

Review®

MARCH 27, 1975

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

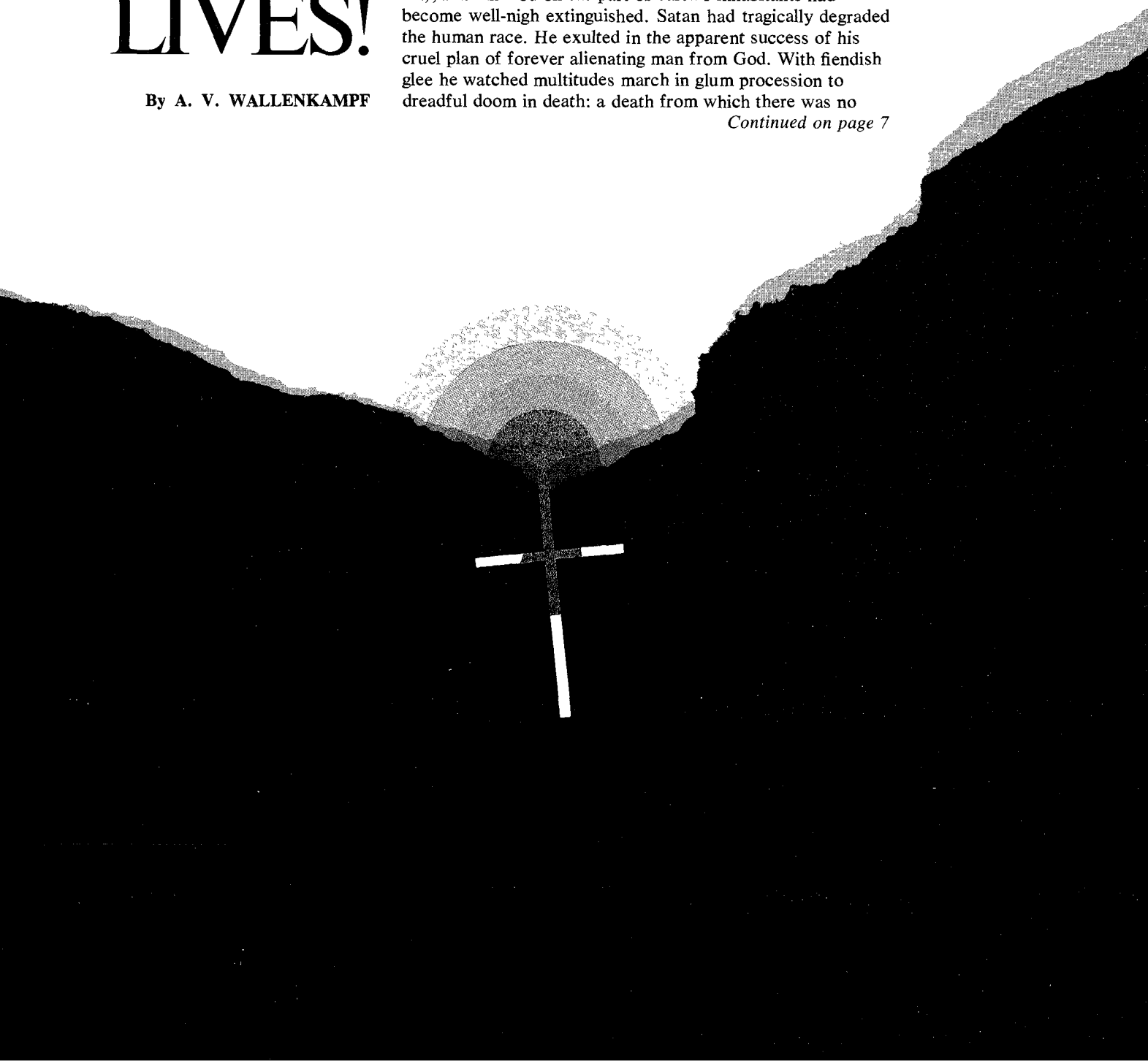
HE LIVES!

By A. V. WALLENKAMPF

NO LONGER IS JESUS sleeping in Joseph's new tomb.
He lives!

Why did Jesus permit Himself to come under the dominion of death? When "the fulness of the time was come" (Gal. 4:4), faith in God on the part of earth's inhabitants had become well-nigh extinguished. Satan had tragically degraded the human race. He exulted in the apparent success of his cruel plan of forever alienating man from God. With fiendish glee he watched multitudes march in glum procession to dreadful doom in death: a death from which there was no

Continued on page 7



“He Is Risen”!

“He is not here: . . . he is risen”! (Matt. 28:6).

These words of the angel on the morning of Christ's resurrection are filled with excitement. What do they say? That Christ was the promised Messiah; that His word can be trusted (John 2:19-22); that He lived without sin; that He broke the power of the grave; that the resurrection of the righteous is sure; that God can turn even apparent defeat into victory; that in spite of wicked men, God's purposes will triumph.

The Christian religion stands or falls on the truth of the resurrection. Other truths are important, even essential—the deity of Christ, the Incarnation, the virgin birth, the sinlessness of Christ, His death on the cross—but if Christ had remained in the tomb we would be without hope. We could not look forward to life after death; we could not look forward to eternal life in heaven; we could not look forward to reunion with those whom we love; we could not look forward to the second advent of Christ; we could not look to the heavenly sanctuary, knowing that we have a great High Priest at the right hand of the Father. The apostle Paul was right when he wrote: “If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished” (1 Cor. 15:14-18).

Now, since the resurrection of Christ is foundational to our faith, how sure can we be that the event actually took place? How do we know that Jesus came forth from the tomb as prophecy had predicted and as He Himself had promised?

Paul, in reviewing the evidence, said that Christ “was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once. . . . After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time” (verses 5-8).

And others saw and bore witness. Let us go back to the resurrection event itself. On the day after Jesus had been laid in the tomb the chief priests and Pharisees went to Pilate and said, “Jesus declared that He would rise from the dead on the third day. It's possible that His disciples might try to steal His body and then say that He had risen. This could be disastrous. We suggest that you send a contingent of soldiers to seal the tomb and guard it for at least three days.”

“Very well,” replied Pilate. “I'll send some crack troops to see that no one steals the body.”

“Fine, now here's how we think it should be done. Place strong cords across the stone that has been rolled in front of the opening of the sepulcher. Fasten both ends of these cords to the solid rock, and seal them with the Roman seal. Then guard the area with 100 soldiers, stationing some directly in front of the entrance. This may seem like an ‘over-kill,’ but there's a lot at stake here.”

And so it was done, exactly as the priests requested. The tomb was made as secure as was humanly possible—sealed and guarded.

But toward dawn of the first day of the week the earth trembled as an angel from the heavenly courts appeared on the

scene. His presence lighted up the tomb with the brilliance of a thousand searchlights. Then, in full view of the awe-struck soldiers, the angel rolled the stone from the entrance as easily as if it had been a pebble. The strong cords snapped like thread. The seals broke like pottery. Watching in fear and fascination, the soldiers heard the angel cry, “Son of God, come forth; Thy Father calls Thee!” And out from the sepulcher stepped the recently crucified Jesus, now glorified, declaring, “I am the resurrection, and the life.” A host of angels bowed before Him, and broke into songs of praise and triumph such as human ears had never before heard. In ecstasy the angel chorus sang: “Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory!” Overcome by the drama, the soldiers fainted.

When they regained consciousness, they arose and staggered into the city, telling everyone the fantastic news: “Jesus is alive! We saw Him come forth from the tomb! We saw angels! We heard heaven's choir singing!”

The excited soldiers were on their way to tell Pilate about the experience, when they were summoned to appear before the Jewish authorities. The chief priests and rulers must hear the story first. So, standing before the nation's spiritual leaders, “trembling with fear, their faces colorless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it. . . . With painful utterance they said, It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory.”—*The Desire of Ages*, p. 781.

Later, in a private audience with Pilate, the soldiers repeated their story. Thus the circle of those who knew the facts was widened.

And others spread the word. Those who had heard the soldiers' account on the way into the city passed the information on by way of the “grapevine.” “Many had heard of the soldiers' testimony to Christ's resurrection. And certain of the dead who came forth with Christ appeared to many, and declared that He had risen. Reports were brought to the priests of persons who had seen these risen ones, and heard their testimony.”—*Ibid.*, p. 785.

Thus the resurrection event was testified to by eyewitnesses, by many who received a firsthand account from eyewitnesses, and by a host of martyrs whose graves had been torn open by the earthquake that took place when Christ died, and who had been raised to eternal life when Jesus came forth from the tomb on Sunday morning (see Matt. 27:52, 53).

First Fruits and Wave Sheaf

The latter group are of special interest, for they came forth with Jesus as the first fruits of earth's great spiritual harvest. Jesus arose as a type of the redeemed, as a pledge that all the righteous shall someday come forth from their graves. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him” (1 Thess. 4:14).

And the multitude of saints who rose from their graves with Christ joined with Him in being the antitype of the wave sheaf. For more than 1,000 years the Jewish people annually had gathered the first heads of ripened grain and waved them before the Lord as a thank offering at the time of the Passover

Continued on page 11

This Week

A. V. Wallenkampf, Ph.D., "He Lives!" (cover), is a professor in the department of theology and acting dean of the School of Graduate Studies at Philippine Union College, Caloocan City, Philippines. Dr. Wallenkampf was born in Sweden, where his father was a teacher at the Seventh-day Adventist Ekebyholm mission school. Dr. Wallenkampf's education began in Sweden, where he finished the ministerial course at Ekebyholm in 1936. He then went to Newbold College, England, where he took the ministerial course, graduating in 1938. In the fall of 1938 he began work on a B.A. degree at Andrews University, which he completed in 1940. He received an M.A. from the Seventh-day Adventist Theological Seminary in 1944 and a B.D. from the same school in

1954. In 1969 he earned a Ph.D. from the University of California at Los Angeles.

Dr. Wallenkampf's service to the denomination began in the Minnesota Conference in 1942. He was a teacher at Sheyenne River Academy, Harvey, North Dakota; chairman of the department of religion, Union College; professor of religion and church history, Loma Linda University; chairman of the department of religion, Atlantic Union College; and he has been at Philippine Union College since 1973.

The Christian's hope for eternal happiness is wrapped up in Christ's sacrifice for sin and His triumph over death. We are reminded of Paul's thoughts on Christ's resurrection found in 1 Corinthians 15:17-22, the crowning statement that Handel used in

one of the most moving of the choruses of the *Messiah*, which solemnly begins "Since by man came death," and then swells into the glorious affirmation "Even so, in Christ shall all be made alive."

Laura Torkelson, "The Vital Ingredient of Success" (p. 12), is a homemaker living in Union Springs, New York, where her husband is principal of the academy. In 1972 Mrs. Torkelson and her husband attended the American Institute of Family Relations, founded by Dr. Paul Popenoe, and were the first couple to finish the course at the Institute. Besides her home duties, Mrs. Torkelson does private counseling and, with her husband, conducts parent-effectiveness classes for the community. The object of the class is "to teach the parent to listen to

the youngster, and to teach both how to resolve a conflict so that both get something they want."

Some of our eagle-eyed mast-head readers have noticed that Corinne Wilkinson, administrative secretary, has been "replaced" by a Corinne Russ, so we feel that an explanation is in order. The same efficient Corinne is still with us, but now has the added responsibilities and joys of being wife to C. Martin Russ, of the Review and Herald purchasing department. They were married February 16, 1975, in Takoma Park, Maryland.

Art and Photo Credits: Cover, p. 7, Helcio Deslandes; p. 5, Concerned Communications; p. 8, S. E. Bohlmann; p. 10, J. Byron Logan; pp. 13, 14, Skip Baker; all other photos, courtesy of the respective authors.

Scan news briefs from the religious world

NEW TV SHOW

SALT LAKE CITY—The Church of Jesus Christ of Latter-day Saints (Mormon) has launched a national TV program called Homefront, which has as its theme: "Give Your Children Everything—Give Them Your Time." The public-service advertising campaign is designed to encourage parents to spend more time with their children.

One humorous sequence shows a busy father being lured into a camper truck by his children. They slam the door and lock him inside. The children and their mother then jump into the cab and

drive away on a camping trip so father can spend time with them.

2,500 BIBLES TO ROMANIA

SPRINGFIELD, Mo.—Romanian Pentecostal officials have confirmed that a shipment of 2,500 Bibles from the United Bible societies (UBS) has arrived safely in Bucharest. The Assemblies of God, which has international headquarters here, has launched a fund-raising drive called "Bibles for Eastern Europe" to help the American Bible Society continue providing Bibles for Poland, Czechoslovakia, Hungary, Romania, Bulgaria, Yugoslavia, and Russia.

IMMACULATE CONCEPTION DOCTRINE

CINCINNATI—In the interests of ecumenism, the Roman Catholic Church "should abolish the drastic penalties" tied to the denial of the doctrines of the Immaculate Conception and the Assumption and demand only a free assent from those convinced of their truth, declared Father Avery Dulles, S.J., of the Catholic University of America.

"If this were done," the famed Jesuit theologian said, "the Church could declare its readiness to enter into full communion with other Christians provided the

only dogmatic difference between them and herself" are these two doctrines.

AUSTERITY BUDGET

NEW YORK—Faced with a projected deficit of more than \$750,000, Union Theological Seminary here has adopted an austerity budget for 1975-1976. Directors of the nondenominational school approved cuts totaling approximately \$557,000, bringing anticipated expenditures for the next academic year down to \$3,865,649. An outstanding projected deficit of \$263,125 is expected to be absorbed during 1976.

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.]

Holy Spirit in OT Times

During the past few weeks there have been several articles on the reason the Holy Spirit was not given prior to the first advent of Christ. Many of these reasons are good. I would like to add my idea of why the Old Testament generations did not receive the fullness of the Holy Spirit. First of all, they were ignorant of just what the Messiah would do when He came.

There were as many different ideas then about the Messiah as there are now about the second coming of Christ. For example, when Jesus began to tell His disciples about His coming experience of being killed, Peter said, "Be it far from thee, Lord: this shall not be unto thee" (Matt. 16:22). It appears that Peter had not the slightest idea why Christ should come and be crucified. This seems to have been the general attitude, not only of the other disciples but also of the whole Jewish people.

The Jews' ignorance or misperceived interpretation of the Scriptures is illustrated in John 12:34, "The people answered

him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" This statement reveals the general opinion of the Jews in Christ's day, and also in the generations before that time. The Holy Spirit could not be given in its fullness in the Old Testament times because the people did not know about Calvary.

A. FOSEY

Kelowna, British Columbia

Healing Presence

Thank you for the article about Joanie Herman, whom I consider one of my dearest and

most admired friends. But the half was not, nor could it be, told about this amazing daughter of Jesus. How beautiful and appropriate was the description "healing presence." I was one of the beneficiaries of this healing presence when I was in the same hospital where she was.

Often I passed her room on my way to morning worship in the parlor. No matter how early the hour, I have received Joanie's cheerful greeting and observed her already studying, usually from the Bible or a Spirit of Prophecy book, propped on a wire rack over her head.

DIXIE LEE HACKETT

Hendersonville, North Carolina

The Sabbath Rest: Its Meaning for the Christian Today

The Christian who enters into the
Sabbath rest proclaims in a tangible
way that God has delivered him
from the bondage of sin and has
empowered him to extend the same
deliverance to his fellow men.

By SAMUELE BACCHIOCCHI

THE CYCLE OF SIX DAYS OF WORK and one day of rest is the legacy of the Jewish tradition that in the course of time has prevailed practically over all the world. Scholars who refuse to accept the simple and straightforward account of Genesis 1 and 2 have advanced various theories to explain the origin of the seven-day week with its recurring day of rest. But the Old Testament still remains the best explanation of both the origin and the meaning of the week and of its day of rest. When we use the seven-day week to count and measure the days of our lives we are actually using one of the oldest time measures this world has ever known.

During our lifetime our society has undergone some radical transformations as a result of the technological, scientific, and spatial conquests. Even though the weekly cycle of seven days still remains, in most cases the proportion of six days of work and one of rest no longer holds true. Man today works less and rests more. By this we do not wish to imply that man is lazier today than in the past. The contrary may be true. But generally speaking, the official working week of the American or the European is no longer six days, but five, and in some cases only four. The fact that man today does not have to spend six full days at work to earn his livelihood, but only

Samuele Bacchiocchi is assistant professor of theology and church history at Andrews University, Berrien Springs, Michigan.

five or perhaps four, as is the case in some industries, raises social and theological problems.

To provide answers to these questions, it is necessary to take some time to investigate and discover which is the Biblical meaning of the Sabbath rest. What does the Sabbath rest mean and involve in the Judeo-Christian tradition, and how should this affect our lives? Let us consider some of its basic meanings.

Sabbath Rest as Completion of God's Creation and Redemption. Genesis 2:2, R.S.V., reports the first Sabbath in which God Himself rested at the inauguration of the newly created world. "And on the seventh day God *finished* his work which he had done, and he rested on the seventh day from all his work which he had done." It is worth noticing that the Bible places emphasis on the fact that God's work and Creation were completed at the moment in which God took time to rest. Three times the verb *finished* or *done* is repeated in Genesis 2:2 and twice again in the following verse. Forcefully and emphatically the inspired writer emphasizes the fact that God's Sabbath rest was the crowning act of six days of intense, creative, and productive activity.

Creation Completed

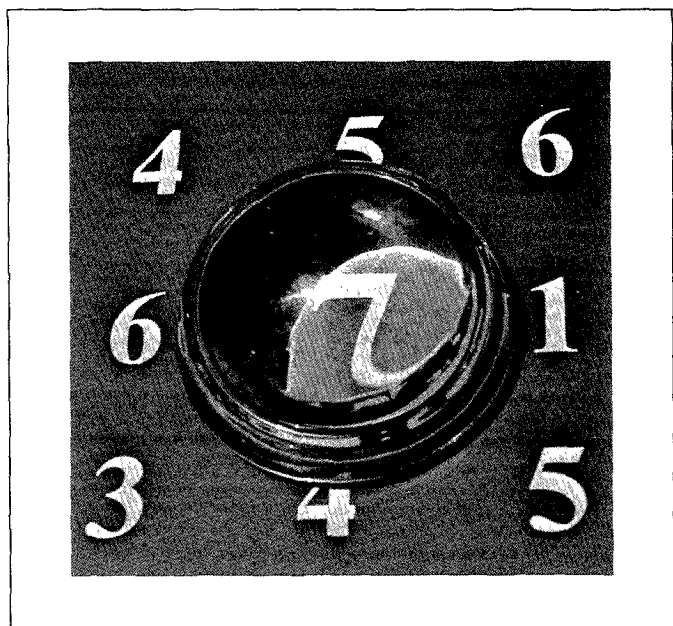
On the seventh day God rested as a witness to Himself and to His creatures, that He considered the creation of this world completed and "very good" (chap. 1:31). There was no need for further improvements or finishing touches. The Creation was complete and perfect.

God is an endless source of energy and therefore needs not to take time to rest physically because of weariness or fatigue. Jesus replied to those who rebuked Him for having acted on the Sabbath day: "'My Father is working still, and I am working'" (John 5:17, R.S.V.). The rest, then, that God took at the end of the six creative days is a rest that expressed God's satisfaction for His Creation, which He considered completed and perfect. God, having completed the first act of the history of this planet, took time to rest. What does it mean? Would it seem too anthropomorphic to suggest that God took time out to experience the joy and the satisfaction that come from the sense of accomplishment when a job is completed and well done? It must have been thrilling on that first Sabbath to view the perfect planet earth, filled with teeming life, harmony, and joy.

It is illuminating to associate with the first act of Creation the second great act of God in history. It was on Friday afternoon that Christ completed His redemptive mission on this earth. John reports the last words that Jesus pronounced on the cross: "When Jesus had received the vinegar, he said, 'It is finished'; and he bowed his head and gave up his spirit" (chap. 19:30, R.S.V.).

Some might say that it was just coincidental that Christ completed His work of redemption on Friday afternoon and that He pronounced those significant words "It is finished" just as, to use Luke's words, "the Sabbath was beginning" (Luke 23:54, R.S.V.). We know, however, that in God's plan nothing really happens accidentally. There is a purpose and a reason behind what our human eyes might see as simple coincidence. Luke emphasized specifically in his inspired report that when Christ died on the cross, "It was the day of Preparation, and the Sabbath was beginning." In the following verse the same Gospel writer describes how the women meticulously placed Christ's body at rest in the tomb, and then, we read in verse 56, "On the sabbath they rested according to the commandment." Indeed, Christ completed His second great act as the Sabbath was beginning, and having said, "It is finished," He took time to rest on the Sabbath.

In the light of Creation and redemption the Sabbath rest, then, speaks forth a message from God. It is a message of reassurance from our Creator and Redeemer, who wishes to remind mankind that God rested on the Sabbath day, because His creative and redemptive activities on behalf of man stand complete. But it is also a message that conveys to us an invitation to rejoice with God and accept God's complete and perfect Creation and redemption on our behalf. When we accept God's invitation and enter into the Sabbath rest by deliberately interrupting our daily routine and dedicating 24 hours to our Creator and Redeemer, by so doing, as K. Barth puts it, we "participate consciously in the salvation provided by Him [God]." ¹



In other words, the Sabbath rest becomes God's opportunity extended to man to accept and experience God's complete and marvelous Creation and redemption. By resting on the Sabbath we express and exercise our confidence in God as the Author and Finisher of our salvation. While for six days we are commanded to work to provide for our daily needs, on the Sabbath we are invited to rest in order for us to accept God's salvation as a free gift of grace, and not as our personal achievement. By resting on the Sabbath we surrender ourselves totally to God, and we place ourselves unconditionally at God's disposal and allow His omnipotent grace to fill our lives.

Turning our attention more specifically to man, the question might be raised: "Can man also, at the end of his six days of work, experience, in the same way as did God, that sense of completion, satisfaction, and accomplishment?" Experience would seem to suggest a negative answer. Do we not often find ourselves at the end of a working week frustrated over tasks left uncompleted? Frequently we accomplish in the six days only a part of what we set out to do at the beginning of the week. How can the Sabbath rest give a sense of completion and accomplishment to our weekly labor, which at best is unfinished and imperfect? A rabbinical comment on Exodus 20:9 suggests an interesting answer to this question: "Six days thou shalt labour, and do all thy work." . . . Is it possible for a human being to do all his work in six days? Does not our work always remain incomplete? What the verse means to convey is: Rest on the Sabbath as if all your work were done." ²

It is true, often Friday night seems to arrive earlier than expected and we may feel disappointed with ourselves, because of many unfinished tasks. This is a forceful reminder that we are finite and limited human beings who often come short of our very expectations. However, by enabling us to detach ourselves from the work performed during the six days, the Sabbath rest gives a sense of completion not only to our unfinished tasks but to our life itself. The Christian, then, who enters into the Sabbath rest not only accepts and participates in the complete salvation provided by God but, in the light of what God has accomplished for him, is able to look also at his imperfect and unfinished work of a week gone by as being complete and acceptable in God's sight.

Life cannot be lived in a stretch without a break. The student needs quizzes, weekly tests, and midterm tests before the final test, to discover where he stands. The Christian needs a weekly break, the Sabbath rest, to discover the joys, the directions, and the meaning of his life and work. The Sabbath rest has been so designed by God that it should give a sense of meaning and direction to our work and to our lives, which to many appear as a continuous, meaningless, and linear existence.

The Sabbath rest places us on a cosmic plane with our Creator. During the week we use things, we exploit them for our use and needs. But on the Sabbath day by taking time out for rest we look at the things we have done and at the things that God has generously provided for us as an expression of His bountiful goodness to us. By resting on the Sabbath we unite ourselves in a cosmic plane with our Creator, admiring and participating in God's marvelous, perfect, and complete Creation and redemption.

Sabbath Rest as Deliverance and Freedom. In the history of salvation the Sabbath rest has from time to time gained added significances. After the supernatural liberation of Israel from the Egyptian bondage the Sabbath rest was enjoined as a memorial of God's mighty deliverance of His people. We read in Deuteronomy 5:15, R.S.V., after the reiteration of the Sabbath commandment: "You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence with a mighty hand and with outstretched arm; therefore the Lord your God commanded you to keep the sabbath day." It is worth noticing that while in Genesis 2:2 and Exodus 20:8-11 the Sabbath rest is founded on the completion of God's work of Creation, in Deuteronomy 5:12-15 the Sabbath rest is presented as the memorial of another significant act of God, that is, His extraordinary deliverance of the people from the Egyptian bondage. To the original motif of the completion of Creation is now added the Sabbath rest, in the light of the Exodus experience, the significance of deliverance and freedom.

Commemoration of Deliverance

The Israelite who had known oppression, poverty, pain, and slavery in Egypt and who had been delivered by God's mighty hand was now invited by God to commemorate that divine deliverance, not only by resting himself but by making it possible for all his dependents, even the animals, to enjoy a full day of rest. It is fascinating to notice how, through the Sabbath rest, the Israelite weekly re-enacted God's marvelous original deliverance. Every seven days, seven years, and seven weeks of years, the Israelite entered into a renewed experience of liberation, both by resting himself and by rendering free all men, beasts, and property.

At the setting of the sun all men were to become free and equal before God. The uneven divisions of the Hebrew society were leveled out as the Sabbath began. Servants, as well

as masters, were to rest. The Sabbath was the great equalizer.

It was God's plan that the weekly Sabbath rest, if properly observed, would have constantly delivered man from the bondage of the type that Egypt represented, which is not limited to any country or century, but which includes every land and every age. Man needs today to be delivered from the bondage that comes from the greediness for always greater gains and power; the bondage of social inequalities of rich and poor, of high and low, of the haves and have-nots; the bondage of sin and selfishness. Some have been made slaves, but the greatest majority of men have chosen to become slaves by their insatiable greediness and selfishness. The Sabbath rest was divinely designed to deliver man weekly from his measureless selfishness and lead him back to God. P. Massi pointedly observes that "a break from work is necessary to the modern man, victim of sin, in order to offer a barrier against that exaggerated selfish tendency, which makes of our I the center and the measure of all, so that we may be brought to recognize God as the owner of the universe and that we may engage ourselves in leading back all things to God."³

The Sabbath rest as a medium of man's deliverance from sin, sickness, and selfishness is sublimely portrayed in the example and teachings of Jesus. Jesus proclaims Himself the Lord of the Sabbath in order to demonstrate, as R. S. McConnell writes, that He "has the authority to determine in what manner the Sabbath is to be kept so that God is honored."⁴ Christ as the Lord of the Sabbath not only enunciated the principle that "it is lawful to do good on the sabbath" (Matt. 12:12, R.S.V.), but also through His forceful example He demonstrated how to relieve the physical and spiritual needs of man on the Sabbath day. Five episodes of healing performed by Christ on the Sabbath are reported by the Gospel writers.⁵ It may be surprising to some to notice that it was Christ's positive example and command "to do good on the sabbath" that led the Pharisees to take "counsel against him, how to destroy him" (verse 14). Referring to another healing performed by Christ on the Sabbath, John similarly testifies: "This was why the Jews persecuted Jesus, because he did this on the Sabbath" (John 5:16, R.S.V.). The Sabbath rest is presented by Christ in a new perspective that, as C. S. Mosna puts it, "is manifested in the precept of performing humanitarian deeds."⁶

"The sabbath was made for man" (Mark 2:27), Jesus declared. How desperately man needs the Sabbath rest today! In our industrial society where work makes man a cog in a machine and a number in the computer, man needs the Sabbath rest to retain his individuality; to rediscover his Creator and Redeemer; to experience the forgiveness and the rest that Jesus gives to sin-troubled souls; to remember and alleviate the needs of friends and foes; and to strengthen and deepen those human relationships that are often neglected during the busy working week. The Sabbath rest contains for the Christian today, as well as for the Israelite of old, a message and a promise of God's deliverance and of God's desire for man to be totally free and to find rest in Him. The Christian who enters into the Sabbath rest, dedicating 24 hours to God, proclaims in a tangible way that God has delivered him from the bondage of sin and has empowered him to extend the same deliverance to his fellow men. □

To be continued

REFERENCES

- ¹ Karl Barth, *Church Dogmatics* (Edinburgh: T. and T. Clark, 1961), vol. 111, p. 50.
- ² Abraham J. Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar, Straus and Young, 1951), p. 32.
- ³ Pacifico Massi, *La Domenica* (Napoli: M. D'Auria, 1967), p. 376.
- ⁴ R. S. McConnell, *Law and Prophecy in Matthew's Gospel* (Basel: University of Basel doctoral dissertation, 1969), p. 71.
- ⁵ Matt. 12:9-21; Mark 3:1-6; Luke 6:6-11; 13:10-17; 14:1-6; John 5:1-16; 9:1-38.
- ⁶ S. C. Mosna, *Storia della Domenica Dalle Origini fino agli Inizi del Secolo V* (Rome: Pontificia Università Gregoriana doctoral dissertation, 1969), p. 176.

Fellowship of Prayer

Working and Praying for Others

"Angels are watching with intense interest to see how man is dealing with his fellow men. When they see one manifest Christ-like sympathy for the erring, they press to his side and bring to his remembrance words to speak that will be as the bread of life to the soul. . . .

"Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people."—*Christ's Object Lessons*, p. 149.

"There are many who long to help others, but they feel that they have no spiritual strength or light to impart. Let them present their petitions at the throne of grace. Plead for the Holy Spirit. God stands back of every promise He has made. With your Bible in your hands say, I have done as Thou hast said. I present Thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"—*Christ's Object Lessons*, p. 147.

► God is so good and merciful. He does answer prayer! He has answered many prayers for me.

For 20 years I worked as a multilith operator. Last year I wrote asking you to pray that I would pass a special course to become an employment interviewer. Thank the Lord, I have had the position since September. I see people in distress every day and can share my faith with them.

A few years ago I wrote asking you to pray with me that my son would return from California. In less than a week I received word he was coming. We are so glad.

I wrote to you six years ago asking you to pray that my mother's life be spared. Although this prayer was not answered as I had hoped, I know that for those who love Him, God works all things for good.

I work with a woman who wants to keep the Sabbath but is holding back because of her family and minister. Please pray for her and for me that I will be a faithful witness.

God is wonderful. I am thankful for the answers to prayer I have received and I am thankful to know that fellow believers around the world are uniting in prayer for one another.—M. A., of Illinois.

► Several years ago I wrote and asked you to pray for my husband to join the church. He is a member now and has been Sabbath school superintendent and assistant for some time, and is also a deacon. Thank you so much for your prayers.

I also asked you to pray that we would get a home in the country. We have now purchased one, but several problems have come up preventing our moving. I know that these are hurdles the devil is throwing in our way. Please pray that the Lord will help us overcome these obstacles so we can go ahead and move.—L. H., of New York.

► Thank you for your response to my letter. My son was baptized last Sabbath and has been going steady with a lovely Christian girl of our faith. His attitude and thinking have changed greatly. He is saving money for school and is working at La Sierra.

I am still praying that my husband will return to the truth and that we both will be ready when Jesus comes. His family have been exposed to Christian influences for years, but seem quite resistant, so far, to committing themselves.—E. H., of California.

We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

He Lives!

Continued from cover

hope of joyful awakening, and a night broken by no glad eternal morn.

At such a moment in history, Jesus left the courts of glory and came to this earth to die for you and me. He became the propitiation for the sins of the whole world. "The wages of sin is death" (Rom. 6:23), the Holy Scriptures say. And although wages in the earthly sense have often been lowered, the wages of sin have never gone down. "The soul that sins shall die" (Eze. 18:4, R.S.V.), is still the divine verdict. And since all of us as sons of Adam have sinned, so all of us have forfeited life. But Jesus died for our transgression; He paid our death penalty and gave us another chance.

But thanks be to God! Although Jesus died, He rose from the tomb. Victoriously He strode out from the realm of the dead. The Roman soldiers who had been detailed to guard His body in the narrow sepulcher behind the seal of Rome fell as dead men before the Prince of life. They witnessed the resurrection of the King of glory and heard Him exclaim, "I am the resurrection, and the life" (see *The Desire of Ages*, p. 780). They concurred in the opinion expressed by the centurion at the cross: "Truly this was the Son of God" (Matt. 27:54).

Electrified by the vision of a risen Saviour, they hurried into the city of Jerusalem proclaiming the wondrous message to all they met. On the wing of excitement the resurrection story filled the city. It reached the ears of Caiaphas, the high priest. Hastily he summoned before him the guards who were heralding Christ's resurrection. There the soldiers testified that they had seen the Majesty of heaven, the Son of God, rise from the dead. He whom they had shamefully crucified was not an imposter; they testified He was indeed the Son of God, and alive!

Stunned, Caiaphas listened to the amazing report. But he and the elders of the Jews muted the vibrant testimony of the Roman guards with gold. "They gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. . . . So they took the money, and did as they were taught" (Matt. 28:12-15). Theirs was but the first attempt to explain away Jesus' resurrection.

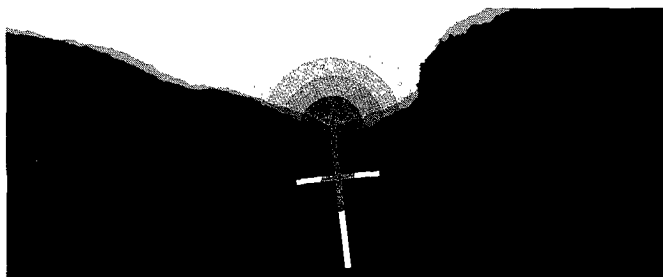
Today, with the threat of
atomic catastrophe hanging over us,
light and hope stream
from an empty tomb.

What a weak story for the vigilant and trusted warriors of Rome to tell! How would it have been possible for the disciples to pass the Roman guards, break the seal of Rome, push back the huge rock, and escape with the body of Jesus while all the soldiers slept? The guards would have been horrified at the thought of inventing such a tale and making themselves liable to the death penalty for slumbering on sentry duty. But for gold they were induced to tell this fantastic fable. Thus these soldiers—the only ones who had seen Christ

A. V. Wallenkampf is a professor in the Department of Theology at Philippine Union College, Caloocan City, Philippines.

come forth from the sepulcher as a mighty conqueror—departed from the dishonest priests, bearing, not the message of a risen Saviour, but a load of gold, which effectively sealed their lips. What dynamic heralds of the resurrection they might have been had they not been silenced by desire for gold but instead been true to their trust!

But the Sanhedrin, Caiaphas, and the perjured report of the guards could not deny the empty tomb. And the denial of the resurrection was soon swallowed up in a mighty chorus chanting, "He lives," as that same Sunday, Jesus appeared to Mary, to the two disciples on the road to Emmaus, and to the eleven gathered together in Jerusalem.



Jesus rose as the Deliverer! By His resurrection He broke open Satan's prison house of death, in which he keeps his earthly prisoners. Our ultimate triumph over the tempter is anchored in the resurrection of Jesus. If Jesus had not risen, we who believe in Him would be the sorriest of all—like the women who came to His grave Sunday morning, consumed with grief and disappointment, while His disciples were hiding for fear of the Jews. The embryonic Christian view had been shattered by Christ's crucifixion. The scintillating vision of a kingdom of future glory had been rudely destroyed at Calvary. The hope of His followers died as they heard their Master's anguished cry, "My God, my God, why hast thou forsaken me?" (Mark 15:34). Without the resurrection that anguished cry would have been but the expiring hope of a bankrupt ringing out into the blackness of despair.

Importance of Christ's Resurrection

Man perennially dreams of invulnerability. He yearns to be unconquerable, unable to be hurt or harmed, or to find some magic that will protect him from danger. According to Homer's *Iliad*, Achilles almost secured invulnerability when his mother dipped him in the River Styx as a baby. In his whole person he had only one woundable spot: the heel by which his mother held him when she immersed him. It was through that unimmersed tendon that Achilles finally received the fatal wound.

Only the Christian has the wrapping of complete security. Come life or death, it matters not, for though we meet death, Jesus our Lord has the keys to hell and death. Satan may win a temporary victory, but the ultimate triumph is ours through Jesus Christ. With the apostle Paul we can confidently exclaim: "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55-57). Through His resurrection Jesus vanquished both death and the devil after Satan and wicked men had nailed Him to the cross.

The gospel itself would have been stillborn without the resurrection. Christianity would never have arisen without the resurrection of Christ, for the apostle Paul declares, "And if Christ be not raised, your faith is vain; ye are yet in your sins" (verse 17). If the resurrection had not been real, but

only make-believe, the witness of the early Christians would have been snuffed out by the first persecution of the arrogant Jews. No Christian would then have been willing to suffer martyrdom for the cause of a dead Christ. The reason Christianity emerged and lived on and the Christians gladly died for their faith was the conviction that Christ had risen and conquered death. The resurrection caused Christianity to sweep over the ancient world as a prairie fire, going "forth conquering, and to conquer" (Rev. 6:2).

The resurrection became a dynamic force in the lives of the apostles and their converts. It rekindled hope in the despondent disciples and fainthearted followers of Jesus, imparted invincibility in the face of torture and death. For a resurrected Master they joyfully laid down their lives.

The resurrection was pre-eminent in apostolic preaching. The recital of the resurrection was the climax of Peter's Pentecostal sermon. A living Saviour at the right hand of God—this truth Stephen proclaimed to his executioners in his dying moments. The early Christians centered their hope not in a dead Christ, but in a living Saviour. But although the pivotal relevance in their ministry was the resurrection of Jesus, there is no record of any pilgrimages to the tomb. The Scriptures mention only the Sunday morning visit to the sepulcher. The women made the visit to anoint the body of Jesus, and the disciples to verify the resurrection by the empty tomb.

Today, with the threat of atomic catastrophe hanging over us, light and hope stream from an empty tomb. This tomb re-echoes the assurance given to the exile John on Patmos and to the martyrs of God: "I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

What is our attitude toward the resurrection of Jesus? Is it to us a mere historical fact and no more, or has this divine miracle affected us personally? Does Jesus live in us today? Is the living Saviour abiding in our hearts a vibrant, pulsating force? "A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power." —*Ibid.*, p. 347. If so, eternal life is ours. Paul longed for that

living experience with Jesus and he implored God that he might know Him and the power of His resurrection.

The world is new to one who experiences the secret of a risen Christ living in his heart. In the words of John Masefield:

"O glory of the lighted mind.

How dead I'd been, how dumb, how blind.

The station brook, to my new eyes,

Was battling out of paradise;

The water's rushing from the rain

Was saying Christ is risen again.

I thought all earthly creatures knelt

From rapture of the joy I felt."

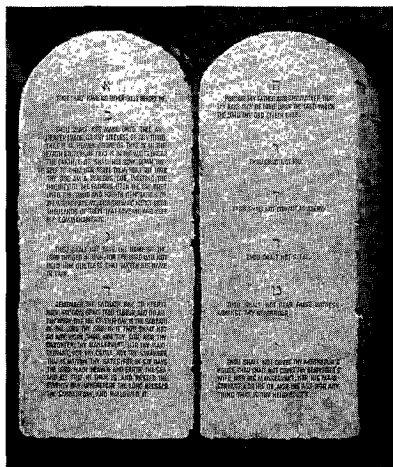
Jesus is eager that you and I enjoy newness of life through Him and that we succeed in this new life. To that end He is interceding for us at the throne of His Father, and He invites us to approach Him boldly so that we may receive the requisite power to live to His glory. These are Paul's encouraging words: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

To guide us through the vicissitudes of daily life, Jesus has sent us His representative, the Holy Spirit. His followers are recognized by their readiness to hear His voice and their willingness to be led by the counsel unveiled to them in the Holy Scriptures. To the living Jesus and to His representative, the Comforter, we are united as Christians. The life made possible through the resurrection is one of joyful companionship with a Friend dearly beloved, who constantly assures us, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20) and "I will never leave thee, nor forsake thee" (Heb. 13:5). From such a Saviour nothing can separate us, for "no man is able to pluck them out of my Father's hand," Jesus assures us (John 10:29).

At this season we are again forcefully reminded that "Jesus lives, and because He lives, we shall live also. From grateful hearts, from lips touched with holy fire, let the glad song ring out, Christ is risen!" —*Ibid.*, p. 794. May we be able to respond, He lives, He lives within my heart. □

The Ten Commandments

By ERNEST LLOYD



THE Lord Jesus "came not to destroy" or to abolish the Ten Commandments. He well knew that they are fundamental to any enduring society and civilization. True, we have left behind some things that seemed very important to the early Hebrews, but not the royal law which teaches, among other things, reverence for God, faithful worship of God, respect for person, human rights, and property. These are always basic everywhere. No person or society is going to get far either in their absence or in defiance of them.

The *Reader's Digest* once carried a story that illustrates the indestructibility of the Ten Commandments. Morning after morning a minister passed a huge construction job on the highway, and each time he noticed a man pounding away with a sledge hammer at a pile of large rocks that he was breaking up. One morning the minister said to him: "That pile of rocks doesn't go down very fast, does it?" The worker paused thoughtfully before replying: "No, sir, they don't. They are something like the Ten Commandments—you can break them but they are still here."

One of Mark Twain's stories tells of a hypocritical old business pirate who told him: "Before I die I mean to make a pilgrimage to the Holy Land. I want to climb to the top of Mount Sinai and read the Ten Commandments out loud, as loud as I can." "I have a better idea for you," suggested Mark Twain. "Why don't you stay right at home in Boston and keep those commandments?" And that is the great thing—to keep them, to do them. "Blessed are they that do His commandments." And blessed is the influence of those who keep them and do them, not with a cold, legal spirit, but with a grateful and joyful heart.

THOSE WHO ARE SHAKEN

Surface readers, anchored
nowhere, are like
shifting sand.

By DALLAS YOUNGS

IN THE SHAKING, lovers of worldliness who have not followed Christ's counsel to "search the scriptures" will be unable to stand. "When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand."—*Testimonies to Ministers*, p. 112.

"No man, woman, or youth can attain to Christian perfection and neglect the study of the word of God. By carefully and closely searching His word we shall obey the injunction of Christ, 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.' This search enables the student to observe closely the divine Model, for they testify of Christ. The Pattern must be inspected often and closely in order to imitate it."—*Counsels on Sabbath School Work*, p. 17.

The unsanctified will not survive the great shaking. The love of worldly pleasure and gain has kept them away from the Lord. Jesus drew a parallel between the times of Lot and Noah and the days just prior to His return—days filled with eating, drinking, marrying and giving in marriage, with little or no thought of God.

Unsanctified Christians Will Fall

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side."—*The Great Controversy*, p. 608.

No hypocrite will survive the shaking, for there will be no hypocrites in heaven. Christ was severe in His condemnation of hypocrisy: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). "Let opposition arise, let bigotry and intolerance again bear sway, let persecution be

Dallas Youngs is a retired editor, author, and pastor living in Takoma Park, Maryland.

kindled, and the halfhearted and hypocritical will waver and yield the faith."—*Ibid.*, p. 602.

Jesus spoke of the self-deceived who think themselves good Christians, but have not put all sin out of their lives: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (chap. 7:21-23).

We have noted four classes of persons who will be shaken out, but the most perilous days of this world's history are just before us, and who will be able to withstand the mounting pressures? "When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test."—*Testimonies*, vol. 5, p. 136.

Unfortunately, a large number of professed Christians will not stand in defense of the truth. "Many a star that we have admired for its brilliancy will then go out in darkness."—*Ibid.*, p. 81.

The test in connection with the mark of the beast will show

One in the series
Victorious Living

Highways to Heaven

By ADLAI ALBERT ESTEB

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

"Those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance. Religion does not make the receiver coarse and rough, untidy, and uncourteous; on the contrary, it elevates and ennobles him, refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels and for the home that Jesus has gone to prepare."—*Messages to Young People*, p. 38.

It's not the price of the things you buy—
The new TV or your new hi-fi;
The cash you spend is a small amount,
Compared to the price when you hear God count!
The time you spend (Oh, how fast "time flies");
Ah! Here's where the source of our danger lies.
Since time's the stuff of which life is made,
How dare we waste it on life's passing parade?

Can God commune with our harried hearts
In the market place of earth's madding marts?
With circuits all busy, how can God find
A channel to reach man's mesmerized mind?
The eye gate and ear gate are ways to your soul—
True highways to heaven when God's in control!
You choose your priorities as onward you plod,
So, why not seek first the kingdom of God?

what we are. It will reveal a man's quality—whether he is a Pilate or a Daniel. Those who have been faithful in the little things of life will be faithful then.

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so called' will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."—*Ibid.*, p. 80.

"From what was shown me, but a small number of those now professing to believe the truth would eventually be saved."—*Testimonies*, vol. 2, p. 445.

Jesus Himself declared that many are called, but few chosen. He set forth a picture of a "straight gate" and but few

going in to the city. The lost will traverse the broad way that leads to destruction. But, although its numbers will be depleted, the church will survive.

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ."—*Selected Messages*, book 2, p. 380.

How may we prepare for the shaking? By developing a personal relationship with Christ. We must make it our daily effort to adhere to principle; we must be thoroughly grounded in the Scriptures. In that day of ultimate victory or failure may we hear the Lord say to us: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

□

Concluded

For the Younger Set

Beth and the Goldfish

By MARYE TRIM

BETH HAD TWO new goldfish that she had bought from the pet shop. One was

a bright golden-red color, and a really fat fellow. The other was skinny and the color of sunlight. As the fish glided through their tank they looked like streaks of red and golden light.



When Beth prayed for Goldy to get better, Jesus answered No.

They were so pretty! When Beth sprinkled food for them on top of the water they swished up to the top to grab it. They were fun to watch.

"I like my goldfish, my two pretty goldfish," said Beth. "I hope I can have them for always and always."

But one day the golden-red, fat fellow took a big gulp of air at the surface of the tank, then went still, and cold, and dead. Beth felt sad. "I still have my little Goldy," she said, trying to smile.

Beth's sister suggested they move the fish tank into another room. "It may be too hot in the lounge room; not enough oxygen for goldfish. And, by the way, don't feed your fish too often. Makes them sick sometimes," she said.

So Beth watched the one and only little fish, the skinny one that was the color of sunlight, as he swam about in the tank now placed in the dining room. He swam with ease, looking like a streak of golden light as he swished among the stones and ferns in the water.

"I do like my goldfish, my one pretty goldfish," Beth said. "I hope I can have him for always and always."

But one sad day her Goldy looked sick. He scarcely moved. He was sick, and he looked as though he would die.

Beth and her mother told Jesus about it. "You made all the fish. Please will You make our little Goldy better?"

That night Goldy looked better. Beth smiled as she saw him swim and glide again. But next morning, after breakfast, Goldy lay stiff and cold at the top of the tank. Now Beth had no goldfish at all!

"But I prayed," she said, feeling puzzled.

"Jesus always hears our prayers," Mother explained. "Sometimes He answers 'Yes,' sometimes He must answer 'No,' and sometimes He says, 'Wait awhile.'"

"This time it was 'No,'" added Beth. "Well, I suppose it's good to get a 'No' answer sometimes."

"Maybe you have to learn to look after goldfish better," suggested her mother. "That's something to think about, isn't it?"

Beth slowly nodded her head. Next time she bought goldfish from the pet shop for her tank she would look after them so carefully that she just might have them for nearly always and always.

Warmth From the Coldness of Others

Ever since Paul recorded the Spirit's message that "in the latter times some shall depart from the faith" (1 Tim. 4:1), there have been departures of one form or another. Much of the news from the religious world tells of radical departures. But recently a news item appeared in the press that gave at least a glimmer of hope. A group of 18 Christian thinkers from nine denominations got together several weeks ago and formulated a protest against liberal trends in American theology. Among the denominations represented were the following: Roman Catholic, Eastern Orthodox, Lutheran, Presbyterian. An evangelical theologian was also included.

As *Time* reports it, the 1,150 word statement "takes issue with some of the most popular liberal fashions of the past decade, including secular Christianity, political eschatology and the human potential movement."—February 10, 1975, p. 47.

"Their 'Appeal for Theological Affirmation' condemns 13 pervasive ideas, all of which undermine 'transcendence,' the essential concept that God and His kingdom have a real, autonomous existence apart from the thoughts and efforts of humanity."—*Ibid.*

The 13 theses they condemned as "false and debilitating" are the following:

"1. Modern thought is superior to all past forms of understanding reality, and is therefore normative for Christian faith and life.

"2. Religious statements are totally independent of reasonable discourse.

"3. Religious language refers to human experience and nothing else, God being humanity's noblest creation.

"4. Jesus can only be understood in terms of contemporary models of humanity.

"5. All religions are equally valid; the choice among them is not a matter of conviction about truth but only of personal preference or life-style.

"6. To realize one's potential and to be true to oneself is the whole meaning of salvation.

"7. Since what is human is good, evil can adequately be understood as failure to realize human potential.

"8. The sole purpose of worship is to promote individual self-realization and human community.

"9. Institutions and historical traditions are oppressive and inimical to our being truly human; liberation from them is required for authentic existence and authentic religion.

"10. The world must set the agenda for the Church. Social, political and economic programs to improve the quality of life are ultimately normative for the Church's mission in the world.

"11. An emphasis on God's transcendence is at least a hindrance to, and perhaps incompatible with, Christian social concern and action.

"12. The struggle for a better humanity will bring about the Kingdom of God.

"13. The question of hope beyond death is irrelevant or at

best marginal to the Christian understanding of human fulfillment."

First of all we would like to observe that Seventh-day Adventists would heartily concur that these 13 theses are "false and debilitating." If Seventh-day Adventists were to draw up their own list they would find many more "pervasive ideas" to condemn.

The devastating feature of these 13 theses is that some of them contain certain elements of truth. Unless one sees the matrix in which these are cast, he may not see the dangerous conclusions to which these ideas may lead.

A More Effective Witness

Furthermore, the Seventh-day Adventist who witnesses to his faith will be able to witness more effectively if he remembers that many of those with whom he communicates hold one or more of the views expressed in these theses or modifications of them. It is futile, for example, to cite the Bible as the authoritative word of God to a person who does not even believe in the transcendence of God. To him God is simply "humanity's noblest creation" and the Bible is a completely human book. Resisting this humanistic concept, the 18 thinkers declared, "We did not invent God; God invented us."

This is the time to heed Ellen White's counsel: "Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader."—*Testimonies*, vol. 5, p. 136.

D. F. N.

"He Is Risen"!

Continued from page 2

in Jerusalem. The wave sheaf represented the harvest, and was dedicated to God before the grain was gathered into sheaves. Now, on the very day when the wave sheaf was to be offered to God, Jesus and the resurrected saints came forth to everlasting life. Type met antitype. Symbol was replaced by reality. The ultimate harvest of the earth had been assured.

Today we stand in the glorious light that streams from the open tomb. "At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come."—*Ibid.*, p. 787.

Truly the resurrection story is a wonderful story. It is good news. What a story—Jesus lives! And because He lives we too shall live (cf. John 14:19)!

K. H. W

BOB AND RAY were classmates, about equal in intelligence. Both were well groomed. Both came from approximately the same economic background. But there the similarity ended. Bob was a "shrimp" and not very handsome. Ray was a nice-looking six-footer. The success scales would definitely be tipped in Ray's direction.

Bob hadn't been on campus long before he made his presence felt. He became president of the Student Association and of the senior class. He was active in his classes, in student clubs, and attractive girls tried to date him.

Ray, on the other hand, hunched his broad shoulders, hung his head and slipped into the unnoticed corners of the campus. It seemed next to impossible for him to get a date for Saturday nights when, on rare occasions, he got up the courage to ask a girl.

When Bob was asked to take on a responsibility his face lighted up with an engaging smile, his eyes sparkled, and he would reply, "I think I can do it." Ray, when asked, would reply while avoiding looking his questioner in the eye, "Who, me? I couldn't do that."

Somewhere along the way Ray had been cheated out of a vital ingredient for success. Bob had it. Bob and Ray each had several brothers and sisters. The brothers and sisters followed much the same patterns as their brothers in school. What made the difference in these families?

I know the boys' backgrounds only sketchily, hence my diagnoses for the most part are guesswork. I know that what Ray lacked and Bob had a good measure of was self-esteem. This is one of the most vital ingredients for success. This is what I believe made the difference between Bob and Ray.

What is self-esteem? It is a deep feeling of self-worth. Christianity tries to instill this in men by telling them that in turning to God they become "Sons of God" (1 John 3:1; cf. 2 Cor. 6:18).

A healthy self-esteem is essential to our happiness and enjoyment of life. It is accepting ourselves as we are and making the most of our every talent. It is our ability to take on responsibilities and see them through. It enables us to enjoy another's success without envy. It enables us to love our neighbor as we love ourselves. If we don't even like ourselves, obviously it is impossible for us to love our neighbor. Self-esteem must not be confused with self-pride or vain self-esteem. Nor must self-esteem be confused with self-evaluation of one's personality, appearance, character, or accomplishments. Rather it is believing in ourselves and having the self-assurance that we can put those beliefs into constructive action.

What had happened in Ray's life? I am suggesting several possible influences.

Possibly Ray's parents had been robbed of their own self-esteem. A child quickly detects whether a parent thinks himself a worthwhile person. The child tends to put the same values on himself as he feels the parents put on themselves.

Possibly what happened to Ray was what happened to June, the valedictorian of our school, that same year. June was an A student who nevertheless felt totally inadequate because

Laura Torkelson is a family counselor in Callery, Pennsylvania.

The Vital Ingredient of Success

Bob succeeded,
but Ray failed. Why?

By LAURA TORKELSON

no matter how she worked and achieved it was never good enough for her demanding father. In the end, June chose not to go on to college, feeling that not going at all was less threatening to her than to be criticized for receiving a lowly B.

Or what happens to many children who, when they use their inexperienced judgments and make childish mistakes, are scolded with, "Shame on you." "You're a naughty boy." "How could you do such a stupid thing?" "You dummy, didn't you know better than that?" "Is that the best you can do?" These and similar degrading statements are dangerous because the child, usually subconsciously, tends to believe them, and self-esteem rapidly becomes a minus quantity. He may think to himself, If my parents think I'm a bad, stupid boy that ought to be ashamed of himself, then probably I should be. I won't try anything. If I do nothing I can't be criticized for that, can I?—or can I? He generally doesn't verbalize these thoughts, nevertheless they become destructive.

Maybe I Can't Do Anything

Or what happened to little Tommy, who heard his parents say time after time, "Leave that alone, Tommy. I'll do that." "You're too little. You'll break it." "You can't do that all by yourself." "It's not one of your talents." And Tommy withdrew and said to himself, "I guess they don't think I can do anything. Maybe I can't."

Or what happens when parents say in words or attitude, "Jim, why can't you do as well as your brothers? They always have been such superior children. What's the matter with you?" Or when dad says, "When I was your age I could . . ." Jimmy felt he didn't measure up and he gave up because he knew he never could.

Or what happens in so many authoritarian homes where dad or mom say, "I want you to do as I say because I say so. Never mind why, but you'll find out what happens if you don't." A child like Ray in attitudes deduces that he isn't worthy even of an explanation. He becomes a fearful, passive puppet or a defensive, aggressive, angry adult.

Or what happened to Sam, whose mother said, "Don't try to figure this out all by yourself. I'll make all the decisions for our best good." So Sammy didn't bother to figure out or decide anything for himself. It was obvious he was incapable and others could do it better than he. Sammy as a result may be immature all his life.

Or what happens when a baby's curiosity is met with a thousand "No, No's!" His curiosity, his keen desire to learn all about the world about him were stifled by a mother who wouldn't "childproof" her pretty house for a year or two, but would rather slap his little hands instead. In his baby mind everything he was curious about brought about slaps and "no, no's" from those giants upon whom he was dependent, and self-doubt about his real worth became a basic ingredient of his personality.

Or what happened to unwashed, uncombed Phyllis, who went to school dressed in not-too-clean, not-mended clothes. Or what happened to Florence, who was always dressed inappropriately in too dainty, too fussy clothes for school. It can happen to any child who is dressed oddly. Such children feel they don't fit into the group, and it is true. The group did not accept either Phyllis or Florence. Children can be painfully discriminating people.

Or what happened to Kathy with her 140-plus I.Q., whose mother talked about her "shy" problem in front of Kathy to everyone. "I know Kathy is a superior student, but she is so shy that people think she is stupid. What can I do to make her more outgoing?" And embarrassed, intelligent Kathy shrank further into her shell.

What happened to Ann, whose father dictated, "Children should be seen and not heard." In school we didn't hear Ann. Her little whispers didn't reach even her schoolmates' ears. She was afraid of her own voice. Who really needed her opinion anyway?



Or what happens when children are not treated by members of the family as courteously as are friends. Parents often demean their children in ways they would never demean their friends.

What then must Bob's parents have done to make him feel like a worthwhile responsible person, unafraid to be a leader and to tackle challenging jobs with zest and a good follow-through?

First of all, I know Bob's parents were purposeful people, accepting the fact that they had a work to do for the good of others. They shared this work with Bob, which helped him have a definite purpose in life. He is now a graduate student soon to begin his career in the ministry.

A child with a sense of purpose, with goals in life for himself, is well on the way to becoming a self-actuated individual. Parents should encourage their child to think what he might do to make this world a better place in which to live. They should provide him with insights through books, pamphlets or by giving him a chance to talk with people of many professions. They should take him to visit places that will give him a greater knowledge about many interests and fields of work. They should feel out his interests and aptitudes and encourage him in proper directions.

Allowed to Make Mistakes

I'm sure Bob's parents accepted him uncritically and lovingly and would have done so whether or not he was handsome or gifted. He wasn't compared with his brothers or sisters, using them as measuring sticks. He was Bob and he had ways and talents all his own to be used, shared, and appreciated. Each child needs to feel his own identity. Every person in the world is as unlike every other person as are his thumbprints. Even identical twins are in many ways different and contribute to the world each in his special ways.

Bob's parents must have allowed him to tackle tasks and carry them out without their interference. He must have had the fun of feeling, "Look what I did all by myself." He was allowed to make mistakes and to learn from those mistakes without being shamed or made to feel guilty for making them. His parents were free to admit that they had made mistakes too. They encouraged Bob to try again and again even if it was hard work. I'm sure he often thought and figured out the answers to many problems by himself with their approval.

A child learns how to do big tasks later in life by practicing on little tasks early in childhood. By early I mean even in the time when we count their ages by months. The ingenuity of a person's mind is said to be set by these early experiences. This is the time for a mother to set valuables out of reach and to "childproof" her home against danger to the child as much as possible and then to let the child explore and experiment by feeling, by tasting, by fitting together, and by studying with his eyes. Make a note sometime of how much time a child in those early months spends in just looking at the world around him. The world is so new and so interesting to him and he has so much desire to learn all about it. Don't stifle his curiosity and his abilities to satisfy his interests in learning at this early and vital age with unnecessary "No, no's."

Bob's parents had many children and probably didn't have time to overindulge or overprotect him. Bob had to take the responsibility of doing many things to provide some of the items he wanted and needed. He learned that he was capable of doing many jobs and he enjoyed doing them. He learned to relate to people in a friendly and businesslike way. We saw the outcome of this as Bob worked faithfully and efficiently in the broomshop day after day. He assumed the responsibility for his finances and for his personal possessions in a ma-



ture way and didn't feel sorry for himself doing it. He is going to make a financially responsible husband and father.

It is often hard for parents to let children out from under their wings to face the world on their own, but just as our muscles are built by exercise, so our sense of responsibility is strengthened by exercise in coping with the world in which we live.

Bob was taught to accept the fact that there are things we can't do much about, including one's stature. He knew that in spite of the fact that he would never be a star basketball center, he was still an acceptable person. He could sit on the sidelines and cheer the team on and then go about doing the things that he was as capable or more capable of, than the basketball players.

Every child needs to face up to the reality of "what is" and go on from there. Though the reality may be negative, if there is nothing to be done about it, a wise parent accepts and helps redirect his child to the positive aspects of his life that can be productive.

Bob's parents must have laughed a lot with their children. His eyes and his whole face lighted into an infectious smile or a merry laugh at a moment's notice. Bob not only had learned to laugh with his friends in their joys and exuberance, but at himself in good humor when he made a mistake. His quick sense of humor attracted friends to him.

Nothing will do more for a child than his knowing that his parents enjoy him. If their work, study, and play with him can convey to him that his parents really like being with him, that it is fun for them, too, his love of life and his daring to achieve can become unlimited.

That child of yours is a precious commodity. Love him, accept him, and allow him to grow. That vital ingredient for his success, self-esteem, depends on it. □

IT WAS MISSION 1405 B.C.* as Joshua led the army of Israel around Jericho. Its massive walls had defied penetration by military strategy in the past. But now a unique assault plan was in action. Watchmen on the walls were no doubt puzzled by the apparently ridiculous maneuvers of their foe. How could enemy soldiers take the city by simply walking in circles? Yet Jericho's defeat was near.

God had given a significant directive, "All the people shall shout with a great shout; and the wall of the city shall fall down flat" (Joshua 6:5). Tension ran high as the decisive moment approached. Some of the soldiers probably wondered whether or not to shout. However, at the command of Joshua and the blast of the seven trumpets all the people shouted together as one great voice. Above the roar of their combined voices could be heard the thunder of collapsing walls. Jericho was taken.

Uniquely, the responsibility to shout in faith rested upon every soldier. One wonders what might have happened to the walls of Jericho had only the priests shouted while the troops remained silent. Would the walls have fallen? I believe that the following thought suggests an answer in principle, "The work of God in this earth," wrote Ellen G. White, "can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

Further significance of majority effort is shown in the following comment, "This [the outpouring of His Spirit] will not be [take place] while the largest portion of the church are not laborers together with God."—*Christian Service*, p. 253.

As leaders and laymen of spiritual Israel join voices and shout together, God will cause the wall of resistance to the gospel to crumble, and in turn modern Jericho will be taken. We will then be on our way home.

* A possible date for the initial conquest of Canaan proper. Cf. *The SDA Bible Commentary*, vol. 2, p. 125.

Because Everyone Shouted

By JOHN T. BALDWIN

Finnish Church Members Plan Giant Strides

By WILLIS J. HACKETT

FINLAND'S SKIES were overcast with rain clouds when I visited in December. "If we had snow," said W. E. Aittala, Finland Union president, when I met him, "it would not seem so dark. But with black sky and black earth it is a very depressing time in Finland."

Yet in spite of the weather, I found Finland's people buoyant and radiant in their desire to make giant strides for the cause of God. I had come to attend the annual committees and boards, when budgets were adopted and plans for advance were made along all lines.

After spending several days in Turku, where the union headquarters is situated, I was taken to Finland Junior College in Toivonlinnan. Almost 200 of the most eager, consecrated youth I have ever met study here for a place in God's work. When I made a call for those who were training with the desire to help finish the work in all the world, they stood simultaneously without a moment's hesitation. Many stayed after the meetings to greet me and to try out their schoolbook English.

The school faces a crisis, for the girls' dormitory is an old frame structure, with girls living in attic rooms, the basement, and anywhere a nook or corner can house a bed and a chair. Fire authorities ran out of patience and told the president, M. J. Lahti, that they would close the school unless construction was begun immediately on a new dormitory. By faith the union officers and the college board voted to ask a contracting firm to begin constructing a dormitory that had been planned for a long time.

The business manager told me this is a real work of faith. "We do not know from day to

day where we will get the money to pay our bills. We are praying daily for God to send us means to proceed so we can continue to train our youth. We need workers, and if we close our school the work cannot go forward."

I was greatly moved as I witnessed the faith and dedication of Adventists in Finland. The two conference presidents have pledged a second 10 per cent of their

conference income in order to help keep the school open. P. T. Pohjola, West Finland Conference president, told me he did not know how they would be able to pay their workers if this added amount were going to the school, but he expressed faith that God would provide if they sacrificed as much as they could. The union committee made a special appeal to the General Conference for emergency help.

Adventists in Finland are avid students of the Spirit of Prophecy and are launching out in evangelistic endeavor. Evangelist T. A. Markkanen had just baptized 21 in Helsinki and was to have a sec-

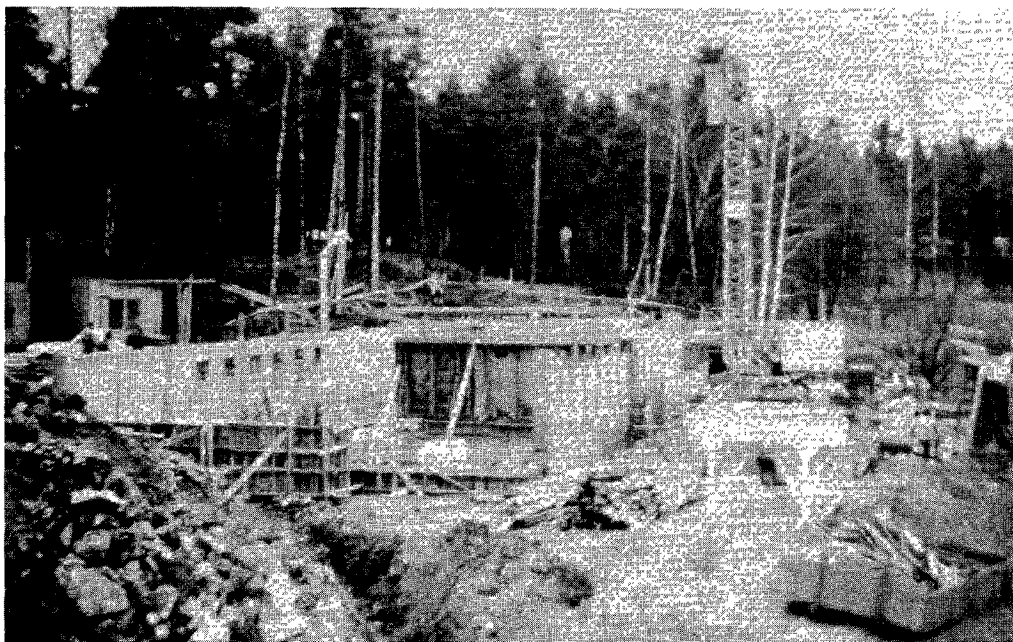
ond baptism the next Sabbath. I met several of the converts yet to be baptized. I also met a number of young people who were the only Adventists in their family. Several said to me, "We hope God can use us to reach our parents and brothers and sisters." One young woman sang for one of my meetings, accompanied by her non-Adventist sister. "I believe my sister soon will make her decision for Christ," she said.

"We need to move in quickly with our evangelism in Finland while people will still listen," said T. A. Luukkanen, union communication director. "I fear that if we do not have some help now we will soon have an indifferent people like some of the other European countries." I agreed. Now is the time to strike, while people are still seeking for truth.

S. P. Helminen, president of the East Finland Conference, with headquarters in Helsinki, outlined for me some of their plans for creating interest in the church. These plans include Five-Day Plans to Stop Smoking, health lectures, heart clinics, and the development of a new sanitarium. A number of physicians in Finland are plead-



Two leaders of Finland's enthusiastic church members are W. E. Aittala, Finland Union president, and U. K. Rouhe, union treasurer.



Finnish church members are giving sacrificially to complete the new dorm at Finland Junior College.

Willis J. Hackett is a general vice-president of the General Conference.

ing for facilities to advance the right arm of the message.

A doctor at Hopeanemi Sanitarium, which is operated by the Swedish Conference in Finland, brought out his *Medical Ministry* and read some passages to me. There were underlinings on nearly every page. He urged me to encourage the General Conference to build an institution in Finland, from which teams could go out into the surrounding communities to interest people in the Advent message through the health approach. I yearned to help these physicians, working on a denominational salary, acquire these added facilities.

Many congregations in Finland requested that their greetings be conveyed to the family of God in other parts of the world. These enthusiastic, warmhearted people are eager for the second coming of Jesus. They request our prayers.

EURO-AFRICA DIVISION

Evangelism Reports Are Given During Union Committees

The 1974 year-end meeting of the Southern European Union Mission committee was held December 3 to 7 near Rome, Italy. Samuel Monnier, union president, reported the outlook of the union for the year by stating that evangelism is the union's prime objective.

Evangelism in the union had been so blessed by God that at the time of the union committee meeting, leaders were talking of having 1,000 new members in 1974. Arturo Schmidt, Euro-Africa Division Ministerial secretary, was holding nightly meetings in a canvas tabernacle in Valencia, Spain, with more than 1,000 persons attending.

Union officers reported that

during the first nine months of 1974 there had been a tithe gain of approximately 30 per cent over the same period of the previous year.

In Sagunto, Spain, near Valencia, is a newly constructed school for training Spanish-speaking youth. This school opened at its present location this past fall. Its two modern buildings are the administration building, which also houses the girls temporarily, and the boys' dormitory, which contains a chapel and a cafeteria.

On December 16 and 17 the Franco-Belgian Union Conference held its meeting in Paris, France. Conference presidents reported public meetings in France where 500 attended weekly meetings in Nice, 200 attended meetings in Cannes, 500 attended meetings in Aix-en-Provence, and 300 attended meetings in Lyons.

Good attendance at meetings was reported from other areas of France, among them the South Paris church, which has fostered an Operation Service program. A new church has been started through house-to-house visitation at Saumur. From Belgium came the report of 700 to 800 people attending a meeting in Bruges, where Bible and archeology were presented.

This union is supporting the opening of new church schools in Dammarie and Valence. It also gives pastoral care to the 70 Adventist young people who attend the university in Montpellier. For some years Adventist young people in this school have been nurtured spiritually as a regular program of the conference.

Evidence of strong spiritual leadership from the Euro-Africa Division headquarters is seen among the union and local conference leaders and the church workers. Many of the conferences have accepted a program to become self-supporting over a certain period of time in order to make more funds available for the mission fields.

H. D. SINGLETON
North American
Regional Director
General Conference

ILLINOIS

Hinsdale Workers Attend Daily Worship Services

A total of 2,496 worship services were conducted by and for employees at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, the past year.

The regular schedule of 48 worship periods each week involves employees in every area of the 440-bed hospital. The three chaplains assist in giving worship talks and in organizing the schedule, but most devotionals are presented by employees volunteering to serve on a rotating basis.

The worship schedule is believed to be the most comprehensive in any North American Seventh-day Adventist hospital.

In addition to the daily devotional periods at the beginning of each workday, the hospital sponsors two Weeks of Spiritual Emphasis each year especially for employees.

JOYCE GRIFFITH
Public Relations Director
Hinsdale Sanitarium and
Hospital

ALABAMA

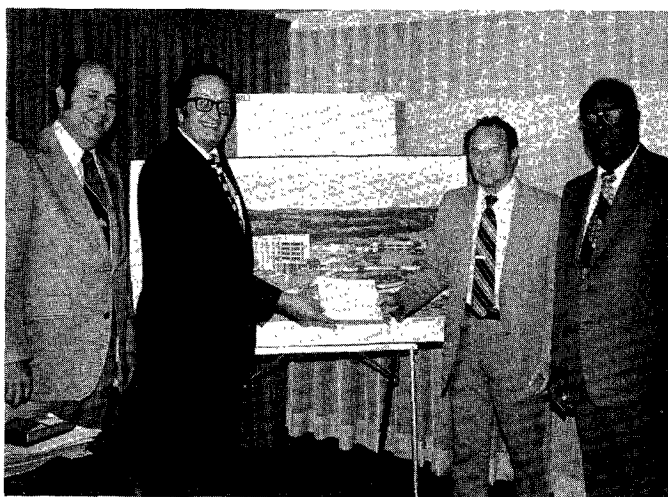
Oakwood College Opens Radio Station

Oakwood College on Sunday, January 26, went on the air with its radio station—WOAK-AM. The station is managed by a student, Richard Johnson, and is under the administration of the college's office of development and public relations.

Opening remarks were made by Calvin Rock, college president, who pointed out that the station will be operating with the intent of fostering spiritual inspiration, academic information, and community and civic pride.

Dr. Rock expressed appreciation for the presence at the ceremony of so many staff members of local radio and television stations, and of the student body, who had worked hard to get ready for the station opening.

HAROLD L. LEE



SOUTHWESTERN UNION ACCEPTS CHECK FOR DEVELOPMENT OF HEALTH CARE CENTER

A \$3,609,601.51 check and note were presented to the Southwestern Union Conference recently by W. V. Wiist, second from right, administrator of the Huguley Estate and the developing Huguley Memorial Health Care Center.

This sum represents the net proceeds of the recent and largest sale to date of a portion of the Herbert T. Huguley Estate. Dr. Huguley, a resident of Dallas at the time of his death, left the gift of his estate to the church for the establishment of a health care and health personnel training institution in the Southwest.

Accepting the check are Cyril Miller, left, at that time union secretary; B. E. Leach, union president; and V. L. Roberts, right, union treasurer.



Youth Camp Is Under Construction in Liberia

Top left: A new youth camp being constructed for Liberian young people is situated on approximately 12 acres of land bordering a lake and the Atlantic Ocean. Camp cabins are being built on hills on the property.

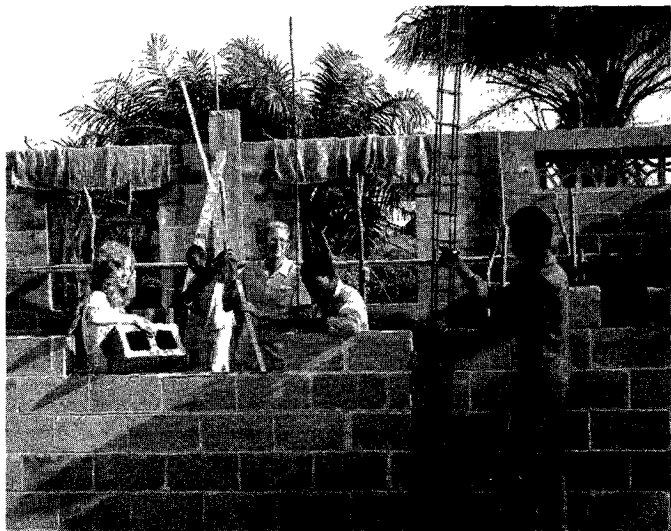
Top right: African Palava huts will be used for Bible study sessions, craft courses, and other activities during camp programs. Four of the huts have now been completed.

Bottom left: The first cabin to be constructed was sponsored financially by Seventh-day Adventist young people in Sweden. Pictured with the construction workers are Inga-Lill Palm, from Sweden, and Daryl Meyers, formerly of Liberia, now a departmental secretary of the Seventh-day Adventist Church of Nigeria.

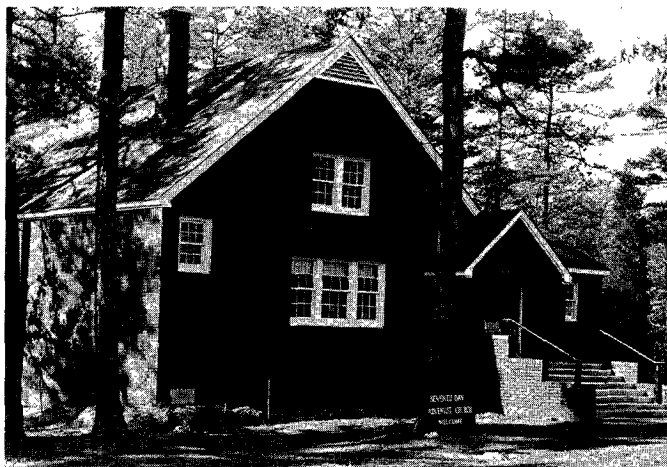
Bottom right: Recently, The Last Generation Singers, a group from Forest Lake Academy in Florida, on a three-

week tour throughout West Africa, visited the camp their school is helping to build. When young people from the academy heard of the need for a camp in Liberia, they raised more than \$2,500 through a walk-a-thon and other projects.

Recently two other friends of the African young people contributed \$5,000 each toward the camp. Although unable to give much financial help, Liberian youth have been contributing manpower to the project. They have cut down bushes, cleared areas for building construction, hauled buckets of sand and rock, mixed cement, dug ditches, and done other jobs. The camp project began with a \$40 donation three years ago, and now the total has reached approximately \$25,000 plus approximately \$5,000 worth of material from local firms and the free use of equipment.



Church Dedications



CUMBERLAND HEIGHTS, TENNESSEE

An "expansion dedication" service was held on Sabbath, December 14, for the newly enlarged and completely rededicated Cumberland Heights, Tennessee, church. W. P. Bradley, president of the Ellen G. White Estate, was the guest speaker.

The 1,680-square-foot expansion brings the seating capacity in the sanctuary to 206 and adds five Sabbath school classrooms.

Current membership of the church, which was organized in 1945, is 140. George Stevens is pastor.

JERE WALLACK
Communication Director
Georgia-Cumberland Conference

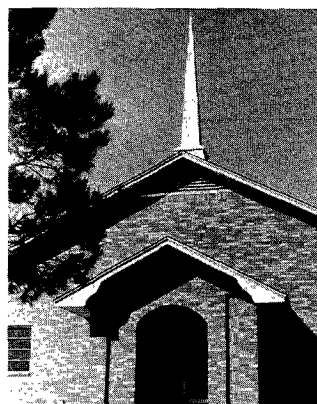


BROWNSVILLE AND HARLINGEN, TEXAS

Twin churches, both of them for Spanish-speaking congregations, were dedicated on September 28, 1974, in Texas.

On September 21 a group of believers in Brownsville, under the leadership of Pascual Pena, pastor of the Valley Spanish district, were organized into a church with 20 charter members. A week later their new church building (left) was dedicated free of debt. B. E. Leach, Southwestern Union Conference president, and G. C. Dart, then Texas Conference president, led out in the Act of Dedication.

On September 21 the Harlingen Spanish church was also organized, with 26 charter members. The church (right) was dedicated a week later with Elders Leach and Dart participating.



NACOGDOCHES, TEXAS

A new building was dedicated by the Nacogdoches church Sabbath, September 14, 1974. The brick-faced building on Old Tyler Road, just a block off Loop 224, was designed, planned, and constructed by church members. The influence of Seventh-day Adventist forestry students is evident in the wood finish of the interior and the pine grove they planted on the eight-acre site.

The 100-seat sanctuary and the four Sabbath school rooms are carpeted. The multi-purpose room is carpeted and contains a kitchen.

B. E. Leach, Southwestern Union Conference president, preached the dedica-

tion sermon. Former pastors Terry Zull, Forrest Rossler, Joe Pierce, and Tom Carter participated in the program.

GLENN SACKETT
District Pastor



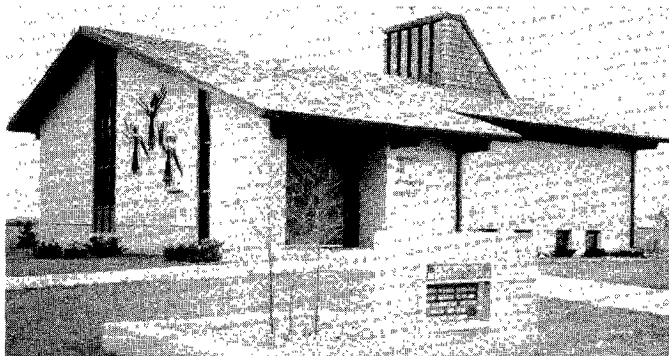
NOGALES, ARIZONA

The Nogales, Arizona, church was dedicated November 9, 1974. Guest speakers included R. R. Bietz, Christian Leadership Seminar director, and E. Frank Sherrill, Arizona Conference president.

The church was built under the leadership of Sherman McCormick. The present pastor, W. L. Degeraty, led in completing the facility and early retirement of the debt.

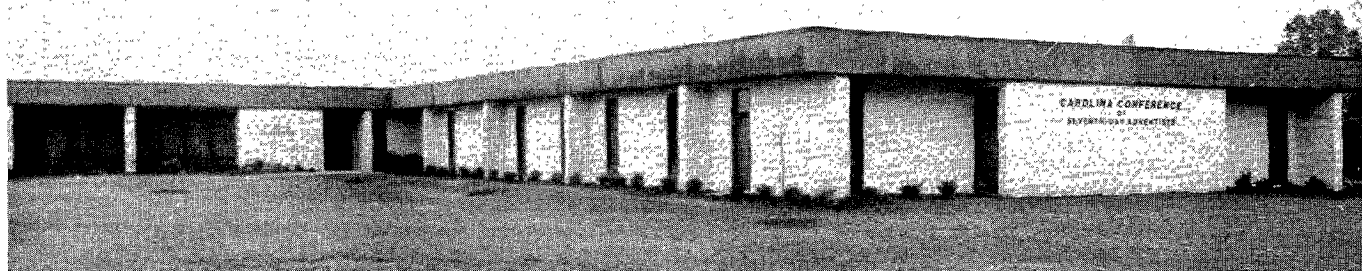
The church seats 125. A recently established church school is housed in the daylight basement.

JEFFREY K. WILSON
Communications Director
Arizona Conference



BRANDON, MANITOBA

Four and one-half years after groundbreaking ceremonies, the Brandon, Manitoba, church was dedicated Sabbath afternoon, November 2, 1974. W. G. Soloniuk, Manitoba-Saskatchewan Conference president, preached the morning sermon, and L. L. Reile, Canadian Union Conference president, preached the dedication sermon. Don Godsoe, former pastor, offered the dedicatory prayer. Jim Burgess is the local pastor.



The new Carolina Conference building contains offices, an assembly room, a storage area, and a workroom, plus an Adventist Book Center.

CAROLINA

300 Guests Attend Building Opening

SOME 300 guests attended the open house for the Carolina Conference office-book center complex in Charlotte, on Sunday, January 5.

Speakers for the opening ceremony were L. L. Bock and C. E. Bradford, General Conference associate secretaries. H. H. Schmidt, Southern Union Conference president, told what the new facility will mean to the future of the church in Carolina.

James B. Whittington, mayor pro tem of Charlotte, speaking on behalf of the city, commended the leadership of the conference for the work the church is doing in the city and State.

E. S. Reile, Carolina Conference president, traced the history of the conference from the time the first church building was established, in Valle Crucis, May 15, 1881. The organization of North and South Carolina (except Cherokee County) into a conference was in 1901. Three hundred members in ten churches and seven companies were pastored by three ordained and four licensed ministers. Tithe that year was \$1,618.

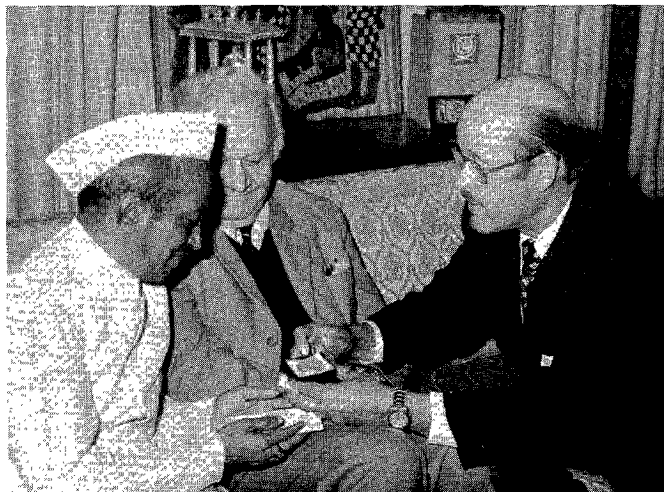
In 1974 the membership surpassed the 8,000 mark, and tithe is expected to exceed \$2,240,000. There are 58 ordained and licensed ministers.

The new conference building contains 24 offices, an assembly room, a storage area, and a workroom in 17,200 square feet of space.

The book center occupies 5,000 square feet.

"The new facility brings all of our operation back under one roof," says Elder Reile. "We hope that our more efficient operation will contribute to a faster church growth rate for the future."

HERMAN E. DAVIS
Communication Director
Carolina Conference



SDA ATTENDS FELLOWSHIP CONGRESS

During a visit to the Southern Asia Division year-end meetings in New Delhi, India, James J. Aitken, General Conference field secretary, was invited to give a witness for the Christian faith before the Congress of the World Fellowship of Religions. This invitation to speak to representatives of 50 of the world religious bodies came through Baron von Blomberg, a world diplomatic ambassador and vice-president of the World Fellowship meeting.

At the congress, leaders of the Indian Government spoke of the need for a true religious revival for the good of humanity around the world.

Above, Elder Aitken, right, presents a Seventh-day Adventist medallion to Vice-president Jatti of India as Baron von Blomberg, center, watches.

CALIFORNIA

\$45,000 Exxon Grant Is Awarded to PUC

Pacific Union College, Angwin, California, has been awarded a \$45,000 Resource Allocation Management Program grant from the Exxon Education Foundation for the main purpose of testing

academic-management systems.

The grant will go to help develop an information system appropriate to support-program budgeting, according to John Christian, academic dean, who will also act as project director. Robert Strickland, director of PUC's institutional research, will manage the project.

"What the grant money will actually go for," says Dr. Christian, "are the salaries of a full-time academic planner or coordinator of the program, and a full-time computer programmer, as well as various other technical and consultant personnel during an 18-month period."

The dean sees the information that will be gathered as highly valuable in over-all academic planning.

"So often," Dr. Christian continues, "academic budgets and programs are established on what has happened previously. With the information from the study, we can determine the financial impact of new and existing programs and be able to determine such immediate costs as student labor and supplies much more accurately than before."

When the project is complete the information systems will be made available to the 12 other post-secondary Seventh-day Adventist educational institutions in North America, as well as to other private colleges and universities the size of PUC.

The college will work with the SDA Board of Higher Education in making the information available, according to Dr. Christian.

Australasian

● A recent article in the Australian edition of the *Reader's Digest* on the Five-Day Plan to Stop Smoking is increasing the mail received by the division temperance department by five to six letters each day. There are approximately the same number of telephone calls each day from people wanting to stop smoking who have read about the Five-Day Plan.

● The Adventist church in Maryborough, Victoria, was completely destroyed by fire on January 19. The church hall was also severely damaged, but not completely destroyed. The cause of the fire is unknown. Loss has been estimated to be in the vicinity of \$35,000.

● Eleven nurses graduated from Sopas Adventist Hospital, Papua New Guinea, January 10 to 12. Six will be returning to serve in the Solomon Islands.

● G. W. Taylor, who has been operating the *MV Pathfinder*, floating medical clinic on the Sepik River, Papua New Guinea, has been transferred to Togoba Hansenide Colony near Mount Hagen, where he will assist in the training of national medical workers. It is planned that by 1976 Togoba will be wholly staffed by Papua New Guineans.

Far Eastern

● Since only 20 per cent of academy graduates in Korea enter college, Sung Ki Cho, of Yung Nam Academy, has established a vocational program. It lasts from six months to one year and prepares the student for the government's technician examination in six different areas: mechanical engineering, drafting and design, metal painting, wood painting, utility, and plumbing. To date, every young person finishing the course has passed the exam, although on the national average only 40 per cent succeed on the test. As a result, Mr. Sung's stu-

dents are much in demand. One company that had employed five of his graduates has asked for 30 more.

● Attendance this year at isolated Irian Jaya Academy in New Guinea doubled last year's enrollment, reports J. H. Lantry, Far Eastern Division associate education secretary. The startling rise is because of stepped-up contact with prospective students as a result of the mission's new aircraft, piloted by William Smith.

● The first Thailand medical institutions' chaplain-pastor workshop was held late last year in Thailand. A total of 14 delegates representing the medical institutions and attached churches gathered for the workshop, first of its kind ever held in that country.

● Plans have been finalized and approved for the construction of a new outpatient wing at the Bangkok Adventist Hospital in Thailand. The plans also include converting part of the fourth floor into a suite of six private rooms, which could

be used for patients wishing deluxe accommodations.

● The *Messenger*, official publication of the Southeast Asia Union Mission, Singapore, has started its twenty-fifth year of publication as a bimonthly voice of the union.

● "Operation Beautify" has been adopted by the Southeast Asia Union Mission. It is an effort by every church to encourage a vigorous program of painting, cleanup, decorating, and landscaping.

Inter-American

● The Centurion Pastors' and Laymen's Club of the Central Dominican Conference is the first in the Antillean Union to win 2,000 new church members. Of this total, the laymen won 1,200. Laymen Arcadio Colón and Eulaterio Manzanillo brought 110 and 100 persons into the church, respectively. Conference President José Espinosa's strong emphasis on training laymen is producing results.

● A group of laymen near

San Pedro de Macoris, Santo Domingo, had a large number of people at a nearby sugar mill ready for receiving their certificates from the Bible Speaks Course, but the only place large enough for the graduation was the local Catholic church. The priest in charge not only granted permission for the exercises to be held in the church but was present himself for the occasion. Seventy of the graduates were later baptized.

● The president of the El Salvador Mission, Camil B. Cruz, is holding a series of meetings in the city of Chalatenango with a regular attendance of approximately 400 persons. The press, radio, and television have given good coverage to the meetings, as well as to the inauguration of a new Adventist secondary school in the city.

● Pastors in Cali, Colombia, the mission president, and two departmental directors have been holding crusades for several weeks as part of the preparation for a larger crusade in March. Bible classes, Bible studies in private homes, and classes for "missionary mailmen" are being conducted.

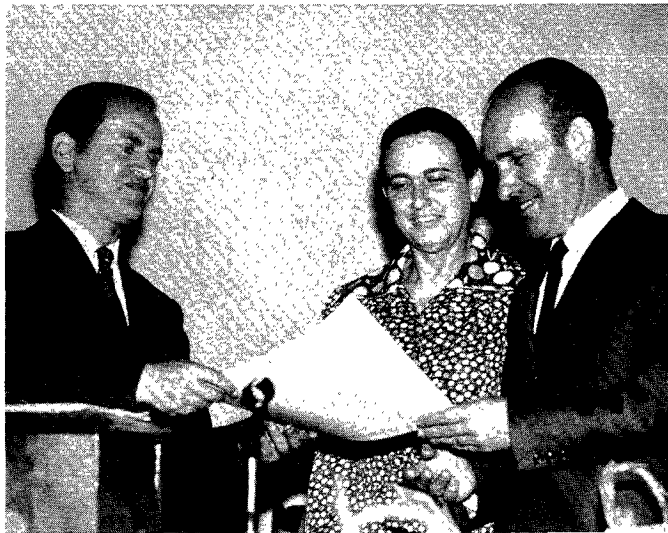
● The Colombia-Venezuela Institute in Medellín, Colombia, began its new school year on February 4 with an enrollment of more than 1,300, not including primary. Students came from all parts of the Colombia-Venezuela Union, as well as from neighboring unions. The theology course, in its first year, has 60 students enrolled.

North American

Atlantic Union

● The Dexterville, New York, church manned a booth at the regional health fair recently held at the State University College at Oswego, New York.

● In April construction will begin on another 12 units of the Parkview Retirement Village, near Parkview Memorial Hospital in Brunswick, Maine. The present eight units are filled.



BRAZILIAN FAITH FOR TODAY EARNS AWARD

Elder and Mrs. Alcides Campolongo received a merit award when his television program, *Fé Para Hoje* ("Faith for Today") fulfilled 12 years of uninterrupted transmission in São Paulo, Brazil. Arthur S. Valle, South American Division communication director, presented the award.

H. J. PEVERINI

Field Secretary, South American Division

● Atlantic Union College presented two registered calves to a resident of Holden, Massachusetts, after fire destroyed his barn, nine tons of grain, 22 cows, his calves, and most of his second-cutting hay.

● Nearly 100 civic, business, and professional leaders from Stoneham, Massachusetts, were recent guests of the New England Memorial Hospital, Stoneham, for its first Towne-Hospital Forum and buffet dinner. It was the first of a series of forums held to provide a sounding board of ideas and views on hospital services and how NEMH can best continue to meet the health-care needs of Stoneham.

● Union Springs Academy is teaching several new courses in its industrial arts department this year, including auto mechanics, wood-working, and drafting.

Canadian Union

● Since 1970 the Toronto East church in Ontario has grown from 150 to 425 members under the pastorship of Roy Adams, who is returning to Andrews University to further his training.

● David Baasch, an associate secretary of the General Conference, spent February 14 and 15 at Canadian Union College in Lacombe, Alberta, interviewing students interested in mission service.

● Literature evangelists from Ontario-Quebec, New Brunswick, Nova Scotia, and Newfoundland convened at Camp Berkshire in New York for their annual winter institute January 21-26.

● By completing their Ingathering by the end of October, Manitoba-Saskatchewan workers were able to hold evangelistic meetings afterward and to baptize 68 persons from September 1 to the end of the year, besides going more than \$19,000 over their Ingathering goal.

● Five persons have been baptized as a result of a branch Sabbath school begun in Crawford Bay, British Columbia, last January.

Central Union

● Boulder Memorial Hospital in Colorado opened a booth in the Crossroads Mall shopping center in January, offering a variety of screening procedures and featuring health-related displays. The booth, manned by employee volunteers, will alert people to different health needs each month.

● Forty-five Boulder, Colorado, church members took the home nutrition instructors' course taught by Ella May Stoneburner, of the General Conference Health Department. In the evening about 250 persons attended the cooking school conducted by Dortha Van Gundy Jones. Those taking the nutrition instructors' course assisted in the demonstration and preparation of the food for the evening classes.

● On January 28, the executive committee of the Central States Conference asked E. F. Carter, pastor of the Berean church in St. Louis, Missouri, to become stewardship secretary of the conference. He will also be in charge of religious liberty, wills and legacies, and ASI.

● Officers of the Central States Conference report that for the first time in the history of the conference the half-million-dollar mark in tithe was reached during 1974.

Columbia Union

● Horace R. Beckner has retired after 40 years of service in the Adventist Church. Most recently he headed stewardship and trust services for the Pennsylvania Conference.

● Twenty-eight members were organized into a church in Waverly, Ohio, on December 21.

● Members of the Ohio Conference Committee enjoyed a spiritual retreat at Atwood Lake, near New Philadelphia, Ohio.

● The Toledo, Ohio, East church observed its twenty-fifth anniversary on January 25.

● Ground was broken Jan-

uary 12 for a new church building in Mount Holly, New Jersey.

● The Dupont Park church of Washington, D.C., has presented a check for \$5,900 to M. C. Van Putten, treasurer of Allegheny East Conference, to be applied to the Pine Forge Academy boys' dormitory improvement fund.

● The Beacon Light church, of Annapolis, Maryland, purchased a van and held first-aid classes in order to upgrade and expand the church's Community Services activities.

Lake Union

● The one-thousandth member has been baptized into the Berrien Springs church in Michigan. Mrs. Wisner was baptized at the end of a Voice of Prophecy crusade.

● William Brown, pastor in Mount Pleasant, Michigan, has been invited to the Coleman Community Schools to hold a Five-Day Plan to Stop Smoking in their public school system.

● The Eau Claire, Wisconsin, church is producing 24 one-hour television programs for the local TV station. The series includes a Five-Day Plan to Stop Smoking, a cooking school, special children's programs, and a series of six evangelistic programs.

● Hospital and church leaders in Hinsdale, Illinois, have begun a ten-week Full-Life Seminar combining health and doctrines. J. R. Spangler and J. Wayne McFarland, of the General Conference, were keynote speakers.

Northern Union

● In 1974 Iowa Conference pastors baptized the largest number of new members since 1940. Two hundred and ninety-six people were baptized or received into the church on profession of faith.

● Sabbath school offerings in the Northern Union showed a 15 per cent gain over 1973. The union tithe gain amounted to \$544,744, or 15.5 per cent more than in 1973.

Pacific Union

● Body organs at work are televised with a three-phase radiographic fluoroscopic installation recently acquired by St. Helena Hospital and Health Center, Deer Park, California. Although the new equipment will be used for normal X-ray work most of the time, its fluoroscopic capabilities can provide televised X-ray images that have been brightened 8,000 times.

● While many Americans are waiting in unemployment lines, Pacific Union College students currently seeking campus jobs will be working in a new student industry involving the assembling of one-half-ounce 12-transistor ear-hung radios. Bringing the industry to the campus is the Hoch Manufacturing Electronics Division, a subsidiary of the A. K. Hoch Company, of Provo, Utah. The company's president is a 1960 PUC graduate. Initially, more than 125 students will be employed by the company. When in full operation later this summer, as many as 500 could be employed.

● Ritchie Christiansen has joined the publishing department in Southeastern California as director of the small-literature program.

● Chowchilla, California, Sabbath school members tripled their usual Sabbath school Investment Offering in 1974. A farmer who gave a dollar for each bale of hay had an Investment offering of more than \$1,000.

● The Market Street church in Oakland, California, has purchased a 24-foot self-contained van to be used as a medical unit for Community Services outreach.

● Craig Newborn, teacher at San Diego Academy, was ordained in a special service by the Southeastern California Conference before leaving for mission service in Africa.

● A Spanish company has been organized in Visalia, California, with 31 charter members.

● Honolulu Central church

members are following up the volunteer labor of the Maranatha Flights International group by donating 500-600 hours weekly for their new church project.

- Newport Harbor, California, members are dedicating their \$250,000 sanctuary two years after it was begun.

- Three physicians are engaged in a Century 21 outreach in Canoga Park, California. More than 70 non-Adventists are attending.

Southern Union

- One hundred and nine persons became members of the church at the conclusion of the Cox-Weber-Ferguson Prophecy Crusade in Montgomery, Alabama, February 15. H. E. Metcalf, Southern Union Ministerial secretary, is holding follow-up studies on Revelation three nights a week.

- Monroe Crowson, Southern Union sign engineer, erected 23 new church identification signs in the Florida Conference during January. This brings the total number of signs in the conference to 331.

- The Camden, South Carolina, *Chronicle* recently featured a full page of vegetarian recipes owing to interest sparked by Linda Park, the wife of the local pastor.

Southwestern Union

- Nearly 100 ninth- and tenth-grade students from the seven junior academies in Texas met together at Frio River, near Lakey, Texas, for the first annual Junior Academy Bible Conference, January 23 to 26. Featured speaker and musician was Paul Nystrom, Minnesota Conference youth director.

- Chisholm Trail Academy has recently received accreditation for another year from the Texas Education Agency and the General Conference, according to Herman Guy, principal. The academy plans to be in its new facility, now under construction, by the beginning of the 1975-1976 school year.

- During the fourth quarter

of 1974 the Oklahoma Conference passed the 5,000 membership mark. This total represents a net gain of 1,132 members during a five-year period, an average yearly gain of 226.4 members.

- Construction of two new additions to the Parkview School in Oklahoma City, Oklahoma, will cost between \$50,000 and \$100,000. The added space will be used for a cafeteria and classrooms.

- Membership of the Southwestern Union Conference at the end of 1974 totaled 31,751, a gain of 1,269 over 1973.

Loma Linda University

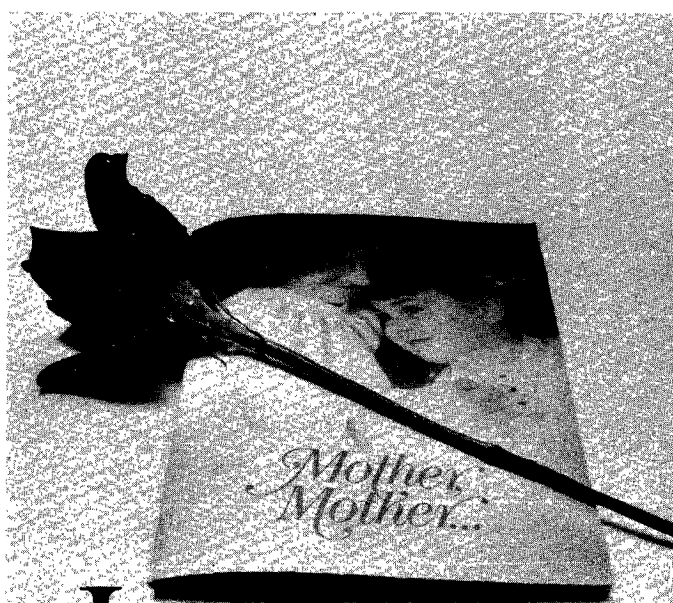
- During Mission Emphasis Week on the Loma Linda University campus, students raised \$1,200 to buy a small van for a traveling medical clinic in the Dogba Mission, African Republic of Cameroon.

- The School of Health's first alumni convention, UPDATE Convention '75, was held March 1 to 7. Sessions on public health were planned to attract members of the medical and dental professions.

- A new grant resources service officially opened its doors on January 1 to provide the university faculty with a central resource for researching the availability of funds from governmental and private agencies and facilitating application to those agencies.

- Harold F. Gooze, assistant professor of health education in the School of Health, left in January for a trip to Pakistan, Nepal, and India to obtain information on rural health programs.

- Students for International Medical Service, a new student organization promoting mission work, met Sabbath, February 8. The initial meeting featured a question and answer period with returned student missionaries, giving opportunity to clear cultural misunderstandings and educate future student missionaries as to what they will be exposed to overseas.



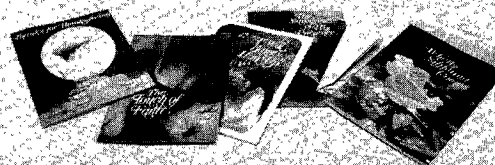
Just in Time for That Special Day

MOTHER, MOTHER, By, Bobbie Jane Van Dolson. A homey little gift book written for and about the greatest persons on earth—mothers. Attractively illustrated with soft-focus photographs. Ideal for a Mother's Day remembrance.

Only **59c** each
With color-coordinated
Mailing envelopes



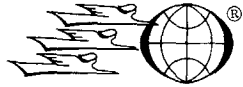
Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 10 cents postage for the first book and 5 cents for each additional book. Add State sales tax where necessary.



A new addition
to the gift card booklets

Bulletin Board

Review



Advent Review & Sabbath Herald
125th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Herbert E. Douglass, Don F. Neufeld

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL ASSISTANT

Jocelyn Fay

EDITORIAL SECRETARIES

Aileen Andres, Pat Hill, Idamae Melendy

ART

DIRECTOR, Alfred Lee

DESIGNER, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. R. Beach,
W. Duncan Eva, W. J. Hackett, C. D.
Henri, M. S. Nigri, Neal C. Wilson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R.
Figuhr, Frederick Lee, R. R. Frame, P. H.
Eldridge, B. L. Archbold, Alf Lohne, E. W.
Pedersen, R. A. Wilcox, R. S. Lowry,
M. L. Mills, C. L. Powers

EDITORS, SPANISH EDITIONS

NORTH AMERICA, Fernando Chaij
SOUTH AMERICA, Gaston Clouzet
INTER-AMERICA, C. R. Taylor

CORRESPONDENTS, WORLD DIVISIONS

AFRO-MIDEAST, R. W. Taylor; AUS-
TRALASIAN, Robert H. Parr, M. G.
Townend; EURO-AFRICA, E. E. White,
E. Koehler; FAR EASTERN, D. A. Roth,
Jane Allen; INTER-AMERICAN, L. Marcel
Abel; NORTHERN EUROPE-WEST
AFRICA, Paul Sundquist; SOUTH
AMERICAN, H. J. Peverini; SOUTHERN
ASIA, A. J. Johanson; TRANS-AFRICA,
Desmond B. Hills

CORRESPONDENTS, NORTH AMERICA

UNIONS: ATLANTIC, Emma Kirk;
CANADIAN, Theda Kuester; CENTRAL,
Clara Anderson; COLUMBIA, Charles R.
Beeler; LAKE, Gordon Engen; NORTH
PACIFIC, Cecil Coffey; NORTHERN,
L. H. Netteburg; PACIFIC, Shirley Burton;
SOUTHERN, Oscar L. Heinrich; SOUTH-
WESTERN, J. N. Morgan;
UNIVERSITIES: ANDREWS, Opal Young;
LOMA LINDA, Richard Weismeyer

CIRCULATION

MANAGER, Edmund M. Peterson
FIELD REPRESENTATIVE, Joel Hass

SUBSCRIPTIONS

United States, \$12.95. For each subscrip-
tion ordered in the United States to go to
other countries, add \$2.50 postage. Address
all correspondence concerning subscrip-
tions to the Manager, Periodical Depart-
ment, Review and Herald Publishing
Association, 6856 Eastern Avenue NW.,
Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish
and a quarterly edition in Braille are avail-
able. For information write to the
Manager, Periodical Department.

TO CONTRIBUTORS

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

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

| | |
|--------------------|--------------------|
| Cooks | Nurse, OB |
| Diets., admin. | Nurses, OR |
| Diets., ther. | Nurses, ped. |
| Electrician | Nurses, psych. |
| Food-serv. dir. | Nurses, staff |
| Ind. engr. | Nurse-superv. |
| Inhal. ther. | Nursing-serv. dir. |
| Lab. techs. | Occup. ther. |
| Med.-rec. lib. | Orderly |
| Med. technols. | Pharmacists |
| Nurse's aides | Phy. thers. |
| Nurses, ICU | Radiol. technols. |
| Nurses, LPN | Soc. wrkr., MSW |
| Nurses, med.-surg. | Stationary engr. |

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.

John Ho, treasurer, Southeast
Asia Union College.

Larry Larrabee, administrator,
Castle Memorial Hospital,
Hawaii, from the Southern Ad-
ventist Hospital System.

John Leach, conference evan-
gelist, Colorado, formerly pastor,
Amarillo, Texas.

Michael Lim, instructor, South-
east Asia Union College.

Frank Lopez, pastor, Mamar-
oneck, New York, a recent gradu-
ate of Andrews University.

Alfred Low, pastor, Kuching,
Malaysia, formerly assistant pas-
tor, Southeast Asia Union Col-
lege church, Singapore.

Theodoro Nabong, staff, Phu-
ket Mission Hospital, Thailand,
from staff, Manila Sanitarium
and Hospital, Philippines.

George Petty, pastor, Joplin,
Missouri, formerly associate
pastor, Keene, Texas.

Morris Rossier, pastor, No-
gales-Patagonia district, Ari-
zona, from North Dakota.

Joe Saladino, pastor, Garden
City, Kansas, district, formerly
chaplain, Southeastern California
Conference.

Ron Spear, pastor, Amarillo,
Texas, from Southern California
Conference.

Richard Tanner, publishing
director, Indiana, from same po-
sition, Mountain View Con-
ference.

David Wong, teacher, South-
east Asia Union College, for-
merly chaplain, Youngberg Me-
morial Adventist Hospital.

Linda Wu, staff, secondary
school of Southeast Asia Union
College, Singapore.

FROM HOME BASE TO FRONT LINE

Rae Anna Brown (LLU '47),
to serve as nurse/anesthetist,
Malamulo Hospital, Blantyre,
Malawi, of Beaverton, Oregon,
left Portland, Oregon, January 7,
1975.

Harold Samuel Camacho (AU
'72), to serve as evangelist,
North Peru Mission, Chiclayo,
Peru; **Karen Jill (Torkelson)**
Camacho (AU '72), of Mamar-
oneck, New York, left New York
City, January 7, 1975.

Timothy Dale Korson (AUC
'74), to serve as teacher, Kivu
College, Butembo, Kivu; **Diane**
Lynn (Wiel) Korson (AUC '74),
of South Lancaster, Massachu-
setts, left New York City, De-
cember 26, 1974.

Marshall Clark Lamberton
(U. of Oreg. '49), returning as
dentist, Chiangmai Dental Clinic,
Thailand, and two sons, left
Seattle, Washington, August 28,
1974; **Mildred (Noble) Lamber-**
ton, left September, 1974, to
join her husband.

Lois Veola Raymond (LLU '49),
returning as teacher, Yele Sec-
ondary School, Sierra Leone,
West Africa, left New York City,
December 30, 1974.

Walter Ruba, returning as pub-
lishing director, Trans-Africa
Division; Salisbury, Rhodesia;
Ursula Ruba, and son, left New
York City, December 22, 1974.

David L. Show (AU '69), to
serve as teacher, Gitwe College,
Nyabisindu, Rwanda; **Melanie**
Joan (Grall) Show (AU '70), of
East Lansing, Michigan, left
Chicago, Illinois, January 6,
1975, for language study in
Collonges, France.

Alvin J. Stewart (CUC '44),
returning as chaplain/pastor,
Bella Vista Hospital, Mayagüez,
Puerto Rico; **Alice (Eroh) Stewart**
(CUC '42), left Miami, Florida,
December 8, 1974.

Irene Mary Swiatek (So. Ill.
Univ. '70), to serve as English
teacher, Montemorelos Univer-
sity, Montemorelos, Mexico, of
Roselle, Illinois, crossed the
border at Laredo, Texas, Octo-
ber 24, 1974.

Ronald Leroy Wearner (PUC
'67), returning as launch captain,

Central Amazon Mission, Ma-
naus, Amazonas, Brazil; **Jeanine**
Marie (Purdey) Wearner (PUC
'65), and three children, left
Miami, Florida, December 25,
1974.

Walton Sanford Whaley (Oak-
wood Coll. '60), returning as
president, North Ghana Mission,
Ghana, West Africa; **Leola (John-**
son) Whaley, and four children,
left New York City, December
30, 1974.

Deaths

CHRISMAN, Alberta Jacqueline—
b. June 16, 1903, Bakersfield, Calif.;
d. Nov. 27, 1974, Concord, Calif.
She spent her life in educational
lines with her husband, Elder Cecil I.
Chrisman. Survivors include her
husband; daughter, Carolyn Lee
Twining; two grandchildren; and a
sister.

CLYMER, Charles G.—b. Aug. 14,
1878; d. July 19, 1974. He taught in
many academies. Survivors include
a son, Earl; and three daughters,
Dorothy Cady, Ruth Wyant, and
Gertrude Salmon; 11 grandchildren;
21 great-grandchildren; and one
great-great-grandchild.

KUHN, Otto Balser—b. Feb. 13,
1882, Meadville, Penn.; d. Dec. 19,
1974, Loma Linda, Calif. He assisted
Carlyle B. Haynes as a tentmaster.
After graduating from nurse's training
at Washington Sanitarium and Hospi-
tal, he served as a teacher and tech-
nician at that institution. In 1911 he
married May Gilman Cole. They
went to China as missionaries in
1916, and the next year he was or-
dained. He served as executive,
evangelist, and teacher, and after
retirement assisted with the chap-
lain's work at Loma Linda Sanitarium.
Survivors include a daughter, Alice;
a granddaughter; a grandson; and a
great-granddaughter.

MUGANDA, Fares—d. Dec. 3, 1974.
He entered denominational work as
a teacher in 1938; he later served as
a district leader and field president
and was secretary of several depart-
ments on the union level. Survivors
include his wife and five children.

Coming

March

29 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
17 Spirit of Prophecy Day
24 North American Missions Offering/
Home Foreign Challenge

The Back Page

Phnompenh Baptism

With rockets moving ever closer to the Phnompenh airport, R. I. Gainer, treasurer of the Southeast Asia Union Mission, the weekend of March 8 flew in to Phnompenh, Khmer Republic, to baptize 12 persons who had accepted Christ as a result of the church's mission work in the beleaguered city.

The 12 new members are an outgrowth of the relief and school work carried on by the church in the past two years. Two new churches have been established in Phnompenh through the concerned service of a dozen or so missionaries, some of them student missionaries from the United States and Australia. The Adventist membership in the city are nearly all unmarried young people baptized during the past two years.

All Adventist missionaries have been evacuated from Phnompenh, in spite of their hopes that they could remain to give encouragement to the civilians in the besieged city.

Most were evacuated to Bangkok, Thailand, temporarily. If after a month the situation in Phnompenh does not seem to be resolved they will be assigned to other posts in the Far East.

Youth Ministry Seminar Planned

A youth ministry seminar designed to bring renewal to the youth ministry of the Seventh-day Adventist Church and a greater outreach to the ever-increasing youth community in the world has been scheduled at Andrews University September 8 to 18, 1975. The seminar will be cosponsored by Andrews University and the General Conference Youth Department. Those enrolled will receive three hours of Seminary credit.

Conference youth directors, campus chaplains, youth pastors, and church members interested in youth ministry are invited to register for the course. Brochures and pre-registration forms are available from union and local

conference youth directors or from the General Conference Youth Department, 6840 Eastern Avenue NW., Washington, D.C. 20012.

A special preregistration financial package plan has been made available in co-operation with Andrews University. The cost for registration, tuition, room, and board for the ten days is \$185. Those desiring to make their own housing and meal accommodations may preregister for the seminar for \$85. Those desiring to attend the seminar must preregister by July 1, 1975.

JOHN HANCOCK

Hewitt Board Makes Evaluation

The Hewitt Research Center board met February 23 at the center, which is situated on the campus of Andrews University. The board is composed largely of laymen who have a dedicated interest in expanding the work of the church.

The board reviewed the accomplishments of the center during its five years of existence to evaluate its contribution to the church. A number of studies have been completed that have given church leaders objective and scientific information on which to base important decisions. All together more than 50 studies have been completed or are presently under way.

Perhaps the most productive study was one on education, which cost the research center \$30,000 in cash and to which an estimated \$75,000 worth of service was contributed. This study enabled the General Conference Board of Higher Education to help Adventist schools evaluate their programs, which has resulted in a saving of more than 2.5 million dollars annually, says F. E. J. Harder, Board of Higher Education executive secretary.

The center has attracted international and national interest in its studies of early childhood education. Some feel that these studies have begun to reverse a national trend to start formal education at the four- or five-year-

age level. A number of national and educational journals have carried articles by members of the center staff that have brought before the educational world the work done by the Hewitt Research Center.

WILLIS J. HACKETT

1,000 Baptisms Are Reported by Philippine Mission

By the close of 1974 a total of 1,041 persons had been baptized in the East Visayan Mission in the Central Philippine Union Mission. Most of these baptisms were the result of evangelism by lay workers. This is the third year in a row that the mission has reported more than a thousand baptisms.

The mission was organized in 1965 with a membership of 5,000, but now there are close to 10,000 members.

Mission officers credit the mission's growth to the establishment of a medical clinic in Calbayog City, among other things. Because of the clinic's efficient medical service and good reputation, the district in which the clinic is located is leading the mission in the number of baptisms.

Affiliated with the medical clinic is Sight for the Curable Blind, a project put into operation by an ophthalmologist from Colorado, Roy Day.

The mission is now studying the possibility of a vocational and agricultural school to train its young people, and the establishment of a food factory to make soy milk and to bake whole-wheat bread.

D. M. NIERE

In Brief

FFT Crusade: Sixty decisions for Christ resulted from a three-week Faith for Today crusade conducted in Arroyo Grande, California, concluding February 15. Evangelist Phillip Knoche reports that 12 persons have been baptized thus far, with five others definitely preparing for the rite.

Baptism Record: For the first time in the conference's history, ministers of the Cen-

tral Dominican Conference baptized more than 2,000 persons in one year. During 1974 every minister in the conference who had worked at least ten months as a district pastor reached the Centurion goal by baptizing 100 or more persons. During the year tithe income increased by 20 per cent over the previous year's tithe; literature sales increased by more than 20 per cent.

Died: Tillie E. Slade, 96, on February 26 in Newbury Park, California. She served with her husband, E. K. Slade, in China from 1922 to 1940.

□ A. G. Stewart, 93, pioneer missionary in the Australasian Division, on March 10.

Baptism Report: A corrected baptismal report from the South American Division indicates that there were 37,499 baptisms and additions to the church by profession of faith during 1974.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center.

☐ New subscription
☐ Renew my present subscription
☐ One year (\$12.95)
☐ Perpetual (\$10.50)

name (please print) _____
address _____
city _____ state _____ zip code _____