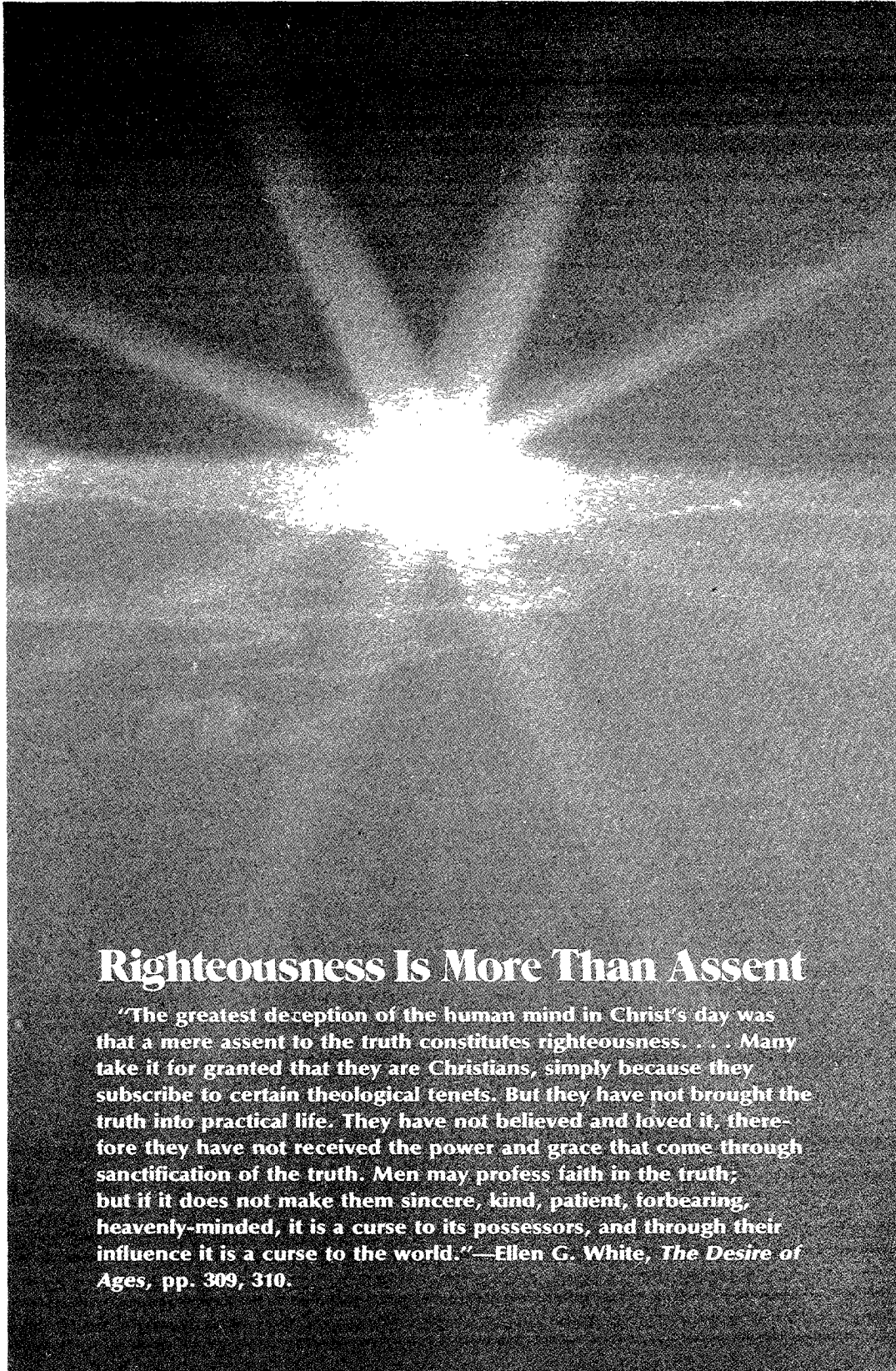


# Review®

JUNE 5, 1975

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



## Righteousness Is More Than Assent

"The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. . . . Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world."—Ellen G. White, *The Desire of Ages*, pp. 309, 310.

# Editor's Viewpoint

## F. Y. I.

This editorial is a kind of P.S. to a report that we provided on this page one year ago, telling of rapid changes in the publishing world involving the upward spiral of costs of raw materials, postage, and labor. We believe that an informed membership is the greatest strength of the Adventist Church, therefore we invite you to read this editorial carefully. It sets forth some important facts For Your Information.

First let us walk together through a publishing cemetery (where are buried *Life*, *Look*, the *Saturday Evening Post*, *Colliers*, the *Literary Digest*, and scores of other magazines) and note a few of the new tombstones that have been erected during the past year.

Here is one marked *The Link*. This magazine was known to hundreds of thousands of U.S. servicemen scattered throughout the world. It was published by the General Commission on Chaplains and Armed Forces Personnel, Washington, D.C. Age at death: 30 years. Cause of death: mounting deficits.

Here is another stone marked *Christianity Applied*. It was just a baby, although it had a press run of 30,000. It lived only three months. Cause of death: insufficient funds.

Here is a shocker: *Today*, the general church magazine of the United Methodist Church. Date of death: this month, June, 1975. The death of this magazine is particularly sad, for it means that for the first time in almost 150 years America's second-largest Protestant denomination is without a general church paper. Causes of death: declining circulation, increased costs, and competition from regional, State, and local publications.

The death of *Today*, according to the *Christian Century*, "sent shock waves . . . throughout the world of religious journalism," for under one name or another, and in one format or another, the paper had continued ever since 1826. In 1959, under the name of *Together*, and in a slick, four-color format, it reached a circulation of almost 900,000.

The cause of death, ultimately, of course, was financial. Last year the United Methodist Publishing House lost \$525,000 on its three general publications. During the past 18 years the net loss was \$6,260,000. The president of the firm, in explaining discontinuance of *Today* and its companion publications, declared that the publishing house could no longer sustain such large losses. He was right. Publishing houses cannot lose money year after year and stay in business.

What does all this have to do with the REVIEW AND HERALD?

Simply this: Last year the REVIEW showed a deficit of almost \$81,000. This year the projected loss is \$160,000.

To change these losses into a profit—or to at least reach the break-even point—the REVIEW can do two things: (1) cut costs and (2) increase income. Costs include paper, ink, labor, postage, et cetera. Sources of income include advertising, subscriptions, church subsidies, and individual donations.

Unfortunately, a publishing house has little or no control over some costs. For example, postage. Last year the REVIEW spent \$135,732 for postage—\$53,067 more than in 1973. A publishing house likewise has almost no control over labor costs. Adventist publishing houses belong to the church, and when the church at Annual Council adjusts the wage scale upward, the publishing houses necessarily fall into line.

But publishers can attempt to increase income. Prices of ad-

vertising and of subscriptions can be raised. In January of this year the *Living Church*, an independent Episcopal weekly magazine, announced that it was raising its subscription price to \$15.95. "We have no sense of guilt in asking the reader to pay \$15.95," said the editor. "In the course of a year the reader receives some 900 pages of material."

Well, the REVIEW gave its subscribers 1,476 pages last year, and, since 1975 is a General Conference year, a number of extra issues will be added as General Conference Bulletins. The projected number of pages this year is 1,508. And the Perpetual price at present is only \$10.50!

Even as this editorial is being written, we are endeavoring to set the price of the REVIEW for the coming year. The process is not easy, for the price must be set, not on the basis of current conditions alone, but on the basis of future conditions. Will costs of raw materials go up or down? If up, how much? How much higher will postage rates go? Will labor costs continue to rise? By how much?

The process of price setting is particularly complicated because the benefits of a price hike are not felt immediately. Thousands of subscriptions, taken at current rates, continue to run, from a few months up to almost a year.

### Prices Must Keep Pace

Some time ago an article entitled "The Mortician Cometh, but Time Inc. Marches On" appeared in *Folio* magazine. The article said, in part: "The demise of *Life* was written in the cards a number of years ago by following some outmoded publishing theories for too long.

"Basic to *Life's* difficulties (the *Post* and *Look*, too), was the theory long held by the magazine industry in general that circulation was important only as a way to develop an audience for advertisers. This philosophy . . . leads to a number of financially bad decisions.

"The thinking goes this way:

"If subscriptions are important only to provide an audience for advertisers, then they should be treated as a commodity. We can buy the number we need. And many magazines did just this. Basic subscription prices were low—and most were sold through cut-rate offers which were even lower or by field forces which remitted little to the publishers. Once this policy has been followed for some time it is a long hard job to move prices to higher levels. (You will note that Time, Inc.'s new magazine *Money* has a cover price of \$1.50 and a subscription price of \$15. The lesson has been learned.) . . . *Life* had gotten up to a basic price of \$10, but no further. It is possible that the problem could have been overcome if price increases had been put into effect earlier." Adventist magazines can learn from this. Prices must keep pace with economic conditions. To lag behind is to invite disaster.

Recently it was reported that the average increase in the price of 1975 cars over those of 1974 is \$500. Compared with this, any increase in the price of Adventist publications is infinitesimal, and, we believe, will be taken in stride by our church members.

For Your Information the price of the REVIEW will go up in this 125th year of publication. How much? We do not know. But whatever the increase, the REVIEW will still be a bargain, a must for every Seventh-day Adventist.

K. H. W.

# This Week

Our cover quotation points up the problem of religionists in Christ's day, a problem common to Christians in every age and in every walk of life—translating theoretical knowledge into practical living.

In any realm of activity, theoretical knowledge is only the beginning. For example, a person may know all the traffic laws, be acquainted with all the mechanical workings of a car, be extremely well versed in driving, but if he does not put all this knowledge into practical use when he undertakes a journey, he will never arrive at his destination.

So in the spiritual life. We may even have the entire Bible mem-

orized, be able to prove every church doctrine with texts, but if we do not allow this knowledge to become a vitalizing influence, if we do not take truth into our hearts and act upon it, our knowledge will not fit us for heaven. "But be ye doers of the word, and not hearers only," the apostle warned (James 1:22).

"The Apostle's Rule for Giving" (p. 4) was written by Glenn E. Smith, stewardship and development director for the Florida Conference. Basing his counsel on inspired writing, Elder Smith gives practical advice on how the instruction in 1 Corinthians 16:2 may be fitted into present-day giving patterns.

Miriam Hardinge, "Dorcas—of the Skillful Fingers" (p. 6), has taught piano and speech at Newbold College, England, and piano at Union College, Lincoln, Nebraska. She has also worked as an editorial assistant at Stanborough Press in England. She has authored two books, *Happy Sabbaths* and *Begin Today With God*, besides articles for many denominational magazines.

Dorcas' story should inspire Christians everywhere to answer the needs of those around them with cheerfulness and kindness.

Owing to the large number of requests for copies of the Ruth Anderson sampler cover, the REVIEW has mounted 2,000 copies on

cardboard, suitable for framing, available through the Adventist Book Centers at \$1 each.

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## 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.]

### Drop the Continueds

I love the REVIEW for what it does for me! I do wish, though, that articles and editorials could be printed in their entirety and not in installments. It is hard to remember what has gone before, and much of the cumulative "punch" is thus lost. Why not a full presentation of a subject?

Thank you for the inspiration provided by our church paper.

AURELIA KERTESZ  
Jacksonville, Oregon

### Concern for Readers' Salvation

The REVIEW, which I have enjoyed from early childhood, still speaks to me in distinct tones about preparation for heaven.

Among the recent articles that have been particularly helpful to me, and that I have urged my family and friends to read, are "Righteousness by Faith," by Ellen G. White (Jan. 30), "The Prodigal Brothers," by W. C. Johnson (Feb. 20), and "Satan's Policy," Editor's Viewpoint (Feb. 20).

"Basically we shall be the same people our first day in heaven that we were our last day on earth" is a solemn realization indeed!

Thank you for showing such concern for our salvation in these times of disappearing standards.

SYLVIA M. ROBINSON  
San Francisco, California

### Courage in the Lord

Here at Paradise Valley Manor the REVIEW is greatly appreciated and avidly read by us elderly residents as we seek reassurance and a closer walk with our God.

Thank you for the sorely needed encouragement in the Editor's Viewpoint "Courage in the Lord" (March 6).

MARY O. THORNTON  
National City, California

### God Overruled

Re "She Saved a Nation" (March 13).

The author seems to think that there was a competition in which fathers could enter their daughters, a sort of beauty contest, with membership in the king's harem the prize. Yet the Bible says that officers were appointed in all the provinces to gather together all the fair young virgins. "And when many maidens were gathered together . . . Esther was brought also unto the king's house." Esther was a victim of circumstances.

The Jews were a captive people. One of their sins had been intermarriage with idolaters. The Lord had definitely forbidden it. Would a good Jew like Mordecai wish his foster daughter to be a member of a heathen king's harem? Even if chosen queen, she would still be a member of the harem, perhaps to be superseded by another favorite, as indeed Esther may have feared she had been (4:11). Mordecai would be more likely to try to hide her from the king's officers, as suggested in the *Pulpit Commentary*. No, it does not appear likely that he tried to help the Lord.

God overruled circumstances to His own glory.

WINNIE W. TURNER  
Redlands, California

### What Is Success?

After reading "The Vital Ingredient of Success" (March 27) I would like to share my reactions. The author stated that self-esteem was one of the most vital ingredients for success. I believe self-respect would be a better term, and the March 20 article "The Plateau of Self-Respect" by Helen Lund used this term.

The author's opening example of success versus failure has me puzzled. Does she measure success by popularity? It would seem so, as just plain Bob made his presence felt on campus, became president of the Student Association and senior class, was active in his classes and clubs, and, blessing of blessings, "attractive girls tried to date him." Now poor good-looking Ray, on the other hand, slunk timidly around campus and "it seemed next to impossible for him to get a date for Saturday nights."

I would prefer to think of a successful person as a loving and lovable Christian who has a conscience void of offense toward God and man. This does not necessarily mean he will win a campus popularity contest. After all, Jesus was unpopular and unappreciated by the majority during His life on earth.

The author is correct in stating that parents can rob their children of self-confidence by continual "put-downs." But, according to Ellen White, the most common error of parents today is not in

stunting a child's initiative and self-expression. The greater danger is permissiveness, which produces bold and forward children with a large degree of self-conceit. The following quotation is one of many warnings: "Pride, self-esteem, and boldness are marked characteristics of the children of this day; and they are the curse of the age. . . . The most sacred lessons of modesty and humility are to be taught to the children, both at home and in the Sabbath school."—*Child Guidance*, p. 144.

And we must not automatically assume that the shy, reserved child has been repressed. He may have inherited these traits and may never be a leader but a follower. There is a place for a variety of personalities in the cause of God. Luther and Melancthon were an example of complementary characters.

I differ with the author's plea to "childproof" our homes. Mothers may place valuables out of reach of tiny curious fingers, but a child permitted to touch everything will feel perfectly free to tamper with breakable articles in other homes. The modern idea that a child must never be frustrated is unrealistic. "She [mother] must not allow her children to follow their uneducated will in handling things in the home. . . . Without loss of temper, but decidedly, parents are to say to their children, No, and mean it. . . . Some parents allow their children to be destructive, to use as playthings things which they have no right to touch. Children should be taught that they

*Continued on page 15*

# The Apostle's Rule for Giving

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An unhappy church member  
discovers the root of her problem  
and finds joy once more  
in church attendance.

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By GLENN E. SMITH

I COULD HARDLY BELIEVE what this devoted church member was saying. She had been an Adventist for years, and still believed Adventist doctrines, but she felt she could no longer be happy in church. She had begun to worship at home. I was even more surprised when she told me the reason. "I just cannot stand to sit by my husband in church."

Many times I had met women who were unhappy because their husbands did not attend church with them, but this was an opposite situation. Finally she told me the story.

Her husband was the type who responded freely to appeals for funds. He would often give large amounts, sometimes all he had with him when the appeal was made. When she saw him place large sums, as much as a \$20 bill, in the offering, she could hardly resist the impulse to reach in and take it out, for the bill was their food and clothing money. Finally she decided to stay home. But this didn't solve her problem. She missed attending church. One day as she studied, she discovered the apostle's rule for giving. Before another Sabbath went by, she was sitting happily in church beside her husband.

What made her a happy Seventh-day Adventist Christian again? Here is the quotation that she had read: "God has devised a plan by which all may give as He has prospered them, and which will make giving a habit without waiting for special calls. . . . Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule."—*Testimonies*, vol. 3, p. 411. (For a description of the plan of systematic benevolence as practiced among early Adventists, see Charles H. Betz, "Systematic Benevolence in Historical Context," *Review*, May 1, 1975.)

She was thrilled to discover that God had devised a plan. It took a little searching to find the apostle's rule that was mentioned in the quotation, but finally she discovered that the apostle was Paul and that the rule referred to was the one given in 1 Corinthians 16:2, "Upon the first day of the week

let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." \*

As she pondered the apostle's rule she found several things that were wrong with her family's giving. In reality they were giving the wrong money in the wrong place at the wrong time. First, they were waiting until Sabbath to set apart their gifts for God's work. Second, they were making the decision at church as to how much they would give, instead of at home. Third, they had carried their money to church and, at times, God's money to the store. Quickly a conviction began to grow in her heart as to what she should do. Her husband, who had not really been happy, either, was thrilled when his wife shared her convictions as to God's plan for giving. The next week, as soon as they were paid, they sat down together at home and looked at God's blessings to them. They laid aside the tithe, and after some study of God's goodness, decided to set aside 5 per cent of their income for offerings.

The next Sabbath the husband and wife were sitting together in church. The wife was so happy that after a few weeks she said to her husband, "Honey, don't you think we could give 10 per cent for tithe and 10 per cent for offerings?"

He agreed, and as a result, she was even more happy in church. When I last talked with her, she and her husband were setting aside 10 per cent for tithe and 15 per cent for offerings.

How was it that now that they were giving more than they usually gave, the unhappiness was gone? It was simply that they were following God's plan.

There are many Seventh-day Adventists attending church, and many not attending church, who are unhappy for the same reasons. They do not understand God's plan and are making the same mistakes the woman and her husband were making.

Since learning of this incident I have shared it with many Adventists and have found that those who adopt the apostle's rule, experience the same wonderful results.

## Others Experience Same Results

Let us compare what I believe to be God's plan for giving with the plan men often follow. They have been trained to give to projects. Like the man in the story, they are motivated in their giving by urgent appeals made by our church leaders. Thus the amount collected is dependent upon how much a member's emotions are stirred. Often when the collection plan is used, if an insufficient amount is collected, a second collection is taken. On the other hand, when enough is received, or the need is met, the giving stops. Thus the church often only barely meets its expenses, and often falls behind, because only when there is a need for funds is an appeal made. This method of giving is man's plan, not God's.

God's plan is that all may give as He has prospered them, and that their giving will become a habit not dependent on special appeals.

Making an application of the words of 1 Corinthians 16:2 to our current stewardship responsibilities, let us ask the first question, When? The answer comes back, "Upon the first day of the week." Now, when do we usually decide the amounts to be given to the church? Often it is on Sabbath morning during the time that, or a short time before, the offering is taken.

Quoting 1 Corinthians 16:2, Ellen White says, "The directions given by the Holy Spirit through the apostle Paul in regard to gifts, present a principle that applies also to tithing."

\* In historical context this passage refers to a collection for famine relief for Christians in Jerusalem, victims of drought. Paul wanted the money raised before his projected visit to Corinth. In this article the passage is not discussed contextually; instead, the words are applied to current stewardship responsibilities. The principle, "as God hath prospered him," is, of course, a continuing principle. The passage also contains other principles.

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*Glenn E. Smith is stewardship and development director for the Florida Conference.*

—*Counsels on Stewardship*, p. 80. She continues, "What more appropriate time [than the first day of the week] could be chosen for setting aside the tithe and presenting our offerings to God. On the Sabbath we have thought upon His goodness. . . . And now, before the toil of a week begins, we return to Him His own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that He has made us stewards to use it to His glory."—*Ibid.*

It may be that the income of some comes in every two weeks, or once a month, or even irregularly. In these events they would want to take care of their offerings and tithe to God at the time that the income is received.

Now let us ask the question, How many? The answer comes back, "Let every one of you." The rule applies to all of us. Ellen White counsels, "Parents and children are here included. Not only the rich, but the poor, are addressed."—*Ibid.*

The third question is Where? The greater portion of our church members decide about their giving at the church. While many prepare their tithe in advance, very few decide how much their offerings will be before they arrive at the church. The answer to the question, Where? from Paul's rule is, "Let every one of you lay by him in store." It is at home that the amount of the gift is to be determined. Here in the quiet we may consider God's blessings to us, and without the influence of others, make our gift to God.

Notice the following quotation taken from *Counsels on Stewardship*, "To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course."—Page 25. You see, many times we make our gifts to our church only because we are urged. Notice the following quotations: "God designs that the exercise of benevolence shall be purely voluntary. . . . He is not pleased to have His treasury replenished with forced supplies."—*Testimonies*, vol. 3, p. 413. "If they do not give willingly, for the love of Christ, the offering will in no case be acceptable to God."—*Counsels on Stewardship*, p. 202. So you see, it is important that we make our decision about our giving at the right place, in the quiet of our homes.

This, of course, does not mean that members should not be

informed concerning both general and specific needs existing or arising in the church, both in this country and in other countries. Only by being aware of the total needs can a member intelligently distribute his offerings to meet the various needs.

Now, perhaps the question that is most often asked about giving is, *How much?* The answer comes back from our scripture, "Let every one of you lay by him in store, as God hath prospered him." No one can tell us how much we should give, but God's plan is that after prayer and thanksgiving for the blessings of God, we should lay aside the gift that we will take to Him. The gauge for our giving is how much God has blessed us, and you see here we are not affected by man's appeal for funds and the giving is not turned off or on, according to the need, but we give to God as He has blessed us, setting it aside for the offerings that we will make at the church. As you and I determine our gift of offerings, we demonstrate our thankfulness to God for His blessings to us.

When we determine how much of our money is to be returned to God in offerings, God can see with how much He can trust us. As we decide the amount of our offerings to God, we determine our future blessings. We have been given a guide and a wonderful promise, "Give what you can now, and as you cooperate with Christ, your hand will open to impart still more. And God will refill your hand, that the treasure of truth may be taken to many souls. He will give to you that you may give to others."—*Our High Calling*, p. 199.

#### A Minimum of Appeals for Funds on the Sabbath

The last question is Why? And the answer comes, "That there be no gatherings when I come." I suppose that each of us at some time has been rather embarrassed by the amount of fund raising that has been carried on in our church on the Sabbath day. What a change it makes in the worship service of the congregation who adopts God's plan! Now, rather than emotional appeals for funds, and many collections taken during the Sabbath school and church, each of our members has planned his giving at home and brings in, not what is needed, but brings in as God has blessed him, funds for the advancement of the cause of God. Sabbath becomes a day of worship, and giving becomes pleasure.

We have been trying to support the work of God with collections, and this is not possible. Do you know the difference between a collection and an offering? M. E. Rees says: "You can give without loving. That is a collection. But you cannot love without giving. That is an offering." Solomon says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). Withholding or limiting our giving to God's work will make us poor as well as the church, with only enough funds barely to keep the work going along from one emergency to another. But if we will bring offerings to our Lord, and scatter our gifts throughout His work, He will increase our substance and we will be a church that is flourishing, as we prepare a world for the Lord's return.

We may check our stewardship habits today as to how well we are following God's plan by:

1. Setting aside the tithe and offering portion of our increase before any is spent.
2. Giving to God rather than to things.
3. Carrying only God's money to church, and only our money to the store.
4. Having a plan as to the percentage to be used for our offerings as well as the tithe.
5. Increasing our giving as God increases our income and blessings.



The gauge for our giving is how much God has blessed us, not how much our emotions are stirred by offering appeals heard in church.



# Dorcas—of the Skillful Fingers

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Dorcas set in motion a worldwide,  
age-long work on behalf of the poor.

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By MIRIAM HARDINGE

"WHY DON'T YOU go and see Dorcas? I know she'll do something for you."

"Go over to Tabitha's place. She'll help you."

"We'll go right over to Dorcas'. She'll fix you up. Don't worry."

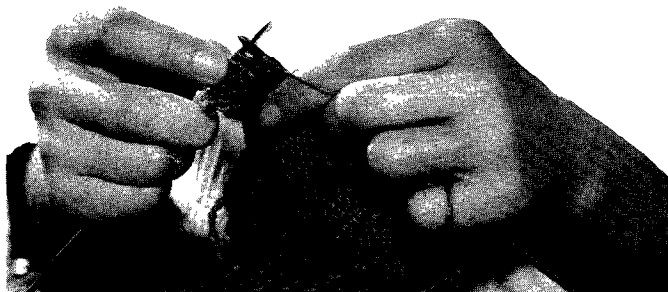
So the word got around in Joppa.

Dorcas—or Tabitha, the Hebrew counterpart of her name—was the one who helped.

Dorcas was the one who sympathized.

Dorcas was the one who didn't waste words talking. She acted—did what was needed without needless questioning.

Dorcas' hometown of Joppa must have been the scene of many heartaches, as every seaport is. Sailors went out from its harbor, at times never to return after encountering the fierce storms that the Mediterranean can brew at certain times of the year. And after months of anxious waiting, loved ones gave up. Wives became widows, and children, orphans. Money became scarce. Food was hard to come by, and clothes wore out in these stricken families.



It was to Dorcas that these widows of Joppa turned. And this lovely disciple of the Lord Jesus did not fail them.

Possibly she had come into the church under the ministry of Philip the evangelist, who had preached in the coastal area. From him she may have learned of the One who "went about doing good." At any rate she resolved that she too would go about doing good. But what could she do? Like many saints of all ages she no doubt prayed to her Lord with the request, "Here am I. Do something through me. I have so little. I can do so little, but please, Lord, somehow use me and the little I have."

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*Miriam Hardinge taught at Newbold College, in England, and Union College, Lincoln, Nebraska; has authored two books; and is now living in Glendale, California, where her husband is pastor of the Glendale City church.*

That is a prayer that God always loves to hear and always answers.

"What is in thine hand?" we can imagine Him asking, just as He had asked Moses many years earlier.

And Dorcas must have glanced down at the slender, small object in her hand and faltered—"A needle, Lord, just a needle."

But God blessed that needle. How He blessed that needle!

Maybe Dorcas had longed to be a witness for her Lord with her tongue—wished, as all do who love the Lord, to have the tongue of a Philip or a Peter or a Paul to convince others of the way of truth. That was not her talent. But she did have skillful fingers, the needle that God had blessed, and a heart of love for all who were unfortunate.

"Dorcas' benevolence expressed itself in two principal ways: she gave her services in 'good works'; she gave her means in 'almsdeeds.' She was not content to be charitable by proxy, but gave herself as well as her possessions."—*The SDA Bible Commentary*, on Acts 9:36.

And as she sewed the seams of those coats and other garments for the needy in her hometown she sewed with care, remembering, perhaps, the words of the wise man, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

Little did she know how close to the grave she was soon to be!

There came a day when those usually active fingers slowed down, and a morning when Dorcas did not rise from her bed. She was sick, very sick; and instead of being the one to minister, she was the one to be ministered to. Her friends watched anxiously beside her couch, but her pulse grew fainter and her breathing slower till it finally ceased altogether.

Dorcas was dead!

Loving hands tenderly laid her in an upper room. Tears flowed freely. But no arrangements were made for her burial. The Joppa church members consulted together.

"Peter is in Lydda," one suggested.

"That's only ten miles away. Why don't we send for him?"

"But what could he do?"

"Let's send for him. We need him," said another.

So messengers were dispatched to urge the apostle to come without delay to Joppa.

When the apostle arrived at the house of mourning he was met by "saints and widows"—probably some who were not members of the church but who were drawn to it by the warmth of Dorcas' kindly ministry. Over their outstretched arms were draped the garments that Dorcas' skillful fingers had made for their comfort—loving memorials of a Christian woman's concern.

Peter was touched by the scene.

Then, firmly but gently requesting that all leave the room, he knelt down and asked the Lord in quiet and fervent prayer that if it was His will this saint might receive again the life that had been taken from her, that she might once again minister to others.

Then, turning to the couch where Dorcas lay, he said, "Tabitha, arise."

At the sound of these words Dorcas opened her eyes, saw Peter, and sat up. Seeing her sit up, Peter extended his hand to her. She took it and rose to her feet. She was completely restored, ready to begin again her life of loving service for others.

Calling to the mourners, who were waiting outside the room, Peter made the joyful presentation. We are not told the words he used, but they must have been very simple, and heavenly

joy must have lighted up his face as he said to them, "Friends, here is Tabitha, alive and well, through the grace of our Lord Jesus Christ."

Nor are we told that there was a thanksgiving service afterward, but I am sure there must have been one.

"Dorcas had been of great service to the church, and God saw fit to bring her back from the land of the enemy, that her skill and energy might still be a blessing to others, and also that by this manifestation of His power the cause of Christ might be strengthened."—*The Acts of the Apostles*, p. 132.

So once again her needle became busy working for others. Perhaps other women in the church at Joppa learned from this incident to share her burdens. Maybe others became Dorcas women, helping to serve those who needed clothing.

Was the very first "Dorcas Society" in Joppa itself? Even if it was not, the Christian world since has seen many hundreds of noble Dorcas societies whose aim has been to

follow in the steps of the first Dorcas and provide clothing for those in need.

Little did Dorcas of Joppa dream—much less would she have asked—that her name would be a memorial down the centuries and in many lands.

What was the immediate effect of this miracle on the community? We are told, "It became known all over Joppa, and many believed in the Lord" (Acts 9:42, N.A.S.B.).

So we see these three results: The gospel message received great impetus from the miracle of Dorcas' resurrection; the local work of relieving the distressed was revived because she became personally involved again; and her example set in motion a worldwide, age-long work on behalf of the poor that still goes on today. How far-reaching!

And it reaches even farther than this. It shows us that God can use any of us, however limited we may feel our talents are, if we have love for God and humanity in our hearts. □

## Bible Questions Answered BY DON F. NEUFELD

**If the four beasts of Revelation 4:6-9 not only are capable of speech but along with the 24 elders are objects of redemption, would it not be true that they are human, and, in fact, Noah and his three sons?**

The identity of the four beasts has been the subject of much discussion. It has been pointed out that the Greek word translated "beast," *zōon*, should preferably be translated "living creature." This may be true today, although when the King James Version was translated, *beast* meant a living being, an animal. In early times the term *beast* even included man, but later was applied to lower animals as distinct from man.

The fact that one *zōon* was like a lion, a second like a calf, and a fourth was like a flying eagle shows that "animal" or "beast" could appropriately be applied to at least three of them. The third had the face of a man, but the form of the body is not identified. In addition, it is mentioned that the four were "full of eyes before and behind." Beings such as these are hardly human.

The questioner observes that they, "along with the 24 elders, are objects of redemption." This he evidently infers, from Revelation 5:8-10, which reads, "The four beasts and four and twenty elders fall down before the Lamb. And they sung a new song, saying, Thou . . . hast redeemed us to God by thy blood out of every kindred, and

tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." As explained in *The SDA Bible Commentary*, the preferred reading on the basis of Greek manuscripts now available is the following: "Thou . . . didst purchase to God by thy blood out of every tribe and tongue and people and nation, and didst make them to our God a kingdom and priests [one important manuscript reads, "priesthood"], and they shall reign upon the earth."

The difference between this reading and the former is that the four beasts are not declaring themselves to be objects of redemption; they are simply ascribing praise to God for His acts of redeeming men, making of these redeemed ones a kingdom.

The book of Revelation is a book of symbols. Symbols are not an end in themselves, but stand for something. In appearance the symbols may be quite different from the reality they represent. For example, in Daniel and Revelation religious and ethnic powers are represented by animals. Jesus is shown as a Lamb with a knife wound, and with seven horns and seven eyes (Rev. 5:6). At His second coming He is shown riding a white horse and having a sword coming out of His mouth (Rev. 19:11-15). The symbol must be studied from the point of view of what it represents. When we get to heaven and see Jesus, we will

not see Him in the form of an animal with seven eyes. Nor should we, as we approach the throne, expect to see four beasts as described in Revelation. John saw them in vision. He was told to write down what he saw (Rev. 1:11, 19). This he did. The symbol has teaching value. We are left to ascertain the meaning.

Defending the symbolism in her visions against those who were trying to take her literally, Ellen White on one occasion observed: "My opponents ridicule 'that weak and childish expression of glorious grapes growing on silver wires, and these wires attached to golden rods.' . . . I do not state that grapes were growing on silver wires. That which I beheld is described as it appeared to me. It is not to be supposed that grapes were attached to silver wires or golden rods, but that such was the appearance presented."—*Selected Messages*, book 1, pp. 65, 66.

What, then, do the four living creatures represent? I compare them with the four living creatures that Ezekiel saw, also in connection with the throne of the Deity (Ezekiel 1). There are some differences in appearance, but the similarities are more than the differences. Ellen White gives us a hint as to the teaching intent of Ezekiel's creatures. She says concerning the wheels that Ezekiel saw "upon the earth by the living creatures" (Eze. 1:15): "A number of wheels of strange appearance, intersecting one another, were

moved by four living creatures" (*Testimonies*, vol. 5, p. 751). Then a few sentences farther on she says, "Heavenly beings were impelling these wheels, and, above all, upon the glorious sapphire throne, was the Eternal One."—*Ibid.* Thus the living creatures represent heavenly beings.

She explains further, "The wonderful symbols presented before him beside the river Chebar revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon the God of mercy and truth was enthroned.

"The wheellike complications that appeared to the prophet to be involved in such confusion were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones."—*Ibid.*, p. 752.

Thus the four living creatures seem to symbolize heavenly beings or messengers in their plentitude of offices, capabilities, and adaptabilities. Above all the distractions of this world, God is in control.

If this interpretation is followed there is no way of equating the four living creatures with Noah and his three sons or with any other human beings.



# What Shall I Do With Jesus?

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No one can evade this ancient  
question of Pilate's.

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Not to answer it is to answer it.

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By W. G. TURNER

WHEN THE WICKED MOB DEMANDED the release of Barabbas, Pilate asked, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). Guiltless, Jesus was led away to die.

Today the question confronts each of us, "What shall I do with Jesus which is called Christ?"

We respond either by accepting Jesus as Lord of our life or by rejecting Him as such. To reject means that we "crucify . . . the Son of God afresh, and put him to an open shame" (Heb. 6:6). The issue is personal. No one can decide for another. The issue is serious; it means life or death.

The issue is present, too. It is now, for "now is the accepted time, now is the day of salvation" (2 Cor. 6:2).

To accept Jesus as Lord means that we accept His lordship in four principal areas of life. Of Jesus it was said that He "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). Wisdom—the intellectual.

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*W. G. Turner has served the denomination for many years, including two periods (1930-1936, 1946-1948) as president of the Australasian Division. He is now retired and living in Australia.*

Stature—the physical. In favour with God—the spiritual. In favour with man—the social.

1. *The intellectual.* Academic attainments are not necessarily to be equated with true wisdom. The apostles were wise men, but few held academic degrees. This observation does not imply that we should neglect the proper development of our mental powers. "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."—*Education*, p. 13.

We live in a world that boasts of its knowledge. Science has made remarkable discoveries. But often in the study of the sciences the wisdom of God has been set aside. Perhaps never since the days of Noah has the human race, particularly the peoples of so-called enlightened lands, fallen so low in morals, dishonesty, violence, and careless living.

National leaders are greatly alarmed over the increasing moral and spiritual degeneracy of mankind.

As a people we need to be watchful lest we permit the lure of the intellectual to lead us away from "the wisdom of God and the power of God," which alone is able to make us wise unto salvation.

2. *The physical.* In the beginning God made man sinless. In mind and body Adam stood far above the most illustrious of men today found anywhere. "When Adam came from the Creator's hand, he bore, in his physical nature, . . . a likeness to his Maker. . . . Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. . . . But . . . [through] disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated."—*Ibid.*, p. 15.

## Life Expectancy Diminished

Through rejection of its Maker, the race has greatly deteriorated since Adam. The average life expectation of the first ten generations of man from Adam to Noah exceeded 900 years. The ten generations after the Flood averaged 318 years. Moses died at 120 years, and David speaks of the life span as three score and ten. Now, for the whole human race throughout the world, the expectation is about 40 years. In a few lands, such as North America, Europe, and Australasia, it is higher, but for the whole race it is only about one twentieth of those of Adam's contemporaries.

In these closing days God has given us much light on ways to maintain and even improve physical and intellectual health. The Bible sets before its readers standards, which if followed would do much to enrich man physically. In addition, there is the detailed counsel in the writings of Ellen White. To accept this advice and to practice it is to respond positively and correctly to Pilate's question asked in the long ago. To deny such is to reject Christ as Lord of our lives.

3. *The social.* This area covers our relationship with others. It has been said, "The things you do speak so loudly that I cannot hear what you say." In our recreation we must not follow the practices of the worldling in many of their activities; neither should we conform with their customs or habits in behavior, entertainment, dress, or speech.

The social life of many professed Christians today belies



their profession and most certainly denies their Lord. I am deeply concerned as I note the growing tendency of both young and old to adopt fashions of apparel set by the lower standards of the world.

We can surely deny our Lord by our appearance, as well as by our language and by our deportment.

### Unedifying Entertainment

In the field of entertainment either at home or without, there are many subtle devices of the enemy to turn the mind from fully accepting Christ. As I have sometimes glanced down the columns advertising television programs I have been impressed from the titles with the number of items that must be quite unedifying, extremely time-wasting, as well as mentally and spiritually harmful to the viewer. The same applies in the field of reading, recreation, radio, and conversation, of course. Many Christians deny Jesus in the circle of their social life. In this area also the question must be confronted, "What shall I do with Jesus which is called the Christ?"

4. *The spiritual.* This is by no means the least of the four. The Bible tells us that "the natural man receiveth not the things of the Spirit . . . they are spiritually discerned" (1 Cor. 2:14). Paul said "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). How was Christ minded?

"I do always those things that please him" (John 8:29).

This constant determination on the part of Jesus kept Him ever on the right side. There was never any rejection of the will of the Father with Jesus.

Paul too had a proper conception of a right attitude toward his Lord. "This one thing I do" (Phil. 3:13) was his standard. It had not always been so with him. At one time in his life he followed the crowd and was a bitter opponent of Christ, but the experience on the Damascus road changed his outlook. Forever after he had no question as to what he should do with Christ.

There is no neutral place in Christian living. "No one can occupy a neutral position; there is no middle class, who neither love God nor serve the enemy of righteousness. . . . He who does not give himself wholly to God, is under the control of another power. . . . Half-and-half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness."—*Thoughts From the Mount of Blessing*, p. 139.

As we ponder the question "What shall I do with Jesus which is called the Christ?" let us remember, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). □

## When You're Young By MIRIAM WOOD

### How It Is in Omaura

IF YOU'RE a regular reader of this column you know how I feel about New Guinea as the result of a visit I made there several years ago. I keep in touch with the folks there, especially Molly Rankin, who was my hostess for the most meaningful week of my life. That was at Kabiufa Adventist High School. Now Molly and her family are in Omaura, where she and her husband, Pastor Ian Rankin, are in charge of training workers after they finish at Kabiufa. Molly keeps me informed about the way things are in Omaura. Here's what she said in her last letter:

"After a very dry spell, when we ran out of water and despaired that anything would be left in the garden, the cabbages and lettuces and tomatoes are really something to see. We were happy to be able to buy, out of special donations, a motor to pump the water up from the river. This enables us to water in the dry season and takes much of the worry out of market gardening.

"Ian has conducted two weddings in our little

church. The one the week before graduation was between our garden manager and our nurse. Both are lovely young New Guinea nationals. There were crowds of people here, and we all had such fun! Of course, one would expect some little crisis to arise—it always does in New Guinea! This time it came in the form of a young mother who came into the clinic to have a baby just when we were all sitting down to the wedding luncheon. Fortunately for the bride, the bridesmaid was also a nurse and was able to make the delivery, so Ellen and Bennie could concentrate on each other for a few minutes.

"But the next day Bennie's sister, the other bridesmaid, had to get back to her job in the Lae office. When Bennie went to Kainantu to put her on the bus it had broken down, and, since no alternative means of transportation was available, the bridegroom had no option but to take his sister to Lae on the back of the truck. He made every effort to return immediately, but the truck broke down

and he was away two nights. When he finally returned to his loving and anxious bride he had contracted such a severe attack of the flu that he could not be moved from bed for a week. At first it seemed that nothing went right for the young couple, but now things have settled down, and they are smiling all the time.

"On the night of the wedding, after the guests had left, the power generator quietly faded into uselessness and has not functioned since, with the result that washing has to be done by hand, water has to be hand-pumped, and we read and work at night by candlelight. However, the pioneers before us did this and survived, so doubtless we will too.

"Actually, apart from the long time it takes to wash, I don't really mind. There is something charming and nice about the togetherness of the family as we gather round the table by the light of the gas lamp in the evenings.

"Well, my large family is beginning to stir. We have our two little Chimbu boys, Benave and Igen, with us, as well as a university student, a friend of Paul's (no. 1 son) from Kabiufa days,

staying with us. We always seem to collect boys wherever we go. Our own three act as magnets, I think. With seven men in the house, little daughter, Esther, and I have to stick close together and lend each other moral support!"

That's the word from Molly. What she *didn't* say of course, is that she "provided" the wedding and all the food and all the celebration—not only the physical work but the boundless enthusiasm and love that gathers the whole of New Guinea into her warm circle. I don't know whether I'd consider it fun to have no electricity; I'm sure I'd consider it something much less than fun to wash all the clothes by hand. The fact that Molly looks at it differently is what makes her one of the most outstanding missionaries I've ever met.

They still need lots and lots of things at Omaura. I've sent them two large boxes of books and have channeled money there whenever I could. If you ever want to do something extra special, above and beyond your regular mission giving, let me know, and I'll tell you about the needs of Omaura.

# Is the Sanctuary Truth Relevant Today?

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Although there seems to be a declining interest in the study of the heavenly sanctuary, in point of fact, the sanctuary doctrine has lost none of its relevance.

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By J. A. McMILLAN

IN STUDYING THE TRUTHS OF THE SANCTUARY, we should note that the most important thought connected with the teaching of the sanctuary is that of worship. We fail to fulfill the sanctuary's supreme objective, if in all our meticulous study of the ritual, sacrifices, and festivals of the sanctuary we do not offer to God the adoration of our hearts, the homage and service of our lives.

There is profound truth in the answer of the Westminster divines as they posed the question: "What is the chief and highest end of man? Ans. Man's chief and highest end is to glorify God and fully to enjoy Him for ever."—*The Larger Catechism*.

Some may feel that the sanctuary truth was relevant 131 years ago, but that it is outmoded today. Probably that is why there has been an apparent decline in interest in and study of the sanctuary in recent times. But the sanctuary and its services must always have meaning and significance for Seventh-day Adventists. I suggest six reasons for giving it earnest and prayerful study.

1. *The sanctuary teaches the personality of God.* A believer in the truths of the sanctuary cannot but hold that there is a supreme personal Being. The sanctuary was erected for one purpose, to be a meeting place between God and His people (see Ex. 25:8; 29:45). The God who revealed the details of the sanctuary to Moses was no mere power or abstraction. Men went to the sanctuary to meet with God, to commune with a spiritual Being who loved His people and longed for their fellowship.

The psalmist and a countless host of spiritual men in all ages "saw God in the sanctuary" (see Ps. 63:2). Such an act left no room for pantheism or atheism. God was a person who met with His people in a particular place.

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*J. A. McMillan is a retired president of the British Union living in Watford, Herts., England.*

In the full and final revelation given by Jesus, who "dwelt among us" (John 1:14), the thought was presented: "God is spirit, and those who worship him must worship in spirit and in truth" (John 4:24, N.E.B.). Christ is the true meeting place between man and God. "He is the image of the invisible God" (Col. 1:15, N.E.B.), the "express image of his person" (Heb. 1:3). God is the *object* of our faith, not merely an *article* of faith.

"It is not enough for him [the wanderer] to believe in law and force, things that have no pity, and never hear the cry for help. He needs to clasp a hand that is warm, and to trust in a heart full of tenderness. Keep his mind stayed upon the thought of a divine presence ever beside him, ever looking upon him with pitying love. Bid him think of . . . a Father's hand stretched out still, of a Father's voice saying, 'Let him take hold of my strength, that he may make peace with me; and he shall make peace.' Isa. 27:5."—*Christ's Object Lessons*, p. 388.

2. *The sanctuary clarifies the plan of salvation.* As the psalmist pondered life's great problems, its experiences, inequalities, and insecurities, he was deeply perplexed. Then he went to the sanctuary and saw the purpose underlying the sorry scheme of things.

"They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary" (Ps. 68:24). Instead of "goings," Spurrell, Fenton, Moffatt, and N.E.B. have "processions."

In Leviticus 23 are listed the seven festivals of the sacred calendar. Beginning with the Passover feast, and ending with the Feast of Tabernacles, the plan of salvation was outlined. The New Testament links the Passover with Calvary's atoning sacrifice (see 1 Cor. 5:7). The Feast of Tabernacles points forward to end events. In this way the gospel was preached to the Israelites (see Heb. 4:2). These feasts show that God has a plan, and the gospel is that plan spelled out in detail.

"The sanctuary in heaven is the very center of Christ's work in behalf of men. . . . It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin."—*The Great Controversy*, p. 488.

## The Certain Judgment

3. *The sanctuary teaches the certainty of the judgment.* The Scriptures are definite about the judgment. The present generation of Christians is extremely vague about there being a judgment, or is even unconvinced that a judgment is either necessary or just. I recall the late W. A. Spicer, one of our General Conference presidents, telling of a conversation he had with a good Methodist missionary on board ship. As they visited, the Methodist said, "Elder Spicer, why do not you Adventists join forces with us? Your zeal and missionary spirit would be good for our church." Elder Spicer replied, "We Adventists believe that God raised us up specially to announce the judgment-hour message." "But," replied the missionary, "we preach that too." "Do you?" asked Spicer. "Tell me, when did it begin?" An embarrassed silence followed.

Only when we join Leviticus 16, Daniel 8:13, 14, and Revelation 14:6, 7 together can we tell when the judgment-hour message was due. It is the sanctuary truth that tells us with certainty about the judgment's beginning in 1844. The anti-typical Day of Atonement is followed by the Feast of Tabernacles.

4. *The sanctuary points to the remedy for sin.* Modern man needs to be reminded that he is a sinner. The idea of sin, the very word itself, is unfashionable. According to Reinhold Nie-

buhr, Martin Luther taught that the supreme sin of man is his refusal to admit that he is a sinner. "I have sinned" comes only with divine enlightenment.

In the daily service of the sanctuary, the ubiquitous nature of sin was plainly recorded. Sin was committed not only by "the priest" (Lev. 4:3) and the "ruler" (verse 22) but also by "the whole congregation" (verse 13), the community and the nation. Like disease, sin is no respecter of persons. It is the common denominator of all mankind.

The Bible teaches that sin is directed against God's law, hence it is defined as "lawlessness" (1 John 3:4, N.E.B.). It is also directed against God's government, so it is regarded as rebellion. It is finally directed against God's Son (see Matt. 21:38-41), hence it is treason.

### Sin Affects Man's Relationship to God

In the teaching of Jesus, sin is regarded, not merely as an accountant's catalog of human misdemeanors, certified by an auditor, but as something that affects man's relationship to God. Jesus told a story, "aimed at those who were sure of their own goodness and looked down on everyone else" (Luke 18:9, N.E.B.).

Two men went to the Temple to pray. One, a Pharisee, personified sin at its worst. Sin, in him, was cloaked with religion. But his religion was cold, legal, loveless. It was hypocritical: "God, I thank thee that I am not like other men." It was also hypocritical: "I am not . . . even like this tax collector" (Luke 18:11, R.S.V.).

## Your 1975 Serendipity

By ERNEST LLOYD

The unusual word *serendipity* was coined by Horace Walpole, an English author, about 1750, and was used in his story of "The Three Princes of Serendip," the old name for Ceylon. The king of that large island off the southern coast of India sent his three sons on a tour to find treasure in a certain area. They failed to find it, but on their return trip by another route they came across excellent treasure, discovered where they least expected it. That was a *serendipity*. So with us today. We are sometimes surprised and delighted to make a discovery all unexpectedly, and are thrilled by it.

The Bible contains serendipities waiting to be found by earnest and hopeful readers seeking the hidden treasures of truth and light and power. But we must read carefully and more slowly than many readers do today. You are searching, remember.

Many years ago I came in my reading of the Bible to the 119th psalm with its 176 verses, its 22 sections with eight verses in each section, and considerable repetitious material in this longest of psalms. But suddenly, and all unexpectedly, the treasure appeared in verses 30, 31, and 32. Mark the first three words of each of these three verses—"I have chosen," "I have stuck," "I will run." In these three little verses we find the best formula for true success anywhere in print. "I have chosen the way of truth." What wisdom is shown here by the psalmist! Then he shows his determination to stick to the course he has chosen, and third he concentrates like a racer and will "run" in the Lord's way, the way of victory. May every reader of the REVIEW discover a new serendipity in the Book of books.

The other exemplified grace at work. He prayed, "'God, have mercy on me, sinner that I am'" (Luke 18:13, N.E.B.). Jesus says that he "went home acquitted of his sins" (verse 14, N.E.B.). "No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness."—*Steps to Christ*, p. 65.

Nine times we read in Leviticus 4 to 6, "the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him." And the Lord's messenger writes: "As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require."—*Christ's Object Lessons*, p. 163.

So we too are invited to come "unto the throne of grace" (Heb. 4:16) where our great High Priest makes intercession for us. "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross."—*The Great Controversy*, p. 489. This the sanctuary emphasizes.

### Vindicating God's Character

5. *The sanctuary vindicates God's character.* It is often overlooked that it is God's character and the nature of His government that are a major issue in the judgment. Every government is known by the quality of its justice. God's goodness and righteousness are exalted by the quality of His judgment. The balances of the sanctuary enhance His character. It is by this that confidence in Him is extended to the ends of the earth.

"The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken."—*The Desire of Ages*, p. 22.

God accomplished this by the quality of His judgment. John declares that thanks and acknowledgment will be the theme of the universe when God's judgment is revealed. "'We give thee thanks, O Lord God, sovereign over all. . . . Now is the time for the dead to be judged; now is the time for recompense to thy servants the prophets, to thy dedicated people. . . .'" Then God's temple in heaven was laid open, and within the temple was seen the ark of his covenant" (Rev. 11:17-19, N.E.B.). God's law is the righteous and holy standard by which He shall judge the nations.

God's character will thus be vindicated. Of Him it will be said, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:4).

6. *The sanctuary assures us of the triumph of righteousness.* "We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. . . . Those who do not sympathize with Jesus in His work in the heavenly courts, who do not cleanse the soul temple of every defilement, . . . are joining with the enemy of God and man."—ELLEN WHITE, *Review and Herald*, January 21, 1890.

When God's people are cleansed, thus cleansing the sanctuary and vindicating God's character, when sin and sinners are no more, then "he [God] will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (chap. 21:3).

The worship of God, begun in the sanctuary on earth, will be continued throughout eternity. In the earth made new, "all flesh [shall] come to worship" the Lord in His glorious sanctuary (Isa. 66:22, 23). □

# I Love a Parade

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The greatest parade of all time is  
about to march under the  
Grand Marshal, Jesus.

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By FLOYD E. BATES

WHEN I WAS A BOY I never missed a parade. When the circus, or other trained-animal show, or the parade of any special occasion came to my town I was always on the sidelines watching. I loved a parade.

By listening carefully to the announcement of the time and place of the make-up of the procession and of its route through the streets of the town, I always knew where to go to see it best.

I still love a parade, but my choice of parades has narrowed considerably. The parade of the visiting carnival has lost its appeal.

But there is one parade, in which, when it marches, I plan to take part, and in which I am extremely interested. It will be a most extraordinary parade. The place of assembly of the participants and the route of travel have been announced, but the date and time of day it begins have not been made public. However, word has gone out for participants to be ready for a quick assembly when called.

In important parades the grand marshal rides in style at the head of the column. The Grand Marshal of the parade to which I am looking forward is not a Hollywood star or a

*Floyd E. Bates, M.D., now retired, lives in Belle Plain, Iowa.*

noted political personage; no, not even a king or emperor of some great country. Instead He is the King of kings, the Lord Jesus Himself. He is soon to lead to the eternal glories of heaven a retinue of redeemed ones of all ages and circumstances.

As the parade forms preparatory to its long march, the sight is most impressive. As I imagine it, around and escorting the Grand Marshal, Jesus, is a mighty band of holy, heavenly angels. They form a transporting chariot, which looks like a great cloud, white and most glorious. And as they start upward they sing a beautiful song of praise to the Commander of heaven.

Immediately following this most talented and marvelous musical organization, I see a relatively small group numbering 144,000.

As I picture it, if at this moment you turn your eyes back to earth, as the procession begins moving upward and produces its spine-tingling music, you will see the rest of the procession forming in line under the direction of heavenly angels. All around them lie the dead bodies of the lost who died at the presence and glory of Jesus' appearing.

But another group, a large one, I visualize as standing to one side. Their appearance is one of absolute defeat and frustration. At their head is a tall, commanding angel—Lucifer. The great controversy has reached a turning point for him and his retinue of evil angels, and their plans for the dominion of this earth and its people are forever defeated. They must now wait until the thousand years are finished for the just rewards of their evil deeds.

But let us turn our attention again to the forming parade. Immediately following the Grand Marshal, His angel escort, and the 144,000, I picture a group, the kind of which the eyes of twentieth-century man have never seen. They are exceptionally tall men and women. At their head walk a man and his wife whose physiques and beauty are perfect. Adam and Eve are more than twice as tall as the men and women to whom we have become accustomed. All faces show unutterable joy and shine with the glory of heaven.

Leading them upward I picture an outstanding aggregation of heavenly musicians singing a song of triumph most lovely to hear. Among this group I expect to see an earthly figure, Enoch, who has come with King Jesus from heaven, to lead with Him this triumphant procession back to the New Jerusalem. He bears an expression of joy, almost overwhelming, as he recognizes among the redeemed many of his generation

## One Day Soon

By ELIZABETH SNYDER THOMANN

One day I'll hear the sounds of  
heaven.

Tall pine trees whispering  
in a gentle breeze,  
the languid lapping of the  
wavelets  
of the sea of glass,  
the song of meadowlark,  
the breaking of the water's  
surface

by a silver bass.

Oh! one day soon I shall hear all  
of these.

These sounds shall fall  
upon my eager ears,  
and as I listen  
peace and joy  
my mind and heart shall fill.  
And I shall smile  
and hum a happy melody until  
throughout my entire being  
there shall pass a mighty thrill—  
my tempter's gone!

Throughout the eternal years  
there'll be no sighs, no sobs;  
just sounds that please.  
Tall pine trees whispering  
in a gentle breeze.

who owe their salvation to his pleading with, and prayers for, them.

Following the first man and woman I see a large gathering of mighty people; their sizes vary, but all are much larger than men in our puny generation. Their attention seems fastened on their leaders, and every face radiates the glory that Adam and Eve had while they were still in the Garden.

Then I imagine a third group headed by a large company of musicians, led by a tall, commanding angel, and with them are seen two men of earth who seem to be recognized as deserving of special honor. They are Methuselah and Noah. Their rapture seems unbounded as they glance at the train that follows them. Here they recognize the faces of those who accepted their warnings of the Flood.

A fourth section of the mighty parade I expect to be composed of those upon whom the evidences of the curse are become distinctly noticeable. At their head I picture a smaller group of angels, and among the company I expect to see several whom I can recognize—Moses, David, Solomon, Elijah, Elisha, and several others whom I do not so clearly recognize.

But my interest centers principally in that first group—the 144,000 who follow King Jesus closely. This company but recently bore marks of fierce conflict and persecution. But now all this is changed, and their faces reflect perfectly the image and glory of King Jesus. They have stood stiffly for the truth and the law of God amid the unsurpassed onslaughts of Satan and his agents. They have maintained their allegiance in spite of threatened imprisonment and death. They were fugitives and wanderers in the earth while awaiting the return of their Lord. Among them is the figure of a woman who for nearly 70 years bore the messages of her Lord to a lukewarm and at times faithless people. She represents well that small group of 144,000.

#### The Seal of Fidelity

A seal of fidelity, the seal of God, has been given them in their foreheads, which signifies victory in the most terrible conflict humanity has ever been called upon to endure. Here also among them are to be seen people who have come from the very grasp of Satan, in heathen lands. Some of them show clearly the results of the curse of sin, for their bodies are not more than four feet tall, but all faces are radiant with love for Jesus.

The mighty procession sweeps upward, led by the infinite Conqueror, King Jesus. I like to think that the route over which they travel has been made known to the intelligences of the universe of God and that many of them will come to witness the scene. For 6,000 years they have been watching the fortunes of the mighty conflict, and now that the warfare is over and the victory won, they are eager to see this triumphant march, and they fall in at the end of the procession and follow on to the sea of glass where the welcoming ceremony of heaven is conducted.

There Jesus presents to the redeemed ones the crowns and harps and palms of victory, and a loud, harmonious song of praise to the Lamb bursts forth spontaneously. Heaven's courts echo and re-echo to the strains.

This song is a special one, never before sung on earth or in heaven. It is entitled "The Song of Moses and the Lamb." I imagine that it is composed of several stanzas. Each company in succession bursts forth with its stanza while the angels fold their wings and listen, for it is a song of experience that the angels cannot follow. Then when each group has sung its stanza, all together in one mighty chorus, with millions of thankful, joyful voices, the redeemed host joins in ascribing

honor and praise to King Jesus, saying, "Worthy, worthy is the Lamb."

The great controversy is over and the victory won. Eternal life has begun; the glories of heaven are ours forever; Jesus and angels are our companions daily; the tree of life is for us. Sin and its author are soon to be destroyed root and branch. Then God's universe will be forever clean, the earth will be restored to the original perfection of God's plan.

Hasten on, glad day of the victory parade. Delay not thy coming! □

## For the Younger Set

### Surprise for Mr. and Mrs. Folk

By ELLA RUTH ELKINS

KEITH AND KAREN were tired of playing their dart game. They were not in the mood to ride their bikes, either.

"What can we do?" Keith asked Karen as he shoved the dart game back on the hall closet shelf.

"Well, we haven't been over to see Mr. and Mrs. Folk for a long time. You know how she always tells us to pick a bouquet of roses after we visit them."

"That's right, Karen. Mamma isn't home, but I'm sure she wouldn't mind if we picked a bunch of flowers and took them over to Mr. and Mrs. Folk. It would be a lot of fun to surprise them with something from us for a change. They give us things so often."

"Hey, I know! We can make little baskets the way our teacher showed us at school. Then we can put the flowers in the basket to take over there. We can set the basket down on the porch just outside the door, ring the doorbell, then run! Won't they be surprised? Then they will wonder who wanted to surprise them, and they will be happy that somebody loved them that much."

"Let's do it!" said Keith.

So Keith and Karen got out the prettiest colored paper they could find, cut strips just the way their teacher had shown them, and made two little baskets. They

wrote "Mr. Folk" on one basket and "Mrs. Folk" on the other.

"Mine will be for Mrs. Folk," said Karen. "I think she is so nice."

"And mine will be for Mr. Folk," answered Keith. "He's nice too, and he tells me stories when he isn't too sick with his bad leg."

After the baskets were finished, the children went outdoors and picked some of the flowers from the flower beds. There were roses, sweet Williams, pansies, and some ferns. Oh, how pretty each basket looked! Then the children hurried down to the end of the block where the Folks lived. Very quietly they looked around to see whether anyone was looking. No, no one was, so they quietly tiptoed up the steps and onto the porch. They set the baskets down right in front of the door, then rang the doorbell. As quick as a flash both children ran off the porch and hid behind the hedge where they could peek and see what happened.

In a few moments the door opened, and they saw Mrs. Folk and heard her say, "Ben, just look what I found on the front porch! Why they are the prettiest and loveliest bouquets I've ever seen, and they smell so good! Come see! I wonder who could have been so thoughtful?"

And Karen and Keith felt all good inside as they skipped along home. Their day, too, had turned to brightness.



### Reformation and Legalism

No one denies the urgent need for a revival and reformation among us. In addition to the many Biblical texts that refer to it (Joel 2:12, 13; Eph. 4:22-24; Rom. 12:2; etc.), we have Ellen White's statement, "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Selected Messages*, book 1, p. 121.

There is no doubt that a true revival and reformation will take place, for we are assured: "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times."—*The Great Controversy*, p. 464.

At times we hear some people making light of attempts at reformation, claiming that they are the fruit of a spirit of legalism. They involve only externals, they say—such matters as fashions, dress, and hairstyle.

We agree that true reformation cannot begin on the outside; it must begin deep in the heart. Paul is clear: "Be ye transformed by the renewing of your mind" (Rom. 12:2).

Ellen White wrote: "Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness."—*Counsels on Diet and Foods*, p. 35.

Reformation does not consist in changing symptoms; it goes to the root of the problem, the heart. The renewing of the mind by the work of the Holy Spirit is the initial step in any real reform. It would be a great mistake to deal only with the externals, believing that this is the revival and reformation about which Bible writers and Ellen White wrote.

On the other hand, no authentic reformation of the heart is ever accomplished without manifesting itself in external behavior. Ellen White continues, "The reformation will be outward as well as inward."—*Ibid.* Jesus affirmed, "Every good tree bringeth forth good fruit. . . . Wherefore, by their fruits ye shall know them" (Matt. 7:17-20).

What are some of the good fruits resulting from the Holy Spirit's presence in the heart? Here are a few: (1) *Spiritual qualities*, which will be manifested everywhere—in the church, the community, and the institutions. Love, compassion, long-suffering, gentleness, goodness, meekness, self-control, will replace hatred, variance, emulations, wrath, strife, seditions, envyings. (See Gal. 5:19-23.) (2) *Proper behavior* in the home. An atmosphere of joy and peace, cheerfulness and kindness, will prevail between husbands and wives, parents and children. (3) *Proper diet*. The love of God in our hearts will cause us to apply the principles of healthful living graciously revealed to us in the inspired writings. (4) *Proper dress, Sabbath observance, amusements, and social activities*. (5) More active and wholehearted *witnessing* prompted by a burning drive to tell others what Jesus has done for us.

But in order for these marvelous results to be revealed in

our lives, in our homes, in our churches, we must expose the sensitive film of our hearts to the energizing rays of the Sun of Righteousness. "Beholding . . . the glory of the Lord [we] are changed into the same image" (2 Cor. 3:18).

How do we open the camera of our hearts to the rays of heaven? How do we behold the glory of the Lord? By (1) prayer, and (2) study of God's messages to us in the Scriptures and in the Spirit of Prophecy writings. It is in our daily quiet hour of personal communion with God that the Holy Spirit speaks to the heart, and the heart answers God in fervent prayer.

This is the experience that reveals itself in external changes. When this experience becomes a reality, changes will take place. They will come as a blessed result of a life filled with Christ, receiving a daily and abundant portion of the grace of God and of the power of His Holy Spirit. They will come, or the reformation is not authentic.

F. Ch.

#### *How the Church Becomes Convincing—3*

### Personal Faith, the Door and Window of the Church

We have been discussing those elements in the Christian church that will make it believable, convincing, and worth joining. We noted that the world sees an essential sameness when comparing those on the "inside" with those on the "outside"; more than that, many in the world searching for meaning and hope turn from the church in disgust because there seems to be such a gulf between word and deed.

The church that will attract the favorable attention of those "outside" will be composed of people who truly understand the nature of the church and why it exists. Something very fresh and vigorous happens when the church is understood *primarily as a fellowship* of faith, hope, and love; and not, first, in terms of an organization with all the implicit and explicit methods and terminology normally associated with big business, military operations, or labor unions.

The Jewish nation had slipped into the latter dimension in their religious experience; that which held the members together was the organization's rites and customs. They had lost the personal-covenant touch with their Lord; instead of their faith in Him being the cohesive element they all shared in common, they found other reasons, such as religious ritual and social custom, to hold them together as a group. In so doing, they lost their effectiveness as God's representatives. They became salt without savor, clouds without water, wild grapes, barren trees.

The same results plague the Christian church whenever Christians forget how the church began and why. It is still true—to misunderstand the purpose of the church is to misunderstand its function; to misunderstand what the church should be doing postpones the return of Jesus and "turns off" serious onlookers.

We must go back often to that special day in Caesarea Philippi when the Christian church was inaugurated to under-

stand what the authentic church is to be like: "I tell you . . . Peter, . . . on this rock I will build my church, and the powers of death shall not prevail against it" (Matt. 16:18, R.S.V.). Here Jesus was establishing a visible connection between heaven and earth as He had done often with limited success throughout the history of His people during Old Testament times. The Jewish people, as a group, were now rejecting for the last time His covenantal fellowship; they preferred to relate to God on their own terms. The personal, "heart" relationship, the "new covenant" way, had become strangely lost in the ritual of the organization, a subtle perversion that very soon fastened itself to the new Christian church as an ugly barnacle.

What was the "rock" that grounded the Christian church? The personal affirmation that Jesus is "the Christ, the Son of the living God" (Matt. 16:16, R.S.V.). Such a recognition is not the result of mere historical research, because tens of thousands saw and heard what Peter had seen and heard; the historical facts did not make the difference. Neither was this recognition the result of a special favor of the Holy Spirit, for all who heard and saw Jesus were also being impressed by the Holy Spirit that this Man was Truth, Life, and the Way.

The difference was in the fact that Peter was willing to respond to both the historical witness and the voice of God in his heart; he conceded that what Jesus said about his human need was true and what Jesus said about God and His tender, loving power available to all men, was also true. His deepest spirit arose in response to the hovering Spirit of God; Peter responded with the statement of faith because only faith could make the covenantal statement, "You are the Christ."

"Peter had expressed the truth which is the foundation of the church's faith" (*The Desire of Ages*, p. 413), and as long as every Christian clung to that truth, the forces of hell would not prevail against him. "Built upon the Rock of their strength, they could not be overthrown. . . . The Rock of faith is the living presence of Christ in the church. Upon this the weakest may depend, and those who think themselves the strongest will prove to be the weakest, unless they make Christ their efficiency."—*Ibid.*, pp. 413, 414.

The first principle, then, in describing the authentic Christian church is that it is composed of men and women who have declared their loyalty and love for Jesus Christ, that He is, in fact, the Lord of their life, that what He wills for them is their highest desire. This basic principle determines all other descriptive aspects of the church that God can work

through as He seeks out His straying sons and daughters the world over.

The second principle follows naturally: "Being" God's people becomes primarily a matter of character rather than a "doing" of external deeds (a lesson that the early church painfully learned in the Galatians issue). In other words, the Christian *does* God's will by *being* His son or daughter. The Christian is not a rebel in the house of his Father; his body, mind, and soul say Yes to Peter's admonition: "As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, 'You shall be holy, for I am holy'" (1 Peter 1:14-16, R.S.V.).

The corollary of this principle is not that external deeds are unimportant, or, worse, contrary to the spirit of the gospel. Much to the contrary! External deeds, obedience to the law (however expressed and applicable), become tremendously important as a personal demonstration of the rightness of God's counsel. Good health; decent, generous social relationships; honest, reliable integrity; unswerving examples of responsibility with time and energy—all reflect that God's call to the Christian is a call to fullness of joy, to abundant living, to the best possible life-style thinkable on this earth.

### No Faith Without Good Works

Therefore, the church that minimizes the external life-style (that which reflects a resounding Yes to the Father's will) has not understood the basic principles that identify God's genuine disciples. The basic components were there when the Christian church was founded, and they will be clearly on display when the church finishes its commission: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

The true church will not blend into the wallpaper of the secular world; the members will not pass through this rebel world without a disturbing wake. In spite of their loud shouts of love for Jesus, their elegant churches, and even their social ambulances and spiritual Band-Aids, if there is not an observable difference between the character and life-style of the church members and that of the worldling, the distinctive Christian witness is not being made, no matter how much preaching or humanitarian service is being done.

H. E. D.

*To be continued*

## Letters continued from page 3

must not handle the property of other people."—*Ibid.*, p. 101. The author said that nothing will do more for a child than his knowing that his parents enjoy him. This is certainly true. I want not only to enjoy my children but other children as well. I find this extremely difficult, however, when someone's little child is tearing through my home at supersonic speed—"exploring, and experimenting" and "satisfying his curiosity, his keen desire to learn all about the world."

It isn't easy being a parent, especially when we are advised first one thing and then another. Seldom do authorities agree, which makes for much confusion and self-doubts. I'm happy for

the perspective we find in *Child Guidance*.

SHIRLEY RAYBURN  
Atlanta, Georgia

I wish to commend you on the selection of the article "Ingredient for Success." We need authors such as the one who wrote the article, writing steadily for the REVIEW. The article was personally helpful and in a vein that has most sadly been neglected by the Adventist Church.

So often we tell people what is wrong but never what to do about it. By doing the latter we cooperate with the Master, who makes the changes.

DAISY STANLEY  
San Carlos, California

### Vital Issues

Re "God's Call for Separation" (March 20). I read a few excerpts from this article to an adult class I teach. It really struck home.

As an Adventist of nearly four years I want to thank you for speaking out on such vital issues.

DOROTHY FRYSON  
Dumbar, West Virginia

### A Positive Message

As I read the March 13 issue of the REVIEW, I was again impressed by the positive emphasis appearing in the articles and editorials in recent issues. This issue seemed to be outstanding in this regard.

As Elder Pierson answered the question "Are there any signs of revival in the church today?" I found myself repeatedly saying, "That's the way I feel too! Amen!"

The article on the law and the editorial on perfection complement each other so nicely.

However, it was the article "Hold High the Torch" that triggered the urge to share my feelings with you. At a time when so many feel called to point out the failings of the church and the faults of its leaders, may I urge you to continue to speak courage and hope. We have a positive message!

THOMAS M. ASHLOCK  
Portland, Oregon

Child Management—2

## It Is Possible to Change

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Discipline should be lifted  
from the levels of anger  
or whim and made a  
learning and changing process.

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By MARGARET HAFNER

HAVING BUILT A BACKGROUND for understanding the responsibilities for, and possibilities of, right training, let us discuss some intellectual and behavioral adjustments we can make to help bring about changes in the management of children in the home and the school.

Our habits of behavior cling as closely to us as spots to a leopard. Our children are not exceptions to this psychological phenomenon. Behavioral routines are laid down because we have practiced them over and over. The bent toward unlovely behavior is reinforced by Satan because he prefers that we do not perfect lovely characters. The work of changing habits must be based on understanding our reactions to a situation, where they come from, and what effect they have on children.

One day during a television news conference, a reporter asked President John F. Kennedy if he would assent to having his daughter disciplined in school. If you were watching, you saw him lose his carefully practiced public composure. He blurted out an emphatic, "No!" Then shifting his feet, clearing his throat, and looking to one side while he collected himself, he said in his best public manner, "We would hope that it wouldn't be necessary." At that vulnerable moment he was a parent resisting a public piercing of his self-esteem.

I wonder why parents so often leap to the defense of their children when the children are involved in wrongdoing outside the home. When a child gets into a bind in school, most of us are pretty blind, and in anger we fume and scratch. Oh, we say we must protect the child from mishandling. I wonder whether this is the real basis for our actions. Especially when

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*Margaret Hafner is an associate professor of education at the State University of New York, College at Brockport, New York.*

we remember how much of the time children are mishandled in their own homes.

In the produce section of a supermarket recently I observed a boy about 9 years old pushing a grocery cart for his mother. He carefully watched her feel the lettuce, cabbage, and grapefruit before she made a selection. His mother saw him touch the produce, too, and told him to keep his hands off. What she didn't notice is that he touched the same articles she had touched and then the one she had selected and put in the basket. When she selected a melon, having been forbidden to touch, he asked, "Why did you pick that one?" Angered by what, on the surface, appeared to be a complaint or criticism, the mother said in a loud voice, "Shut up and push the cart!"

The boy was asking to be taught the art of selecting fruits and vegetables, but was in effect told that it wasn't his business. The mother thought that she was showing that she could manage her child, but was defending her self-esteem by publicly chastising the one who was piercing it.

What a productive opportunity this could have been for both mother and son! Insight could have prompted her to have the following silent conversation with herself: Why am I annoyed? Because he's touching things. Why is he touching things? I'll ask him. She says, in a tone of voice to invite response, not repel it, "Why are you touching things?" He asks, "How do you know which ones to pick?" Now she has a chance to solve her annoyance problem wisely, and he will learn that wanting to know is permissible.

The trick is to ask one's self the right question and not let the real issue get clouded by defensive reaction. A quick and earnest prayer will bring instant help for us who have not been well trained in this very demanding personal kind of interchange. (See *Child Guidance*, pages 169-174, especially page 172.)

The child is an extension of the parent. His actions are a reflection of his upbringing, which embodies all of the parent's own shortcomings. We think that if we protest that the child is being judged harshly, no one will see our faulty approach to child rearing and our ineffective attempts at discipline. These are mostly subconscious reactions and are deeply imbedded in the working psychologies we have built up but of which we are generally unaware. In order even to begin a change, it is necessary that we search our inmost feelings and recognize our reactions for what they are. Self-inspection, applying insight and information perhaps provided by others, is the only way to understand what we are doing. This will help us to change our actions. Ellen White says the best help comes from God. (See *Child Guidance*, pages 169-174.)

### Defensive Reactions

Why should the child become the unfortunate victim of the parents' need for adjustment of management practices? The child cannot but be a reflection of his parents, and he should not be forced into the uncomfortable position of being blamed for it and made the scapegoat for all the mitigating factors over which he has little control. However, in no way does this excuse the child's act or give him license to continue in the same unacceptable manner. (For more reading on this idea see *Child Guidance*, page 319.)

The answer to the dilemma seems to lie in changing the

practices of discipline in both the home and the school. First of all, the example of the adult must be worth copying. The deportment of the teacher and parent must be representative of what the child's deportment is to be. At those times when the feet of clay reveal that the adult also is error prone, he must hasten to express to the children his dissatisfaction with his own behavior, review with them the factors that culminated in the incident, and lay plans with the class or individual for the prevention of such happenings in the future.

This sequence of activities brings about an understanding that is not possible when the result of misbehavior is swift punishment, recrimination, or public embarrassment. Discipline is supposed to serve as corrective, not punitive, intervention in unacceptable behavior. In applying discipline, either at school or at home, teachers and parents should be careful

1. to explain the origin of the upset,
2. to point out why it cannot be allowed, and
3. to set up a process for avoiding such things in the future.

These three aspects of discipline lift it from the level of anger or whim and make it a learning and changing process. The premise is that what people understand they can conquer, and what is treated with anger, repression, and shame festers to erupt another time.

#### Effective Discipline

A method of discipline that I have found effective with school children works on the principle of understanding one's own responsibility and making objective decisions about behavior. At the point where they are halted in an action that is going to get them into trouble, or already has, I require them to look at the action or words that immediately preceded the last action. They must describe that action and think of some alternative action or words that would have prevented their getting embroiled to the present extent. I allow no blame to be placed on the partner in the difficulty. The child must realize that he, and he alone, is responsible for what he does and says. My constant question to each response is, "What could you have done that would have prevented that thing from happening?" Each time the child must state a positive action which demonstrates to him that he has strength and power to control himself. He is led to realize that anything he has the power to do, he also has the power not to do.

These questions from me and answers from him continue until he is led back to the beginning of the difficulty. In doing this a child realizes that he is responsible and can direct his own actions. *Nobody* makes him do wrong things. Each member of a fight or disobedience is treated the same. If you are thinking that this is a time-consuming measure, you are right. But what is time worth in terms of salvation?

The three parts of discipline outlined above can be effective instruments to help children control their own lives. In giving attention to these three consecutive actions, the child, and the adult too, is put in a position of understanding and learning from which progress can be made, rather than being forced by anger or shame or frustration to follow the same line of action again and again until it becomes a reprehensible character trait that will be difficult to erase.

Parents who wish to think further on what they can do for their children in matters of representation of the home at school, may read *Education*, pages 279-297. Certainly one of the important outcomes of successful management is to give the child a feeling of self-respect and self-assurance in his contacts with other members of society. □

Concluded

## Especially for Women By BETTY HOLBROOK

### Freedom From Guilt

WE HAD VISITED for more than an hour and were getting nowhere. There seemed to be no solution to her problem, even though she was deeply concerned and anxious to find some answers. Then suddenly the flimsy bandages fell away and her past lay revealed like an ugly, festering wound. Guilt and sin—some of her own making, some for which she was not responsible—haunted her and shaped her life and her relationship with her husband and her family.

Must we let sin and guilt dominate our lives? Students of human behavior often advise the guilty to shrug off their guilt as something they can do without.

But guilt is necessary; it serves a purpose. It puts limits on behavior. It motivates us to live at peace with God and our fellow man. And yet ours is not a religion of climbing steep stairways on our knees, of lying on beds of spikes, or of flogging ourselves physically or mentally, hoping to buy favor and pardon from God. Ours is the promise, "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). To reject that promise is to reject our Saviour. It was because of sin and guilt that He came. The greater our guilt, the more we need Him. There are no exceptions to the promise of forgiveness—unless, of course, we refuse to be forgiven. How, then, do we deal with guilt?

Before all else, by the grace of God, the behavior that caused the guilt must be clearly acknowledged, but not flippantly, carelessly, or unwillingly. The confession must be specific and definite, without "an apology in excuse of his [the wrongdoer's] course, declaring that if it had not been for certain circumstances he would not have done this or that for which he is reproved."—*Steps to Christ*, p. 40.

After such sincere and honest confession, decided changes in the life in every area offensive to God will

be living proof that repentance is genuine. Blame, self-pity, and vindictiveness are gone, giving evidence the confession was genuine.

After realizing the full extent of one's wrongs, rejecting the false sympathy from others that tells the sinner he has been abused, he is ready for the healing process that God marvelously makes available for us all. The cleansing power of such co-operation with the Holy Spirit releases the distressed mind from its guilt.

But in the healing process we must recognize the difference between being sorry for our sins (reflected in befitting modesty in word and deed) and feeling unforgiven. The former can serve as a guide, a teacher; the latter can be a living, agonizing hell.

But there is something about the human mind that tends to relive the past, either by punishing ourselves with the memory of it or by caressing sin's excitements, even though we have expressed our regret. Both are equally damaging.

After we have faced our problem realistically and adjusted our life accordingly, there is literally nothing more that God asks. In fact, He wants us to leave our past with the One who promised: "I will take your sins; I will give you peace."—*The Ministry of Healing*, p. 85.

So what do we do when the black feeling overwhelms us that our sins are not forgiven? God will never control our minds without our consent, but He will help us if we choose to let Him. He helps us to make peace with Him and with our fellow men. Part of that peace comes from a deliberate program of crowding out discouragement caused by unnecessary guilt feelings (unnecessary if we're genuinely sorry and our behavior shows it) by good reading, loving service for others, and keeping in close touch with a gracious God—One who promises life and freedom.

# Bible Converts Warlike Filipino Tribe

By JANE ALLEN

NOBODY KNEW much about Perez 20 years ago. Stories of murder and cannibalism among the Manobo tribes kept outsiders from nosing into the affairs of this mountain village in the southern Philippines.

But things are different now. Visitors are greeted with a hefty handshake, and the villagers are delighted to tell how the Bible has changed their lives.

This is not a story of a successful missionary venture, because no missionaries went to Perez to present the gospel and establish a church. Instead, the people of Perez discovered the message of salvation themselves, formed their own church, and then went in search of others who believed in the Bible. This turnabout story began some years ago, although the Manobos of Perez have no way of marking time, so it is uncertain exactly how many years ago.

A Seventh-day Adventist man married one of the young women of Perez. Without the association of other Adventists, however, he abandoned

*Jane Allen is an editorial assistant at Far Eastern Division headquarters in Singapore.*

his faith and adopted the pagan ways of his wife's people. Even though he had a Bible and a pamphlet entitled "Light for Today," nobody in the village ever saw these until after he was found dead. The villagers never knew of his Christian background. Since everyone in the village was illiterate, it would seem likely that these possessions might be destroyed when the man died. However, Miguel Bantono, a young man in Perez, rescued the Bible and pamphlet even though he could not read.

Then he began a search that finally led him to a teacher on the opposite side of the mountain. But the teacher was scheduled to leave the area in four days. He could give Miguel only four reading lessons. The teacher gave the young Manobo a tiny, worn-down pencil, with which he practiced making letters on his long wooden knife holder. With the teacher's instruction, he learned the alphabet and the sounds represented by each letter. When the knife holder was covered with pencil marks, Miguel took out his knife and scraped the wood clean.

But with only four days of instruction, he still could not

read the Black Book or the pamphlet. He took the tiny pencil and went back to Perez, where he spent days writing the alphabet and experimenting with combinations of letters and sounds. With persistence, he did learn to read. Slowly at first he began reading from both the Bible and the pamphlet, which dealt with the Sabbath doctrine. Other folk from the village would gather round as he read aloud.

"Thou shalt not kill," he read. "Thou shalt not commit adultery. Thou shalt not steal."

Guided by the Holy Spirit, the people of Perez began making changes.

"Thou shalt have no other

gods before me. . . . Remember the sabbath day."

Someone suggested that they organize and hold regular worship services, so they began meeting in Miguel's home and called themselves the Church of Christ of the Sabbath Day.

"There must be many other Sabbathkeepers," reasoned Miguel. "This pamphlet was published by Sabbathkeepers, and we must find them."

And so, as he had looked earlier for a teacher, Miguel and some of his friends determined to find the larger group of Sabbathkeepers. It was a long search—perhaps three to five years, Miguel estimates. Whenever they visited a village or met someone along



A pretty Manobo girl in Perez today faces a bright future because Christianity has changed her people's way of living.



Miguel Bantono led the village of Perez to the Bible and the Seventh-day Adventist Church.



Men and women have tattooed bodies, marks of their pagan past.





When it rains the roof leaks on the humble jungle chapel in which the people of Perez worship. But on sunny Sabbaths when the pews are full the overflow congregation can sit outside and hear the sermon clearly. It is hoped that a children's chapel soon will be built nearby.

the road, they asked about the Black Book. Sometimes they would find Christians who knew about the Book, but were not Sabbathkeepers.

"We must continue until we find the Sabbathkeepers," Miguel told his friends.

It was in Ampayon, approximately seven kilometers from Butuan City, where they fi-

nally met a Sabbathkeeper—a tailor by trade and the elder of the Ampayon Seventh-day Adventist church.

"Do you know about the Black Book?" the Manobos queried.

Figuring that they were referring to the Bible, the tailor went to the back of his shop and brought out his personal

copy. "Is this the Book?" he asked.

"Yes!" they exclaimed joyfully.

Next they asked about the pamphlet "Light." The tailor frowned and slowly shook his head. No, he was not familiar with it. The Manobos turned to leave his shop, disappointed that their quest remained un-

completed. "Light"? thought the tailor. "Wait!" he called to the visitors. "Is the pamphlet called 'Light for Today'?"

Expressions of gloom changed to joy. "Yes! Yes!"

"I recall a very old booklet published many, many years ago called 'Light for Today.' Is that what you are talking about?"

At last the search had ended.

Miguel explained that the people of Perez had already formed a church and were worshipping every week, but they had many questions about the Bible, how to worship, and how to keep the Sabbath. The elder agreed to bring members of his church and help the people of Perez. It is a 30-kilometer hike into the village, so they traveled on Friday and spent the night there. Some 60 persons met

with the Adventists the next morning.

Some were still chewing betel nut, eating unclean foods, and smoking tobacco, but the visitors from Ampayon didn't hesitate to point out these wrongs, nor did the villagers hesitate to make the necessary changes.

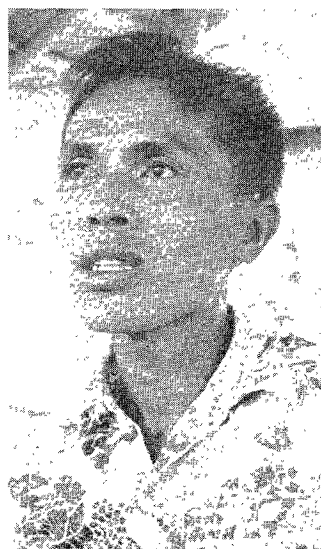
"We want to follow the Bible completely," Miguel declared. "Even if it says we must give up rice, we will!"

When this experience was reported to the Northeastern Mindanao Mission in Butuan City, arrangements were made for two laymen to work with the people of Perez and prepare them for baptism. On July 20, 1974, after several weeks of Bible studies, Miguel and 83 of his friends and relatives were baptized and thus formed a new church. Two months later 48 more were baptized.

Less than a year old now, Perez is yet a young church, and its members need guidance and leadership, so Ismael Acenas and Nathaniel Macanim, the laymen who gave the Bible studies, still care for the congregation, traveling every week over rugged logging roads to meet with them on Sabbath. □



To those whose diet consists mostly of sweet potatoes, mangoes are a very special treat.



Ismael Acenas is one of two laymen hired by the local mission to care for the church in Perez.

## Volunteer in Mexico Banishes Retirement Blues

By CHARLES R. TAYLOR

**UNEMPLOYMENT?** Boredom? Retirement blues? Banishing all three through "working vacations," an Arizona layman who supervises field activities for Maranatha Flights International (MFI) has made mission field projects a way of life.

F. H. Vanden Heuvel, a Seventh-day Adventist plumbing and heating contractor in Phoenix, retired a couple of years ago to live comfortably on his investments—or so he thought. Nothing turned out right, however, until he sold everything and joined Maranatha Flights In-

ternational on a full-time basis as a builder for the Lord. His first participation was in the fly-in at Yellowknife in the Northwest Territories in 1972, and since then he has been increasingly involved in organizing projects in Utah, Honduras, Haiti, and Mexico.

I found him leading a team of a dozen retired or unemployed Adventists from all over the U.S.A., building the second half of the classroom and administration unit for the Pacific Mexican Academy at Navojoa, Sonora, Mexico. Mission funds provided the materials, students and teachers pitched in to shovel sand and gravel and cement for pouring concrete, but the Maranatha team skillfully set

up forms and welded and coordinated the whole operation.

Mr. Vanden Heuvel yearns to reach out to thousands of other retired Adventists with building skills, whose boredom could be turned to adventure by personal participation in the continuing advance of missions. Among his crew at Navojoa were retirees from Mountain View and St. Helena, California; Benson and Phoenix, Arizona; Berrien Springs, Michigan; Cedar-edge, Colorado. From Columbus, Ohio, a crew of five who were receiving unemployment compensation chose to use their energies in blessing others during a Maranatha flight.

For many of the men this was a one-time venture, but for Mr. Vanden Heuvel it was a five-week stint in a series of faith-and-works projects. The latest accomplishment had been a church building at Colima, capital of the last "dark state" on the Adventist Church's map of Mexico. For three years the local church had met in the pastor's living room. Then an American doctor located there, got in touch with MFI headquarters, filled out the required form, was found eligible, and got approval from the church organizations involved.

Land was obtained for \$10,000, an equal amount built the 20-by-60-foot church, and the

*Charles R. Taylor is education director of the Inter-American Division.*



F. H. Vanden Heuvel, a "retired" plumbing contractor, joined Maranatha Flights International to work for the Lord. He leans on his Cessna 177 during a break in his volunteer work in Navojoa, Mexico.



Students help Maranatha Flights International volunteers with the construction of the classroom building at Pacific Mexican Academy.



The building under construction is on the upper end of the mall at the left of the campus. Dormitories are on the sides of the mall.

last couple thousand dollars is being contributed by members of MFI. The sight of blond Americans sweating in the sun beside local members as together they poured concrete and built and roofed the church inspired the government school teacher across the way to write a feature story for the city newspaper of this state capital. This created good publicity for the church and for international good will.

Though some retirees are fatigued with nine-hour days of physical exertion and are content with a one-week or two-week stint as a kind of vacation, Mr. Vanden Heuvel finds it an exhilarating life with a purpose. "When the last missionary has gone over the last hill, then Jesus will come."

#### RHODESIA

### 240 Gwelo Students Prepare for Baptism

Two hundred forty students are preparing for baptism in a class at Lower Gwelo Training College in Rhodesia. Four of the college teachers are instructing the baptismal candidates. In recent years there have been large baptismal classes at Lower Gwelo College.

Lower Gwelo Training Col-

lege is situated in Tribal Trust African Lands near Gwelo, Rhodesia. Although the college was established only in 1952, there are now more than 800 students, 600 of whom are living in the dormitories.

Fifty-eight students are enrolled in the teacher training course. The teaching faculty numbers 38.

The college has been in the news in recent years because it operates a school for the blind. Lower Gwelo Training College has developed a unique system of educating blind children in the classroom along with those who have full vision. Special books, which have page numbers identical with the regular books, are prepared for the blind students.

The college continues to grow, and there is evidence of new buildings going up on the campus. An extension was made to the dining room and kitchen in 1974 and a new domestic-science complex was constructed. Another domestic-science block is being built this year. A metal workshop, an additional woodwork building, and an agricultural complex are under construction.

The college's new director and business manager is M. A. Lawson, who recently earned his Master's degree

at Andrews University. The board of management has appointed A. R. Fuss, who teaches mathematics, as the college registrar.

Schools such as Lower Gwelo Training College are fulfilling a need in Africa for Christian education. The operation of Christian schools becomes increasingly difficult as the schools expand and are improved. Overseas and African workers are needed continually to staff church schools throughout the Trans-Africa Division.

DESMOND B. HILLS  
Departmental Director  
Trans-Africa Division

#### UPPER VOLTA

### Bible Class Organized After Meetings End

Approximately 100 persons are attending a Bible-in-Hand class, organized in Ouagadougou, capital of Upper Volta, where three men from Pacific Union College, Angwin, California, held meetings last July. The meetings, presented by Sherman A. Nagel, long-time missionary to West Africa and now associate professor of biology at PUC; David Nieman, physical education instructor; and Terry Bork, senior student, were held five evenings a week and

were about spiritual, physical, and mental health.

Dr. Nagel also held medical office hours five days a week. Many who attended the evening meetings came to have medical examinations and to seek more personal counsel from him.

Expenses for the campaign and travel expenses were paid by Dr. Nagel and many of his friends from the United States.

These meetings made Seventh-day Adventists so widely known that all Upper Volta is still talking about them. In the remotest villages, when they hear that workers come from the Seventh-day Adventist Mission they welcome them, saying, "We have heard about you over the radio."

There has not yet been a baptism. Mission leaders believe it is very important to see that these Bible students are thoroughly prepared before they are baptized.

In Upper Volta, near the Sahara desert, a rainy season is needed so the hungry people of the country can have sufficient food to eat during the coming year. Mission workers also pray for an abundant spiritual rain to make the seeds of spiritual truth grow in the hearts of these people.

HENRI KEMPF  
President  
Upper Volta Mission



Two church services are conducted each Sabbath so that the more than 800 students at Lower Gwelo Secondary School in Rhodesia can attend.



# Churches Dedicated

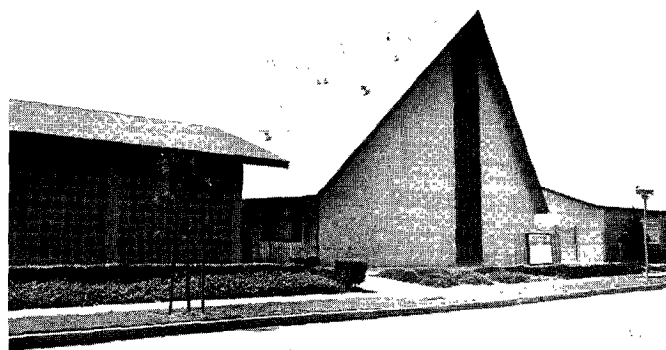


## COMOX VALLEY, BRITISH COLUMBIA

The Comox Valley church in British Columbia was dedicated recently. The church was first organized in 1901, later disbanding as members moved away. A new company was organized in 1950, which was organized as a church in 1971. The new sanctuary has a seating capacity of 150, with provisions for a two-room church school. The dedicatory sermon was given by L. L. Reile, Canadian Union Conference president.

W. W. ROGERS

*Communication Director  
British Columbia Conference*



## COSTA MESA, CALIFORNIA

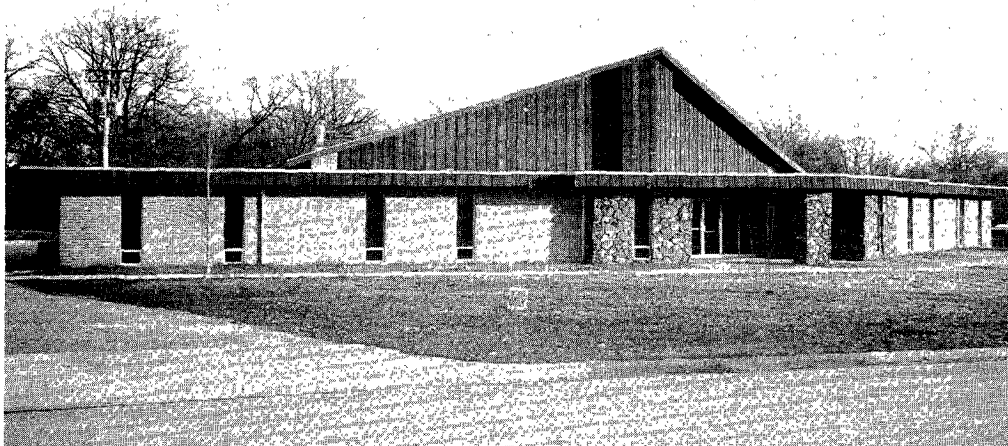
After nearly 40 years of meeting in rented halls, churches, and inadequate buildings, Newport Harbor church members in Costa Mesa, California, have erected a new sanctuary. The main floor will accommodate 430, the balcony 100. Money spent in construction amounted to about \$150,000, but 20,000 hours of labor were donated by members and non-Adventist friends.

In just two years from the beginning of construction the entire project was completed and paid for. Dedication services were held March 15.

N. C. Wilson, General Conference vice-president for North America, presented the worship-hour message. Max Torkelsen, Southeastern California Conference president, challenged members to dedicate their hearts, as well as their new building, to God.

JOSEPH F. JEFFREYS

*Pastor, Newport Harbor Church*



## SPRINGFIELD, MISSOURI

The new Springfield, Missouri, church, dedicated January 19, replaces a church built in 1909. The sanctuary seats 450, and the building also includes facilities for Sabbath school departments. The pastor during the

planning, fund-raising, and building stages was Ervin Funk, who has retired recently.

G. F. CHERRY

*Communication Director  
Missouri Conference*



## DOVE CREEK, COLORADO

The Dove Creek church in southwestern Colorado was dedicated on November 30, 1974. R. H. Nightingale, Central Union Conference president, delivered the dedicatory sermon. William C. Hatch, Colorado Conference president, and H. L. Haas, conference secretary-treasurer, were also present for this day of praise to God.

C. GERRY FISHER

*Communication Director  
Colorado Conference*

# Three Unmailed Letters and Three Baptisms

By RAMÓN URDANETA

AS THEY WERE leaving town to drive back to their Venezuelan farm, Juan Dos Santos and his wife stopped at a gas station to fill the tank. An attractive girl came up to the wife's window and displayed a colorful magazine with the title, *El Centinela*.

"Would you like to buy a magazine?" the girl asked. "It contains many helpful suggestions for facing up to the problems in our world today."

On the way home, Mrs. Dos Santos leafed through the magazine. Later she read the entire issue, and was so impressed that she sat down and wrote three letters: one, asking for a subscription to *El Centinela*, another, enrolling in the Bible course offered, and the third, ordering the medical encyclopedia advertised in the magazine. But somehow, those letters never got mailed. The Lord had a quicker way of bringing His truth to this family.

A few days later, Colporteur Carlos Garrido went to a neighboring farm, where he sold a set of *The Bible Story*. As he was leaving, the man said, "Be sure to stop at the next farm. My father-in-law will probably be interested in the books."

And sure enough, the neighboring farmer, who was Mr. Dos Santos, signed up for the books right away. When his wife saw the books, she asked the colporteur, "Do these have anything to do with *El Centinela* magazine?"

"Are you acquainted with *El Centinela*?" the colporteur asked by way of reply. Then she told him how she had bought a copy a few days earlier from a girl at the gas station, and about the three letters she had written but never mailed. She brought the letters out for him to see.

Mr. Garrido was quick to explain that he could sell her

a subscription to *El Centinela*, that he had a set of the medical encyclopedia in his car, and that he would be most happy to bring them the Bible lessons personally.

Then Mr. Dos Santos and his wife invited Mr. Garrido to stay in their home as long as he was working in that area. The next evening he brought his things to the farmhouse, and that very night he began Bible studies with the couple and their daughter and son-in-law from next door.

One night Mr. Dos Santos said to the colporteur, "I really believe these things you have shown us from the Bible, and I want to become a member of your church. How can a farmer go about being a good Seventh-day Adventist?"

Colporteur Garrido said that he would have to be leaving the area soon but that he would send him a minister who could explain even better than he all the things he

wanted to know. And that's how it happened that Ernesto Santos, president of the mission, began to visit the family. After a few weeks Mr. and Mrs. Dos Santos and their daughter were baptized, and the daughter's husband expects to join them very soon.

## CALIFORNIA

### All-Day Bible Seminar Meets on *Queen Mary*

Nearly 1,400 It Is Written telecast viewers paid a total of \$5,500 to hear the distinctive message of Seventh-day Adventists on the luxury liner *Queen Mary* in southern California on Easter weekend during an unusual program of evangelism.

Billed as the It Is Written Revelation Seminar, the one-day, six-hour-long seminar approach to evangelism filled to capacity the Grand Salon, largest ballroom on the liner, which is now permanently docked in Long Beach. A vegetarian luncheon was served in the ship's main dining area.

Each of the guests attending the seminar paid a \$7.50 registration fee and received a

Bible and a notebook with study materials, in addition to the vegetarian luncheon. Seventh-day Adventists were permitted to attend only if they were responsible for the registration of at least one nonchurch member.

The Revelation Seminars have proved to be an outstanding success for It Is Written in pilots conducted in San Diego, as well as on the *Queen Mary* in southern California; in Philadelphia and Bethlehem/Allentown, Pennsylvania; in Lewiston and Portland, Maine; and in Columbus and Savannah, Georgia.

While the program is new in format, it contains all the traditional evangelistic elements, plus 30 minutes of emphasis on healthful living and vegetarianism.

Because of the one-day approach, churches somewhat distant from the location of the seminar may also benefit. Each church becomes responsible for a delegation of people whom they have contacted and brought to the seminar. This delegation then returns to the various area churches for follow-up seminars, using the same materials and format. This carry-over, under the blessing of God, has



Participants in It Is Written's new one-day Revelation Seminar concentrate on a Bible-marking plan.

Ramón Urdaneta is publishing director of the West Venezuela Mission.



been the most substantial and encouraging feature of the program.

The seminar plan is proving to be an ideal one for Seventh-day Adventist professional people, who find it an excellent chance to spend a full day with their non-Adventist patients and business associates in Bible study.

Many find the approach to be a natural with youth and young adults. Neighbors are excellent prospects, as well. Attending for just one day appeals to many who would not be ready to attend a nightly full-scale evangelistic series.

"The local pastor must become the center of the approach in our soul-winning efforts if mass communication reaping programs are to be successful," says George Vandeman, *It Is Written* director and speaker. "The pastor must eventually lead the interest into Christian growth. The enthusiasm of the pastors gives us real courage as we assess the future of this new outreach."

Seminars are in the planning stages now for the New York and New Jersey metropolitan areas, as well as the San Francisco Bay area. Tens of thousands of responses from viewers have come from these areas, and the seminar plan can put these people in touch with churches and a thorough ongoing exposure to the message.

MICHAEL D. FELLOWS  
*Public Relations Director*  
*It Is Written*

#### NEVADA

### Airline Hostess Flies From Eight Cities to Hear Message

Veronica Young, airline stewardess with Hughes Air West, happened to be in Las Vegas on the night of January 17, when Merrill L. Enright began a Century 21 series in the Las Vegas Junior Academy auditorium. Miss Young was one of approximately 200 non-Adventists who came

the first night, and she decided to attend as often as possible. Each night of the meetings she flew in from wherever her job had taken her—cities such as Phoenix, San Francisco, Los Angeles—even as far away as Montana and Canada. She never missed one of the 22 meetings held over a five-week period by Elder Enright, of the Southeastern California Conference.

The only night she was late was the night she had arranged to join the family of Advent believers by baptism. From the Los Angeles airport she sought desperately and prayerfully to find passage back to Las Vegas, but because of heavy Friday night bookings she was told she could not even have a jump seat. Finally, she was told she could be squeezed on a plane, but it was so late she wondered whether she could make it at all before the close of the meeting. She made it just in time for the baptism.



Veronica Young was baptized at a Century 21 series in Nevada.

As a result of this Century 21 series, twenty-five persons have already been baptized, and others are continuing their study with Ray Numbers and Ken Wilbur. The pastors will continue prophetic study in the book of Revelation each week and also will conduct cooking classes.

VIRGINIA TUCHALSKI  
*Press Secretary*  
*Las Vegas Church*



## Is this what you're faced with on Sabbath morning?

Their Bibles opened, quarterlies earmarked and underlined, your Sabbath School class is looking expectantly at you, the teacher.

If you've been in this position, you'll be pleased to know that *Teach*, the popular guide to effective Sabbath School teaching, has been updated and made available in paperback at \$2.95.

Or if you've just been assigned to the youth or adult division as a beginning teacher, *Teach* can help you understand and fulfill your important new position. (For the experienced veteran it's a good refresher course of principles already learned.)

*Teach* is available at your Adventist Book Center, or send a check for \$2.95 plus 40¢ for postage to ABC Mailing Service, Box 31776, Omaha, Nebraska 68131. Please add state sales tax.

# How to cook Mexican style without cholesterol or animal fat. Use Loma Linda Vege-Burger. Sabrozo!



## TACOS

- 1 package taco shells
- 2 fresh tomatoes, peeled (or 1 cup solid-packed canned tomatoes, well drained)
- 1 onion, minced
- 3 tablespoons vegetable oil
- 2 teaspoons each paprika and lemon juice
- ¼ teaspoon each oregano, cumin and salt
- 1 envelope G. Washington Broth, dark
- 1 cup Loma Linda Vege-Burger
- 1 cup cooked red beans
- 1 clove garlic, minced

Mash tomatoes with potato masher. Sauté garlic and onion in oil. Stir in Vege-Burger and brown lightly. Add G. Washington Broth, lemon juice, paprika, oregano, salt and cook slightly. Add beans and tomatoes. Place approximately 1/3 cup of mixture in each taco shell. If desired, top with shredded lettuce, grated cheese and tomato wedges. Serve plain or with tomato sauce.

Another easy way to serve Loma Linda foods—all vegetable protein, contains no meat, no cholesterol, no animal fat. It's tomorrow's food today.

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**Save 10¢**

on your next purchase of Loma Linda Vege-Burger. Take this coupon to your grocer now.



Mr. Grocer, Loma Linda Foods will redeem this coupon for 10¢ plus 3 cents for handling if you receive it on the sale of a 19 oz. VEGE-BURGER and if, upon request, you submit invoices proving purchases of sufficient stock within the past 90 days to cover coupons presented for redemption. Coupon is void if taxed, restricted or prohibited by law. Coupons will not be honored and will be void if presented through outside agencies, brokers or others who are not retail distributors of our merchandise, unless specifically authorized by us. Sales tax must be paid by consumer. Cash redemption value of 1/20 of 1¢. Offer good only in the United States. For redemption, mail to: Loma Linda Foods, Coupon Redemption Center, 11503 Pierce St., Riverside, California 92505.

Coupon expires June 30, 1975

**Save 10¢**

## Inter-American

● The small Belize Mission has baptized 432 new members in less than a year's time. Of this total, 209 were the fruits of the Belize Bible Festival conducted for seven weeks by L. V. McMillan, mission president, in the city of Belize. By the end of April the mission had already reached 85 per cent of its 1975 goal for new church members.

● During Visitation Week, March 22 to 29, church members in the Guadeloupe Mission visited more than 4,000 homes, distributed 16,115 tracts, enrolled 1,037 persons in Bible correspondence courses, and gave 2,863 Bible studies. On Sabbath, March 29, 869 visitors were taken to Sabbath services, and 134 new branch Sabbath schools were organized.

● The Jointwood Seventh-day Adventist church in the West Jamaica Conference has 61 new members as the result of an evangelistic crusade conducted by its pastor, M. Mahabee, and the Missionary Mailmen program carried on by its members. About 75 per cent of the newly baptized members graduated from the Bright Horizon Bible Course.

## Northern Europe-West Africa

● Since Adventist work began in Greenland, three books have been published in the Greenlandic language, *The Great Controversy*, *Steps to Christ*, and a message book entitled *Walking Safely*. A total of 5,500 copies of these books were printed for a population of less than 40,000. Recently 100 copies of *The Great Controversy* were purchased by the library department for distribution to local libraries. An abbreviated edition of *The Ministry of Healing* soon will be published.

● D. C. Keith, secretary-treasurer of the Sierra Leone-Gambia Mission; R. Fidelia, West African Union Mission publishing director; and J. T.

Knopper, Northern Europe-West Africa publishing director, conducted six public meetings in Gambia with some of the interested people found by Literature Evangelist Daniel Cudjoe. During the last meeting some of the people made decisions for Christ. The emerging need now is for a house of worship for the first believers of the Advent message in Gambia. Two branch Sabbath schools are being conducted.

● The Greenland Mission has recently employed a full-time worker to do translation in order to ensure a wider production of tracts, books, and magazines for people of the country.

## Trans-Africa



F. A. Botomani

● F. A. Botomani has been appointed a field secretary of the Trans-Africa Division. The position became vacant when M. M. Mbyrukira was appointed president of the Zaïre Union. There are two field secretaries for the Trans-Africa Division—Pastor Botomani and A. W. Austen. Pastor Botomani has served for ten years as a departmental secretary in the South-East Africa Union and, prior to his appointment to the division, was president of the North Lake Field in Malawi.

● Five people have been baptized and 14 are in a baptismal class as the result of an evangelistic campaign held in the diamond city of Kimberley, in the Republic of South Africa.

● Since Swaziland Radio began broadcasting the Quiet Hour on October 22, 1974, more than 100 people have written in asking for sermon material and Bible correspondence lessons.

● The largest graduating class in the history of Good Hope College in South Africa graduated at the end of the past school year. Eight graduated from the theology course, and five from the primary-school teachers' course. The theology students will complete their training at Helderberg College.

## North American

### Atlantic Union

● A short time ago Rolf Buntendieck began an evangelistic campaign in Bridgeport and Waterbury, Connecticut. His wife, Martha, conducted nutrition classes. As a result, eight families are visiting the Waterbury church on Sabbaths. A baptism was conducted at the end of April.

● Pupils in grades seven, eight, and nine from throughout the Greater New York Conference attended an educational retreat at Camp Berkshire, Wingdale, New York, the week of April 22 to 27. The staff was made up of ten teachers, the Berkshire staff, the conference youth leader, and two pastors in addition to Kenneth Stewart, conference educational superintendent.

● A Sabbath school workshop was conducted for the Spanish churches of Greater New York the weekend of April 18 to 20 in the Broadway church.

● The new hypertension van of the Greater New York Conference officially began service Thursday, April 24, in Hempstead. Cutting the ribbon was Hempstead's mayor, Dalton Miller. The van will

give regular service in the metropolitan area.

### Canadian Union

● Kingsway College in Oshawa, Ontario, held its Alumni Weekend April 25 to 27. Percy W. Manuel, former president for ten years, was named Alumnus of the Year.

● The Manitoba-Saskatchewan Conference held a conference-wide youth rally April 25 to 27 at the Saskatoon church and in the Castle Theatre. Speaker was Leroy J. Leiske, North Dakota Conference president.

● Dale Pollett, of Arcata, California, has joined the ministerial force of the Ontario Conference as a singing evangelist, to be associated with his brother, Lyle Pollett, conference evangelist.

● The British Columbia Conference is proceeding with a plan to raise a million dollars over a period of three to five years for the development of a new conference camp.

### Central Union

● Wyoming Conference literature evangelists were guests of the Casper church at a rally held there recently.

● On April 17, 39 Sunnydale Academy students collected \$1,000 for the drug journal *Great Escape*. Magazines were left in homes in the Centennial, Missouri, area and given to the police departments of neighboring towns for use in the crusade against drugs.

● Reflectors of God's Love, a singing group from Enterprise Academy in Kansas, went to Mount Ellis Academy in Montana to conduct the spring Week of Prayer.

● Theodore Carcich, retired General Conference vice-president, was guest speaker at the Boulder, Colorado, youth retreat held recently at Glacier View Ranch.

### Columbia Union

● The Parkwood Temple church in Toledo, Ohio, sponsored a series of medical screening programs in Toledo.

● The North Philadelphia church of the Allegheny East Conference was dedicated and the mortgage liquidated on February 15.

● It Is Written has held one-day Revelation seminars with George Vandeman as speaker in the Allentown-Bethlehem, Pennsylvania, area and in the Philadelphia area.

● The Glen Burnie, Linthicum, Brooklyn, Magothy, and Bowie, Maryland, churches have opened a Community Services center in Glen Burnie to serve the Baltimore, Maryland, area.

● The Korean Adventist church of Baltimore, Maryland, was organized on Sabbath, April 5. San Kyu Choo is pastor.

● An It Is Written evangelistic crusade in the Philadelphia, Pennsylvania, area has resulted in the baptism of 35 persons to date.

● Blue Mountain Academy principal M. W. Shultz presided at the graduation of 110 seniors, May 25, 1975. Weekend speakers were Colin Standish, Columbia Union College president, consecration; John Thurber, Carolina Conference youth director, baccalaureate; and Herbert E. Douglass, REVIEW AND HERALD associate editor, commencement.

### Lake Union

● Nearly 100 persons participated in a free pulmonary screening clinic recently during a joint project by Hinsdale Sanitarium and Hospital in Illinois and the Du Page County Lung Association. The testing session is part of a study to screen persons for early signs of lung disease.

● Seventh-day Adventists in Frankfort, Indiana, have been asked to be responsible for clothing and bedding during any disaster in their area. The Red Cross held a meeting recently in Frankfort. It was attended by many city officials, one of whom suggested that the Adventist Ingathering program be announced in the newspaper and on the radio each year so the people could respond intelligently.

### Northern Union

● Five persons have been baptized during the current Fowler-Gray evangelistic crusade in Spearfish, South Dakota. Nearly 50 nonchurch members are attending the meetings regularly. The membership of the Spearfish church is only 65.

● A display booth on temperance and health, set up by the Thief River Falls church at the Crookston, Minnesota, Red River Valley Winter Show, is now set up in the city hall at the invitation of the mayor. Nearly 8,000 pieces of literature were given away during the winter show.

● Seventy-two per cent of the student body at Maplewood Academy, Hutchinson, Minnesota, assisted the city pastor, Ray Daniel, in conducting a Voice of Youth campaign in the community. As a result, five persons were baptized.

● Sixteen new members were added to the Davenport, Iowa, church by baptism as a result of a campaign conducted by the pastor, I. E. Schultz, who has just moved to the leadership of the Muscatine, Iowa, district.

● Some 14,000 handbills were addressed and sent out by the members of the Aberdeen, South Dakota, church for the Les Fowler evangelistic campaign. Four new members were baptized at the close of the meeting, making a total of 16 additions to the Aberdeen church by baptism during 1975.

● As a result of an evangelistic campaign conducted by Les Fowler and Harold Gray in Newell, South Dakota, 21 members have been organized into a new company in that community.

### Pacific Union

● A 25-year institutional award was presented to the Pacific Union College physics department by a National Weather Service representative in appreciation for 25 years of voluntary weather reporting from its Howell Mountain station.

● More than 30 Pacific Union College students have enrolled for the college's newest language course—sign language. Student-teacher is Patsy Garner, the daughter of deaf parents. When Arthur Griffith, the denomination's only deaf ordained minister, was the weekend guest at the school, Patsy's students served as interpreters.

● Two Pacific Union College coeds, Mina Gravatt and Janice Beeler, spent their spring vacation on a 2,000-mile good-will trip to the Adventist Indian Mission School in Holbrook, Arizona. Word of their trip brought clothing, games, bedding, food, beds, 250 pounds of soap, books, an electric range, and other assorted items; thus, in order to make the trip, they had to rent a truck.

● The Phoenix Camelback church's New Horizon Singers presented Easter Sunday services at the Arizona State Prison. The meditation was given by Leon Cornforth, Arizona Conference lay activities director.

● Six persons have been added to the Liberty Park church in Salt Lake City, Utah, as Calvin Robinson, pastor, continues his evangelistic emphasis among the blacks in Mormon country. Ten more are studying.

### Southwestern Union

● A Christian Leadership Seminar, sponsored by the General Conference, was conducted in the Southwestern Union May 4 to 8. The four days were spent in learning Christian management and leadership techniques at Lake Murray Lodge, near Ardmore, Oklahoma. Attending the meeting were conference and union leaders, hospital administrators, and academy principals.

● Representatives of the Southwestern Union recently visited with medical students in Guadalajara, Mexico, to encourage the students in their program of education and to invite them to move to the Southwestern Union territory for their medical practice. A number of students

flew to visit the hospitals in the Southwestern Union after the meeting to see the opportunities available to them.

● Hospital administrators from the Southwestern Union recently attended a meeting in Kettering, Ohio, sponsored by the General Conference and the Kettering Medical Center. The group met to share ideas and concepts affecting the over-all medical program of the church and to give more positive leadership to the church's medical institutions.

### Loma Linda University

● Ten Loma Linda University employees and Loma Linda residents left in late April for a two-month stay in Saudi Arabia. The group of nurses, physicians, licensed vocational nurses, dental assistants, and technicians will temporarily staff a 135-bed hospital in Khamis Mushayt while a permanent staff is being recruited.

● Twelve firemen and three ambulance attendants have completed the first portion of their training exercises in the first paramedic training program offered in San Bernardino County by Loma Linda University.

● The World Museum of Natural History, situated on the La Sierra campus of Loma Linda University, houses one of the largest Asian wildlife displays in the nation. The collection was obtained by Dr. E. A. Hankins III while working for the United States Army in Thailand. In addition, more than 70 specimens from the museum are on loan to the Greater Los Angeles Zoo Association, where they are on exhibit in the Andrew Norman Education Center.

● Denominational needs for trained food service leadership have led to the introduction of a four-year degree program in food-service management. This program makes use of classes offered by both the departments of business and economics and of consumer-related sciences; it combines management training with basic understandings regarding foods and nutrition.



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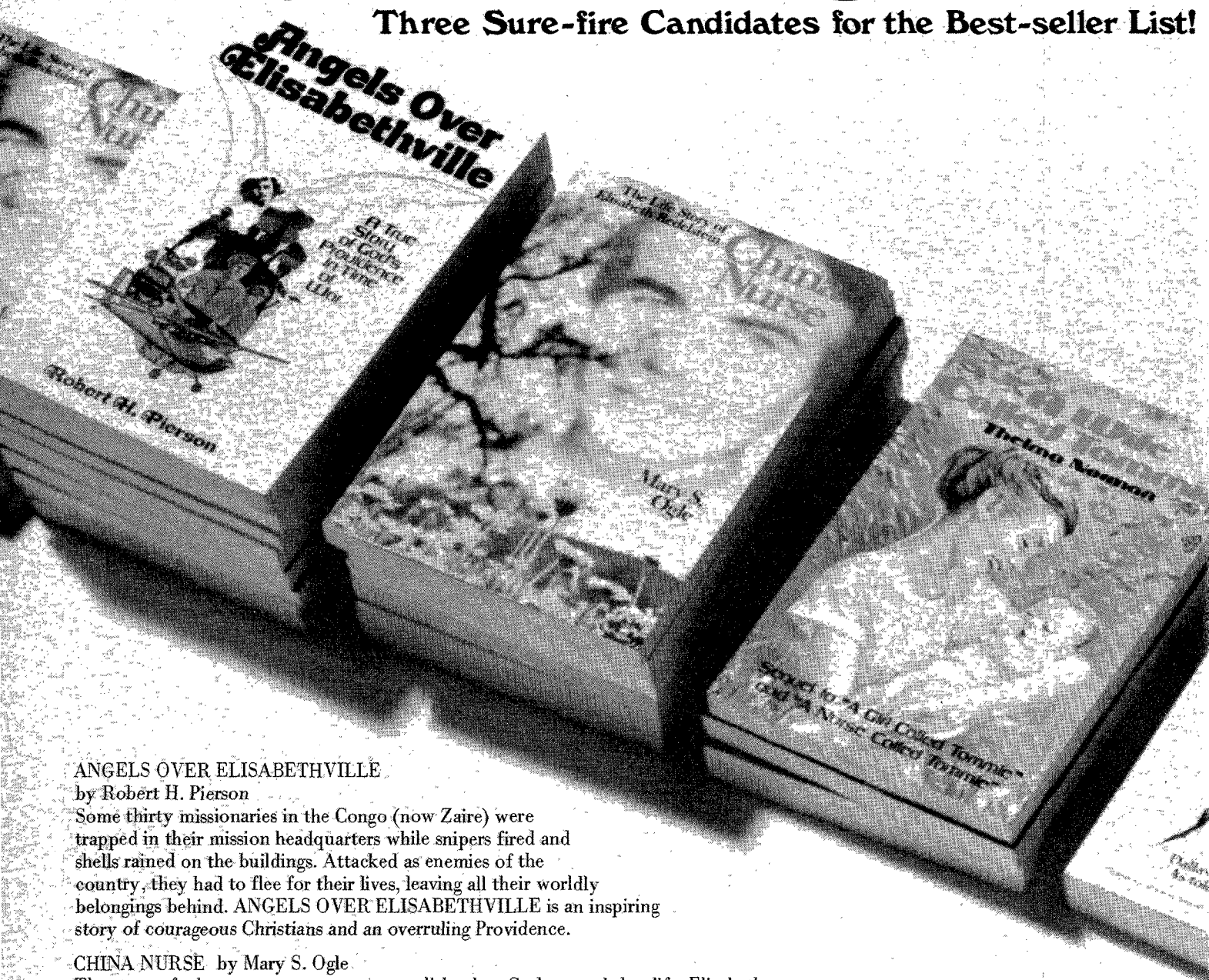
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self-addressed envelope.

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

Clerk-typist	Nursing instr.,
IV ther.	maternity
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Med. transcrib.	psych.
Mental-health tech.	Occup. ther.
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Nurses, ICU	Phys. thers.
Nurses, LPN	Psych. soc.
Nurses, med.-surg.	wrkr., MSW
Nurses, OB	Psychol., clin.,
Nurses, ped.	Ph.D.
Nurses, psych.	Receptionists
Nurses, staff	Secretaries
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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.

## Camp Meeting Schedule

Atlantic Union	
Greater New York (English)	June 20-28
Greater New York (Spanish)	June 29-July 6
New York	June 20-28
Northeastern	June 20-28
Northern New England	June 19-28
Southern New England	June 20-28

Canadian Union	
Alberta (Bowden)	June 20-28
British Columbia	June 20-28
Manitoba (Saskatoon)	June 27-July 5
Manitoba (Clear Lake)	July 9-12
Maritime	August 1-9
Newfoundland	August 8-10
Ontario (Oshawa)	June 20-28
Quebec (Montreal)	August 15-17

Central Union	
Central States	June 19-28
Colorado	June 17-22
Missouri	June 11-14
Nebraska	June 6-14
Wyoming	August 5-10

Columbia Union	
Allegheny East	No Camp Meeting
Allegheny West	June 29-July 6
Chesapeake	June 19-28
Mountain View	June 21-28
New Jersey (English)	June 12-17
New Jersey (Spanish)	June 19-22
Ohio	June 20-28
Pennsylvania	June 12-21
Potomac	No Camp Meeting

Lake Union	
Illinois (La Fox)	June 12-21
Illinois (Little Grassy)	August 20-23
Indiana	June 13-21
Lake Region	June 19-28
Michigan (Grand Ledge)	August 7-16
Michigan (Upper Peninsula)	June 13-15
Wisconsin (Portage)	July 31-August 9

Northern Union	
Iowa	Weekend Meetings
	After GC Session
Minnesota	June 6-14
North Dakota	June 6-14
South Dakota	May 30-June 7

North Pacific Union	
Alaska	July 25-28
Idaho	June 6-14
Montana	June 20-28
Oregon	June 19-28
Upper Columbia	June 13-21
Washington	June 13-21

Pacific Union	
Arizona	June 12-21

Central California	August 7-16
Nevada-Utah	June 9-14
Southeastern California,	
Anaheim	September 12, 13

Southern Union	
South Atlantic	June 5-14
South Central	June 6-14

Southwestern Union	
Arkansas-Louisiana	June 6-14
Oklahoma	August 1-9
Southwest Region	June 20-28
Texas	June 6-14
Texico	August 8-16

## 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.

**Don Crane**, associate director,  
stewardship department, Oregon  
Conference, formerly president,  
El Salvador Mission.

**Don Evans**, teacher, Indiana  
Academy, from Colorado Con-  
ference.

**Raemel Rakestraw**, teacher,  
Arvada Church School, Colo-  
rado Conference, from Anchor-  
age, Alaska, church school.

**Dean Scheideman**, principal,  
Arvada Intermediate School,  
Colorado Conference, from same  
position, Eastern Shore Junior  
Academy, Maryland.

**Donald Tall**, teacher, Arvada  
Church School, from Nelson-  
Crane SDA School, Washington.

## Deaths

**ANCHETA**, Maria Fermina—b.  
July 7, 1925, Cuba; d. Feb. 3, 1975,  
Orlando, Fla. She taught at Antil-  
lan Union College in Cuba, and  
with her husband, Manuel, was a  
missionary for eight years in Costa  
Rica. Survivors include her husband;  
daughter Anabelle; four sons, Os-  
wald, Manuel, Carlos, and Orlando;  
and her mother, Fidela Leon.

**BARNEY**, Vonceil L.—d. Feb. 25,  
1975, Orlando, Fla., at age 44. She  
studied at Madison College and  
Columbia Union College. For 14  
years she was chief anesthetist at  
Florida Hospital. Survivors include  
her husband, William; two sons,  
William III and Darryl; her parents;  
two sisters; and one brother.

**BROWER**, Suzanne Mabel—b.  
Jan. 5, 1874, Elk County, Kans.; d.  
Dec. 31, 1974, Angwin, Calif. She  
took nurse's training at Battle Creek  
Sanitarium, graduating in 1901. In  
1902 she married Jesse C. Brower,  
and both were teachers. During  
World War I they went to Chile to  
help start a Seventh-day Adventist  
school, and returned to California  
in 1921. She worked at St. Helena  
Sanitarium and Hospital for some  
time. Survivors include a son,  
Lukens E., and a brother, Thomas  
Gallion.

**KEENE**, Herman LeRoy—b. July 27,

1890; d. April 8, 1975, Loma Linda,  
Calif. For 41 years he was treasurer of  
Union College, Lincoln, Nebraska.  
Survivors include his wife, Alma;  
daughters, Marjorie Risley, Betty  
Hill; four grandchildren; three great-  
grandchildren; two sisters, Alma  
Howell and Pearl Hawkins; and a  
brother, Leslie.

**RUE**, Homer Aldrich—b. April 1,  
1882, Belleville, Kans.; d. 1975, Hes-  
peria, Calif. At one time he was an  
instructor in the Loma Linda School  
of Medicine. Survivors include his  
sons, George Rue, M.D., and Homer;  
five daughters; 24 grandchildren;  
30 great-grandchildren; and a  
brother, George Henry.

**SHULTZ**, Edith Idell Hafford—b.  
March 24, 1884, Kelly's Island, Ohio;  
d. Feb. 19, 1975, Loma Linda, Calif.  
She attended Mount Vernon Col-  
lege and married Elder James Earl  
Shultz. They began their labors in  
Toledo, Ohio. In 1907 they were  
called to Korea; later they served in  
China. They were evangelists in  
Washington, D.C.; Philadelphia;  
Providence, R.I.; Springfield; Bos-  
ton, Massachusetts; and Richmond,  
Virginia. Survivors include four sons,  
Harold, who was a missionary in  
China many years; Gerald, recently  
retired from the Review and Herald  
Publishing Association; Leland, who  
spent some time in India; and Law-  
rence; a daughter, Lorna Thompson;  
16 grandchildren; and 33 great-  
grandchildren. At the age of 88, she  
went around the world visiting her  
grandchildren in the mission fields—  
Leland in Ghana, Warren in Taiwan,  
Charles in Nepal, and Marvin in  
Haiti.

**SMITH**, Wallace Victor—b. Jan.  
26, 1900, Elkland, Pa.; d. Dec. 26,  
1974. He was a member of the New  
Market, Virginia, church, and for  
many years taught science and math-  
ematics at Shenandoah Valley Acad-  
emy, New Market, Virginia. Survi-  
vors include his wife, Myrtle Neff  
Smith; a daughter, Minnelee White;  
and a son, Eugene.

**SPECHT**, Carl Christian—b. Nov.  
24, 1886, Cazenovia, Wis.; d. March  
3, 1975, Walla Walla, Wash. He  
served the denomination in South  
America and at Loma Linda Univer-  
sity. Survivors include a daughter,  
Victoria G. Miller; a son, Dr. Nor-  
man W. Specht; three grandchild-  
ren; and a sister, Emma Lang.

## Coming

June	
7	Bible Correspondence School
	Emphasis
7	Church Lay Activities Offering
14	Inner-City Offering
28	Thirteenth Sabbath Offering
	(Euro-Africa Division)
July	
5	Church Lay Activities Offering
12	Adventure in Faith Offering
August	
2	Dark County Evangelism
2	Church Lay Activities Offering
9	Oakwood College Offering
30	Christian Record Braille Founda- tion Offering
September	
6	Lay Preachers' Day
6	Church Lay Activities Offering
13	Missions Extension Offering



# The Back Page

## SDA Help Sought for Hunger Problem

An official from the headquarters of the National Council of Churches in New York City recently contacted the editor of *Life and Health* for advice. As a reader of the journal, he felt Seventh-day Adventists could offer a practical approach to the present world hunger problem. He expressed a particular interest in the church's work with nonmeat protein.

As a result of this contact, Mrs. Elsie Sokol, head dietitian at the North York Branson Hospital in Willowdale, Ontario, was asked to participate in a New York City meeting sponsored by the NCC. Mrs. Sokol was put in charge of a vegetarian buffet served to 150 attendants at the May 27 World Hunger Seminar. Her talk presented during the luncheon was taped and will appear on ABC television's "Directions," June 8, 1:00 P.M. EST.

Since those attending the World Hunger Seminar were leaders of various denominations across North America, it is expected that further interesting contacts will ensue from this brief witnessing encounter.

DON HAWLEY

## IAD Centurions

One hundred and sixty-nine pastors in the Inter-American Division achieved Centurion rank during 1974. One of these workers baptized more than 1,000 persons, three baptized more than 500 each, one baptized more than 400, four baptized more than 300 each, and 35 baptized 200 or more. The Mexican Union led the division in number of Centurions, with 37.

ALFREDO AESCHLIMANN

## Quartet and Speaker Visit Mexico City

Singing in Spanish, the King's Heralds Quartet from the Voice of Prophecy, together with Milton Peverini, speaker of La Voz de la Esperanza ("Voice of Hope") radio broadcast, made 12 per-

sonal appearances in Mexico City from April 18 to 29. They were enthusiastically welcomed at universities, academies, cultural centers, and churches. Hundreds of people bought records and enrolled in Bible courses.

The visit was sponsored and paid for by Telecultura, a government cultural agency. The director, Jorge Saldana, well-known Mexican news commentator, arranged two live Saturday evening television programs, each lasting an hour, in addition to a 30-minute video-taped broadcast, which was aired on May 3.

VICTOR H. COOPER

## Prayer Is Requested for Vienna Session

In a very few days thousands of God's people will be making their way to Vienna, Austria, for the first General Conference session to be held outside North America.

I want to make a special appeal to our members and friends everywhere to be much in prayer for this great meeting. This may well be one of the most important convocations the Seventh-day Adventist Church has ever held. Some 1,800 delegates will be on hand to transact the business of the church. But the business of the church is not the most important item on the session agenda. To seek the Lord most earnestly, to know His will for His people, and to prepare for the great events just before us will be our most urgent consideration.

The opening Sabbath has been set apart by the General Conference Committee as a day of special prayer. It is our desire that the whole session will move forward on the knees of revived, renewed members of the remnant church. We will fail except God be with us, and we can expect His presence only as we are in right relationship to Him.

*Pray, pray, brethren and sisters, for the session that is soon to convene in Vienna. We need help from above, and if we are prepared, God is very willing to send that help!*

ROBERT H. PIERSON

## Youth Emphasis in Trans-Africa

Eighty young people enrolled as Master Guides during the Youth Department Emphasis Week held at Helderberg College at the beginning of the college year. Forty young people completed the Pathfinder Staff Training Course and 40 the Leadership Course. Three thousand copies of the *Pathfinder Staff Training Course Manuals* have been sold to those attending classes in the division this quinquennium, and another 2,000 are being printed. The training courses have largely contributed to the phenomenal growth in Pathfinder work in the Trans-Africa Division. There are now more than 500 clubs, with a membership of about 20,000.

## Franco-Haitian Bookmen Set Record

During 1974 the 247 literature evangelists of the Franco-Haitian Union in the French West Indies and Haiti brought into the church 1,510 new members.

This total establishes a record in the Inter-American Division, since it is the highest number of new members won by the literature evangelists in any of the division's fields in a year's time. Victor Noel is union publishing director.

With the current recruiting program for 5,000 literature evangelists in Inter-America, 1975 promises to be the most outstanding year for both new members and literature sales in this division.

I. B. BENSON

## In Brief

**Died:** Victor T. Armstrong, 88, in Portland, Oregon, on May 20. He was Far Eastern Division president from 1936 to 1954 and General Conference field secretary from 1954 until his retirement in 1958. □ A. V. Larson, 75, who served the church in Inter-America, as well as the United States, on May 3 in Chowchilla, California. □ A. N. Nelson, 81, on May 17 in Hong Kong. Dr. Nelson

was a well-known educator, administrator, and language specialist in the Far East. □ Lillian Wheeler, 96, on May 7 in Riverside, California. She served with her husband, W. W. Wheeler, in South America, and remained in service there for a number of years after his death in 1928.

**Mission appointee and son killed:** On Sunday night, May 18, a private plane piloted by Maynard Schmehl crashed in an emergency landing in foggy weather in Portsmouth, Ohio. Traveling in the plane was the Dr. Rolland Malcolm Schmehl family of Spartanburg, South Carolina, who were preparing for departure in July to the Nairobi Medical Center in Kenya. The pilot, Mrs. Schmehl, and 4-year-old Arthur Schmehl all died as a result of the accident. Dr. Schmehl and his 2-year-old son, Christopher, were injured.

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