplied.)

Note that Satan is the architect of today's obsession with worldly pleasure. He is determined to prevent people from thinking about matters of eternal consequence. He knows that "the natural mind leans toward pleasure and self-gratification," so he capitalizes on this tendency. He provides continual opportunity and temptation to think about worldly pleasure. It is his *policy* "to fill the minds of men with a desire for worldly amusement."

Mrs. White's use of the word *policy* is significant, for it makes clear that the numerous exciting amusements on every hand today have not appeared by chance, nor are they purposeless. *Policy*, according to one dictionary definition, is "a settled course adopted and followed by a government, institution, body, or individual." If Satan's government is like that of earthly organizations, likely many recommendations are made and carried out for a time but later discarded. They are useful in meeting a special situation but they are not incorporated in the policy book.

Not so with worldly amusements. They are a permanent part of Satan's continuing strategy to overthrow God's people. From earliest times he has used them to turn the mind from God and His requirements. Can anyone doubt that worldly amusements have consumed time that should have been spent in self-improvement, in Bible study, in meditation, in service for others; that they have prostituted the emotions, drained off money from constructive enterprises, and almost erased the line of demarcation between people who serve God and those who serve the enemy?

Since worldly amusements have proved their worth in destroying spirituality, it is not surprising that Satan has adopted as policy the plan of multiplying worldly amusements and

encouraging an inordinate desire for them. What is surprising is that professed Christians at times help Satan implement his policy. Parents, church leaders, and others help turn the young from spiritual interests toward the world.

"The standard of piety is low among professed Christians generally, and it is hard for the young to resist the worldly influences that are *encouraged by many church members*. The majority of nominal Christians, while they profess to be living for Christ, are really living for the world. . . . They do not discern that genuine Christianity means cross-bearing, and their religion has little influence to restrain them from taking part in worldly pleasures."—*Ibid.*, p. 326. (Italics supplied.)

One of the most common ways in which church leaders turn young minds toward the world and away from Christ is in the choice of entertainment, including motion pictures, offered in connection with denominational organizations and institutions. Worldly comics whose patter and jokes are suggestive, musical groups whose selections and rhythms appeal to the lower instincts, motion pictures in which the actors use profanity and portray crimes of passion—all are brought under the protective umbrella of the church and are offered to unsuspecting Christians, both old and young, as innocent entertainment. The good angels must weep.

Guests at "Satan's Banquet"

One of the most deplorable results of these social events is that young Christians with tender consciences must compromise their standards in order not to be conspicuous. Within the very temple, as it were, where they have a right to feel safe, they are spiritually seduced; they are given a nudge toward compromise, apostasy, and worldliness.

Of these young Christians Mrs. White wrote: "They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb, and preventing them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what it is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind."—*Ibid.*, p. 341.

Is it possible that even at church social events a climate of such worldliness and triviality can be created that spiritual thoughts are driven from the mind and those who attend hesitate to discuss subjects that pertain to the Christian life and one's eternal welfare? Is it possible that Christians leave some social gatherings with their love for worldly pleasures strengthened rather than their love for Christ?

We have no disposition to criticize either persons or church organizations, but we feel deep concern as we see evidences of what seems to us to be a blurring of the sharp line that should be drawn between the church and the world, between saints and sinners, between the converted and the unconverted.

Why do so many professed Christians seem so thirsty for water from the world's cisterns—its literature, its motion pictures, its sports events? What alone can satisfy the thirst of the soul? These questions we will discuss next week.

K. H. W.

This Week

W. G. Johnsson, author of our cover article, "The Prodigal Brothers," is associate professor of religious philosophy, Spicer Memorial College, Poona, India. Born in Australia, Elder Johnsson graduated from Avondale College, Cooranbong, Australia, in 1959. He received an M.A. degree from Andrews University, Berrien Springs, Michigan, in 1966 and a B.D. from London University in 1969. He has served in India first as dean of men at the Vincent Hill School and since 1963 as teacher at Spicer Memorial College.

In his article Elder Johnsson says: "We must study carefully

this parable of the two brothers—all of it, and especially the latter part. . . . Are we in danger of becoming the older brother? . . . If we but listen, the parable of the older brother speaks with special force to us today."

Samuele Bacchiocchi, Ph.D., "My Witness in a Jesuit University" (p. 4), is assistant professor of theology and church history at Andrews University, Berrien Springs, Michigan. Born in Rome, Italy, Dr. Bacchiocchi received a B.A. degree in theology from Newbold College in 1960, an M.A. in history from Andrews University in 1962, a B.D. in church history from

Andrews University in 1964, and a Ph.D. in church history from Pontifical Gregorian University, Rome, Italy, in 1974. He is the first non-Catholic in the 430-year history of "the Gregoriana" to earn such a degree.

Dr. Bacchiocchi's doctoral dissertation deals with the "Role of Rome in the Origin of Sunday Keeping." A chapter from it is soon to be published by Notre Dame University Press and will appear with the approval of the Roman Catholic Church.

Homemaker's Exchange is now appearing with a different title: Reader to Reader (p. 15). Many have felt that the old title seemed

to indicate that the feature was for housewives only, and since it was not limited to them, and since men and young people were also reading and responding to it, we felt that Reader to Reader would more accurately reflect the current audience and increase the appeal of the feature. We welcome letters from readers in response to questions that appear, as well as questions that they would like to have discussed.

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Scan news briefs from the religious world

WCC MEMBERSHIP

WEST BERLIN—Dr. Lukas Vischer, head of the Faith and Order Commission of the World Council of Churches, reported to the council's central committee that while unprecedented strides in Protestant-Roman Catholic relationships have been made over the past ten years, conflicting concepts stand in the way of visible unity.

Alluding to the issue of Catholic membership in the World Council, Dr. Vischer said that one problem is the unequal nature of the council and the Catholic Church. The WCC is made up of 267 Protestant and Orthodox churches but is not itself a church. Also, Catholics outnumber the combined membership of all WCC constituent groups.

Dr. Vischer said that the "deep ecclesiological question" underlying all other considerations of Catholic-WCC relations

is: "In what form must the church of Jesus Christ manifest itself as a universal fellowship?" All churches, he stated, debate that question.

DIVORCE RATE UP AGAIN

WASHINGTON, D.C. (RNS)—The number of divorced persons per 1,000 persons in "intact marriages" has increased to 63 this year, up from 47 in 1970 and 35 in 1960, a U.S. Bureau of Census survey reveals.

The ratios for black and other races is almost twice that of whites, with 112 black and other races divorced per 1,000 persons whose marriages are intact, and 58 whites per 1,000, the March 1974 survey indicated.

In a breakdown by sexes of all races, there were in March 49 divorced men per 1,000 married men in intact marriages, and 77 divorced women per 1,000 married women in intact marriages.

"The proportion of divorced

women heading families is much greater than the proportion of divorced men. In 1974, 51 per cent of divorced women and 12 per cent of divorced men were household heads with children or other relatives living with them," a Bureau spokesperson said.

BUDDHIST CHOSEN CHAPLAIN

LOS ANGELES—The Reverend Shoko Masunaga, pastor of the Buddhist church of Sacramento, was approved by the California State Senate Rules Committee as Senate chaplain, the first Buddhist clergyman ever named to the post. The Senate chaplain, who holds a one-year appointment, receives a modest per diem stipend for delivering invocations at the beginning of each Senate session.

The Buddhist churches of America, Mr. Masunaga's denomination, is celebrating its 75th anniversary.

ACCIDENTS IN ONTARIO

WASHINGTON, D.C.—Alcohol-related car accidents increased by more than 300 per cent among 18- and 19-year-old males after the legal drinking age was lowered to 18, an Ontario, Canada, study has revealed.

Conducted at London, Ontario, by a University of Western Ontario sociologist, Paul Whitehead, the study showed such accidents jumped 339 per cent among those 18; 346 per cent among those 19; and 156 per cent among 20-year-olds after the previous ban against drinking for that age group had been lifted. "Among 18-year-olds," Professor Whitehead concluded, "it is possible that half of the increased rate of total collisions may have been due to nondrinking factors. However, among 16- and 17-year-olds, it appears that the increase in collisions is due almost exclusively to the change in the drinking component."

Letters

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

Of Salespeople and SDA's

The problem that Miriam Wood so effectively pointed out in her dialog, "Of Salespeople and SDA's," in the December 5 REVIEW, regrettably parallels my experiences.

Though I am in a field other

than that of a salesperson, my observations have been uncomfortably similar. I am presently the chief announcer for one of our Adventist radio stations, and have been the religion editor for the same station.

My experiences with listeners calling in observations (which are usually criticism or complaints—and these are needed) are much like those listed by the saleswoman. The identified callers who are SDA's are generally more discourteous, impatient,

and less constructive in their criticisms than non-SDA's who call. In contrast, when the callers are members of that "large and predominant" and "highly deceived" church, they are disarmingly courteous, deferential, and fortunately more constructive in their criticism.

This rather consistent type of difference saddens me very much. The article by Miriam Wood was very timely.

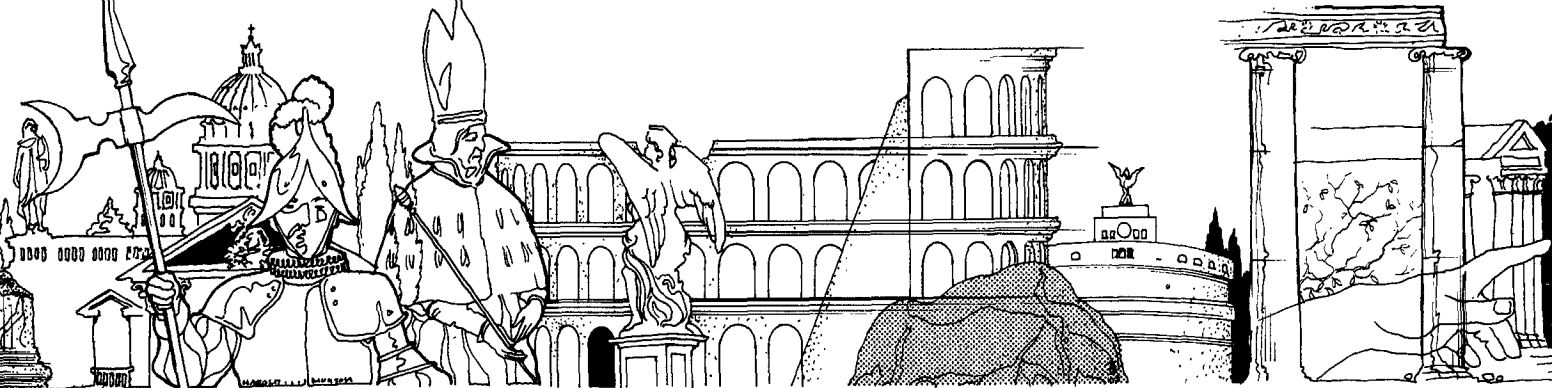
HAROLD D. BAASCH
Berrien Springs, Michigan

Layout Appreciated

I've never written before, but I want to take this opportunity to thank you for concluding each article on the next page, saving me the bother of having to search for the rest of an article somewhere farther along in the magazine. I read a lot in bed, and this practice is a real blessing to me. Thank you.

The REVIEW is getting better all the time. Thank you for a good magazine.

T. BRANAN
Waverly, Iowa



My Witness in a Jesuit University

By SAMUELE BACCHIOCCHI

FRIDAY, JUNE 14, 1974, was an important day for me. On that day the Pontifical Gregorian University in Rome awarded me the *doctoratus in Historia Ecclesiastica* with magna cum laude. This was the first time in its 430-year history that the university had awarded such a degree to a non-Catholic.

My motivation for choosing the Gregoriana to undertake my doctoral program was simply an honest desire to gain an inside view of Roman Catholicism. You might be interested to know that the majority of the popes, cardinals, and bishops of the Roman Catholic Church, have received some training at the Gregoriana.

Sitting in classes with Catholic priests and monks from all over the world was a unique experience for me. At the beginning I felt rather uneasy, a bit uncomfortable. However, soon the ice melted and we established warm relationships. I was, in fact, the object of much curiosity on the part of my classmates, for I was the first non-Catholic to attend the university regularly. In between classes we would often become involved in theological discussion, and whenever I attempted to define our church position on certain doctrines or practices, my classmates felt that our church, in many points, was offering an example worth emulating.

I was impressed with the fact that the Second Vatican Council has indeed encouraged the *aggiornamento*, that is, the bringing up to date of the church. But how to accomplish it has not been found an easy task for an institution such as

the Roman Catholic Church, with centuries of established traditions. For example, one of the problems has been how to encourage the participation of the laity or the reading of the Bible in a church in which, until a few years ago, the common Catholic was a simple spectator and where the reading of the Bible was discouraged. That is the problem that many Catholic clergymen are facing today. When I shared with them Seventh-day Adventist practices and methods, they were often startled and amazed. In fact, I brought several priests to our church located in Roma-Appia (near the famous Appian Way), and I had them participate in our Sabbath school classes. I remember one who had participated in the Sabbath school saying, "I wish we could introduce something like this in our church!"

After three years of pleasant associations, our graduating class decided to have a farewell party. The problem was to decide where to have it. I suggested to my classmates that if they were not afraid of being excommunicated they were most welcome to come to my house. After a moment of hesitation they accepted my offer, and I was most glad to welcome 15 Catholic priests from approximately ten countries to my house. We had a very pleasant evening together relating experiences and singing, and when the time came to bid one another farewell, each classmate requested an autographed copy of my thesis. I had written on the origin of Sunday observance. As you can imagine, I had made ample provision to satisfy their request.

Perhaps I should explain how I came to choose my topic. I had hardly spent a week at the Gregoriana when I noticed on display among the many scholarly works published by the university, a doctoral dissertation dealing with the problem of the origin of Sunday observance. The author, C. S. Mosna,

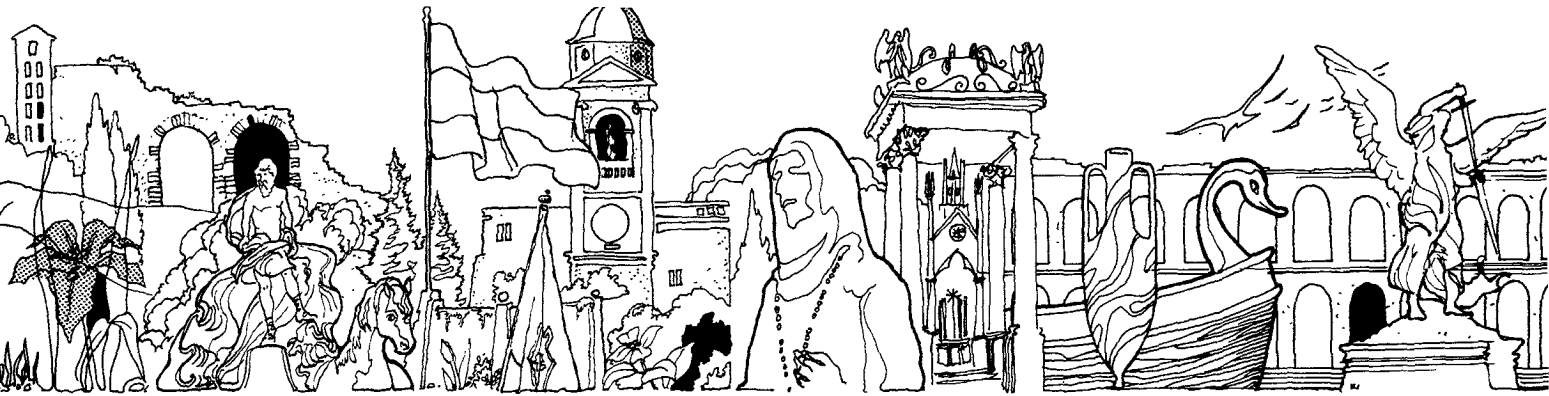
was a Jesuit, an alumnus of the Department of Church History of the Gregoriana. He had conducted his research under the guidance of Father V. Monachino, my major professor, a specialist in early church history.

I eagerly read Mosna's scholarly monograph on the origin of Sunday observance and I was disturbed by the author's attempt to justify the observance of Sunday as a creation of the apostolic church. He advances the thesis that the apostles chose the first day of the week as the new day of worship of the Christian community in order to commemorate with the eucharistic supper the great event of the resurrection. The same thesis is being advanced and supported widely by Protestant scholars. For instance, in his outstanding dissertation W. Rordorf similarly endeavors in a brilliant, speculative way to trace the origin of Sunday to the apostles and to the Christian community of Jerusalem. He emphasizes the appearances of Christ on Sunday night, more than the resurrection, as the theological starting point for the institution of Sunday.

Research With Scientific Rigor

I became aware of the necessity of undertaking research with scientific rigor and methodology in order to ascertain the true origin of Sunday observance and thus indirectly confirm the validity of the Sabbath commandment and its observance by the early Christians. When I proposed to my major professor, as a topic for my doctoral dissertation to investigate the time and the causes of the origin of Sunday observance, his reaction was that the problem had been amply treated in recent times. In fact he mentioned some of the doctoral dissertations and scholarly articles that have appeared over the past 15 years, besides the doctoral dissertation of Mosna that he himself had directed. I pointed out that I felt

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that some of the conclusions being advanced were based on a unilateral analysis of the sources and therefore a new research was justified. With a cautious warning he left me to decide on the matter, reminding me to be sure to base my work on actual analysis of source material available. I accepted the cautious warning as a positive indication that God was offering me a unique opportunity to undertake a research that would bring into focus the validity of the Sabbath truth and

sitting at the examining table, made me very conscious of the solemnity of the moment. The presence of many Adventist friends and of various pastors was of great encouragement to me. I might say that even a number of non-Adventists were present. An Adventist friend drove 25 miles from the airport where he works, in order to bring along a friend who had recently become interested in our message. I became aware that it was not simply a question of presenting and defend-

contribution on a theme of great actuality, as it is revealed by the many scientific studies on the subject in the last 30 years and by the doctoral dissertations of the last 15 years. The work has been well structured and has been conducted with scientific methodology and with accurate analysis of the source material available, and is supported by a vast amount of information and discussions based upon a vast specialized bibliography." Commenting later on the section of the dissertation that deals with the factors that contributed to the origin of Sunday observance, he said: "They have been prudently evaluated according to their strength." Undoubtedly among so many commendations there were also some reservations, but I can say with all frankness that the majority of the conclusions were widely accepted. The most startling words were pronounced by the second censor. He started by saying: "We must recognize that it took an act of courage to choose such a delicate and controversial topic. But it must be admitted that the problem has been handled with velvet gloves." He then went on commenting on what he thought were some of the positive points of the research, expressing some reservations on others. In his closing remarks he then expressed what I considered to be the most impressive testimony in favor of the Sabbath. He said: "Today is Friday, a fitting day to close a dissertation on the Lord's day. And now after all that has been said about the Sabbath day, the only thing that there remains for us to do is to wish Sam Bacchiocchi a good holy Sabbath day of rest." I was thrilled to hear those words, especially as they came out of the mouth of a Jesuit scholar. To me they were worth more than the silver and gold medals they awarded me for the academic distinction of my school-work. □

My three years in a Catholic University, in which I had enrolled to gain an inside view of Roman Catholicism, provided unusual opportunities for witnessing.

thus score a victory for the Seventh-day Adventist Church.

I went to work with enthusiasm and determination and, during the two years I wrestled with the problem, I had moments of joy and satisfaction as well as moments of depression and uncertainty. Even though I knew that I was objective in the analysis of the source material, I was constantly aware that my conclusions were undermining some of the recent Catholic assumptions on the subject. Some might smile if I say that I did not dare to purchase the air-ticket nor make any reservations for coming to Andrews University until after June 14, an historic date in my life—the date and day of my defense.

June 14 was a Friday, a good day to close a research on the day of rest and worship of the Christian church. The atmosphere in the defense hall was heavy and dignified. The red carpet, the antique chairs, but, above all, the austere faces of the five Jesuit scholars

ing my dissertation but of giving my testimony in favor of the Sabbath truth in the highest institution of learning of the Roman Catholic Church. Like Luther I felt like saying: "Here I stand. God help me."

Oral Examinations

I presented a synthesis of the methods, material, and conclusions of my research in approximately one hour and then it was the turn of the two censors to speak. They had spent several weeks examining my dissertation, and now in a most friendly way they presented their evaluation, questioning me on certain points. Their comments were most complimentary, almost too nice to be true. Following are a few lines of the report of my major professor, but I would prefer his remarks be considered not so much as commendations addressed to me as a recognition of the Sabbath truth. He said: "The dissertation of Mr. Bacchiocchi is a serious

Is Perfection Possible?

Sanctification is not
progress *toward* perfection
but *in* perfection.

By LORON T. WADE

PERFECTION—COMPLETE VICTORY OVER SIN—means total obedience within our sphere. But it should be obvious that not all spheres are of identical size. Pressing the analogy a bit further, we may say that not all the spheres are of the same shape, either. Furthermore, throughout our lifetimes the size of each sphere is constantly to increase. As we follow this increase in capacity with an ever-increasing fulfillment, the resulting growth in perfection is what we call sanctification.

In other words, sanctification does not end when we arrive at perfection. According to the purpose of God for us, sanctification is not progress *toward* perfection; rather, it is progress *in* perfection.

"Jesus, considered as a man, was perfect, yet He grew in grace. . . . Even the most perfect Christian may increase continually in the knowledge and love of God."—*Testimonies*, vol. 1, pp. 339, 340.

"At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime."—*Christ's Object Lessons*, p. 65.

"This sanctification is a progressive work, and an advance from one stage of perfection to another."—*My Life Today*, p. 250.

This helps us understand how the Lord's messenger could insist so emphatically in the possibility of achieving perfection, and yet at the same time write that sanctification is the work of a lifetime. Viewed in this way, perfection is not a fixed point awaiting us at the end of the sanctification pathway. Rather, it is a state of continuous and ever-increasing fulfillment. It is meeting the goals that the Holy Spirit sets for us day by day. "As long as Satan reigns we shall have self to



Growing plants, from seedlings to fruit bearers, are lessons to us that "at every stage of development our life may be perfect."

subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained."—*Testimonies*, vol. 1, p. 340.

Dangerous Errors

There are certain mistaken concepts concerning the doctrine of Christian perfection that can lead to dangerous errors of faith and practice.

1. The concept that there is an absolute standard of godliness, which is the same for all. This absolute standard is perfection. Only those who come up to this standard become worthy of salvation.

It is true we must be perfect, but we must remember that perfection is not a fixed mark that is the same for all. It is living every day triumphant over sin to the full extent of our "sphere" while we trust Christ fully that we have been accepted and have the merits of Christ imputed to us.

One sad result of striving for an artificially set absolute goal instead of working within one's sphere is that our eyes must always be turned to ourselves, and this is discouraging.

It is this way that the enemy has gained a victory over many sincere people, for with their eyes no longer upon Jesus they grow disheartened and despair of heaven.

To such persons the following words are addressed:

"Many who are really conscientious, and who desire to live for God, he [Satan] too often leads to dwell upon their own faults and weaknesses, and thus by separating them from

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Christ, he hopes to gain the victory. *We should not make self the center, and indulge anxiety and fear as to whether we shall be saved.* All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him."—*Steps to Christ*, pp. 71, 72. (Italics supplied.)

"And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved."—*Selected Messages*, book 2, pp. 32, 33.

2. The error of considering that perfection is a goal that cannot be attained.

If we believe this we will tend to excuse the prevailing sins in our lives. Satan "is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome" (*The Great Controversy*, p. 489). "Perfection of character is attainable by everyone who strives for it."—*Selected Messages*, book 1, p. 212.

"Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth."—ELLEN G. WHITE, in *Review and Herald*, Feb. 7, 1857.

"The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—*The Desire of Ages*, p. 311.

3. The error of considering perfection to be an extremely distant goal, to be attained perhaps in old age or just before dying.

If we believe this we will surely not make it our goal and purpose to live today, this very day, without sinning.

Rejoice! There is good news for the pilgrims! We do not have to wait long and weary years before we can begin to enjoy a life of constant communion. We can begin right now, today, to walk with God as did Enoch of old.

We can profitably spend much time meditating upon the following statement:

"Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go."—*The Ministry of Healing*, p. 182.

Glorious promise! Let us lay hold of it, as we make it our determination to live today above sin.

"Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord be glory, majesty, dominion, and authority, before all time and now and for ever. Amen" (Jude 24, 25, R.S.V.). □

Concluded March 6

For the Younger Set

Thankful for Mush

By ENID SPARKS

"DICKIE, breakfast is ready!" mother called. "Hurry and get dressed."

"Yes, Mother," Dickie mumbled. He wished he didn't even have to go to breakfast, for he wasn't hungry.

Since mother began making corn-meal mush, he was never hungry anymore in the mornings.

Father and mother and Dickie lived a long time ago in a log cabin, and they grew most of their food. But the year had not been a good one, and toward the end of a long, cold winter there wasn't much food in the house.

Father had gone to the city to try to find work and had been gone for several days. Dickie was thinking what a nice surprise it would be if he were to come home right then.

But mother had a nice surprise for Dickie anyway. "We're going to visit the Allen family today," she said.

Dickie's eyes grew wide. "Are we really!" he exclaimed. "Oh, I haven't seen Tommy for so long. Will we have time to play?"

Mother nodded. "Yes, you and Tommy may play for a while. Mr. Wilson told me yesterday that Mrs. Allen isn't well and that they don't have much food. We'll take them some this morning."

Dickie looked quickly at mother. "Do we have any

food to take them?" he asked.

"Yes, we do," mother answered. "We have several sacks of corn meal and we have molasses, too."

Molasses sounded fine to Dickie, but he was certain that Tommy and his parents wouldn't care for the corn meal.

Mother and Dickie rode in the buggy to the Allens' home. They had just turned in at the gate when Tommy came running to meet them.

"Oh, I'm so glad to see you," he called. "Come and see my new kittens."

Dickie liked watching the little kittens, but after a few minutes he saw that Tommy looked as if he wanted to cry.

"Why are you sad?" Dickie asked him. "Don't you like your kittens?"

"Yes," Tommy nodded, "but I don't know whether their mother will be able to feed them. Our flour is nearly all gone. We won't have any bread for Fluffy so she will have milk for her babies."

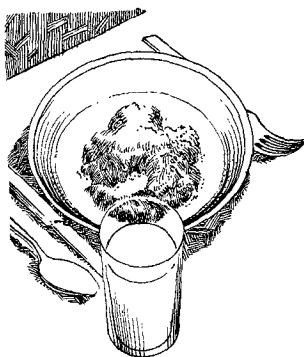
Dickie swallowed hard. He felt very sad too, now. Then suddenly he remembered why he and mother had come to visit.

"You can feed Fluffy mush!" he cried. "Mother brought a lot of corn meal."

A big smile lighted up Tommy's freckled face. "Oh, how nice! I love corn-meal mush. It has been so long since we've had any. Maybe mom will make a big potful right away. Let's go see!"

As Dickie followed Tommy to the house he was thinking very hard. And all his thinking made him have a nice warm feeling inside. He was glad now that he and mother had brought Tommy's family the corn meal. He guessed that mush wasn't so bad, after all!

And he decided something else, too. From now on when mother asked the blessing, he was going to thank Jesus for corn-meal mush right along with her!



How Far and How NEAR?

By M. S. NIGRI

We have been preaching the
soon coming of Christ for 125 years.

Why does He yet delay?

IT HAS NOW been 47 years since for the first time I heard of the blessed hope of Jesus' second coming. I lived with my mother, a faithful Catholic, in the huge city of Rio de Janeiro, Brazil. My father, who was not a Christian, had separated from us, leaving the family in distress. It was then that the blessed hope changed our loneliness and emptiness into a life filled with faith and hope. And this hope grew as I grew physically.

Seven years later, in February, 1932, my mother, my sister, and I walked into a Seventh-day Adventist church for the first time. I remember well my first Sabbath in the Central church in Rio. What a day that Sabbath was! I can still see it as if it were today—that rented place, packed with 200 people. How they all sang! I remember that the pastor preached about the blessed hope of the return of Jesus. He told the congregation how the pioneers sacrificed in order to preach, publish, and announce the coming of our Lord. I remember that tears filled his eyes when he told about Joseph Bates's wife, who reproached her husband for giving everything to this cause when she discovered one day that she did not have enough flour to finish her baking. Joseph Bates answered her with a faith that characterized all his ministry.

I remember how this new faith and hope so filled my heart that I decided to go to college and prepare to become a preacher of the second coming of Jesus. I did, and today I am still preaching it.

M. S. Nigri is a general vice-president of the General Conference.

I love to preach about this blessed hope, to announce that our King is coming again and very soon. My heart is always filled with joy and enthusiasm when I speak on this subject. This blessed hope speaks for itself, because it is so dear, so marvelous, so powerful, and so involving. If you know and believe it, you will love it. If you love it, you will announce it; if you announce it, you will expect it shortly.

I wish that we could achieve two main things: first, that we renew and strengthen our faith in this loved and blessed hope, especially in the certainty that our King, our Lord Jesus Christ, is coming soon, and second that our confidence in the words of Jesus Himself, as well as those of the patriarchs and prophets, disciples and apostles, and of our pioneers concerning the Second Advent become so real that we will be prepared every day, including today, for the Lord's coming.

Keynote of Scriptures

Sister White wrote: "The doctrine of the second advent is the very keynote of the Sacred Scriptures."—*The Great Controversy*, p. 299. It is "one of the most solemn and yet most glorious truths revealed in the Bible."—*Ibid.*

Writing to Titus, Paul called it the blessed hope; for Peter it was the promise that will change this old world into a new one; for John it was that so-long-awaited moment when he, you, and I finally will see Jesus face to face and hear His loving voice inviting us to be with Him forever.

Is this hope bright in your heart? Is your trust in this promise in good standing? Are you longing for that day?

I know you are. I am too.

But here is the question many are asking with increasing frequency: "When will Jesus come again? How far away is His coming? How near is it?"

We have been preaching for more than 125 years that Jesus will come soon, and He hasn't come yet.

Some have become discouraged waiting. Others, even though they are still in the church, have lost that first love for the blessed hope. They are not sure that Jesus will ever return.

What is your attitude? How is your faith? Are you tired of waiting?

We need to maintain the faith and confidence of our pioneers in this blessed hope. It was this hope that inspired them to go forward, to press together, to cross the oceans, to climb the mountains, to preach on the islands, and to go to every nation, and kindred, and tongue, and people. We are walking under the glory of our fathers and are inspired by their faith. They believed in the nearness of Christ's second coming. They were moved by an overpowering conviction that the return of Jesus was near, even at the door.

What is the difficulty?

But why hasn't Jesus come? When will He come? How far are we from the coming of our Lord? Is He near? Is He far?

Let me read some of Sister White's intriguing quotations:

"It was not the will of God that the coming of Christ should be thus delayed."—*Evangelism*, p. 696.

"But there is a delay."—*Christ's Object Lessons*, p. 406.

"Christians today would do well to remember that the heavenly Bridegroom's delay is not due to any lack of preparedness on His part. He could have come long ago had His people been ready to welcome Him, and had they been faithful in completing their appointed task of preparing the world for His coming."—*The SDA Bible Commentary*, on Matt. 25:5.

What is the difficulty? Wherein lies the danger? Speaking of preparation, Ellen White says, "I was shown our danger, as a

people, of becoming assimilated to the world rather than to the image of Christ. We are now upon the very borders of the eternal world, but it is the purpose of the adversary of souls to lead us to put far off the close of time. . . . He [Satan] will lead as many as possible to . . . become in spirit like the world, imitating its customs. I felt alarmed as I saw that the spirit of the world was controlling the hearts and minds of many who make a high profession of the truth. Selfishness and self-indulgence are cherished by them, but true godliness and sterling integrity are not cultivated.”—*Testimonies*, vol. 4, p. 306.

“We must be much in prayer if we would make progress in the divine life. When the message of truth was first proclaimed, how much we prayed. . . . Frequently we spent hours in earnest prayer, two or three together claiming the promise. . . . Now the day of God is nearer than when we first believed, and we should be more earnest, more zealous, and fervent than in those early days. Our perils are greater now than then. Souls are more hardened. We need now to be imbued with the spirit of Christ, and we should not rest until we receive it.”—*Testimonies*, vol. 5, pp. 161, 162.

Elder A. G. Daniells, president of the General Conference 1901-1922, told the story of meeting at a certain camp meeting in North America an elderly pastor whom he had not seen for many years. This pastor had been the president of one of the conferences. When Brother Daniells shook his hand and asked him: “How are you?” he noticed that the old man’s lips were trembling and with tear-filled eyes he replied:

“Brother Daniells, we are almost discouraged.” Then he told him that for more than 50 years he and his wife had longed to see the work finished and the Lord coming in the clouds. And he added, “I am already an old man now, and I am afraid that I have to be lowered into the grave before Jesus returns.”

The aged worker was deeply moved and wept, and so did Brother Daniells!

“Ye Have Need of Patience”

He counted so much on the future with such a strong hope that he had almost lost contact with God at the present time.

We love our God and our Saviour Jesus Christ. We have been in this world long enough. We need to go home. It is time to go home. But we are still here. How far or how near is home? When will we go home? “Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts” (James 5:7, 8). “Cast not away therefore your confidence. . . . For ye have need of patience, that . . . ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry” (Heb. 10:35-37). “Look up, look up, and let your faith continually increase.”—*Prophets and Kings*, p. 732.

When our faith and confidence in the Lord’s coming will become not only a belief but a part of our own lives every day, then the Lord will come and we will go home. This means that we need to seek the Lord, seek righteousness, seek meekness, and remain steadfast. Our daily life must be aimed toward the likeness of Jesus.

Sister White said: “When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.”—*Christ’s Object Lessons*, p. 69.

Search for this preparation of your character. In doing so you will feel that your love for this blessed hope and your faith in it will increase in your soul in such a way that in your daily prayer you will plead: “Come, Lord Jesus!” MARANATHA!

“The grace of our Lord Jesus Christ be with you all. Amen” (Rev. 22:21). □

When You’re Young By MIRIAM WOOD

An Amazing Philosophy

LATELY I’VE BEEN encountering the most astonishing philosophy among a number of Seventh-day Adventists. I encounter it also among people who aren’t members of my church, but that doesn’t surprise me too much, particularly if the person to whom I am talking makes no pretense of embracing any kind of spiritual belief in which there is a strong moral code, a strong differentiation between right and wrong.

Before I explain the attitude that I find so incomprehensible, let us review for a moment some of the fundamental tenets of Adventism. I think we can agree that our first allegiance is to the God who created us, then to the Ten Commandments which represent His express will translated into human language. One of those commandments flatly forbids a human to tell anything but the absolute, unadulterated truth. There are no “riders” such as “Thou shalt not bear false witness except when it is expedient to do so” or “Thou shalt not bear false witness except when there’s no possibility of being caught.” The very mention of these “riders” is, of course, ludicrous. God’s commandments forbid lying—ever. They forbid stealing—ever. They forbid adultery—ever. As a matter of fact, the close observance of these rules given by God goes a long way toward simplifying life.

Nowhere in the Bible does it say that if one keeps all of the commandments but one, his “track record” is so excellent that he is privileged to reward himself by selecting one commandment to break—for instance, the commandment that forbids lying.

Now for the philosophy that I find so frightening. In discussing persons who have, let us say, flatly lied, some Christians have ex-

pressed the opinion that “Well, it is true that he/she was untruthful, but look at all the other good things he/she has done. Doesn’t that make up for the lies?”

Not for a moment am I suggesting that we as human beings sit in judgment on one another, or that we ferret out each departure from the path of complete rectitude. God is the final judge. That is as it should be. Nonetheless, when public and flagrant breakage of God’s laws occurs, it seems to me that the Christian has a responsibility to place himself on the side of the commandments, not on the side of the commandment-breaker. No matter who a person is, he is never above God’s eternal law.

When you come right down to it, this brand of specious thinking would carry one into the realm of “buying absolution.” In other words, why not make provision not only for present misdeeds, but provide for the future by doing all sorts of good deeds in the realms that you find comfortable, so that when you encounter a situation where you just “must” break a commandment, that’s all taken care of. This is precisely the kind of thing that the Reformers during the Protestant Reformation thundered against. Luther’s famous oratory against “indulgences” was based on this conviction that this kind of behavior is totally unacceptable to God.

Can it be that some Christians are not thinking with real clarity? It is certainly not necessary to condemn another human being. One can feel entirely charitable and sorry for one who has sinned, while at the same time the Christian must stand against sin with all his might.

An old song keeps running through my mind in this connection: “Dare to Be a Daniel.”

The Prodigal Brothers

Continued from cover

tax collectors and sinners were all drawing near to hear Him" (R.S.V.). Though the scribes and Pharisees resented His words, those beyond the pale of religious respectability were eager to hear more.

It therefore seems apparent that Jesus has two principal objects in His teaching of Luke 15. First, He defends His work for the social outcasts against the criticisms of the religious hierarchy. Each of the three "lost-and-found" stories points out the inestimable worth of a soul, and the rejoicing in heaven when a sinner is saved. Jesus is in effect saying: You Pharisees have no regard for these cursed of God (John 7:49). But I am interested in them because Heaven puts supreme value upon them. When one of these little ones is saved, there is more joy than over 99 who need no repentance.

"Need no repentance"! The words strike with ringing irony, even as did His earlier words of defense: "Those who are well have no need of a physician, but those who are sick" (Luke 5:31, R.S.V.). For the second great objective of Jesus is to convict the Pharisees of their own fearful need before God. To point out their sin directly would but further alienate them; so He will tell a story, get their interest, and the conclusion will perhaps strike home with peculiar force in conviction. For Jesus was not interested only in the blind, the halt, the maimed, and the lame, He loved the Pharisees, too, and tried by every skill to win them to Himself. If they could but be led to acknowledge that they were the elder brother their desperate need of a genuine repentance would ring the bells of their souls.

After all our effort for God, is it possible that we might be outside the kingdom?

Something was very wrong with the older brother. Something was very wrong with the Pharisees. The feast is prepared, supper is served, and the Father comes in person to extend the invitation. But they are outside; outside, and arguing with God. How far indeed they were from the kingdom of God!

Yet, they had religion aplenty. They had given their lives to the study and exposition of the Law. They were wedded to religion. Looking at these men, whose every word and deed were governed by the Law, the common people must have thought: If any people are to be saved, it will surely be they. So when Jesus pointed out their unworthiness before God, the disciples must have been amazed.

Herein lies a vital message for God's people today. We must study carefully this parable of the two brothers—all of it, and especially the latter part. For we who know so much, and who are often so careful in our religion, must search our souls as the spotlight of the Spirit beams upon us. Are we in danger of becoming the older brother? After all our effort for God, is it possible that we might be outside the kingdom, indeed, even angry with God because the final disposition of humanity is not according to our liking?

If we will but listen, the parable of the older brother speaks with special force to us today.

It tells us, first of all, that religion alone is not enough, that is, mere trust in organized religion, or being wedded to a religious bureaucracy. Our allegiance must first be to Christ. We

must believe in the Advent Movement and its triumph; but primarily we must be wedded to Christ. If the order of loyalties is correct, so much the greater will be our contribution to God's great cause; if it is inverted, we are in peril of becoming hypocrites or religious bigots.

The parable warns against the fearful hazard of self-righteousness. This is most hateful to God, most nearly beyond His help. Said Jesus—"Every one who exalts himself will be humbled" (Luke 14:11, R.S.V.). Continually we need grace. Day by day, as we see the unfortunate and the fallen, we must say from the heart, "There go I, but for the grace of God." Any interpretation of the faith that makes us feel better than someone else is a sure station on the road to hell!

The parable counsels us against a critical attitude. Like the older brother, we love to compile statistics of evil. How often we cut down a fellow member, a fellow worker, by dragging out some dusty skeleton that the good Lord long since put to rest!

The parable shows us that a loveless religion is a false religion. The older brother could say only—"Your son," refusing even to call him his brother. But can we not fall into the same loveless attitude? When we see those of other races, other cultures, other social status, how often we sanctimoniously classify them as "God's children"; let us rather, from the heart, name them "My brother"! Where love is, God is. The apostle tells us that if we love in truth, we *know* that we have passed from death unto life (1 John 3:14).

The parable points to the true spirit of service. The older brother, like the Pharisees, was a timeserver. He was greedy for the reward, angry that the wastrel should be given a free feast. (Here was a false sense of economy!) He had labored hard for many years. But, laboring in the name of the father, he had actually labored for himself. And so may we: unless all our toil, our endurance, our patient continuance in well-doing, is done as unto Him, in the spirit of Mary, who shattered the alabaster box of precious ointment for the Lord, we too may find ourselves outside the feast.

In a word, the parable defines a form of religion that has always been inviting to the human heart, but one that is as filthy rags before God. Cold, heartless, hypercritical of others, jealous of its own feelings, position, and rewards, cocksure of itself, the legalistic heart will be astounded at the balancing of God's scales. Fain would it rise in its own defense to rebuke the Lord Himself: such is the wickedness of the self-nature.

But the story of the wayward brother has no conclusion. Did he at last relent? or was he obdurate to the end? We would like to know; but we may be sure that Jesus deliberately left the conclusion open. For the last paragraph was yet to be written—written by the Pharisees themselves. If they, pricked by the Spirit, might see themselves as the Lord saw them and turn to Him in faith, they might gladly enter the feast.

The tragic end of the story is a matter of history. By and large, the offer was rejected: it was these very men of religion who whipped up the hate-cry of the mob six months later: "Crucify him! Crucify him!"

But to every one of God's people today who reads the story and sees himself in the sad figure of the older brother, the end is yet to be written. And the Father still pleads; the feast still waits. The music is playing, the guests are set. There sits the younger son—he who has come home from heathen lands, come home from debasing habits, come home from various forms of vice. Once he was far away, but he has come home. Now he sits, clad in the best robe, shod with the father's sandals, the father's ring on his finger. And all heaven waits to break into rapturous joy at the entry of the "just one, who needs no repentance"! □

From Baghdad to Haran

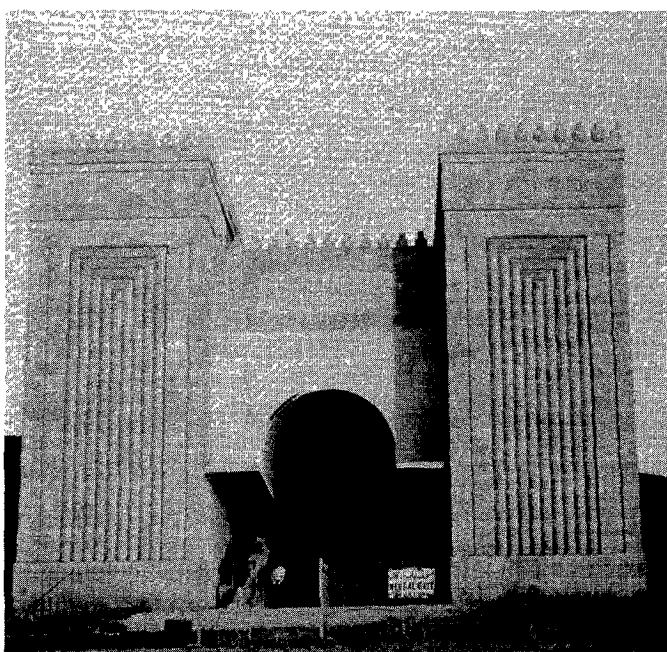
Archeology has thrown much light
on the customs of people
living in patriarchal times.

By PAUL F. BORK

OUR NEXT STOP AS WE TRAVELED in the direction of Haran was Nuzi. Thank God for what archeologists have discovered at Nuzi. When the scalpels of Bible critics a century ago were viciously lacerating the patriarchal accounts because these critics could find no counterparts in recorded history, God permitted thousands of tablets recording the customs and practices of people living in the days of the later patriarchs to be found at Nuzi.

From 1925 to 1931 Professor Chiera, of the American School of Oriental Research, found some 20,000 clay tablets in the family archives of the town. These tablets tell us much about the intimate life and the customs prevailing toward the end of the patriarchal period. Comparing them to some of the practices mentioned in connection with Abraham, Isaac, and Jacob, we find some striking parallels.

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This reconstructed city gate tells of Nineveh's one-time greatness.

Let us take just one example: The story of Abraham taking Hagar to wife that through her he might have a child. A Nuzi document describes a marriage contract between Shennima and his bride, Kelim-ninu. It reads: "If Kelim-ninu bears (children), Shennima shall not take another wife; but if Kelim-ninu does not bear, Kelim-ninu shall acquire a woman of the land of Lullu as wife for Shennima, and Kelim-ninu may not send the offspring away."—JAMES B. PRITCHARD, Editor, *Ancient Near Eastern Texts Relating to the Old Testament*, p. 220. Notice that, as in the case of Abraham, it was the wife who chose another woman, that she was a slave (women from the land of Lullu were considered slaves), and that the woman could not be sent away afterward. From the latter clause we can better comprehend the struggle in Abraham's mind, not just of parental love but because of the possible legal complications he was incurring in sending Hagar away.

Leaving Nuzi behind, we traveled to our last important area before Haran—the archeologically rich part of northern Iraq around Nineveh. If Abraham indeed took this route he may have spent a long time here, for there was much to be seen then even as there is today.

First we visited the city of Ashur, which gave its name to the country and empire of Assyria. Next was Nimrud, also called Calah, mentioned in Genesis 10:11, now a fascinating "dig" to visit. There we saw an enormous six-footed winged bull at its site of discovery.

A little to the north is Khorsabad where in 1847 P. E. Botta, an amateur archeologist, made one of the most important Assyrian discoveries when he found the magnificent 25-acre palace of King Sargon II. Sargon, who had previously only been known as mentioned in Isaiah 20:1, is now well established in history.

Across the Tigris from modern Mosul in northern Iraq is Nineveh, best known as the Assyrian capital that was converted through the preaching of Jonah. To this day Jonah's name has not been forgotten in this city, for a large mosque, which contains what Moslems believe to be his tomb, has been erected to his memory.

Nineveh, again, is one of the cities that the Bible attributes to Nimrod. Here in the middle of the nineteenth century archeologists came upon thousands of tablets, the library that King Ashurbanipal of the seventh century B.C. had gathered from many of the cities of southern Mesopotamia. Among them was the now-famous Eshnuma Elish or Creation story, and the Gilgamesh epic or Flood story. Both of these contain striking parallels to the Biblical account.

Parks and Ivory-decorated Palaces

Built by Sennacherib as a nearly impregnable capital city sometime after 705 B.C., Nineveh boasted parks and ivory-decorated palaces. Inscriptions dwelling upon the military genius and ruthlessness of Nineveh's rulers still abound. With a young Iraqi archeologist we climbed over the partially restored stones of the old city wall and pictured the city's past greatness. In 612 B.C. Nineveh fell as predicted by Nahum "woe to the bloody city."

On to Haran!

A last-minute rush to buy food for a "two-day" steam-train trip.

A stationmaster who had never heard of Haran but sold us tickets anyway—after lecturing us on American foreign policy. A conductor who projected our arrival time at 10:00 P.M.—give or take four hours. The slowly passing Iraqi countryside—small boys in long nightshirt-like garb, some throwing stones if no pennies were thrown to them first, others smiling and selling small melons. The small Arab villages, bed-

rolls spread flat on roofs for the night. Arab women in their black abayas—how can they stand the heat?

At 3:30 A.M. we stumbled through the Turkish-coffee darkness to the two-room, kerosene-lamplit Akçakale station. Everyone stared at everyone else. Our newly acquired Turkish (thank you, water, vegetarian) was less than adequate for the situation.

Early morning in Akçakale. Donkeys braying, roosters crowing, round, flat bread hot from a mud oven to eat with our canned Kraft cheese and tomatoes. My wife the center of curious attention in her Western clothes and uncovered head. Sign language haggling, taxi, price agreed upon, we're on our way to Haran!

There is little doubt that this Haran is the city of Nahor, Abraham, Terah, Laban, Rachel, Leah, and Jacob. Unfortunately, so far only the upper levels have been excavated. Since this is a living town with modern occupation built upon older levels, the price and complications of excavation become prohibitive. Beneath the elevation upon which the town is built is a layer cake of successive human habitation dating back at least 4,000 years.

Haran today is surrounded by a beautiful fertile plain, and it was easy for us to visualize Rachel taking care of her father's flock and bringing them to the well. Of course, progress has penetrated this town, too, and today the well is a huge water tank high in the air.

The Islamic citadel ruins that dominate the heights of the town are not more than a thousand years old, but archeologists believe that an ancient temple dedicated to the moon lies beneath it.

Few tourists seem to come here, and this was a refreshing change for us. There are no hotels, restaurants, or souvenir stores. The people who live here are mostly Arabs, friendly and curious. The children clustered around to touch us and to try to sell us Islamic coins. Unlike many Arabs, even the adults appeared to want to have their picture taken. Three of the town fathers were especially eager and were quick to position themselves in front of us whenever our cameras were raised.

The beehive homes were the most unusual we found anywhere in the Middle East. Built of bricks on an oblong base, a cone-shaped roof is formed with a hole at the apex of the

cone for ventilation. Several units are built one against another, giving the appearance of a carton of brown eggs. There is little or no furniture in these homes. Bright-colored quilt-like blankets were folded into alcoves in the wall. We were invited in, and in true Arab hospitality, the hostess simply spread a strip of hand-woven rug on the floor for us to sit on. From there we "talked" through gestures and smiles, and frequently repeated the few Arab words we had learned.

As we looked around the town, which by our estimates has a population of about 1,000, we found the people to a large extent still living in the ancient ways—probably not much different from the people known to the patriarchs. On the outskirts of town, women still draw water by rope and bucket from the wells and carry the water in large jugs on their heads. Since wood is scarce, donkey dung is shaped into large, round "tablets" and after drying in the sun serves as the same fuel used for centuries. Women could be seen returning from the fields bent double with such an enormous load of hay on their backs that they resembled walking haystacks.

In the town square, muscled Arabs with heavy wooden mallets in hand, rhythmically beat upon moistened wheat kernels to soften them for food, while they made a swishing sound in rhythm with their blows. In another part of town we watched men treading a mixture of mud and straw to be fashioned into sun-dried bricks of the same kind we saw in the walls of the ancient ziggurat at Ur of the Chaldees.

A caravan stop on highways between east and west, north and south, the Haran of antiquity no doubt was a more prosperous center than it is today. Its name means Caravan City, but it is no longer an important commercial center.

Here Abraham stayed with his caravan, perhaps for many years, until his father died. Haran became his home, he considered the people his kindred, and it was to this place, years later, that he sent Eliezer to find a wife for his son Isaac. Jacob fled to Haran, escaping from his brother's wrath, and found for himself wives from his own people.

Haran is a place that the patriarchs and their families did not soon forget, and Haran is a place that we will never forget. "And Abram was seventy and five years old when he departed out of Haran. . . . And they went forth to go into the land of Canaan" (Gen. 12:3, 4). □

Continued next week



Men softening wheat in Haran use techniques that could have been used by Abraham. Two beehive-shaped homes can be seen at the right.

The Essence of Conversion

When shortly after Pentecost Peter gave his powerful address in Solomon's Porch, he made this appeal: "Repent ye therefore, and be converted" (Acts 3:19). Evidently conversion is a necessary step for salvation. But actually, what is conversion? A dictionary defines the word theologically as "Change from one belief, view, course, party, or principle to another. . . . The bringing over or persuasion of a person to the Christian faith." Biblical passages describing the sinner's turning to Christ show that real conversion involves more than an external or even mental change; Biblical conversion affects the heart, the will, and all behavior.

Occasionally we hear a comment such as this: "He is not a converted man." In some way we equate conversion with the concept of being born again.

However, when we talk this way we tend to take a simplistic approach to Biblical conversion, since we give the impression that conversion is an isolated act that happens only once during the life.

Conversion is not an isolated episode that takes place only at the beginning of the Christian life. Rather, as Ellen White says, "There is need of a decided, daily conversion to God" (*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 1:4, p. 1115). Concerning Paul's experience, she says, "He had a new conversion every day" (*Testimonies*, vol. 4, p. 66).

In other words, conversion, turning to the Lord, goes through different stages, and reaches new heights every day, as character develops and the Christian grows in grace and in the knowledge of Jesus Christ.

Life of Increasing Victory

There is a specific moment—although Christians may not remember it—in which for the first time they recognized their condition, and under the powerful impact of the Holy Spirit decided to give themselves to Christ, asking for His forgiveness, and surrendering their lives to Him. But this is just the beginning.

From that point on, the Christian needs to be engaged in a process of growth, of sanctification. New birth, surrender, consecration—these are experiences that happen daily. "I die daily," says the apostle Paul (1 Cor. 15:31).

Real conversion is manifested in a life of increasing victory over sinful habits and spiritual weaknesses. Nevertheless this work is ultimately not ours, but Christ's. Only when He is in our heart does conversion become a reality, a growing reality. And in order for God to do His powerful work in our life, surrender is an absolute must. Surrender is the real essence of conversion.

"When the soul *surrenders itself* to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. . . . The soul that *yielded* to Christ becomes His own fortress. . . . A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. *But unless we do yield ourselves* to the control of Christ, we shall be dominated by the wicked one. . . . The only defense against evil is the indwelling of Christ in

the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin."—*The Desire of Ages*, p. 324. (Italics supplied.) *Yield* and *surrender* are the two key words in this inspired paragraph.

But there is something more. This yielding, or surrender, should be not only daily but moment by moment. "Without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome."—*Ibid.*

F. Ch.

Finishing the Gospel Commission—2

Salvation's Gift Is Not Free

In last week's editorial we discussed the nature of the "gospel of the kingdom" (Matt. 24:14). We noted that Jesus illustrated various aspects of His kingdom in the parables of the sower, the wheat and the tares, the mustard seed, the hidden treasure, the pearl of great price, and the net.

The main theme of these parables is that in God's glorious plan to destroy sin from the universe His people will reveal the outworking of a "new principle in the hearts of men" (*Christ's Object Lessons*, p. 35). This principle was fleshed out in Jesus Christ, distinguishing Him from all His contemporaries, cutting across the satisfied heart that thought it knew and had everything God was looking for. This principle and its power in the lives of changed men and women became the gospel (the good news) of His kingdom that shook the Roman Empire in apostolic times.

The people who would make up His kingdom would be distinctively different because the seed of the gospel—the "new principle" and its power—was allowed to mature into the fruit of the gospel—the reproduction of the life of Jesus in humanity. When this gospel harvest finally matures on this earth—an event long overdue—its impact will confront men and women everywhere, not as a mere theory, but as a glorious invitation for men and women to share in the fruits of the gospel principle. To accept or reject this invitation, proclaimed worldwide by word and life in an inescapable "loud cry," seals a person's future just as surely as rejecting or accepting Jesus Himself did 2,000 years ago. That is why probation closes after "this gospel of the kingdom shall be preached in all the world for a witness unto all nations"; that is why Jesus could say categorically about that moment, "then shall the end come."

But Jesus must wait for this gospel of His kingdom to be preached; He must wait until the gospel is properly presented as a convincing solution to man's problems. For more than a century He has waited for a harvest that could have ripened during the generation of those who preached His soon return in the 1840's. He waits for His people to grasp the purpose of the gospel, to experience the indisputable change wrought by the "new principle" of His kingdom, thus vindicating His power, wisdom, and love in waiting for His prepared people.

What difference would such a people make in the work of finishing the gospel commission? His people will throw themselves into evangelical programs as no generation that preceded them,

except perhaps those of the apostolic years. When God's people are ready, divine power unknown to modern man accompanies their efforts, shaking hitherto impenetrable bastions of heathenism and secularism. But God, ever jealous for His truth, will not give special power to church members whose life-style does not properly represent Him. In fact, at times He finds it wiser even to keep many from being exposed to the proclamation of the distinctive truths of the three angels' messages because those who proclaim the message are not convincing exhibits of its power.

"The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"—*Testimonies*, vol. 6, p. 371.

God is fair; only after His truth, the "gospel of the kingdom," is set before the world with its convincing evidence that it truly solves the sin problem, could God close out His day of mercy and allow Satan full rein, unrestrained by the angels who now hold the four winds (see Rev. 7:1).

But why the delay? Why is there the lag between knowledge

of the gospel of the kingdom and the fruit of that knowledge—the maturity of Christlike men and women? Why is it so easy to talk about the gospel of the kingdom without experiencing the power and glory of the kingdom? Is there really any gospel (that is, good news) if religion is only a theory and not a real-life solution—a claim of victory without the evidence of victory?

The answer lies in the human experience that is familiar to all. We want the gift of salvation without accepting the price of salvation; we want to be delivered some day from this world into a better one, without truly expecting to be delivered from the sin in this world, here and now. In the parable of the merchantman and the pearl of great price, something is required of man if he is to receive salvation through Jesus Christ and His righteousness. "The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. . . . When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price."—*Christ's Object Lessons*, p. 116.

We possess the gospel only when it possesses us. The cost is more than many want to pay. Like education or finesse in singing or playing a musical instrument, or running the mile in four minutes, the reward is reserved for those who have given their goals the highest priorities in their lives. Many may want to experience the joy of achieving, but unless they pay the price, the gift of special understanding and effectiveness in whatever line of work will not be theirs. Becoming safe to save is not a life-style found on the bargain counter.

Gift Only for Those Who Pay the Price

The gift of the gospel comes only to those who are willingly obedient to all God's requirements; nothing less than whole-hearted commitment to His way of life—to that "new principle"—will buy "the pearl of great price." Outward conformity to the visible standards of the church may suffice for church membership; but the distinctiveness that God waits for in His people is more than a difference of worship days, or a refraining from a long list of forbidden foods and other harmful indulgences. Such external conformity coupled with seemingly contrite prayers, pleading forgiveness "for all my sins," will not balance off a life that is not in the path of self-denial and sacrifice.

"There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. . . . Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost."—*Ibid.*, p. 118.

One of the chief reasons for the general lethargy in the church today is that many are confused in respect to how the gift of salvation is to be received by faith, that Jesus has paid it all—not realizing the price man must pay to receive Christ's marvelous gift, that genuine faith is a very high price! Faith is not a passive posture before God; faith involves trusting obedience and is "inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, with all the obligations which it imposes."—*Ibid.*, p. 112.

In following editorials we will discuss faith, that very important element in man's character that must play a part in the finishing of the gospel commission.

H. E. D.

To be continued

One in the Series
Victorious Living

The Seeing Heart

By ADLAI ALBERT ESTEB

"The eyes of your heart being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:18, margin).

"Satan is playing the game of life for every soul. He knows that practical sympathy is a test of the purity and unselfishness of the heart, and he will make every possible effort to close our hearts to the needs of others, that we may finally be unmoved by the sight of suffering. He will bring in many things to prevent the expression of love and sympathy."—*Testimonies*, vol. 6, p. 264.

O God, cut eyes into my callous heart and brain
So I can see, along each street or road or lane,
The broken hearts that form the human map of pain.
God, help me see!

O God, carve ears into my heart of stone, I plead,
That I may hear the anguished cries of human need,
And by my loving service verify my creed.
God, help me hear!

Dear God, since Thou didst love this world with love so kind,
Since Jesus came to show us how to seek and find,
How can our hearts still be so cold and hard and blind?
God, help me feel!

O God, give me a heart of flesh so I can feel;
Anoint my lips—these languid lips that sin doth seal—
That I may speak, in love and power, time's last appeal!
God, help me speak!

Reader to Reader

Our family includes several children ranging in age from preschool to the teens. We would be interested in finding out what other parents are doing or have done to provide interesting worships for such a variety of ages and interests.

► In our family of eight children ranging in age from 4 to 20, my parents clearly have the problem of having to provide something to hold the interest of preschoolers that is not too childish for the older ones.

They usually read the junior devotional book or something short but interesting for the youth. And then for the younger ones they tell Bible stories on the flannel board, or relate the Sabbath school lesson. Each preschooler has his turn placing things on the board. They enjoy worship more when they have a part in it.

DARLENE LAROCHE
Barronett, Wisconsin

► By actively participating, your children, no matter what their ages, will find the worship period more interesting. Their teacher at school can be of excellent help in getting the program started. There are many activities in school Bible classes, particularly in the new series now in use, that cry out for sharing during a worship period. Make the teacher(s) aware of your interest, and with her encouragement the children can bring home a wealth of poems, stories, Spirit of Prophecy quotations and adaptations, skits, and quizzes, that will be a surprise to those of the family not involved in that day's worship.

When it is your turn, try reading the Bible. Difficult and uninteresting for children? No, not if you choose the fascinating narratives such as the book of Jonah. Your children have known the story since they were toddlers, but have any of them ever read the actual account at one or two sittings? I have read the book with scores of youngsters and have never seen them uninterested in this fascinating autobiography by a man who says not one good thing about himself. (Unique in autobiographies!)

Note the strange situation of a man, perhaps the most successful of the major and minor prophets, who did not want to be success-

ful. Why? And why is Jonah one of the few prophets mentioned by Christ, and why does Ellen White devote an entire chapter in *Prophets and Kings* to his story?

By actively involving your children and by becoming involved with them, the worship period will truly become a looked-forward-to activity in the household schedule.

BOBBIE JANE VAN DOLSON
Washington, D.C.

► I was a guest in a home recently in which I was invited to join the family for worship. I thoroughly enjoyed my experience, and it seemed that each of them did also. The oldest child was an adult and the youngest was a first-grader.

The father read a chapter from the Bible, stopping after each paragraph or verse to discuss its meaning. Each one had opportunity to ask questions or to help explain what it meant. I noticed the father was careful to be sure that everyone had his questions answered before going on. Then they knelt for prayer, and each one prayed beginning with the youngest, and father closed.

PEARL NELSON
Puyallup, Washington

► To our family of six children, with an age range of 14 years, worships were important and delightful.

We followed the plan of telling simple stories around the breakfast table, from either the junior devotional book of the year or another well-chosen book.

We found it best to have our evening worships immediately after supper, while everyone was still together, before the dishes, homework, and other activities were begun.

Bedtime was saved for individual Bible study or for a special storytime for younger children.

For Sunday evening worship we studied the Sabbath school lesson for the youngest member or members in our family. On succeeding evenings we pro-

gressed through the higher age levels. Toward the end of the week we came to the lesson for the oldest member or members.

We asked the children to plan the Friday and Sabbath evening worships. They chose poems, stories, and songs with a theme—sometimes they acted out a Bible story or their lesson, which they had practiced. Each child took turns being in charge—older ones helped the younger ones.

We consider worships as important as mealtime and feel strongly they should be as enjoyable.

NATALIE WEAVER
Northville, Michigan

► We felt worships were important for our children and tried always to have morning and evening worship for them.

In the morning we had worship together as a family and usually we read from the devotional book of the year or from the Bible. But we might also read or talk about something else that might be particularly appropriate.

Because there was quite a difference in their ages, we decided to have separate worships in the evening. Usually my wife would study with our two older children, and I had worship with the younger one. During worship I would study the children's Sabbath school lessons or tell a story or read, whichever was most appropriate at the time.

SHANNON MILLS
Takoma Park, Maryland

► Since I do not yet have children, perhaps I should not be writing. But I know that if I should ever have a family I would want to follow the excellent ideas suggested by Ellen White on worships. She says:

"The use of object lessons, blackboards, maps, and pictures, will be an aid in explaining these lessons, and fixing them in the memory."

"In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from

time to time. Let all join in the Bible reading and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse.

"To make such a service what it should be, thought should be given to preparation. And parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."

"As a preparation for teaching His precepts, God commands that they be hidden in the hearts of the parents. . . . In order to interest our children in the Bible, we ourselves must be interested in it. . . . Our instruction to them will have only the weight of influence given it by our own example and spirit."—*Education*, pp. 186, 187.

CHARLA PRESTON
Collegedale, Tennessee

► Family worships can be interesting if a little time and thought are put into preparation. Also, children are more enthusiastic about worships if their parents are also enthusiastic.

I suggest setting apart a definite room or place for worships. In favorable weather worship occasionally can be held outdoors.

HELEN M. GRAHAM
Woodland, Pennsylvania

NEXT QUESTION

As a mother of several sons I am wondering what advice to give when they ask, "What do you do on a date?" With so many things being out, just what should I tell them?

Send answers to Reader to Reader, 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 Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

New Orleans Adventists Dedicate Church Debt Free

By W. J. GRIFFIN

THE YEAR of miracles began in early 1973 for church members in New Orleans, Louisiana. In the short space of a little more than one year the miracles culminated in the dedication of a new church.

Numberwise, the Adventist Church has not flourished in New Orleans as it has in some cities. In metropolitan New Orleans live about one million people, mostly of Roman Catholic background. For the past 25 years the membership of the First Seventh-day Adventist church has remained around the 200 mark; presently we have 260 members. We do not have many professional people. The church's tithe reflects modest incomes. This picture underscores the unmistakable fact that God has been at work in our church.

The miracles have to do with our new church. The old church at 3500 St. Charles Avenue was built back in the 30's. It was showing age and had become too small. It was also in need of costly repairs. Some had dreamed of a new church, but with land and building costs skyrocketing, they had given up hope of seeing it in their day.

We tried to remodel, but lack of money and enthusiasm for the project seemed to spell failure for the beautification program.

Then my family and I moved into a new home. Prior to this I had used a room in my home for an office. The location of the new home made it necessary for me to use the church office. I began to see our church plant in a new way. First it was the office. Then I took a complete tour of the church. I looked in

every closet and corner. What I saw made me shed tears. How could I live in a new home and let God's house remain in this run-down condition? Right then and there I got down on my knees and prayed that we would either have a new church or put this one in a representative condition.

On one of my trips to a committee meeting, I visited one of our new churches in another city in our conference. Somehow I believed then that we could have a new church too.

Unmistakable Miracles

From then on the miracles were many and unmistakably showed that God was guiding us. The first was the sale of our old church. How much should you expect from an old frame building with cracking stucco on a 75-foot lot? It had been informally appraised by some at figures from \$60,000 to \$75,000.

We voted at our board meeting to list it for 90 days for \$195,000. We had to have almost this much to buy land and begin to build. Those opposed to selling felt safe. It would never sell, they thought, in such a short time. Those who wanted to sell and build reminded us of the fact that other property on the avenue had been for sale for two to three years. But in less

than one month we had netted \$165,000 from the sale. We were ready to start with the building program.

We now needed two things—land to build on and a place to meet in while building. Our city is surrounded by water, and this makes land sell for premium prices. What we wanted was \$4 to \$7 per square foot. One acre would use up all of our money. We called for a day of fasting and prayer. God helped us locate and buy land which a real estate agent later said was worth \$120,000 for a total price to us of \$34,000.

A visit to the Salvation Army Church answered our other problem. They said we could use their beautiful new church for just \$100 a month.

Next came the miracles of building and financing. Our prayer objective was to dedicate free of debt at completion.

Our final plans called for a plant of more than 15,000 square feet with a sanctuary that would seat 500. Some said it would cost a half million dollars to build. We started on a voted budget of \$300,000. This was to be all—enough for land, the building, all furnishings, and even the paving of the parking lot.

The foundation was poured on November 19, 1973. During the next few months, God answered many prayers to direct in procuring the right materials for the right prices.

The date for our dedication services had been set for July 13, 1974, just eight months after construction was begun.

There was no need to doubt that we would make it. When

all was tallied we had beat our "impossible" budget by more than \$30,000. Because church members sacrificed, the bills were all paid.

I asked the realtor who sold our old church what he thought our new plant is worth. "Based on an appraisal we just did for a church that is similar, \$40 per square foot, plus land and furniture," he replied. A quick tally shot the total to more than \$700,000.

When I told him what our budget was, he said, "Impossible! Impossible! All I can say is God was with you all the way!"

It was a beautiful Sabbath on July 13, 1974, beautiful in many ways. Our dedication services were conducted by Neal C. Wilson, General Conference vice-president for North America; Van Knauss, chairman of the Columbia Union College music department; and brethren from the Southwestern Union Conference and the Arkansas-Louisiana Conference. Truly we felt the presence of God. But most beautiful to us was that in the short space of one year God had transported us from an old church to a beautiful new plant—and all of it debt free. □

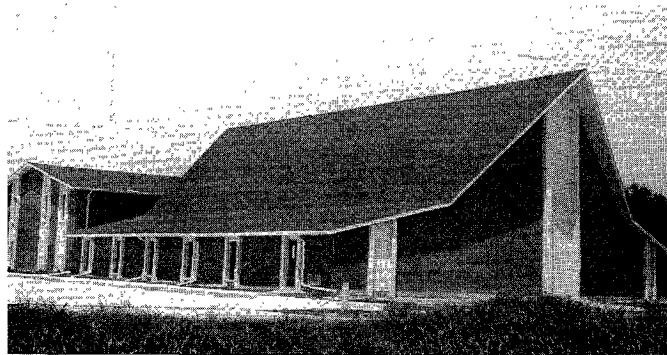
RHODESIA

Solusi College Celebrates Its Eightieth Anniversary

Friends from far and near gathered at Solusi College in Rhodesia on Sunday, October 27, to celebrate the eightieth anniversary of the founding of this first Seventh-day Adventist college in Africa.

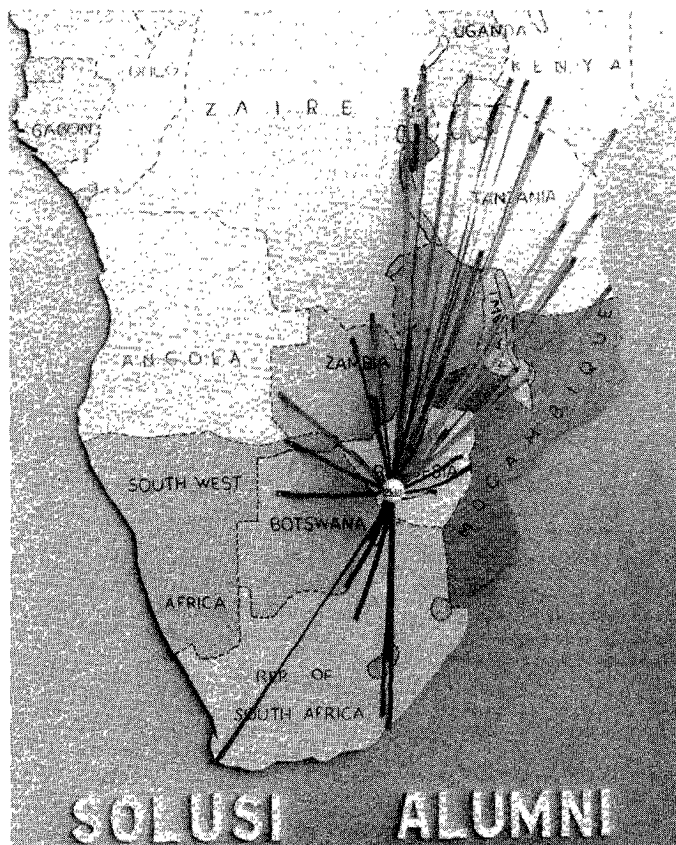
The opening ceremony was the cutting of the ribbon giving access to a new science complex. The science inspector of the Ministry of Education, Mr. Siebert, cut the ribbon after he had congratulated the governors of the school in having provided the new laboratories.

There followed a program of speeches and music. J. Bradfield, college principal, welcomed the assembled guests and spoke about the ideals that govern the college.



The story of this new church in a suburb of New Orleans is one of miracles, for members built it for less than they thought possible.

W. J. Griffin, former pastor of the First Seventh-day Adventist church in Metairie, Louisiana (a suburb of New Orleans), is Arkansas-Louisiana Conference stewardship and religious liberty director.



Solusi alumni serve in many parts of the Trans-Africa Division.

The important contribution that Solusi alumni are making toward the work of the church in the Trans-Africa Division was presented by the members of the college speech class.

A. W. Bell, provincial education officer for Matabeleland South, reviewed the history of the college from the early days of sacrifice and meager facilities to the present state of development, and gave statistics that reveal the gratifying progress that has been made by the Ministry of Education in providing for the education of the African population.

Other speakers included C. S. Farley, district officer for the Bulalima Mangwe District, M. M. Bhebe, Member of Parliament for the Ntshonalanga constituency, and M. L. Mills, division president and chairman of the school's board of governors.

After this formal part of the day's activities, the 700 or more visitors were given the

opportunity to visit the various college buildings and were then entertained at lunch in the college dining room.

A. J. RAITT
Acting Education Director
Trans-Africa Division



A crowd gathered in the courtyard of the Solusi science building, where a large tent had been put up for anniversary celebrations.

AUSTRALASIA

Members Devise New Methods for 1975 Evangelism

Always on the lookout for new ways to approach the public with the challenge of the Advent message, the Australasian Division has devised a fresh approach to evangelism in 1975.

Outreach '75 in its public presentation is a series of 21 evangelistic sermons based on the books of Daniel and Revelation. Ministers and trained lay preachers will present these sermons in more than 800 public crusades strategically scattered throughout the division territory. Supporting literature will be 300,000 copies of a special edition of *The Great Controversy*, which will be distributed free.

October 26, 1974, was Outreach '75 Information Day, when in all churches plans were presented for the total evangelistic program for 1975. Sermons for that day were based on Revelation 10. Special workers' meetings, church board meetings, and church evangelism council meetings have met throughout the division to lay strong plans for this aggressive plan for total evangelism.

Between October 26, 1974, and Outreach '75 Rally Day—March 8, 1975—all church

members are asked to study carefully *The Great Controversy* so that they will be personally challenged by the message of the book before they distribute it in quantity to their relatives, friends, and missionary contacts. Church-centered meetings will also give in-depth study to the question: "What makes *The Great Controversy* great?" Study guides to the book will be available to church members and their friends.

In the South Australian Conference two pilot areas are being tested for distribution of *The Great Controversy*. Experience gained from these pilot areas will be shared with all unions. Leadership in Australasia is confident that Outreach '75, under the blessing of God, will bring forth the greatest harvest of new members that Australasia has thus far gathered in any one year.

CLYDE O. FRANZ
Secretary
General Conference

THAILAND

Pathfinder Camporee Is Held in Phuket

A campsite near the beach on Phuket Island, Thailand, was the scene, December 3 to 9, of a Southeast Asia Union Mission Pathfinder Camporee, which attracted more than 300 young people from Thailand, Malaysia, Singapore, Sarawak, Sabah, Vietnam, and Laos.

B. U. Donato, union youth director, reports that this was the largest gathering of young people from these various countries in the history of the Southeast Asia Union Mission and was so successful that another such camporee is scheduled for 1977.

Students from Southeast Asia Union College, active in Master Guide leadership, assisted as staff members. Union staff members also took part in the camporee. Abel Pangan, Thailand Mission youth director, was host. B. E. Jacobs, Far Eastern Division youth director, and Mrs. Jacobs were guests from the division office.

Activities at the camporee

demonstrated the progress that the Pathfinder and Master Guide work has made throughout Southeast Asia. Missionary Volunteers in this area are also very active in youth evangelism, especially through Voice of Youth crusades. Plans are being laid for a union-wide youth congress in 1976, to which young people will bring those they have been instrumental in converting.

JOHN H. HANCOCK
Youth Director
General Conference

NORTH AMERICA

Eleven Adventist Secretaries Earn CPS Rating in 1974

Nine Seventh-day Adventist secretaries were awarded the rating of Certified Professional Secretary (CPS) during 1974. They successfully completed all six parts of a comprehensive examination set by the Institute for Certifying Secretaries, a department of the National Secretaries Association.

Those passing the examinations were Kathy Baruch, a Walla Walla College student; Shari Yost Ferrier, now employed in Portland, Oregon; Jean Patterson, a student; and Joan Pierce, now employed at Loma Linda University Medical Center.

Secretaries who began the test in 1973 and completed it in 1974 are Adrythe Havoland, a secretary at the University of Iowa; Beverly Fox, now employed at Portland Adventist Hospital; Betsy Matthews, now employed at the North Pacific Union Conference office; Wanita Fullerton, a student; and Joy Smith Price, currently employed as a secretary in Walla Walla, Washington.

In 1973 two secretaries, Mary Catino and Shirley Wolfinger, passed all six parts on their first try.

Just two years ago the Institute for Certifying Secretaries voted to let Seventh-day Adventist secretaries take the tests on a Thursday and a Friday. Through the years the CPS test has always been given on a Friday and a Satur-

day. The institute made an exception to their rules and allowed Walla Walla College and Andrews University to be centers for giving the test. These institutions will continue to be testing centers as long as there are requests to the institute by Seventh-day Adventist secretaries to sit for the tests.

The examination covers environmental relationships in

business, business and public policy, economics and management, financial analysis and the mathematics of business, communications and decision making, and office procedures. It is open to all secretaries who meet specific educational requirements in combination with specified years of verified secretarial experience. Students must have completed a minimum

of a two-year diploma, certificate, or associate degree program, and may meet their experience requirements after taking the examination.

Persons interested in more information on the CPS rating or in an application blank for the examination can write to the Institute for Certifying Secretaries, 2440 Pershing Road, Suite G-10, Kansas City, Missouri 64108.



SOUTHERN CALIFORNIA ORDINATION

The ordination of eight, six pastors and two academy Bible teachers, was a special feature at the Lynwood Convocation in Southern California recently. Those who officiated included Cree Sandefur, Pacific Union Conference president; V. Norskov Olsen, Loma Linda University president; Harold Calkins, Southern California Conference president; and Richard Wertz, conference secretary.

In the top picture, with their wives, Elder Sandefur, and Dr. Olsen, are Kenneth Preston (Bible teacher at San Fernando Academy), Lonnie Melashenko (pastor in Camarillo), Ronald Doss (associate pastor of Vallejo

Drive), and Fred Kasischke (associate pastor in Long Beach).

In the lower picture, with their wives and Elders Calkins and Wertz, are Jacob Duran (Bible teacher at Newbury Park Academy), Boris Kositsin (pastor of Russian-American), Orlando Rudley (pastor of Mid-City), and Richard Hergert (pastor of Newbury Park).

Each of the candidates gave a three-minute affirmation of his calling just prior to the laying on of hands.

FRANKLIN W. HUDGINS
Communication Director
Southern California Conference

PERU

Adventist Relief Team Aids Quake Victims in Lima

OFASA (SAWS) of Peru has been helping victims of the earthquake of October 3 that shook the city of Lima and the surrounding area up to 60 miles away. The earthquake caused the death of 70 persons and the destruction of 5,000 homes, besides producing cracks in many other homes, according to official information.

OFASA was called on to give emergency help, in consultation with the National Civil Defense Committee, of which OFASA is a member, and in cooperation with the Peruvian Red Cross. Only minutes after the quake, the committee asked for the OFASA mobile medical unit to go immediately to Cañete and Chinca, approximately 100 miles south of Lima, where the worst damage had occurred.

OFASA installed 11 public

dining rooms, some in cooperation with the Red Cross, where 30 tons of food was served. Six hundred bamboo mats were bought and distributed so that temporary shelter could be made. Round-the-clock medical service was given by the OFASA rolling clinic. Blankets and 14,000 pieces of clothing were given out. Two hundred Dorcas Society and other volunteer workers assisted OFASA workers in the relief work.

A group of businessmen in Lima, under the auspices of the newspaper *La Prensa*, formed a solidarity front with the purpose of gathering funds to furnish materials for reconstruction for those who suffered in the quake. They have designated OFASA as the organization in charge of distributing these materials.

In the reconstruction phase, OFASA will participate in different community projects for the reconstruction of houses, public buildings, and schools.

H. J. PEVERINI

Field Secretary
South American Division

Dateline Washington By F. C. WEBSTER

NEW E. G. WHITE CENTERS. The Ellen G. White Estate recently has been involved in studies with the Australasian Division and Loma Linda University with a view to establishing new Ellen G. White research centers in these two places.

All Seventh-day Adventists realize the important part that the Spirit of Prophecy will play in the final thrust of the church. The development of plans such as those being made currently will make available to our believers in the Australasian Division and in the western part of North America copies of original manuscripts together with Ellen G. White articles published in church journals. Some of these materials will be available through the microfilm and microfiche process. Others will be available in reproductions of hard-bound volumes.

The Loma Linda Research Center will be located adjacent to the Heritage Room in the Loma Linda University library, and target date for opening the center will be November, 1975.

The Australasian center will be located on the campus of Avondale College, and the target date for beginning operations will be early in 1976.

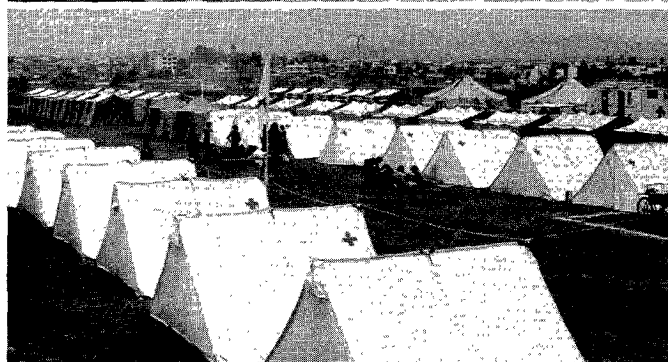
SPECIAL HONORS. H. D. Singleton, secretary of the General Conference Regional Department, was made especially happy recently when his son Kenneth, who is a senior medical student at Howard University, scored a remarkable 99+ percentage on part 2 of the National Board of Medical Examiners, the highest possible rating. Kenneth is a member of the First Seventh-day Adventist church in Washington and a former student at Columbia Union College.

Alice Bryan, a risk manager in General Conference Insurance Service, became the first woman in the Washington area to complete successfully the study program that recognizes her as the Chartered Property Casualty Underwriter. This rating is granted by the American Institute for Property and Liability Underwriters, Inc.

RELIGION TEACHERS IN WASHINGTON. During the autumn of 1974 several Seventh-day Adventist educators who teach in the area of religion attended meetings of the American Academy of Religion, Society of Biblical Literature, Society for the Scientific Study of Religion, which were held in the city of Washington. During these meetings the General Conference was pleased to host these Seventh-day Adventist scholars during the Sabbath hours for study and Christian fellowship.

GENERAL CONFERENCE SESSION. In planning for an important meeting such as the 1975 General Conference session at Vienna a great deal of time and preparation is required. There are multiplied details to be cared for and many situations to be anticipated.

Many subcommittees are working under the general oversight of the two large overseeing committees—the Central Planning and Program Committee and the Physical Arrangements Committee. Though it is recognized that the success of such a meeting does not depend alone on the expertise of men's planning, the work of the Holy Spirit, whose ministry is all-important to the success of the General Conference session or any church gathering, is enhanced by the smooth flow of business made possible by careful planning and effective organization.



The OFASA mobile medical unit gave valuable service during the month of October. OFASA also distributed food in Red Cross camps.

Australasian

● The Sydney Adventist Hospital board has appointed the hospital's first full-time pathologist, Ernesto Aqui, from the Philippines. Mrs. Aqui is also a doctor, specializing in anesthesiology.

● Joseph Mave, president of the Madang Manus Mission, Papua New Guinea Union Mission, has been appointed an associate secretary of the union.

● M. G. Hardinge, dean of the School of Public Health, Loma Linda University, has been invited to visit Australasia in May, 1976, to give special attention to a program of health-education for ministers.

● Sabbath afternoon, December 7, at an ordination service in the Wairoonga church, E. J. Garrard, R. H. Sills, K. R. Price, T. Kallio, A. H. Waldrip, and W. B. McHarg were set aside for the gospel ministry.

● G. Rosenhain, director of the Home Study Institute for the Australasian Division, asked to be relieved of his responsibilities as of December 31, 1974. Dr. Rosenhain founded the Australasian Home Study Institute three years ago, after he retired.

Far Eastern

● Carol Maberly, first student missionary from Avondale College, Australia, to serve in the Far Eastern Division, has completed her year of service at the Menado English Language School in Indonesia and has returned to her homeland. During the latter part of her stay in Indonesia she was student director of the 550-student school, which is just completing its first year of operation.

● Clinton Shankel, Far Eastern Division lay activities director, is the first Far Eastern minister to complete work on a Doctor of Ministry degree. Dr. Shankel completed his work at Andrews University in the summer of

1974 and returned to take up his work in the division office after an absence of one year.

● The Japan Union Mission has voted to reorganize the union into sections rather than missions. All financial and administrative affairs will be handled by the union mission committee. Sectional leaders will coordinate evangelistic activities. The new plan took effect on January 1, 1975, with the approval of the constituencies of the country as well as the Far Eastern Division.

● Construction is expected to resume soon on the new Seoul Adventist Hospital in Korea. The building has been standing unfinished for the past three years because of the lack of funds for completion. Early in January construction also halted on the new hospital in Saigon, South Vietnam, because of the lack of funds.

Northern Europe-West Africa

● In two years 32 new book titles were put on the market by the Danish Publishing House, thus achieving a new record. These books will be distributed through the lay activities and publishing departments.

● A publishing directors' leadership course was conducted in Norway for the publishing secretaries on the union and conference levels of the six European unions and the Iceland Conference. Twenty-three took the course, which included the history of publishing and printing, and training in leadership, salesmanship, pulpit delivery, and special Bible studies.

● One hundred and forty literature evangelists and some of their families from Denmark, Finland, Norway, and Sweden gathered for a combined literature-evangelist institute at Norwegian Junior College in early January. J. N. Hunt represented the General Conference Publishing Department, and J. T. Knopper the Northern Europe-West Africa Division publishing department.

North American

Atlantic Union

● Ministers of the New York Conference voted a Five-Point Program of goals and objectives for 1975. The points are (1) acquiring Christlikeness; (2) 500 baptisms through cooperative evangelism by pastors and laymen; (3) \$350,000 literature sales, with a super goal of \$375,000, 25 literature evangelists, and 50 baptisms as a result of literature ministry; (4) Christian education in the home, elementary schools, and academy, with an enrollment of 150 at Union Springs Academy; (5) conference-wide Adventure in Faith Offering participation.

● The Temple Salem congregation in Mattapan, Massachusetts, is planning for the refurbishing of the large, old synagogue they have purchased.

● On Sabbath, November 23, a new Spanish-speaking congregation was organized with 50 members in the Williamsburg section of Brooklyn, New York. At present a store building is being rented for services. District pastor is José Gil. Assisting him and leading out in the work in Williamsburg is William Zenner.

Canadian Union

● An Ontario Conference communication seminar was held over the weekend of January 11 and 12.

● Members of the Silver Tip Pathfinder Club in Kelowna, British Columbia, repaired and renovated an old church and are conducting a series of Voice of Youth meetings in it.

● During the third quarter of 1974, 1,909 letters and 1,569 requests for books were received as a result of the French It Is Written program being telecast in Quebec. This makes a total of 7,261 letters and 6,335 book requests since the French program began a year ago, with four resulting baptisms.

● During 1974 the Orillia, Ontario, church held two

Bible seminars, which resulted in the addition of 15 persons to its membership.

● C. C. Weis, General Conference lay activities director, led out in a recent weekend lay witnessing seminar for church members in the British Columbia Conference.

● Four major evangelistic crusades were held in the Alberta Conference (in Lethbridge, Calgary, Lacombe, and Lloydminster) during the last two months of 1974.

Central Union

● During the late fall two churches in Colorado were dedicated—the Denver West and Dove Creek churches. The Denver West church was first organized as a church for Japanese-speaking people living in Denver, but now it is a cosmopolitan group. E. E. Kungel is pastor. The Dove Creek church was begun in the 1930's when E. L. Black, the first Seventh-day Adventist in the area, settled in Dove Creek and worked with the Civilian Conservation Corps. M. L. Ritchie is pastor of the Dove Creek church.

● For some of the students of Campion Academy and former schoolmates now attending Union College, Thanksgiving vacation was spent in giving. For the second year Bill Baker, music teacher at the academy, took a load of students and a large trailer packed with clothes, food, and medical supplies to La Vida Mission in New Mexico. Churches in Colorado sent an offering of \$940 to the mission for kitchen equipment. The students applied sheet rock to the Dorcas building and automotive shop, applied tape to the Dorcas room, and painted the outside of two buildings.

Columbia Union

● Mrs. Louise Christoph of the Erie, Pennsylvania, church raised \$400 for investment through the sale of a book of poems, *Lyrics by Louise*, which she wrote and published. Her poems tell of her faith, trials, joy, and of God.

● The Student Association of Garden State Academy, Tranquility, New Jersey, entertained underprivileged children at a party held at the academy during Christmas vacation.

● The annual fund-raising drive for the Ephesus Elementary School in Columbus, Ohio, brought in some \$4,000 with which the school was able to purchase learning and audio-visual aids for the students, and furniture for the teachers' lounge.

● A company in Lima, Ohio, was organized as the Allegheny West Conference's thirty-sixth church. The new church has 24 charter members.

Lake Union

● The Sparta, Wisconsin, church was dedicated on December 7 by its 29 members.

● Harry C. Hartmann has been named publishing director of the Wisconsin Conference, replacing Gary Ehler, who accepted a call to Oregon.

● An Adventist "ham" camp sponsored by the Adventist Amateur Radio League was held at Grand Ledge Academy in Michigan on February 9.

● Lake Region Conference members from Grand Rapids, Michigan, recently bought a new church. Their former church, "Little Bethel," has been too crowded for nearly two years. They were able to purchase a church that seats 400 and includes a four-bedroom parsonage on the same lot.

● Members of the Springfield, Illinois, church, a little more than one year old, have given cooking schools, Five-Day Plans to Stop Smoking, and various other community outreach programs. The first baptism in the church was held in October, when ten new members were added to the church.

● For the first time in the history of the Lake Union, literature sales have totaled more than \$2 million.

North Pacific Union

● One of the most active groups in the Stone Tower church in Portland, Oregon, is the Sabbath school division for deaf people. Most are mutes and some have impaired vision, but they do not consider their disabilities handicaps, and enthusiastically participate in all church functions, including Ingathering.

● A veteran missionary, Oliver W. Lange, is spending some of his retirement time pastoring the Eden and Rupert, Idaho, churches on a temporary basis.

● A partnership-type program has been set up in connection with Walla Walla College's scholarship fund. Monies supplied through offerings and other gifts are provided to students on a matching basis for the work they perform either for the college or a local business.

● Two young musicians, representing Walla Walla College and Walla Walla Valley Academy, were among ten members of the Walla Walla Symphony Orchestra to be awarded scholarships. They are Pamela Dassenko, a freshman premedical student, and Doug Leno, an academy junior.

Northern Union

● A recent blizzard did not keep Wayne Coulter and Ed Knight, Minnesota evangelists, from starting a series of meetings in St. Paul. On opening night 136 attended.

● Two Faith for Today television program viewers were among five persons baptized by Morris Rossier, pastor of the Minot, North Dakota, church, at the close of his fall evangelistic campaign.

● The Mankato, Minnesota, church celebrated 100 years of organization in the fall of 1974. J. L. Dittberner, Atlantic Union Conference president, came back to the territory of his birth to be guest speaker for the weekend occasion. The celebration was complete with old-time costumes and a pageant.

● H. M. Williams, North Dakota Conference Ministerial secretary, conducted a series of meetings at Valley City, North Dakota, which culminated with the baptism of five persons.

Pacific Union

● As part of the Pacific Union Conference's continuing emphasis upon career education, a new program offering the Associate of Science degree in Laundry Management has been inaugurated by Monterey Bay Academy and Pacific Union College. E. J. Anderson heads the program throughout the union.

● Newest project in the Watts area of Los Angeles is a career motivation program called "College and Beyond."

● Sacramento, California, Central church members have begun another branch Sabbath school, this one in the Rancho Cordova suburb.

● Clarence A. Miller, president of St. Helena Hospital and Health Center, has been elected president of the Redwood Empire Hospital Conference, which includes 18 hospitals in northern California.

● The mayor of Calexico, California, cut the ribbon for the official opening of the mission school's new church-auditorium complex. Principal M. L. Fehrenbach and Pastor Robert Eubanks are coordinating activities for both the school and the community. Already a Five-Day Plan to Stop Smoking has been held, and Mrs. Eubanks is starting a meatless cooking class.

● Monument Valley Mission and Hospital entertained 1,200 at the annual Christmas party that featured, in addition to gifts and fruit, the telling of the Christmas story in Navajo.

Southwestern Union

● One hundred persons made decisions for baptism in Albuquerque, New Mexico, during three separate crusades conducted by Harold Friesen,

Texico Conference evangelist. Approximately 90 have been baptized so far.

● During the Christmas season, Santa Fe, New Mexico, church members gave out 40 shopping bags full of groceries. In each bag they put *Steps to Christ*. Those to whom the groceries were given were invited to come and pick them up at the church. When the people arrived, Pastor or Mrs. Bennie Garcia showed them the church and invited them to come and worship at the Sabbath services.

● Ezra Riffel, of Oklahoma, has raised more than \$1,000 for missions for the fifth straight year. His highest contribution was \$100 and his average contribution was more than \$20. Through the years he has solicited more than \$18,000 for missions.

Andrews University

● Raoul Dederen, professor of theology at the Seminary, delivered five presentations on the R. A. Anderson Lectureship, February 18-20, at Columbia Union College, Takoma Park, Maryland, under the auspices of the Columbia Union Conference. Over-all title of Dederen's lectures was "The Scriptures as the Word of God; an Inquiry Into the Authority of the Bible."

● A.U.'s 19-month-old program for detecting trends toward cancer, coronaries, and strokes has had more than 1,100 area residents seeking the tests and advice. The program is offered quarterly by the university nursing department.

● Richard Minesinger, associate professor of chemistry at Andrews University, has been appointed legislative counselor to U.S. Congressman Edward Hutchinson by the American Chemical Society (ACS). His appointment is part of a nationwide ACS counseling system begun this past fall to provide Congressmen ready access to available chemical data and advice on problems from fuel shortages to food-processing controls.

Have a Good Day!

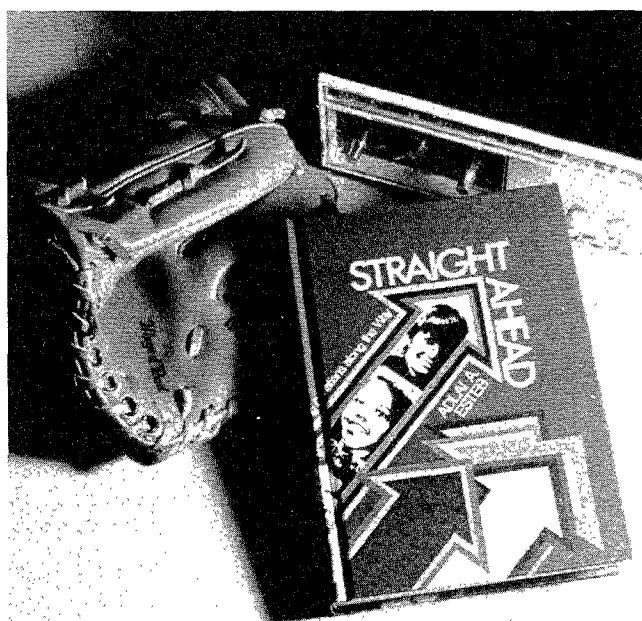
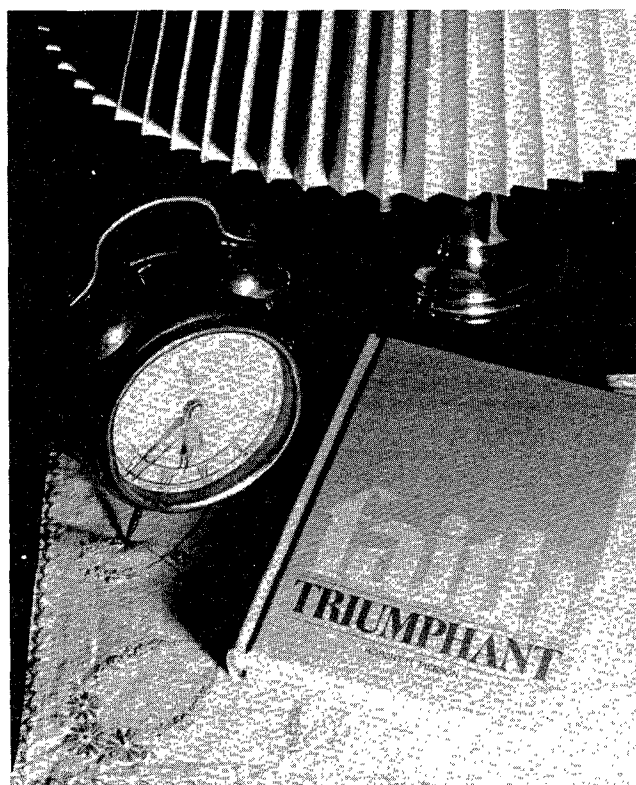
Begin 1975 with the Morning Devotional

What you do with the first hour of the morning should prepare you for the whole day. The daily devotional books for 1975 are two books to give you the good preparation you need.

1975 Senior Devotional

"Faith Triumphant" by Robert H. Pierson

In a world riven with strife and broken promises, what assures victory to the Christian? Faith, of course! Faith in our Creator and Redeemer, faith in His soon return, faith in His Word, in His Spirit, and in His church. In these daily devotional messages for 1975, Robert H. Pierson, president of the General Conference, portrays with sure lines the basis of our faith and the dawning rays of its fulfillment. **Price \$3.95.**



1975 Youth Devotional

"Straight Ahead" by Adlai A. Esteb

Adventure, biography, humor, poetry, missions, miracles—it's all here in "Straight Ahead." Because it's filled with good advice for young Christians, it's well worth adding to your reading list. We promise it will make a difference in your life. **Price \$3.95.**

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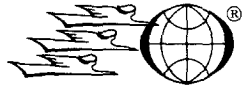


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125th Year of Continuous Publication

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

Health Personnel Needs

NORTH AMERICA

Boiler oper. Nurses, LPN
Clerk-typist, Nurses, med.-surg.
billing office Nurse, OB
Diet., admin. Nurse, OR
Diet., ther. Nurses, staff
Food-prod. superv. Nurs.-serv. dir.
Inhal. ther. Occup. ther.
Med.-rec. lib. Orderlies
Med. transcrib. Phys. ther.
Mental-health tech. Pub.-rel. asst.
Nurse aides Radiol. technol.
Nurse, CCU Sec., bilingual
Nurse, ER Sec., exec.
Nurse, head Soc. wrkr., MSW

Write or call Health Personnel Place-
ment Service, General Conference of
SDA, 6840 Eastern Avenue NW.,
Washington, D.C. 20012. Telephone:
(202) 723-0800, Ext. 349.

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

To New Posts

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

Benjamin H. Green, pastor,
Stateline church, Upper Colum-
bia Conference, from North
Dakota Conference.

Stanley J. Steiner, pastor, At-

lantic Union College church,
from Texas Conference.

Arthur R. Torres, pastor,
Green Lake church in Seattle,
Washington, from Potomac
Conference.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Janet Kay Borgeson (Miami
Dade Comm. Col. '72) (AVSC),
of Hialeah, Florida, to serve as
operating-room technician, Bongo
Hospital, Longonjo, Angola, left
Miami, Florida, January 5, 1975.

Dean H. Hoiland (LLU '44)
(R/SS), to serve as physician,
Maluti Hospital, Lesotho, South
Africa, of Paradise, California,
left San Francisco, California,
December 4, 1974; **Dorothy D.
Hoiland** and daughter, left San
Francisco, California, Decem-
ber 17, 1974.

NATIONALS RETURNING

Samson Fashina, to serve as
departmental manager, Advent-
ist Hospital, Ile-Ife, Nigeria,
West Africa; **Esther Fashina**,
to serve as director, school of
nursing, Adventist Hospital,
Ile-Ife, and three children, left
New York, December 26, 1974.

Notice

Andrews Tours

● The Bible-lands tour being sponsored by
Andrews University will take place from
June 8 to July 6, 1975. Director is Law-
rence T. Geraty. Siegfried Horn will be
a lecturer.

The East African biology expedition,
scheduled for the summer of 1975, and the
Spanish tour to Mexico City, which was
scheduled for the Christmas break, have
been canceled. The geography summer tour
to Europe is being postponed until 1976.

WALTON J. BROWN
Acting Education Director
General Conference

Coming

February

1 Bible Evangelism
22 Listen Campaign

March

1 Tract Evangelism
1 Church Lay Activities Offering
8 MV Day
8-15 MV Week of Prayer
22 Educational Day and Elementary
School Offering and Sabbath
School Community Guest Day
Thirteenth Sabbath Offering
(Southern Asia Division)

April

5 Missionary Magazine Campaign
5 Church Lay Activities Offering
12 Literature Evangelism Rally Day
19 Loma Linda University Offering
(Alternates with Andrews Uni-
versity Offering)
26 Adventure in Faith Offering

May

3 Community Services Evangelism
3 Church Lay Activities Offering
10 Disaster and Famine Relief Offering

1975 Camp Meeting Schedule

Atlantic Union			Indiana		
Greater New York (English)	June 20-28		June 13-21		
Greater New York (Spanish)	June 29-July 6		June 19-28		
New York	June 20-28		Michigan (Grand Ledge)	August 7-16	
Northeastern	June 20-28		Michigan (Upper Peninsula)	June 13-15	
Northern New England	June 19-28		Wisconsin (Portage)	July 31-August 9	
Southern New England	June 20-28		Wisconsin (Camp Wahdoon)	May 16, 17	
Canadian Union			Northern Union		
Alberta (Bowden)	June 20-28		Weekend Meetings After GC Session		
British Columbia	June 20-28			June 6-14	
Manitoba (Saskatoon)	June 27-July 5			June 6-14	
Manitoba (Clear Lake)	July 9-12			May 30-June 7	
Maritime	August 1-9		North Pacific Union		
Newfoundland	August 8-10			July 25-28	
Ontario (Oshawa)	June 20-28			June 6-14	
Quebec (Montreal)	August 15-17			June 20-28	
Central Union				June 19-28	
Central States	June 19-28			June 6-14	
Colorado	June 24-29			June 13-21	
Kansas	May 30-June 7		Pacific Union		
Missouri	June 11-14			June 12-21	
Nebraska	June 6-14			August 7-16	
Wyoming	August 5-10		Southern Union		
Columbia Union				May 23-31	
Allegheny East	No Camp Meeting			May 30-June 7	
Allegheny West	June 29-July 6			May 23-31	
Chesapeake	June 19-28			May 21-24	
Mountain View	June 21-28			May 30-June 7	
New Jersey (English)	June 12-17			June 5-14	
New Jersey (Spanish)	June 19-22			June 6-14	
Ohio	June 20-28		Southwestern Union		
Pennsylvania	June 12-21			June 6-14	
Potomac	No Camp Meeting			June 6-14	
Lake Union				August 1-9	
Illinois (La Fox)	June 12-21			June 20-28	
Illinois (Little Grassy)	August 20-23			June 6-14	
				August 8-16	

The Back Page

Operation Comeback Is Part of MV Week

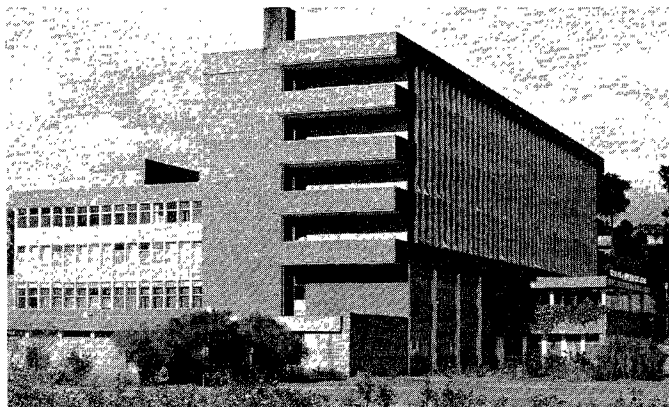
Plans have been formulated to make Missionary Volunteer Week, March 8 to 15, an effective evangelistic outreach for youth. On the church calendar, this week has been set aside as a time when a special thrust is to be made in all Adventist churches to strengthen the spiritual life of Adventist youth and to reach young people who have left the church. A special issue of *MV Kit* has been prepared with youth messages and a suggested format for this important Week of Prayer.

March 8 is scheduled as MV Day, when the Sabbath morning worship hour is to have special youth emphasis. During the ensuing week special meetings or study groups for young people should be scheduled each evening or not less than three times during the seven-day period.

As a part of the evangelistic outreach of MV Week in 1975 *Insight* magazine is to be used in a program called Operation Comeback to contact former Adventist youth and let them know the church still cares. Prior to MV Week a complimentary subscription to *Insight* is to be sent to these selected youth with a note from the young people of the church saying that they have been remembered and missed from church fellowship. After the magazine has been going to their home for several weeks, a personal visit is to be made by young people, who can use *Insight* as a conversational icebreaker. It is possible that a discussion of topics read in *Insight* will lead the former member to a new interest in the church and to preparation for the coming of Christ.

Most unions in North America have adopted a three-day financial sharing plan for Operation Comeback with one third of the subscription price of *Insight* paid by the union conference, the local conference, and the local church. The local conference youth director will be happy to supply further details of the plan.

JOHN H. HANCOCK



Because of labor-union problems, the Empress Zauditu Memorial Hospital in Addis Ababa, Ethiopia, may be forced to close its doors.

Crisis Faces Hospital in Ethiopia

Efforts to keep open the Empress Zauditu Memorial Hospital in Addis Ababa are meeting with continued difficulty. Hope today is slight that a satisfactory way will be found to continue to operate the hospital as a representative Seventh-day Adventist institution.

A labor union has been formed at the hospital, and many of its 260 workers are members. Ethiopian law requires that the employer (the hospital) negotiate with the union. The tensions and stresses of the situation have placed the hospital administration, national and overseas, under great pressures.

In a Telex message received on January 2 shortly before noon, General Conference help and counsel were sought by the Afro-Mideast Division and the Ethiopian Union. Careful consideration was given the matter, and by that evening W. M. Adams, of the Public Affairs and Religious Liberty Department, and W. Duncan Eva, one of the general vice-presidents, were on their way to Ethiopia.

With division and union officers and the administration of the hospital, the General Conference representatives gave careful study to all aspects of the matter, and on January 8 a considered reply was placed in the hands of the provisional military government. It indicated clearly that if present circumstances

remain unchanged, the church will find itself, because of principles and teachings long held, unable to continue the operation of the hospital in a manner that will accomplish its true objectives in the establishment and maintenance of its medical and health work. It sought guidance from the government as to how it might proceed.

In days and weeks of further study, investigation, and discussion, efforts were made to find a way to continue operation, but with no positive success. A reply from the government indicates that the hospital must conform with the law. REVIEW readers are asked to pray that the hospital may, in the providence of God, continue to serve the people of Ethiopia.

W. DUNCAN EVA

High Baptism Totals in Latin America

During 1974, The Year of the Harvest in the South American Division, 3,030 persons were baptized in Chile. The year's baptism total for the Mexican Union was also high, 9,694, and reflects the best soul-winning year in the history of the mission.

Velino Salazar E., Mexican Union president, reports that three conferences, a new mission, and many new churches were organized during 1974.

"Our basic aim for 1975," he says, "is 10,000, and our super aim is 12,000."

N. R. DOWER

In Brief

Events: Adventist World Radio, now broadcasting from Lisbon, Portugal, has been offered time on a new transmitter about to be established on the island of Malta, which will beam programs to Europe, Africa, and the Mediterranean. □ The Loma Linda University Overseas Heart Surgery team has returned to Loma Linda University after six weeks in Saigon, South Vietnam. While there, the team completed 40 heart surgeries, in addition to carrying on the general surgery program of the hospital.

Death: George A. Campbell, 90, on January 28 in Newbury Park, California. At the time of his retirement in 1950, he was publishing director of the Far Eastern Division.

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