

Recovering the Vision

We must seek to reach
the world with the gospel, so
that Jesus can come for His people.

By PATRICK BOYLE

WHAT IS THE SUBJECT that should absorb and engage the chief attention of Seventh-day Adventists at the present time?

Is it a sense of accountability because the judgment is now in session in the heavenly sanctuary? Is it the question of Christian holiness? Is it the time and manner of Christ's advent? Is it the subject of law and grace? Is it the work and activity of the papacy and apostate Protestantism? Is it a quest for better medical and educational facilities for our church work?

All of these subjects and others are of vital importance. They all require our earnest attention and energy. But, as I see it, they are vital and relevant only insofar as they are a part of the primary and central activity that today should be absorbing the attention and energies of every Seventh-day Adventist the world over, namely the proclamation of the gospel of Christ to the whole world in this generation.

Ellen White explains why the 1844 movement ran out of momentum and the consequence of this: "If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His

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people."—*The Great Controversy*, p. 458. (Italics supplied.)

In spite of a fantastic increase in the standard of living and of life expectancy over the past 75 years, modern man is foundering in a muddy morass. Apart from the redemptive influence of the gospel, man cannot improve his condition. The world order as we know it is hopeless and doomed to be destroyed. Bible prophecy clearly indicates that the world will not get better, but will continue to get worse until God will destroy it. However, near as that time is, mercifully, it is not with us just yet. Time, for a little longer, is on our side, but increasingly the question is being asked among us, "How much longer?"

"In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out."—*Ibid.*

It is through the proclamation of the gospel that men and women find Christ as their Saviour. No Seventh-day Adventist who hopes to enter the kingdom of God and see our Lord face to face can evade his God-given responsibility to publish abroad His wonderful name.

Commenting on Matthew 24:14 Ellen White declares, "Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, *the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory.*"—*The Acts of the Apostles*, p. 111. (Italics supplied.)

There is no hope for the world apart from our Lord Jesus. He and He alone has the remedy for our need, and to us He has entrusted the proclamation of this wonderful news.

Every institution, be it school, college, university, hospital, clinic, publishing house, or whatever, exists for the chief purpose of communicating the gospel of salvation to a dying world. The best minds of our church and the keenest intellects should now as never before be engaged in the work of devising better methods and means of communicating the gospel. We must bend every energy, every ability, to the urgent, compelling task of giving the gospel to all the world in our time. This task must be done, and if we go at it earnestly, God will bless us.

We can rejoice at what has been done, what is being done, but above this we must recover the vision of what needs to be done while still there is time to do it. □

Go Away and Leave Me Alone

Tananarive, Madagascar

You have read the experience of Jesus and the demon-possessed man of Gadara as recorded by Mark. The Saviour cast the evil spirits out of the man, but upon the request of the demons He permitted them to enter a herd of swine grazing on the mountainside. Immediately the hogs stampeded down the mountainside, over the brink of the cliff, and plunged into the sea below.

Let us refresh our minds regarding the events that followed. As Dr. Kenneth Taylor tells the story in his paraphrase of the gospel narrative, "The herdsmen fled to the nearby towns and countryside, spreading the news as they ran. Everyone rushed out to see for themselves. And a large crowd soon gathered where Jesus was; but as they saw the man sitting there, fully clothed and perfectly sane, they were frightened. Those who saw what happened were telling everyone about it, and the crowd began pleading with Jesus to go away and leave them alone" (Mark 5:14-17, T.L.B.).

Note well those words, "The crowd began pleading with Jesus to go away and leave them alone."

What a strange reaction on the part of the people who had witnessed the miracle-working power of God upon an unfortunate demon-possessed countryman! They should have been glad, glad, glad, and have rejoiced over the great deliverance that had been wrought in their midst.

Instead they appealed for Jesus to go away and leave them alone.

The sad truth was that these Gergesenes did not want to be disturbed. Up until the time Jesus came to Gadara their life-style had been well fixed. When Jesus came He disturbed their pattern of pigs, play, and pleasure. The Gergesenes didn't like it. They wanted to be left alone. They disliked Jesus because His presence threatened their complacent, comfortable way of life. They urged Him "to go away and leave them alone."

If we are truly honest with ourselves, perhaps we, too, would like to be left alone. We feel comfortable in our accustomed life-style. We feel threatened if these patterns are disturbed. "Don't disturb me," "I'm comfortable," "Go away and leave me alone!"

"We have not the opportunity of turning from the person of Christ as had the Gergesenes; but still there are many who refuse to obey His word, because obedience would involve the sacrifice of some worldly interest. Lest His presence shall cause them pecuniary loss, many reject His grace, and drive His Spirit from them."—*The Desire of Ages*, p. 339.

Jesus Christ remains the Great Disturber, both within and outside the church. It is easy for us to agree that by His Spirit He should disturb sinners and bring them into the church, but how is it with some of us as "saints" already inside the church?

When the call to repentance, revival, and reformation confronts us it is a call to the forsaking of sin. It is a call to victorious Christian living. It is a challenge to a new and vital relationship with Jesus. It is a call to action. Such a challenge means stirring from our comfortable, complacent, lukewarm spiritual experience.

When through His Holy Spirit Jesus comes to us with such a summons to change, when He declares that there must be some reformation in *our* lives, too, many respond as did the Gergesenes, "Go away and leave me alone!" "I'm comfortable as I am. Don't disturb me!" When the Holy Spirit reminds us that God's people are still to be a called-out people, to be different, peculiar—it is easy to rationalize and reply, "Don't talk to me about standards, about dress, about adornment, about movies or novels. Leave me alone. Just talk to me about Jesus once in a while, but don't keep nagging me about those externals!" We much prefer to be left alone in our own tight little box of conformity to the world around us!

When God says, "Come out from among them and be ye separate," too many of us find it more convenient and more comfortable to turn our ear the other way and reply, "Go away and leave me alone!"

Haven't I read some place else in God's Word about His last-day church being in this "leave me alone" condition? I have. So have you! Let's read it again: You say, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

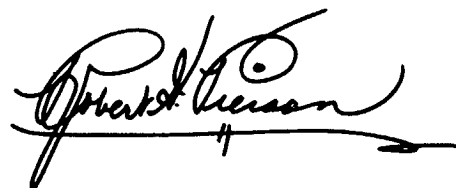
The Lord's messenger has a few words to say about this experience also: "What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God."—*Testimonies*, vol. 3, pp. 252, 253.

Some of us will need a lot of disturbing before the Lord will be able to get us ready for His soon return.

When the Spirit speaks we should respond gladly, thankful that God still loves us and desires to save us. He will not always strive with us. There may come a time when He will no longer speak to our hearts. We may tell Him to go away and leave us alone for the last time.

"Wake up, brethren," the Lord's messenger cries, "for your own soul's sake, wake up!"—*Christian Service*, p. 80.

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).



President, General Conference

This Week

We are grateful to one of our readers, Lilly M. Sandstrom, of Fishkill, New York, for sending us information about the song on our Thanksgiving cover:

"Having taught the little child's hymn on the cover of the November 27 issue of the REVIEW, I am very familiar with it.

"Mary Mapes Dodge wrote those beautiful words. The song can be found in *Songs and Games for Little Ones*, compiled by Gertrude Walker and Harriet Jenks, and published by Oliver Ditson Company, Boston, the fifth edition, in 1887."

Oscar Torkelson's article on helping children to become financially responsible ("Christian Business People," p. 13) will be very instructive for all parents who want to help their children to value time and money. Too often parents and teachers choose the easy way by encouraging money-making schemes for school needs that are no more than "taking in

one another's laundry." Rather than taking the time to teach young people how they may earn their allowances, explaining why there is no such thing as a "free lunch," many parents think they are helping their children by directly paying for their incidentals, bypassing a great learning opportunity.

Elder Torkelson earned two Master of Arts degrees, the first from the University of Minnesota, 1949, in school administration; the second from Chapman College, 1973, in marriage counseling. After graduating from Union College in 1944, he was dean of men at two academies and principal of academies in Minneapolis; Detroit; Union Springs, New York; South Lancaster, Massachusetts; and Cedar Lake, Michigan, before his present assignment as principal of Greater Pittsburgh Junior Academy, Gibsonia, Pennsylvania.

The National Conference of

Catholic Bishops convened in Washington, D.C., this year, and, as the author wrote (p. 6), resembled the Annual Council of Adventist administrators in many respects. One of the reasons for Adventists attending such an important session was simply that it is important for Seventh-day Adventists to know what their Roman Catholic neighbors in the United States are thinking, what they consider important today.

Occasionally we reprint articles that have appeared in the REVIEW. Why? It is easy to forget the way the Lord has led us. It is also easy to forget the uniqueness of the church in an age when ecumenism and universalism are the watchwords of thousands. The articles from the past are reprinted to help us to maintain our perspective. This week we begin a series of three articles on the subject "To Join or Not to Join" (p. 4), in which the late Carlyle B. Haynes, a dynamic evangelist and adminis-

trator of yesteryear, invites us to join him as he instructs a class for baptism. He leaves no question as to what he conceived it meant to be a Seventh-day Adventist. We allow the reader to judge as to whether the same criteria apply today. With neo-Adventism threatening the church, it is well to take a backward look, so that we may correctly interpret today's and tomorrow's trends.

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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.]

Living Examples

Last Sabbath, my father, A. W. Truman, M.D., gave me one of his copies of the book *Medical Ministry*, by Ellen G. White. This copy was originally presented to Elder Francis M. Wilcox, former editor of the REVIEW, with the compliments of the Pacific Press Publishing Association.

I hastened to see what was underlined in this much-used volume. Here is a sample:

"Our gracious heavenly Father sees the deplorable condition of men, who, some knowingly but many ignorantly, are living in violation of the laws that He has established. And in love and pity to the race, He causes the light to shine upon health reform. . . . To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—Page 289.

"Cancers, tumors, and all inflammatory diseases are largely caused by meat eating.

"From the light God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh. . . .

"I have [had] the subject presented to me in different aspects. The mortality caused by meat eating is not discerned; if it were, we would hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh."—Page 278.

"Meat is the greatest disease breeder that can be introduced into the human system. . . . The Lord can only bless those who are keeping every precept He has given in relation to this life."—Pages 266, 267.

"In grains, fruits, vegetables, and nuts are to be found all the food elements that we need."—Page 267.

"It has been clearly presented to me that God's people are to take a firm stand against meat eating."—Page 278.

"We have been given the work of advancing health reform. . . . Beware [of] how you place yourself in opposition to the work of health reform. It will go forward; for it is the Lord's means of lessening the suffering in our world, and of purifying His people."—Page 279.

My father, a former medical

secretary of the General Conference, is 91, my mother is 89. They are living examples of the blessings to be derived from the health reform message!

ROLLAND TRUMAN, J.D.
Los Angeles, California

Pentecostal Calendar

"Blank Days and the Pentecostal Calendar" (Dec. 4) is excellent. To my surprise, however, Elder Loewen did not include a clinching text or two.

After Moses described some of the ceremonial feasts, he wrote plainly that the sabbaths of the feasts were besides the Sabbath of God.

Leviticus 23:37, 38: "These are the feasts of the Lord: . . . beside the sabbaths of the Lord."

While these ceremonies are here called the "feasts of the Lord," in not a single instance is the sabbath of the feast called the Sabbath of the Lord. Rather, "a sabbath of rest," or "ye shall have a sabbath," or "shall be a sabbath," or "an holy convocation," a nonwork rest day to you, as in verses 7, 21, 27, 32, 36. In verse 32 it is put both ways: "unto you a sabbath" and "your sabbath." Otherwise it is mentioned as "a sabbath."

Note that when God intended

the seventh-day Sabbath, He said as it is written "the sabbath of the Lord thy God" as in the Ten Commandments, Exodus 20:10; or "my holy day" as in Isaiah 58:13; or "my sabbaths" as in Ezekiel 20:12, 20. Even before the Ten Commandments were given, as in Exodus 16:23, 25, it was called "the rest of the holy sabbath unto the Lord."

Jesus Himself considered the seventh-day Sabbath His own, for He said, "the Son of man is Lord also of the sabbath" (Mark 2:28).

BRUCE BUSH
Wilmington, Massachusetts

Restless Legs

I appreciated Dr. Waddell's article on "Restless Legs" (Sept. 18). It is a more common complaint than medical attention and interest generally allows.

We have seen several cases, and have treated them with a diet high in vitamin E, without giving special supplements, but giving the foods Dr. Waddell mentions: lettuce, grasses, peanuts, seeds, and vegetable oils. Additionally, we have used the neutral bath to good advantage to calm the nervousness.

AGATHA M. THRASH, M.D.
Columbus, Georgia

To Join or Not to Join

By CARLYLE B. HAYNES

“YOU COULD GREATLY ENLARGE your church membership, Elder, if you would consider a change in your methods.”

“How?”

“Just do not emphasize so strongly the nonessentials of your faith. You hold the standards too high, so high that they become barriers to membership rather than incentives. You could build up a really substantial congregation if you would lower your entrance requirements a little.”

“I have no doubt that there is point to what you say, that larger numbers are possible. But you see, I am not after numbers, and while a large church is certainly desirable, that is not my objective.”

“What *are* you after? What *is* your objective?”

“I am after regenerated men and women, and my objective is a church thoroughly grounded in the faith of the everlasting gospel, every member of which is soundly converted and thoroughly acquainted with Jesus Christ and the basic truths of the faith.”

This conversation is not fictitious. It really happened. The preacher took occasion to invite his friendly critic to attend with him the first meeting of a newly formed baptismal class, in order that he might gain an insight into the principles upon which decisions were made regarding the acceptance or rejection of candidates for baptism and church membership. This is what the critic and candidates for baptism heard:

What Is Involved in Membership?

“We have come together in this baptismal class to study what is involved in uniting with the church of Jesus Christ. You have been led to consider taking this important step. You desire to do so intelligently. So we will quietly study for a few weeks what such a transaction means. I have an earnest desire to make clear to you what God wants you to know. Joining the church of Jesus Christ is no light or trifling matter. It is one of the most important acts in life. It should be done only after most thorough consideration of all that is involved in it.

“It is an act of surrender, abandonment, separation, and public declaration of purpose. The surrender is that of the individual to Jesus Christ, to be His alone. The abandonment is the leaving of the world to become

wholly Christ's. The separation is from all persons and things and practices and associations that are evil and worldly in their influence. The public declaration of purpose signifies the intention to lead a life wholly devoted to Jesus Christ and the things of Christ.

“It is important to recognize this at the very beginning of your connection with the church. Otherwise you are likely to contribute to the pulling down of the church rather than to its building up.

“It is a deplorable fact that only a small part of the number who unite with the church really contribute to its strength. Comparatively few of those who unite with the church are built into its substantial bone and sinew; few become bold, unflinching, and uncompromising advocates of the truth; few sustain the prayer meetings and the various church activities; few can be depended on when worldliness and vanity press in upon the church; few labor with a zeal that never wears, and an ardor that never flags, to save souls from death.

“Let us study the principles on which union with the church should be made.

“It is of first importance that a person be truly converted to God. This is only to say that one who makes a public profession of Christianity should be a Christian. At first thought it scarcely seems necessary to say such an obvious thing. But it is necessary, I assure you. Nothing is more overlooked when people join the church than this rudimentary qualification.

“It is not enough that the new church member should be serious-minded and earnest. He must be more than a sober, moral, kindly man. Something more is required than that he give mental assent to the teachings of the church. He must be renewed, regenerated, converted.

“There is, too, the solicitude of friends and loved ones. Christian parents naturally feel a deep concern for their children, and urge them to join the church. A husband feels an earnest desire for his wife, a wife for her husband, a sister for a brother, a friend for a friend. The impression is widespread, and operates very secretly and subtly, that if our loved ones are in the church they are safe. As a result many enter the church under the influence of strong urging, or with a vague kind of expectation that they may somehow be converted once they are in the church.

“Thus many come into the church who are not genuinely converted. They constitute the weakness of the church. Some may even bring reproach upon the church. It has always been so.

Carlyle B. Haynes (1882-1958) was an evangelist, author, and administrator. This article, in more extended form, appeared in the REVIEW shortly before his death.



"It is a deplorable fact that only a small part of the number who unite with the church really contribute to its strength."

"The parable of the wheat and tares provides reason to believe this condition will continue until Christ comes again. Paul wrote: 'Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction' (Phil. 3:18, 19). As we look about us in the churches of any denomination, we see this still true.

"We believe that no one should join the Christian church who is not a sincere Christian, a converted man, one who has evidence in himself that he is forgiven and accepted of God—evidence that will not only bear the test of examination in a baptismal class such as this, but before the Master Himself, and at the judgment bar of Christ.

"I give you three reasons for such a position:

"1. The very nature of a public confession of Christianity implies it. The man who joins the church professes something. What? That God has saved him from his sins, forgiven him, accepted him into His family; that he loves God, accepts Jesus Christ as his Saviour and Lord, the Holy Spirit as his teacher and guide, the Holy Bible as the source of all saving truth; and that he purposes to live a Christian life in lifelong devotion and attachment to his Redeemer.

"2. The Bible plainly teaches it. Our Lord always spoke of a profession of faith as confessing Him before men. 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven' (Matt. 10:32). But to confess Christ is to acknowledge Him as Saviour and Lord, that He has forgiven your sins, and that, being saved by Him, you purpose to follow Him and obey Him.

"3. It can never be emphasized too strongly that very few who enter the church unconverted are ever converted after entering it. This is a fact known by all observant church workers.

"An unconverted person who joins the church deludes himself into a feeling of safety because he is in the church. Such preaching as he hears that is directed to the unconverted he does not apply to himself, for he is in, not out. No one can do personal work with him about his unsaved condition, for, being in the church, he would resist this as an affront. So appeals designed for him never reach him. Cautions and entreaties and admonitions pass by him unheeded.

"So an unconverted man who joins the church does both himself and the church real harm by so doing." □

To be continued

What Catholic Leaders Are Thinking About Today

A REVIEW editor attends as an observer, and reports on, the 1975 annual council of United States Roman Catholic bishops.

By HERBERT E. DOUGLASS

MORE THAN 250 Roman Catholic bishops from the United States convened their annual council in Washington, D.C., November 17-20. Formally known as the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC) the convocation resembles in many respects the Annual Council of Seventh-day Adventist administrators.

No observer could overlook the cheerful camaraderie of old friends and the hearty exchange in making new ones. Each bishop, whether cardinal, archbishop, regular, or auxiliary, represented a host of parish priests and Catholic concerns. However, no differentiation in vestments marked the various levels of responsibility as they extended exemplary respect and cordiality for one another's contribution and conviction.

Warmhearted applause greeted the new bishops as they stood to be recognized, and a very meaningful, brooding silence filled the room when they remembered in respect those bishops deceased since the last meeting.

After a concelebrated liturgical mass led by Cardinal Manning of Los Angeles, Archbishop Joseph L. Bernardin of Cincinnati, the president of the NCCB/USCC for a three-year term, called the general session to order.

In the hope of speeding up conference business, Archbishop Bernardin indicated that the *Robert's Rules of Order* would be followed during the general meetings. A pleasant and significant observation was made when Henry Robert, the grandson of the author of the *Rules of Procedure*, was introduced as the conference's parliamentarian. One specific rule that the chairman asked to have approved by the body of bishops was that by which the chairman can terminate discussion when he feels a topic has been exhausted. This decision of the chair could be appealed and would not be subject to debate. Since there was no objection from the floor, this rule was accepted.

An interesting procedure was explained that would determine how items on the agenda would finally be brought to vote. The agenda would be presented to the body, noting each item in turn, not for debate at that

time, but for the purpose of clarification only. Each chairman of a committee that had placed an item on the agenda was entitled to five minutes only for the presentation and clarification procedure. Actual voting on each item, including the debate, would take place on Thursday, the last day of the conference.

Among the items on the agenda for action were (1) Revised NCCB statutes and bylaws; (2) Revision of the program of priestly formation; (3) Pastoral plan for pro-life activities; (4) Guidelines for religious men who wish to become permanent deacons; (5) Statement on Catholic-Jewish relations for the tenth anniversary of Nosta Aetate; (6) The right to a decent home; (7) Resolution addressing economic problems, especially unemployment; (8) Resolution urging implementation of recommendations on bilingual-bicultural education in Catholic schools and other educational facilities; and (9) A pastoral statement on the Eucharistic Congress.

Each afternoon the bishops divided into five groups wherein pertinent subjects were studied and recommendations made. The workshops were: Rite of Penance, Moral Values, Program for Priestly Formation, Evangelization of Black Community, and Questions on International Justice.

Monday's high point was the president's address presented by Archbishop Bernardin. He spoke within the context of the Second Vatican Council, often noting the significant changes that have occurred in the intervening ten years: "The basic mission of the Church has always been, and will always be, the proclamation of the Gospel to every creature, bringing the light of Christ to the entire human family. The Council's task was not to change this basic mission of the Church, but to take the immense riches of the Catholic past and apply them to the present, so as to bring their influence to bear more effectively on the contemporary world and the human family's place in it."

Enormous Strides

He felt that the past ten years have been "marked by a tremendous dynamism," that "enormous strides have been made," in better understanding how "the Church as a divine reality can relate more effectively to the historical times into which it is inserted." He referred specifically to accomplishments in liturgy, priestly formation, ecumenism, education, and the promotion of human rights.

The archbishop, however, was more concerned with the future and the unfinished business facing his church. He said the bishops must especially "speak and act in defense of those who are perhaps the most defenseless, the most voiceless among us: the unborn, . . . to seek to alleviate the moral confusion of our times and to reinstall in our society a sense of moral purposefulness."

He called for a deepening of commitment among the bishops, priests, and lay people, and added, "We must seek and adopt ways of enriching our life of prayer and spirituality."

He said that the role of women, especially those who "conscientiously feel that they are called to the ordained ministry," is a question that must be addressed. "Women are called today to a great leadership role in the Church, and their contributions to the decision-making process are needed at every level. . . . In dialog with the

whole Church we must seek ways that will bring more women, with their unique talents and charisma, into the mainstream of the life of the Church. But we must be certain that what is done is consistent with the teaching of the Church and the will of Christ. It is against these demanding criteria that arguments for ordination must and will be measured."

He recognized that "there are pastoral problems for which indeed there may be no solutions, which everyone will find acceptable and satisfactory. . . . We should be candid in facing the fact that, no matter how hard we try, we may in some cases find that there is no possible way of accommodating every point of view; that, in fact, the attempt to do so would involve falsification of some central element of our belief and commitment as Catholics." [The archbishop was alluding to divorced Catholics and Catholic homosexuals.]

In speaking to these questions, the archbishop said that beyond applying the teaching of Christ to all the difficult situations the bishops must "always be sensitive to the individual looking to us for help."

"In other words," he said, "we must never write off anyone; we must remain in dialog, even if the dialog does not seem to be leading to mutually satisfactory solutions."

Ten Years of Tension

The bishops knew well the tensions of the past ten years since the watershed Vatican Council II. In 1963 71 per cent of American Catholics attended Mass weekly as compared with 50 per cent in 1974. The decline of 21 per cent in the past ten years, along with the significant drop in applications for the priesthood, was attributed to the church's stand on birth control and divorce, and questions concerning the authority of the Pope, according to a report of a recent national conference of the Federation of Diocesan Liturgical Commissions in Boston, Massachusetts.

Budgetary considerations sounded familiar. A very tight budget was voted, with the chairman's hope that the conference will operate within available income and avoid a deficit. Among several reports was that of the Southeast Asia Refugee Resettlement Collection, which totaled \$613,129.94. The value of the American Bishops Overseas Relief and Development program, reaching out to 86 countries throughout the developing world during 1975, amounted to \$226.5 million. (This included the value placed on the food and other supplies that the United States Government channeled through Catholic programs.) During 1975 approximately \$10.5 million was raised specifically for Catholic Relief Services. The budget allotted \$3.5 million for general administration.

Dr. Clarence C. Walton, president of Catholic University, said that his general reaction to the present status of the university is one of overwhelming optimism—enrollment is at its highest in history, and a positive faculty and student mood prevails. He is concerned that the Federal Government has moved from incentive to invective, from support to threat. "Though it is the intent of the university to comply with all laws," he observed, "there seems to be an ever-increasing complexity of detailed regulations, which seem to be leading the government into a situation of overreach."

Discussion developed regarding faculty fidelity to

For the Younger Set

Wounded Soldier

By ELLA RUTH ELKINS

CLOSING in many snowy winters ago on the retreating Indians, Colonel Reynolds felt a sharp burning pain sear through his chest. He fell as a dead man from his horse and landed in a heap on the icy ground. His horse snorted, kicked up her heels, and dashed off as if for her life, leaving the colonel alone, bleeding, and nearly unconscious. How long he lay there like that he did not know. After a time he tried to move, but he could not. He opened his eyes and saw that the sun was nearly down. Who from his regiment would find him this close to the Indians' line? Who from among his men would dare to risk their lives to rescue him? "I'm about to die!" he moaned to himself.

As night fell, his feet and hands became numb from the cold and snow. But he had a burning thirst, no doubt caused by the loss of blood that had poured from his chest wound. Soon he realized he was lying with his hand on the edge of a patch of snow. He tried to make his fingers bring some of it up to his mouth, but they would not. He wished he could roll over close to the snow and bury his mouth in its cooling dampness. But he could not.

Suddenly, the thought came to him that maybe it was not right to fight the Indians in this way, and that maybe God was not pleased

with him for his part in this war. This new thought troubled him as he rolled his head to the other side and gazed into the deepness of the woods nearby.

But wait! What was that crawling towards him? His heart leaped within him. Was it a hungry wolf? He watched it as it crawled nearer and nearer. The terror that gripped his heart seemed to give him new energy. Yet try as he might, he still could not move an inch! He couldn't even call for help! Nearer and still nearer the crawling thing came from the shadows and then into the open. Now he could see it clearly. It was an Indian! And he held something in his hand!

The colonel was sure his last moment had come and he closed his eyes. He felt numb all over. Then the Indian touched him! It was not a rough, angry touch. It was a gentle one—as the touch of one who cared! Next, the colonel felt a strong arm pass under his neck. His head was lifted carefully, and a cup of water was pressed to his lips. The colonel drank. When he had drunk it all, his head was lowered as carefully and as gently as it had been raised. His arms were lifted one by one from the snow and placed close to his body. His legs were placed in a more comfortable position. A warm blanket was laid over his body. The Indian bent close over the colonel for just a moment longer, turned, and crawled away as silently as he had come.

Hope came into the colonel's heart, and he knew that he would live!

In the early hours of the morning he was rescued by some of his own men, and after the war he tried to find out more as to who the Indian was who had come to comfort him in his dying hour.

"I could find out nothing," said the colonel, "but that Indian was a better Christian than I!"



traditional Catholic teaching and practice. It was observed that determining the Catholic nature of a college or university must drive from a living relationship with the church, which would indeed be impossible apart from the hierarchy of the church.

The influence of the Pope of Rome, "the Holy Father," was felt often, especially when issues arose placing some of the bishops in direct confrontation with written admonitions from the Holy See. The first occasion developed over a proposed change in the statutes and bylaws, wherein voting membership would be denied to retired bishops, a change advocated by the Pope. The bishops could not forget their ordination vows to which they answered affirmatively: "Are you willing in all things to be loyal, submissive, and obedient—in accordance with the Church's law—to the blessed Apostle Peter, to whom God gave the power to bind and loose, and to his vicar, our Holy Father, Pope [Pius, John, or Paul, as the case may be] and his successor, the Roman Pontiff?"

Yet many bishops felt that the wisdom of the experienced bishops should not be automatically cut off at retirement. They artfully searched for several parliamentary proposals that would maintain the traditional custom of voting privileges for retired bishops, while fulfilling the wishes of the Holy Father. Hampered and frustrated by not finding a legal way to solve their problem, they faced up to the reality that it would be a direct confrontation—a yes or no vote.

Heightening the tension was the ruling of Archbishop Bernardin that the voting would require a signed, written ballot. Many objected to this procedure, thinking that a voice vote would be sufficient. The chair prevailed, and the moment of truth came to those men who had vowed fidelity and obedience to the Pope of Rome. Apparently individual conscience overruled ecclesiastical authority—the motion was defeated. The next move is Rome's.

One of the more significant actions of the Second Vatican Council was that "the rite and formulas of penance are to be revised in such a way that they may more clearly express the nature and effects of this sacrament." In view of this authority, a new Rite of Penance has been carefully prepared so that the celebration of the sacrament may be more fully understood by the Catholic faithful.

Considerable discussion is still taking place within the church regarding the actual wording of the sacrament, whether it should be Penance or Reconciliation. A compromise has been nicely implemented throughout the official document: Rite of Penance is the main title, while the chapter titles use Reconciliation, such as Rite for Reconciliation of Individual Penitents.

For the Catholic mind, the act of penance is a very important part of true conversion: "True conversion is completed by acts of penance or satisfaction for the sins committed, by amendment of conduct, and also by the reparation of injury. The kind and extent of the satisfaction should be suited to the personal condition of each penitent so that each one may restore the order which he disturbed, and through the corresponding remedy be cured of the sickness from which he suffered. Therefore, it is necessary that the act of penance really be a remedy for sin and a help to renewal of life."—*Rite of Penance* (Study Edition), pp. 3, 4.

The document is trying to assist all Catholics in re-

discovering the purpose of confession and penance; that it is an occasion to look forward to a truly changed life, not only to a changed record that merely registers sins forgiven. A major feature of the new explanation is that the essential basis for confession and penance lies in the Bible and that the Biblical texts must be freely used by both penitent and priest in the rite.

Emphasis was placed by the discussion leader on the experiential participation by both the penitent and celebrant: "Expression and experience must be joined. Just as the idea of faith is not fire and does not burn, so the idea of love (or anything else) is not love until it ministers unto others." The priest must become personally involved in the rite, acting not as a disinterested official but as a fellow sinner who shares forgiveness with the penitent.

Purpose of Penance

The emphasis on the penitent's future, and not especially on the sins of the past, is reflected in the counsel given to the priest: "The priest imposes an act of penance or satisfaction on the penitent; this should serve not only to make up for the past but also to help him to begin a new life and provide him with an antidote to weakness. As far as possible, the penance should correspond to the seriousness and nature of the sins. This act of penance may suitably take the form of prayer, self-denial, and especially service to one's neighbor and works of mercy. These will underline the fact that sin and its forgiveness have a social aspect."

Probably the most prominent action of the conference was the launching of a campaign directing every Catholic organization to join the antiabortion battle. The bishops' plan envisions a constitutional amendment that would protect life "to the maximum degree possible, thus reversing the 1973 Supreme Court decision that struck down each State's restrictive abortion laws and allowed abortion within the first six months of pregnancy.

Under the leadership of Terence Cardinal Cooke of New York, chairman of the Bishops' pro-life committee, every parish, diocesan, and state Catholic groups are to focus on changing proabortion attitudes and, through "bipartisan, nonsectarian" Congressional district organizations, work to elect public officials sympathetic to the antiabortion amendment.

Another action with high political overtones was a statement entitled, "The Right to a Decent Home." Declaring that one American family in five lives in overcrowded or physically inadequate housing or pays a disproportionate amount of its income for housing, the report asserts that "the free market, acting alone, cannot supply a sufficient quantity of low- and moderate-income housing to meet our needs. A new commitment of will and resources is needed if we are to make progress in providing a decent home and suitable living environment for all Americans."

The resolution entitled, "The Economy: Human Dimensions," also revealed the strong, socialistic, government-oriented political philosophy of American Catholics. "Fundamentally, our nation must provide jobs for those who can and should work and a decent income for those who cannot," it declares. The statement calls for an effective national commitment to full employment as the "foundation of a just economic policy." □

“I Am the Sinner, Lord”

“Those whom heaven recognizes
as holy ones are the last
to parade their own goodness.”

—*Christ’s Object Lessons*, p. 160.



By RUTH JAEGER BUNTAIN

“*The Pharisee stood and prayed . . . , God, I thank thee, that I am not as other men are*” (Luke 18:10-14).

“God, I thank thee . . . ” There were so many things for which he might have thanked God. For Leah, his wife. For Caleb and Benjamin, his sons. For health. Home. Loved ones.

“God, I thank thee . . . ” But he wasn’t thanking God for anything, really. He was commending himself to God.

“Extortioners . . . ”

“Not I, Lord! But this publican, this lackey of the Romans, he’s a thief. He connives with the Romans. He oppresses his own brethren.”

“Unjust . . . ”

“Not I, Lord! But Simeon, the one in the blue robe. I was present when he drove a sharp bargain. He asked a scandalous price for a camel. And the beast was little more than a hump. It was an unjust transaction.”

“Adulterers . . . ”

“Not I, Lord! In 30 years of marriage, I’ve never been unfaithful to Leah.

“I’m a pure man, Lord. But Ezra, the one standing by the pillar. We all know what kind of man he is.

“I fast twice in the week . . . ”

“Twice, Lord. Not just once.

“These other worshipers fast just once a week. I know whereof I speak for I have watched them closely. As for this publican, this traitor to Israel, I doubt that he fasts at all.

“I give tithes of all I possess.

“I tithe even the mint, anise, and cummin, Lord. The seeds, the plant, the pods.”

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven . . . ”

“Afar off.” Where else could he have stood? Had he approached the other worshipers, they would have drawn away. They would have cleared the Temple be-

fore they would have risked a touch from one unclean.

His eyes were cast downward because he felt unworthy to lift them heavenward. Sensing that he was in the presence of a holy God, he stood in humility before Him.

“But smote upon his breast, saying, God be merciful to me a sinner.”

Bitter anguish and self-reproach impelled him to beat his breast. He was baring his soul before God.

“I’m the sinner, Lord. Not Simeon, in the blue robe. Not Ezra, standing by the pillar. Not the Pharisee, with the uplifted hands.

“I am the man of unclean lips.

“I am the chief of sinners.

“I am the one in need of mercy. And of pardon.”

“I tell you, this man went down to his house justified rather than the other.”

The publican had entered the sanctuary with an awareness that he was in desperate need of divine grace. His only desire had been for pardon and peace; for the mercy of God; for the unmerited love of God.

He approached God with a humble and contrite spirit. And he left the Temple at peace with God, “justified by His blood, saved by His life.”

The Pharisee had entered the sanctuary with a spirit of self-esteem and self-love. He had raised his hands heavenward, but the gesture was a pattern and not a plea. He had addressed words to the Most High, but they were “straw” words. He served god-Pharisee and not the God of heaven.

He who was an expositor of the law had overlooked the first commandment: “Thou shalt have no other gods before me.”

He had entered the sanctuary wretched, miserable, poor, blind. For we are told: “There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all the sins it is . . . the most incurable.”—*Christ’s Object Lessons*, p. 154.

“Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” □

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Are You Saved—Today?

BECAUSE I HAVE heard sermons preached about the assurance of knowing now that you are saved, by men whom I greatly admire, I am writing reluctantly.

It would seem to me that someone is trying to pit the Bible against the Spirit of Prophecy or the Spirit of Prophecy against itself. I don't believe that either one is like an old fiddle on which you can play any tune you like. It would seem to me, if we could say today that we are saved that we would, in effect, be saying that we have reached the pinnacle of the mountaintop, or that life has ceased to be a battle and a march; the imparted righteousness of Christ is no longer needed, we are beyond the point of temptation, that we have taken care of every sin of commission and omission, and that we have done everything within our power to advance the cause of God in the earth.

I know that there are many fine people in this old world. In *Christ's Object Lessons*, page 332, it says: "Enoch pleased Him though living in a degenerate age. And there are Enochs in this our day." Do you suppose the Enochs know it? If our Lord and Saviour wasn't absolutely sure of His saving relationship with His Father, and since He is our example, how can we mortal beings and sinners feel so sure? On the cross "the Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice."—*The Desire of Ages*, p. 753.

Even when Christ cried out, "It is finished," even after the resurrection, He could not accept His rightful claims to glory until He was first assured that everything was satisfactory to His Father and that justice was satisfied. (See *The Desire of Ages*, p. 834.)

God's people in the time of trouble don't feel saved. "As

Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God.

"Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour's promise: I 'will keep thee from the hour of temptation, which shall come upon all the world.' If they could have the assurance of pardon, they would not shrink

from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached."—*The Great Controversy*, pp. 618, 619.

Counsel and warning are given us in *Christ's Object Lessons*, pages 154 and 155: "The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most incurable.

"Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. *Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved.* This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us,

we are not beyond the reach of temptation. God's word declares, 'Many shall be purified, and made white, and tried.' Dan. 12:10. Only he who endures the trial will receive the crown of life. (James 1:12.)

"Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin. We are admonished, 'Let him that thinketh he standeth, take heed lest he fall.' 1 Cor. 10:12. Our only safety is in constant distrust of self, and dependence on Christ."

Did Jesus lack faith in His Father? I think not. But like the people of God in the last days, He knew the feelings of God against sin and wanted to be sure every sin had been taken care of. They had hope and assurance and knowledge that God had led in the past and was still with them. Their only concern was that they would bring reproach upon their Father's name.

The more one studies the Word of God, the more one feels his imperfections, his lack of, and need of, spiritual things that can only come from God. Some of us have been cleaned up a little, but feel a long way from the perfection of Christ. The Lord has been good to us. Many times a day we thank Him for His goodness, His mercy, and His grace, and we attribute to Him everything we have and hope to have. Yes, we have the assurance and hope that we are being led, and as we look to the past we can see His leading and have no reason to believe He is not leading us now and will continue to lead us; and we long for the church to get ready so the latter rain will be poured out so that the mighty harvest will be reaped.

GORDON H. WORTMAN
Hendersonville
North Carolina

God's Love to Me

By SUE BROZNY

Takes fever from a child,
It is a desert drink,
Comforts grieving loved ones,
Restores sick minds to think.

Garden for the hungry,
Shade in a desert sun,
Welcome to a traveler,
A rest when work is done.

New leaves and buds in spring,
The hearth in winter's blast,
Understanding moment,
And, Oh, 'tis heaven at last!

SDA Biblical Scholars Convene

Recently a group of some 50 SDA Biblical scholars convened in Chicago, Illinois. They came from the church's universities, colleges, publishing houses, and other places. The occasion was the annual meeting of the Society of Biblical Literature, a 75-year-old professional society of which many SDA scholars are members.

Arriving a day early, the attending SDA scholars conducted meetings of their own. At these meetings several topics of interest particularly to Adventist scholars were discussed.

Perhaps not all church members are familiar with the role of these scholars and with their unique contribution to the life of the church. Some members may even wonder whether a scholarly pursuit in the field of Biblical studies is necessary or wise.

We would say that while such specialized study is not for everyone, some should be encouraged to pursue it. At least Ellen White hoped that certain young men could be found sufficiently rooted and grounded in the faith to study in outside institutions. Here are her precise words: "We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes and to meet the prevailing errors of our time."—*Testimonies*, vol. 5, pp. 583, 584.

Qualifications of Students

Ellen White's qualifications for those who should pursue such studies are: they should be "rooted and grounded in the faith"; they should have "a living connection with God"; they should undertake such studies only "if counseled by our leading brethren." The implied cautions are well taken, as those who have gone through such schools can testify. For many it is extremely painful to sit day after day in classes in which their faith is challenged and their presuppositions are questioned. They would rather do something else. They recognize that in subtle ways their thinking is being changed and they must constantly be on guard lest the foundations of their faith become eroded. This is part of the sacrifice they make.

Unfortunately, some who have pursued such studies were insufficiently rooted and grounded to withstand the pressures, and have lost their faith. Or, if they were adequately grounded when they began, they allowed their busy program to crowd out personal devotions. They did

not, as one wise teacher counseled, read several pages of truth for every page of error they were required to read.

Others, and again those who did not meet Ellen White's qualifications, have thought that an exciting new world of theological knowledge opened up to them and have integrated the new knowledge into their Adventism, thus producing a strange hybrid type of faith, which they then have sought to propagate. Such advocates of a neo-Adventism have done much to bring discredit upon those who conscientiously have pursued their educational programs in harmony with Ellen White's counsel. They are also the ones who must carry some of the blame for whatever degree of anti-intellectualism there might be present among Adventists today.

It's Not an Easy Road

The point we are trying to make is that those persons whom the church asks to pursue their studies in non-Adventist colleges and universities deserve the prayers and the sympathy of those who sponsor them. It's not an easy road. But it seems that some must walk that road, the purpose being, according to Ellen White, (1) to prepare them to labor for the educated classes, (2) to meet the prevailing errors, and (3) to witness in these halls of learning, as did the ancient Waldenses in the institutions of their day.

These scholars may be compared to shock troops. They are out there defending the faith against the sophisticated attacks of the learned. These attacks are not easy to meet and only one familiar with the theology of those who launch these attacks can adequately meet them.

We do not wish to leave the impression that all that is learned in non-Adventist schools is negative to the faith. This is far from the truth. Whatever is true in any branch of knowledge helps to confirm the truth of revelation. Those who work in the various fields of knowledge, such as history, archeology, and the various sciences, make many discoveries that help to confirm the Adventist positions. Thus the Adventist faith is put on a firmer, more broadly based foundation. The fact that men have been assailed with every temptation that Satan can hurl at them in these institutions and come out with a strong faith gives courage to the onlooking Adventist, assuring him that the foundation of God stands sure, that the church's faith bears up even when scrutinized by the keenest minds. Thus he need have no fear that some learned scholar someday will come up with an unanswerable argument against some point of faith. But only the one who meets the qualifications Ellen White sets forth is equipped to sort out the genuine from the false or misleading.

Thus these scholars perform an important function for the church. They fight the church's theological battles. They stand ready to come to the aid of those who are being assailed by arguments they cannot answer.

This is why the Adventist scholars who met in Chicago felt especially privileged to meet so as to discuss common problems and goals.

D. F. N.

Christian Business People

A child should be taught
as early as possible the value
of time and materials and money.

By OSCAR TORKELSON

"MR. TORKELSON, Mrs. Schander said that you aren't in favor of our having a bake sale. Did you say that?" The seventh- and eighth-graders were streaming into my room for their math class, and as they streamed they were encircling me for a "press" conference.

"That's right. I'd like fewer and fewer bake sales until we have none at all." I had to say something until I could determine whether these mathematicians were wanting to stall class or really learn why I didn't favor bake sales. They were in earnest.

"What's wrong with a bake sale?" they groaned.

"In the first place," I explained, "I think we all like sweets too well, and the more cupcakes and cookies there are around, the more we are tempted to eat them." I told them that I liked the way the students ate their sandwiches and apples and carrot sticks at their desks. "It is quite orderly and clean, and time is left for activities outside before classes resume. Why do we need to sell cookies to our classmates at lunchtime?" I thought what I said would make sense to them.

"We need money for our eighth-grade trip," came the united reply.

I told them I was in favor of their having a trip, but I was dubious about their method of raising money. I told them that if they were willing to take the money that they would use to buy the cupcake ingredients and put it into the eighth-grade trip fund, they would have about as much as if they put in the profits from their sale. I also pointed out that if they sold baked goods, other rooms would probably sell popcorn or candied apples and expect them to be good customers. In the long run they would use more money on their appetites than they would put into their trip fund.

"Yeah, but it isn't as much fun," they whined.

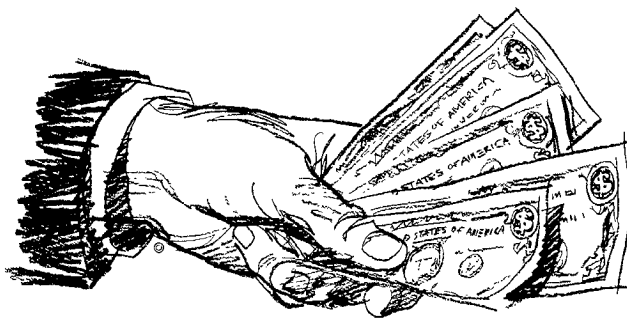
Oscar Torkelson is principal of Greater Pittsburgh Junior Academy, Gibsonia, Pennsylvania.

They were persistent; they were determined to raise money by selling baked goods to their classmates during lunchtime. Reasoning didn't help much; they wanted to have fun raising money for their class trip.

I suppose I could have said, "Go ahead and give it a try." Maybe I should have; and yet I wasn't quite ready to put up the white flag. I am a teacher, but I also am a family counselor. Many families are in trouble because of poor financial management. It's usually plain and simple immaturity. Their appetites are greater than their skills. Their wants exceed their ability to supply them. It's not only pupils' wanting to have fun making money while they are paying little attention to what is happening to the red and black figures. "Just enjoy it while it lasts, and we'll check it out later."

The students began to listen with heads tilted as I told them that the long-haul methods of making money aren't always fun. When one assumes a responsibility and has customers and people depending on him, he sometimes has to meet expectations that can be monotonous, demanding, or inconvenient—or all three.

None of the 13- and 14-year-olds had a planned method for earning money. Not one was selling magazines, mowing lawns, or baby-sitting. I told them of Brian, my non-Adventist neighbor, who earned \$326 last summer being the community helper. He mowed our lawn a few times. He helped people with their yards and children and did many odd jobs. Many times he passed our house on his way to help someone. He



worked while other boys played, but somehow he didn't look a bit bored. People knew he had an idea of where to take hold. I got him to help lay some carpeting in our home. The roll was too much for me alone. Brian asked intelligent questions and anticipated my needs. He took an interest in the job. I was glad to pay him.

"Students," I said, "if you really want money for your class trip and other things, sit down with your parents and figure out what you can do in your own communities in your time allotment with the resources that you have access to. Don't pester your parents for \$1.00 cake mixes that you'll sell for about a \$1.00. Don't pester your neighbors and friends for 25 cents when you ride your bike a mile. What service are you selling that is worth anything to anyone? It's an immature gimmick! Pick apples, glean corn, bake bread, baby-sit (boys, too), sell *Life and Health*, rake leaves, clean win-

Hezekiah and the Harris Tweed* Coat

YOU KNOW how it is. You meet this person and you spend several minutes or perhaps hours with him. He's a perfect stranger, and inside you the cumulation of years of ten-minute lay activity's talks finally topples the bushel off your light. This is it. You are going to "witness."

It happened that way with me not long ago. I was on the long haul back from Accra to London. Next to me was an affable young American: a deep-sea diver searching for oil off Ghana's coast. We talked for a while and then the light went on inside: "Now is the time to witness."

Except that I finished up talking about a Harris tweed coat.

How did that happen? I'm not entirely sure, now. I seem to remember a challenge to me about ministers being poorly paid.

Ah! I thought, tell him about the tithing system.

And so I did, explaining the marvelous system that had spread our work right around the world in 193 countries. It really sounded what it is—impressive.

I even got in a few licks for the Sabbath, explaining in detail why we keep Saturday when all the rest of the world keeps Sunday.

Perhaps the Harris tweed entered the conversation when he was telling me his wife lived in Scotland and that as soon as he arrived home they were flying to the Caribbean for a vacation.

It was only as we were approaching Heathrow Airport that a nagging thought struggled through the banner. If ever the bushel had tumbled off that light of mine I had surely pushed it back firmly into place. More than six hours with a seat-mate and not once had I mentioned my Saviour.

I had regaled him with the

treasure house of truth that God has imparted to His people. I had walked him up and down the aisles of the blessings bestowed on the remnant church in institutions, in worldwide ministries, in so many wonderful and good things. I had circled the Sabbath with him showing him its importance to me, and done many other things. But I had failed to "witness."

By now my friend had turned his attention to preparations for landing. And had I left him with his last thought of me as the man with the Harris tweed coat?

Which is where Hezekiah comes into the picture.

"Hezekiah enjoyed great wealth and fame. He built for himself treasuries for silver and gold, precious stones and spices, shields and other costly things; and barns for the harvests of corn, new wine, and oil; and stalls for every kind of cattle, as well as sheepfolds. He amassed a great many flocks and herds; God had indeed given him vast riches" (2 Chron. 32:27-29, N.E.B.).

Could we paraphrase it something like this? "The remnant church enjoys great wealth and a good reputation. It has built hospitals and schools and factories; surrounded itself with treasures of truth and goodness. It has devised plans to help smokers, and plans to reduce the obese. Every kind of good deed and doctrine it has amassed to itself. God has indeed given it great riches."

Hezekiah failed in the ultimate test of witnessing. He offered the shell instead of the kernel. He left God out of his display. He found it easier to talk to those sophisticates from Babylon about things than about his Saviour.

He had offered a Harris tweed coat when he should have been offering the robe of righteousness.

dows, raise pumpkins; and there's no end. It's hard for people to find a reliable, enthusiastic person to perform many services."

The seventh- and eighth-graders sat thinking. I continued. "Let's tackle problem 4 on page 51."

I wish I had had their parents there, too. It is they who have let their youngsters soak up the affluence without giving them a chance to feel the success and joy of contributing.

Work is a tonic, work is a blessing, work develops self-esteem, work develops skills, and work gives one a sense of responsibility. God urged man to earn his living by the sweat of his face. God saw work as a blessing to man, not as a curse. It is too late to learn the joy of labor at age 18. It is too late to learn where money comes from after one gets married. Mamma won't be around (hopefully) to give John a dollar's worth of cake mix to sell for a dollar.

A child should be taught as early as possible the value of time and materials and money. Let him make choices within the limits of clothes, toys, or "goodies." Let him learn early to save for a coveted item. It is not wise to give a youngster a bicycle or doll until he indicates that he wants it. Let him learn the joy of a desire fulfilled—and for the most part, help him to earn at least a part of the cost. He'll appreciate it and care for it much better. Teach him to tithe and to share his material, time, and money blessings. Maybe by the time a youngster becomes academy age, he can talk not only of high costs but also of high income. Many 15-year-olds have little idea of how they can earn several hundred dollars during a summer, but many do know how to watch TV and play in the shade.

I didn't know I was doing anything so unusual at the time, but when our two children were 16 and left home to go to a boarding school, I talked to each about his expenses and campus earning power. I went to the local bank and established a checking account, with the understanding with the banker that I would stand good for any problem. I told my children that I would deposit a given amount in their checking account and send them the receipts. They were then to go to the school business office and pay their own bills. If during the month their campus earnings were such that there was extra in their account it belonged to them. I never paid one school bill. I never had one complaint from any school that our children were not good workers. I did hear often that they were sought after by many departments as workers. My children always had money of their own for some of their own special desires. It all worked. They have been financially responsible young people, and I don't think they are money hungry.

I urge parents and church friends to help their children and youth to stand on their own feet financially and to hate debt. Teach them to save so they can lift. Teach them to offer a service instead of thinking of a gimmick or a game to raise funds. Teach them it is being mature to go without when they don't have the funds in sight. We don't just "charge it" and hope somehow to pay later. Teach them to think and assume financial responsibility like Christian business people.

I don't know how the class will raise money for their trip, but I believe some are already checking out their local resources. □

* A heavy woolen cloth made in the Hebrides, off the west coast of Scotland.

“Will There Be Any Stars?”

The words of the song haunted Ken.

They changed the course of his life.

By CATHERINE ASHBAUGH

“WILL THERE BE ANY STARS, any stars in my crown?” Why was the song haunting him like this? Strange, he had sung it many times before and it had never seemed to bother him. Now it was like a living thing. He just couldn’t get away from those words.

As Ken Williams drove home from church that Sabbath morning, he hardly seemed to notice his wife, Delores, and their two small children. His mind was in a turmoil. “Will there be any stars?” Why couldn’t that song leave him alone? What was the matter anyway? Hadn’t he tried to live a good life since his baptism? He supported the church. He Ingathered. He was a good husband to Delores and the children. What more did God expect?

“Any stars, Ken?” Yes, that was it. There hadn’t been any stars, not even one! Other words were rising up before him now. “There’ll be no starless crowns, Ken.” O God, my life has been such a waste. Sure, I’m building many houses here, but what of the ones over there? I’ve just got to do something about it.

“What’s wrong, Ken?” Delores was speaking now. “You seem so far away.”

“Honey, this is it! I’m giving up the contractor business. Just as soon as we can sell the house, I’m going to work for the Lord. I’ve wasted too much time already.”

“What do you want to do? Go back to school and finish your theology course?”

“No, I’m going to be a colporteur. I’ve just got to do something! We sang that song this morning in church ‘Will There Be Any Stars in My Crown’—remember? Suddenly it hit me like a bolt from the blue. Jesus is coming soon and I haven’t a single star. If I expect to be there, I must do something!”

The decision had not been an easy one. Ken Williams and Wilbur Shipley had a good thing going. Business was flourishing. In fact, they had calls for more houses than they could build. What would Wilbur say when Ken told

him he was pulling out? It would leave him in a hole. Well, he’d just have to leave that with the Lord. If this is what the Lord wanted him to do He’d work it out. Now that he’d turned his life over to the Lord, Ken felt happier than he had for years.

Ken thought back over the past. After his three years of hell and stench in General MacArthur’s 129th infantry, he had come back home. Sam, his brother-in-law, suggested he go to school. The GI bill would cover his expenses, so he enrolled at Andrews University (then Emmanuel Missionary College). Two of those summers he worked as a colporteur. He didn’t make much, but God gave him some wonderful experiences that he never forgot. Here, too, at the college he met Delores. When they were married in August, 1952, a whole new life opened up for Ken.

Then there was the morning he announced to Delores that he was quitting school. That was two years ago. Since then he had worked with different contractors, finally going into business for himself with Wilbur Shipley. Through it all, Delores had encouraged him, just as she was now.

Ken Joined the World’s Greatest Army

Yes, they would sell the house, settle all the business, and Ken would join the greatest army in the world—the army of dedicated workers that was circling the globe, bringing light and truth to others. Sounded great! Now all they needed was a buyer for the house. Surely God would send one soon. But the days and months went by and no buyer appeared. Meanwhile three people were clamoring for Ken to build houses for them. Fifty thousand dollars would have looked extremely attractive if Ken had not set his heart on other things.

“I don’t understand it, Delores. Why haven’t we sold the house before this? Maybe there’s something more we can do.”

“Such as? You know how we’ve prayed about it, Ken.”

“Well, I’ve been thinking, Delores. Let’s pledge to give to the Voice of Prophecy and Faith for Today an amount equal to the fee we’d have to pay a real estate agent. God will send us a buyer.”

So right then and there they knelt together and sealed their promise. Shortly after this, two buyers appeared. The house was sold. Bills and pledges were settled and Ken had \$10,000 in the bank. Now to get the family relocated.

It was 1959 now. He and Delores had rented a little place and Ken started canvassing. Oh, he was having some wonderful experiences, but he wasn’t selling many books. Sometimes not even enough to pay for the gas, let alone their living expenses. What could he do? Constantly they were dipping into their savings so that their \$10,000 was gradually dwindling away. For three years Ken worked and struggled. Little Cheri had joined the family and the bills began piling up. Don Baker, seeing the struggle Ken was having, invited him to work part

Catherine Ashbaugh is a literature evangelist living in North Street, Michigan.

time in his buffing shop. Reluctantly, Ken accepted. Oh, sure, he needed the money all right, but it just seemed he was letting the Lord down. He stood it as long as he could that morning. Around 10:00 A.M., Ken stopped.

"Don, I can't work anymore. I just feel guilty working in the buffing shop when I ought to be out working for the Lord."

"That's O.K., Ken." Don had been watching Ken that morning. He knew the conflict going on. Never had he seen such dedication. Later Don, too, became a literature evangelist. He told Ken that it was this experience that morning that had inspired him to canvass too. Don wanted that kind of dedication for his own life.

During all those years never once had Delores suggested that he quit or take up some other work. If only he could be sure in his own heart that this was where the Lord wanted him to be. But something was about to happen to Ken that would change the whole course of his life.

He had come home at noon. Delores was not in the kitchen. He started through the house to look for her. He found her in the living room. She was sitting at his desk holding a handful of bills that had come through the mail. He noticed that she was crying and Ken knew why. Ken never said a word. She didn't even know he had seen her.

His mind in a turmoil, Ken got back in the car and started driving, driving he didn't know where. Finally he found himself along a little-used country road. He stopped the car, parked, and prayed. "Lord, if this is the work You want me to do, please show me today in a tangible way." He just had to have an answer.

Ken's Prayer Is Answered

There was a house just ahead, so with a prayer still in his heart, Ken approached. The door was opened by a middle-aged man.

"Good afternoon, sir. Is your wife home? I have something I'd like to show you both if I may have a few moments of your time."

"I'm sorry. My wife's not here now but I have lots of time. You see, I just came home from the hospital and it'll be a while yet before I'm able to go to work again."

This was all Ken needed and they soon were seated, looking through the latest copy of *Life and Health* and the *Modern Medical Counselor*. Without hesitation the man ordered both. Ken was about to write up his order when the man noticed Ken's case.

"What else do you have in there? What's that book?" He pointed to a copy of *Bedtime Stories*. Ken quickly reached in and brought it out. After only a moment of his canvass, Ken was startled to hear the words, "I'll take that too." Then pointing to another one, he asked, "And how much is this one?" It was a copy of *The Children's Hour* by Arthur Maxwell. Ken quoted the price and this, too, was added to the list.

"And how much is everything you have in your case?" Ken was so excited he hardly knew. Quickly he added the figures, which totaled \$187, and was overwhelmed by the response.

"I'll take them all."

Breathing a prayer of thanksgiving, Ken went on to the next house. Here a woman bought a complete set of *Bedtime Stories*. He knew that all this could be nothing

but an answer to his prayer. God did love him. God was concerned. He wanted him to do this work. The realization was overwhelming. He just had to share it with Delores. Ken rushed home to tell her and she cried again—only now they were tears of joy.

"Honey, with the Lord's help, I'm going to canvass till Jesus comes."

Will there be any stars, any stars in my crown? Ken has never forgotten that morning nor the vow he made. He is now associate publishing secretary of a large conference. Will there be any stars? Yes, there have been many, and a wealth of rich experiences that he wouldn't trade for anything. How thankful Ken is that God called him to join the most wonderful army on earth. □

Love Made Their Burdens Light

By W. DUNCAN EVA

I SAW her in the Maun, Botswana (Africa), church. It was camp meeting time. I sat in an aisle seat halfway back as the children and youth came trooping in, surrounding but ignoring her completely. There she was among them, a mature woman, perhaps in her mid-thirties, but shuffling along on the floor with the help of her strong arms. Her legs were completely useless and were folded under her. Her life could have been different had an orthopedic surgeon and good hospital facilities been available when she was a child. Pity at her handicap and the humiliation of it welled up in my heart and my eyes began to sting. But then, as she struggled up onto a seat a few rows in front of me, I saw her face. It beamed with her smile of greeting.

During the days of the meeting I talked with her on two or three occasions. It meant stooping low to reach her level and speaking through a translator. It could not have been easy for her to keep her clothes and her person clean, living as she did so close to the dust of the desert. But she always looked neat and attractive and the light on her face seemed to brighten everything around.

On Sunday afternoon there was a baptism in the Maun River. The crowd assembled on a level spot two or three feet above the water. When the service was over, everyone clambered quickly up the steep banks to get the best seats in the church for the closing service. It was then that I noticed her left there alone, looking up the steep path to the top 20 or 30 feet above her, obviously wondering how she would negotiate it. Feeling awkward, ungentlemanly, and somewhat embarrassed, I ascended the bank thinking to call for assistance. I did not find it immediately and, hearing sounds, turned in time to see the missionary's wife gently setting her burden down on the level ground. Unobserved by me she had gone to her black sister's aid and carried her up that steep, sandy bank. Breathing hard and flushed from the exertion, she said, as we watched the handicapped lady shuffle away, "She is heavy despite her small frame."

That missionary's wife had grown up on a prosperous farm with many Africans as workers and servants. It would have been easy and natural for her to hold herself aloof or perhaps to be unseeing or uncaring. But instead, she did what no one else was willing or thoughtful enough to do.

I shall always remember those two sisters; the black one who taught me of the sweetness and light with which the presence of the indwelling Christ illuminates the darkness, and the white one who taught me of a loving and Christlike compassion that ignored all barriers and difficulties, real or imagined, and stooped to embrace and bear the precious burden others did not even see.



The small cabin behind the *Messenger III*, moored at Neets Bay, is owned by the Alaska Mission. Here the Gildersleeves store extra supplies and books. The bay is on Revillagigedo Island, 40 miles from Ketchikan.

Messenger III Serves Alaska Churches

By NANCY A. GILDERSLEEVE

"HAVE A SAFE TRIP and please hurry back!" was the farewell from one of the ladies on the float as the Gildersleeves untied the mooring ropes of the *Messenger III* and prepared to leave. Just six people live in this beautiful but isolated bay, all members of one family. Only the grandmother was a church member, but the Gildersleeves continued to visit this family and later in the summer a mother and her 18-year-old son were baptized.

It was January of 1975 that Clyde and Nancy Gildersleeve arrived in Ketchikan to take over the work of the *Messenger III*, a mission vessel owned and operated by the Alaska Mission for the work in southeastern Alaska. The Gildersleeves had formerly served ten years on the British Columbia coast on the mission launch *Northern*

Nancy A. Gildersleeve and her husband operate a mission launch, Messenger III, along the Alaska coast line.

Light. Here Pastor Gildersleeve cared for one organized church and five church companies, and visited isolated members, lightkeepers, and Indian villages. At times he also transported dentists and their equipment to the Indian villages, and when necessary boarded people on the *Northern Light*.

In southeastern Alaska Pastor Gildersleeve serves three churches and several isolated members. The territory ranges from Neets Bay on Revillagigedo Island, some 40 miles from Ketchikan, to Marble Island, on the west side of Prince of Wales Island. The main industries of the area are logging and fishing. The church groups are in Adventist-operated logging camps. At other camps there are just two or three members, but several nonmembers are now taking Bible studies.

Several of the logging camps are floating camps where the homes, school, and church are on large floats con-

structed of large logs lashed together with cable. When the timber is logged off in one area, the whole camp can be towed to a new location. If there is sufficient timber to last several years, the buildings are pulled ashore and the camp is set up in orderly fashion. The population of the camps varies from 50 to 500.

The Gildersleeves have been thrilled with the re-

sponse they have received at their ports of call. There were six baptisms this summer, all conducted in the chilly waters of the Alaskan shore. Because of the distances, the *Messenger III* cannot call often at each place. Pastor Gildersleeve is glad that some of the members feel the burden of personal witnessing, and he encourages them to begin Bible studies with their neighbors. Even in the Adventist-operated logging camps there are employees, some with their families, who are not church members.

At one camp the members take a club of 150 *Signs of the Times*, which they distribute in nearby camps, going there in their small boats. At another camp a Bible study group meets every Friday evening. This is helping the members to have a more solid foundation in church doctrines. Several nonmembers are also attending. Generous donors keep the *Messenger III* well supplied with *Signs*, which Pastor Gildersleeve gives to fishermen, travelers, and other people he meets. People always express appreciation for these attractive magazines.

The *Messenger III*, a 53-foot Monk design cruiser, is the Gildersleeves' "home" as well as their means of



Pastor-Skipper Clyde Gildersleeve and his wife, Nancy, have been operating the *Messenger III* mission vessel in Alaska since January of 1975.

transportation. The round trip of their territory takes some 40 hours' traveling time, much of it in treacherous waters. Pastor Gildersleeve says, "We find the navigation in the Alaskan waters more difficult than on the British Columbia coast. Perhaps it is because we were more familiar with the latter. However, the Lord has blessed us in our travels and kept us safe."

Mrs. Gildersleeve finds that "housekeeping" on a boat requires more time and planning than in a home ashore, partly because of the limited space. The galley has a small oil range for cooking, also a small refrigerator and freezer. However, Mrs. Gildersleeve has adjusted to it, since she has had a boat for a home for several years. She also looks after the logbook and the charts, and some years ago took the Ministry of Transport examination and obtained her Master's certificate. She takes her turn at the wheel (if weather permits) while her husband does some studying.

"It is a very busy life, and at times a somewhat strenuous one," the Gildersleeves say, "but it is a very rewarding one. There are so many people scattered along this rugged coast who need to know of the Saviour's love for them and of His soon coming. We are happy to be able to have a small part in His work by bringing the Good News to the people in the 'highways and byways' of the sea."

GUATEMALA

Nine Baptized at Peten School

A Week of Spiritual Emphasis was conducted at Peten Agricultural School, Guatemala, by Roberto Eubanks, departmental director of the Guatemala Mission. At the conclusion of this week, nine youth were baptized in the crystal-clear water of the Las Lajas River, which crosses the school property.

ALFREDO GAONA
*President
Guatemala Mission*



Pastor Gildersleeve conducts a baptism on a beach on Marble Island, in southeastern Alaska. Most of the congregation stayed on the *Messenger III*, which had brought them to the site from a nearby logging camp.

CALIFORNIA

Hospital Neighbor Requests Baptism

Sometimes members of the worldwide Seventh-day Adventist Church take for granted that their message is well known by their neighbors, especially by those living in close proximity to churches and institutions. Many times they allow this delusion to play a part in their church and personal missionary activities, and forget neighbors closest to them.

This fact was vividly brought to the attention of the White Memorial Medical Center's chaplains' staff recently when Mrs. Maria Luisa Ruiz was admitted to the Medical Center in California. Mrs. Ruiz, a 37-year-old widow and mother of five, lived just across the street from the Medical Center, the White Memorial church, and the Spanish-American church. For a number of years she had been a regular listener to "La Voz de la Esperanza," the Spanish Voice of Prophecy.

On a number of occasions Mrs. Ruiz had been to the White Memorial Medical Center for treatment, and during her last visit had her condition diagnosed as terminal cancer. Devastated by the news, she turned to those around her for help. Through the contacts of dedicated Christian personnel and Chaplain Juan Riffel, she decided to be baptized and asked the chaplain to arrange to have her baptized into the "Church of La Voz de la Esperanza." Much to her surprise and delight, she was told the "Voz" and the White Memorial Medical Center are both parts of the Seventh-day Adventist Church.

Chaplain Riffel studied with Mrs. Ruiz for several weeks, and although she was confined to her bed because of her spreading illness, she felt compelled to be baptized.

On October 16, her wish was fulfilled. Milton Peverini, speaker for "La Voz de la Esperanza," baptized her in the therapy pool of the medical center's rehabilitation center.

Because of these contacts

and relationships, she asked White Memorial's social worker, Raul Moringlane, to help find a Seventh-day Adventist home for her children. Four days later she died, comforted in the knowledge and hope of Jesus.



LAYMAN BRINGS 104 PERSONS TO CHRIST

Herminio Solano, a layman of the Central Dominican Conference, during the past seven months has held five evangelistic campaigns at his own expense, which have resulted in 104 persons baptized. He has graduated 800 students from Bible correspondence courses, which is one of the many methods he uses to reach people and bring them to Christ. He also engages in such missionary activities as distributing food to the needy, and has purchased 200 gift Bibles.

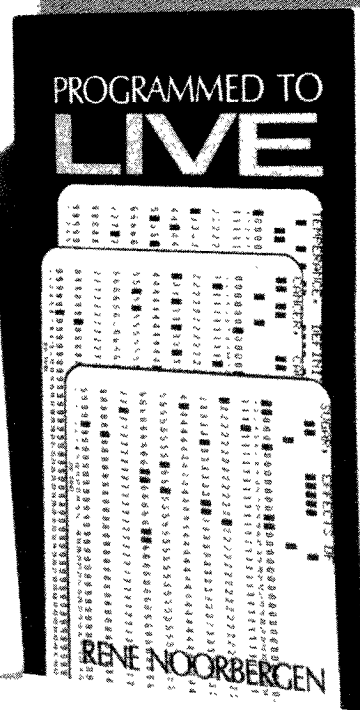
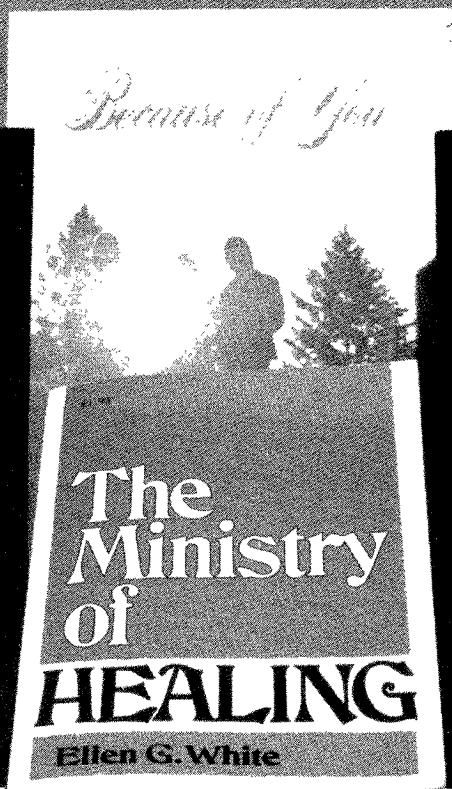
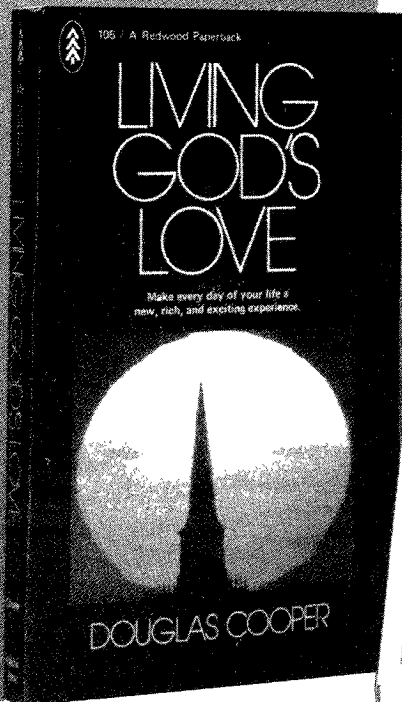
DIOGENES SUERO
*Departmental Director
Central Dominican
Conference*

INDONESIA

First Tree Dwellers Baptized in Celebes

Some 22 new Adventists in East Indonesia come out of their tree houses every Sabbath to worship in a simple mountain chapel. Known as tree dwellers, these gentle tribal people, located in the

INCREDIBLE BOOKS FOR AN INCREDIBLE TIME!



BECAUSE OF YOU by Lewis R. Walton

Here is the perfect book to give your non-Adventist friends. With few words it solves the three questions upon which men still ponder: Where did man come from? What does he live for? Where does he go when he dies? The book describes what Seventh-day Adventists believe. Price \$.98

LIVING GOD'S LOVE By Douglas Cooper

Loving people is sometimes easy and fun. Sometimes it is the hardest work in the world, but it is always the most rewarding. Love is the basis of the Ten Commandments to love and respect God and to love our neighbor as ourselves. This book tells how to love and become an expert at it. Price \$ 1.95

PROGRAMMED TO LIVE by Rene Noorbergen

The author traces the story of Ellen White's health vision of 1863 and the adoption of these health principles by the Seventh-day Adventist Church. The result? A great

amount of scientific data now available shows that Adventists live longer and suffer less disease as a result of this program of healthful living given to us more than a century ago. Price \$ 1.95

THE MINISTRY OF HEALING by Ellen G. White

This book has the "prescriptions" for improved health for thousands of sufferers of physical and emotional illnesses. Written in clear, simple, and beautiful language, this volume will bring hope to the despondent, healing to the sick, and rest for the weary. Three hundred and eighty-three pages, complete with table of contents and index. Give this book to your neighbors and friends. Price \$.75

Available now from your local Adventist Book Center or ABC Mailing Service, 2621 Farnam Street, Omaha, Nebraska 68131. In Canada, P.O. Box 398, Oshawa, Ontario L1H 7L5. Please enclose 5 percent of the total (35 cents minimum) for shipping and handling.

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Wawujai Mountain range of the Central Celebes Islands, were participants in the first baptism in this remote area of Indonesia.

During the six months prior to the baptism on August 30, a young Torajanese man, Lucas Dasingan, who had to drop out of Mount Klabat College because of financial difficulties, worked among the tree dwellers, learning their customs and dialect and preparing them for church membership.

The tree dwellers have long been a challenge to Christian missionaries, but the terrain is so rugged and the location so isolated that most outsiders never stayed long enough to make a lasting impact. The journey into the steep mountains of Wawujai takes four to five days of

walking, and the path is narrow, slippery, and filled with large roots. Even the experienced mountain hiker finds the trail difficult.

Tree dwellers get their name from the type of houses they live in. Perched atop long poles, the homes are actually at treetop level. There seems to be no particular reason for this practice except that's the way they've always done it.

The people are so poor that many do not have clothes to wear, and the mountain areas get very cool, especially at night. However, a Dorcas Society has provided some clothing, which has helped a little.

Mr. Dasingan built a chapel in which the people can meet for religious services, and although it's not as tall as most of the homes, it is also

built up on stilts. The young worker is hoping to begin an elementary school in the near future for approximately 40 children and young adults.

A. WAWORENDENG
President
East Indonesia Union
Mission

PHILIPPINES

Union Educators Attend Seminars

To give in-service training to academy and elementary teachers in the North Philippine Union Mission, a guidance and counseling seminar and a librarian seminar were held simultaneously on the campus of Philippine Union College, October 13-17. E. A. deLeon, PUC vice-president

for academic affairs, directed the seminars.

The librarian seminar, attended by 16 persons, was led by Mrs. J. H. Lantry, librarian at Southeast Asia Union College in Singapore, assisted by Cynthia Fajardo, librarian of the Manila Sanitarium and Hospital and PUC School of Nursing library.

Eighty-three principals, guidance counselors, and graduate students of PUC attended the guidance and counseling seminar.

The education department of the North Philippine Union Mission plans further in-service training for the teachers from time to time in the form of seminars and workshops.

T. V. BARIZO
Education Director
North Philippine Union
Mission

Today She Prayed . . .

By JULEEN FOOTE

SHE IS a little old *kanaka meri* (a woman of the bush people), wrinkled, unwashed, painted with mud spots on her face, a dirty stick in her hand, and an old *billum* (a woven, carryall sack) filled with all her worldly possessions hanging from her head. Where she lives, I don't even know, but she seems to get around a bit. We see her at the market, at the airstrip, the government office, the store, and often on our station. No doubt she does the rounds of most places in Tari, giving her hilarious demonstrations of the local kind of sing-sing.

Everybody likes to follow her, most to laugh, some to tease and torment. The more they do it, the more she performs; and so it goes from one free show to another. The local people regard her as *long-long* (deranged). However, beneath the heathen exterior, dirt, and eccentric ways is a life that Jesus wants to save. Just how to reach that lonely heart with Christ's love has concerned us. We had plenty of opportunities to observe, but just how could we act?

One Sabbath morning I glanced about the church to see what was causing a disturbance. It was our *long-long* friend dancing a sing-sing down the aisle. On another Sabbath, it was apparent that she was trying to outspoke the preacher, and succeeding. A rebuke resulted in an unhurried sing-sing at full volume down the aisle until, with the aid of the deacons, she disappeared down the road.

And so it went on until finally my husband, not believing her to be mentally ill, drew her aside and, with the help of an interpreter, asked a few questions. Her answers came back. "Master, I'm not mad. The more they tease and laugh when I'm having fun, the more I do it to annoy them." So he had observed correctly; but how to help her was the question.

From time to time she appears at our door, and we do our best to be friendly, and to encourage others to do likewise. Then, one day recently she knocked at my door, a beaming

smile on her wrinkled, dirty face, and handed me 20 cents—tithe money from her *kau kau* (sweet potato) garden. The money was so grimy I thought it had been planted with the *kau kau!* I thanked her in my limited Tari vocabulary, and she left with a handshake and smiles.

Now sickness has come to our home with a vengeance. This afternoon I decided to enjoy the benefits of fresh air and sunshine, so took a camp mattress, blanket, and pillow out to the veranda. I was enjoying the view out over our pretty station, and the soft, cool breeze, when the peacefulness was interrupted.

I turned toward the commotion. Oh, yes, the usual. There was our friend wielding her stick, dancing away in front of a crowd. I didn't take too much notice until, suddenly, there she was, face to face with me, summing up the veranda situation.

"Ah! sickee?" she asked.

My children piped up quickly: "Yessee. Mamma sickee. Papa sickee!"

"Ah, ah," she grunted as she sat down in front of the steps and proceeded to pat various parts of her body to find out where we were ailing. We finally got the message to her that it was "yellow sick" (hepatitis) that was visiting us.

"Ah, ah." More grunts and headshaking. There followed a silence, a further summing up, and then something very remarkable happened. She bowed her head, closed her eyes, folded her hands and prayed. Only the Master Interpreter knew the words of that prayer, but I felt its sweetness, and it is still with me.

My children shared their picture books, and I watched her as she joined in their chatter and tried to work out which way to hold this wonder book. Then she rose to go as quickly as she had come. The children went after her and placed some fresh buns into those grimy, worn hands that had just been folded in prayer for me. Somewhere under that heathen exterior a seed is growing. I saw that little bit of heaven in her life today and pray that the reflection of Christ's love in me will draw her closer through kindness and understanding to the Lord who loves everyone, no matter who they may be.

Juleen Foote is a missionary in the Papua New Guinea Union Mission.

PENNSYLVANIA

Refugees Clothed by Welfare Team

Pennsylvania Adventists recently were asked to provide clothing for 3,500 Vietnamese refugees, who would be flown to Indiantown Gap Military Reservation near Harrisburg during the next 30 days. The first would arrive in three days. Housing and food were available at the reservation, but Dale C. Aalborg, Pennsylvania Conference lay activities director, was asked by a Red Cross official to handle clothing distribution.

Elder Aalborg quickly dialed Ruth Cashman, in Middletown. Although Mrs. Cashman had an emergency in her own home—a flooded basement—she agreed to coordinate the clothing distribution for the refugees.

Elder Aalborg telephoned

several others for help, including Perry Pedersen, director of lay activities for the Columbia Union Conference, in Takoma Park, Maryland. Members of the Harrisburg and Hershey churches dropped whatever they were doing and headed for Indiantown Gap. By the time they arrived, truck and van loads of clothing were rolling in from warehouses where clothing is stockpiled for such emergencies. It is estimated that five to six tons of clothing were processed for this operation.

Busy hands sorted and packaged hundreds of packages of clothing, each marked, listing contents and size of garments inside. These packages were then transferred to a nearby building where they could be distributed to the homeless Vietnamese. It was a herculean task,

but previous planning and organization of the Pennsylvania Adventist Health and Welfare Service paid off. On Friday afternoon, October 3, the hastily assembled corps of workers was ready and waiting for the first contingent of 315 refugees as they filed in from nearby Red Cross processing center offices.

Coming as they did directly to Pennsylvania from the warm Orient, they stood in line dressed in hastily issued GI shirt-jackets and shivered even though the sun was shining. There was a sharp nip of autumn in the air. Warm clothes were much needed.

Pennsylvania Adventists regarded it a privilege to serve. They wished they had had more time to prepare, and perhaps to put a tract in Vietnamese with the clothing. Yet they feel the Lord will water

the small seed they have sown in the Master's behalf.

MARVIN REEDER
*Associate Communication
Director
General Conference*

CARIBBEAN UNION

Six Are Ordained to Gospel Ministry

On Sabbath, August 30, 1975, George King and Eugene Daniel were ordained to the gospel ministry in the new Shiloh Adventist Tabernacle in St. Thomas. Several hundred members heard G. Ralph Thompson, recently elected general vice-president of the General Conference, deliver the ordination sermon. B. L. Archbold, president of the Inter-American Division, offered the ordination prayer, and George W. Brown, field secretary of the Inter-American Division, gave the ordination charge. The two candidates were welcomed to the ministry by W. W. Thomson, president of the North Caribbean Conference.

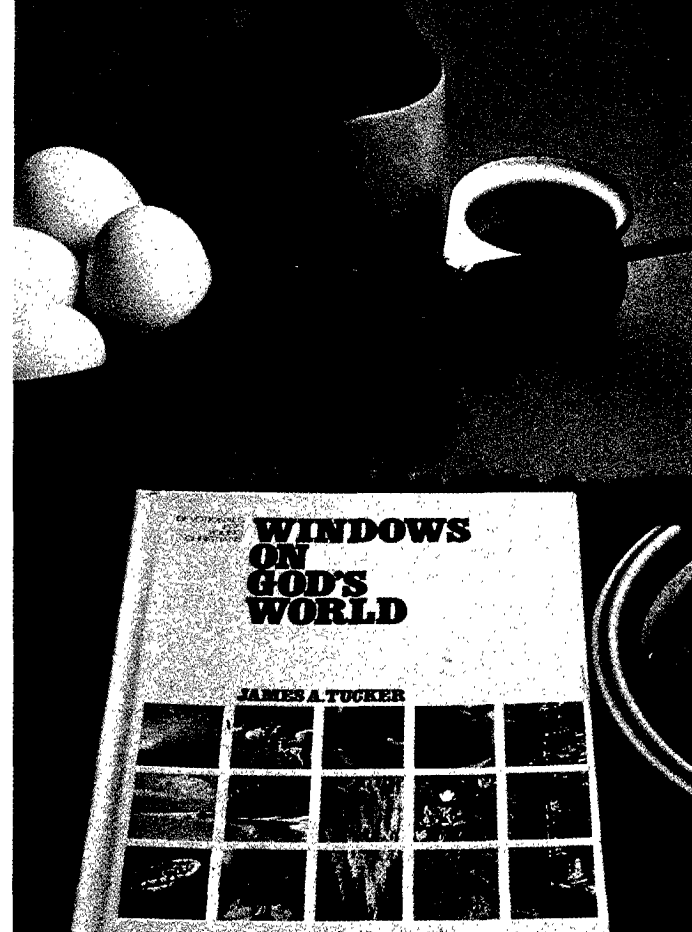
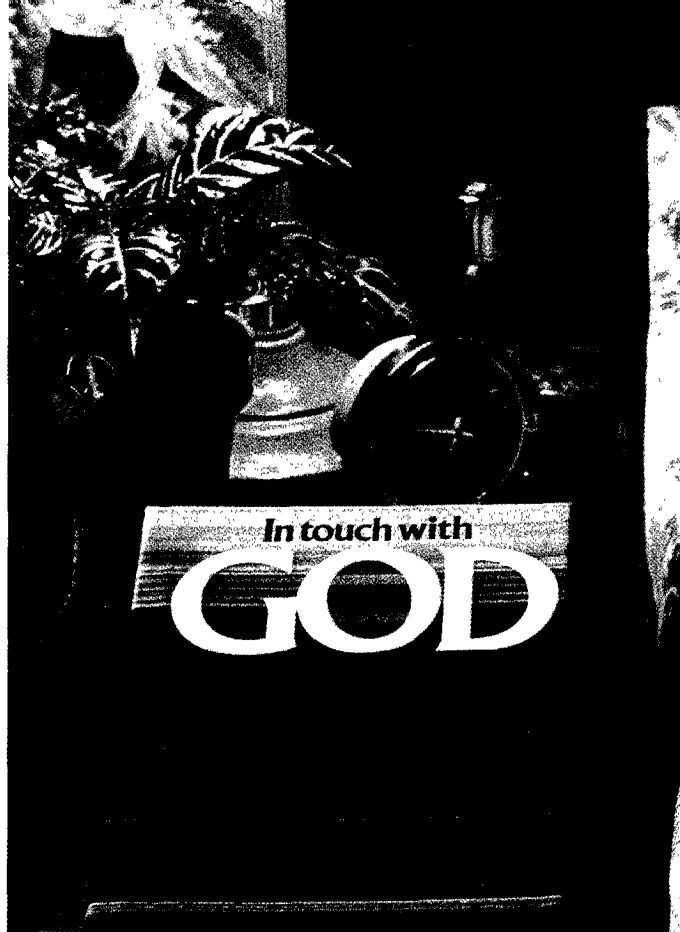
Several thousand from Barbados and the East Caribbean Conference witnessed the solemn dedication of two young men to the gospel ministry on Sabbath, September 6. The ordination candidates were Oriel Fleming and Clarence Pamphile. Elder Thompson preached the ordination sermon. The charge was presented by W. W. Weithers, president of the Caribbean Union, and the ordination prayer by Elder Brown. Roy L. White, the newly elected president of the East Caribbean Conference, welcomed the candidates.

On the closing Sabbath of the South Caribbean Conference session, September 13, more than 5,000 Seventh-day Adventists witnessed the ordination of Glen Ferdinand and David Wilson to the gospel ministry. The ordination sermon was preached by Elder Brown. The ordination prayer was offered by Elder Thompson, and Elder Weithers gave the charge.

GEORGE W. BROWN
*Field Secretary
Inter-American Division*



The Vietnamese who arrived in Pennsylvania recently had only cool clothes from the tropics. SDA welfare workers in that State gave them warm sweaters, jackets, and boots, as well as other clothing for winter.



Make it a daily habit!

In many homes the morning worship period is brief. Yet worship should be one of the most meaningful times the family spends together. The daily devotional books for 1976 will help to make it so.

"In Touch With God," by Edward Heppenstall (Senior Devotional)

The theme is the explanation of Christ's atoning sacrifice and what it means to us individually. How Christ's death met the demands of the law, what our response must be, and how that response can be achieved. A thrilling revelation, a wonderful provision. **Price \$3.95**

"Windows on God's World," by James Tucker (Youth Devotional)

A new dimension has been added this year. The fascinating voice of nature is heard telling of God's wisdom found in flower and star, bird and beast, cloud and tree, concluding with brief spiritual lessons. **Price \$3.95**



Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 40 cents postage for the first book and 15 cents for each additional copy. Add State sales tax where necessary.

We offer a few suggestions as to how you may use these books to help your family gain a greater blessing from the worship period:

1. For personal devotions, keep the book by your bedside to be read first thing in the morning. 2. Place near the breakfast table and read to all the family when they have assembled

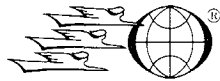
for breakfast. The prayer following can include thanks for the food.

3. Let members of the family take turns reading, changing readers daily or weekly. Similarly, let them take turns in praying aloud. 4. Have the children read the key text from another Bible version or paraphrase. 5. Ask the children at the beginning

of worship to plan to ask a question pertaining to the reading, or to relate a portion that impressed them.

6. With children in the family, you may wish to use the youth book for family worship and the adult book for personal devotions. You may choose to use one book in the morning and the other book for evening worship.

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

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TO CONTRIBUTORS

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

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

| | |
|--------------------|---------------------|
| Admit. offcr. | Nurses (all ctrgs.) |
| Baker | Orderlies |
| Cashier | PBX oper. |
| Computr. oper. | Pharmacists |
| Computr. program. | Plumbers |
| Cook | Secretaries |
| Dietitians | Secur. offcr. |
| Electricians | Soc. wrkr., |
| Engrs., stationary | MSW |
| Food prod. superv. | Tech., psych. |
| Housekeepers | Technols. med. |
| Key-punch oper. | Technols. radiol. |
| Maint. superv. | Therapist, inhal. |
| Med. transcrib. | Therapists, phys. |

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

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

To New Posts

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

FROM HOME BASE TO FRONT LINE

Russell R. Adams (Potomac U.
'60), returning to serve as princi-
pal, Hanke Mission School, Rhode-
sia, **Julia E. (Barrow) Adams**,
and son left Washington, D.C.,
October 12, 1975.

Leola Dolly Alexander (U. of
Toronto '73), to serve as home
economics teacher, Ethiopian
Adventist College, Shashamane,
Ethiopia, of Toronto, Ontario,
left Vancouver, British Columbia,
October 22, 1975.

Ronald E. Appenzeller, to serve
as publishing department secre-
tary, Northern Europe-West
Africa Division, England, and
Mary M. (Hale) Appenzeller, of
Keene, Texas, left Washington,
D.C., November 2, 1975.

Ivy M. Freeman, returning to
serve as office secretary, Far East-
ern Division, Singapore, left San
Francisco, California, October
29, 1975.

Glenn Ray James (PUC '52), to
serve as youth director, Far East-
ern Division, Singapore, and **Ruth
E. (Gaggin) James**, of Lincoln,
Nebraska, left Los Angeles, Cali-
fornia, October 23, 1975.

Fred Choichi Oshiro (U. of
Missouri '75), to serve as instruc-
tor, industrial arts department,
Caribbean Union College, Trini-

dad, and **Violet E. (Ishikawa)
Oshiro** (PUC '52), of San Jose,
California, left San Francisco,
November 2, 1975.

Roy E. Perrin (U. of Missouri
'61), returning to serve as presi-
dent, Martinique Mission, French
West Indies, **Fern A. (Beltz)
Perrin**, and daughter left Miami,
Florida, October 30, 1975.

Dale D. Rexinger (PUC '69),
returning to serve as laboratory
technician, Masanga Leprosy
Hospital, Sierra Leone, West
Africa, **Raelene G. (Pritchard)
Rexinger**, and three children left
New York City, October 24, 1975.

Paul J. Sanchez (UC), to serve
as auditor, South American Di-
vision, Brasilia, Brazil, **O. June
(Cole) Sanchez** (UC '58), and three
sons, of Mountain View, Cali-
fornia, left Miami, Florida, Oc-
tober 26, 1975.

Ethel Twing (Walla Walla Com-
munity Col., '73), returning to
serve as nurse, Heri Mission
Hospital, Tanzania, left Van-
couver, Washington, November
2, 1975.

Burton P. Wendell (AU '62),
returning to serve as auditor, Cen-
tral Africa Union, Burundi, and
Bernice H. (Smith) Wendell, left
New York City, November 1,
1975.

Newly Published

PACIFIC PRESS PUBLISH- ING ASSOCIATION

Unfolding Daniel's Prophecies, by
Roy Allan Anderson (192 pages,
\$2.95). A historical research into
the background of Daniel, the
man and the book. It gives us a
relevant meaning to the proph-
ecies for our day so that we can
better comprehend the issues we
face in our generation.

Sail Your Own Seas, by George
Vandeman (96 pages, 60 cents).
This book deals with themes rele-
vant to the Christian life, such as
free will, law, submission to God,
and responsibility.

Is Anybody Driving? by George
Vandeman (96 pages, 60 cents).
If you have become discouraged
and feel that life has no meaning,
this book will bring you encour-
agement, new concepts for daily
living, and a genuine respect for
the relevance of the Scriptures.

Living God's Love, by Douglas
Cooper (160 pages, \$1.95). Vi-

brant, practical, personal descrip-
tion of what real Christlike love
is, what it will do for you, how to
get it, and how to give it.

Angels Over Elisabethville, by
Robert H. Pierson (88 pages,
\$2.95). Written in diary style, this
is the account of the author and
mission personnel caught in a
crossfire between two factions
during the war in the Congo some
years ago. It shows how God pro-
tected them.

REVIEW AND HERALD PUBLISHING ASSOCIATION

Come Alive! by Don Hawley (160
pages, \$1.50). This 1976 Mission-
ary Book of the Year is written
in a scientific, easy-to-understand
way especially for your non-
Adventist friends. Some may not
be ready for doctrinal studies, but
everyone can appreciate good
health.

The God I Love, by Glenn A.
Coon (192 pages, \$3.25). Through
many personal illustrations the
author demonstrates that God
loves us and cares for us per-
sonally and is interested in our
salvation.

Reluctant Saint, Reluctant Sinner,
by Miriam Wood (128 pages,
\$2.95). Revealing youthful frus-
trations and feelings, Miriam
Wood writes of her own quest
for a Christian approach to life.
Her experience is not unique.

Coming

January

10-17 *Liberty Magazine* campaign
17 Religious Liberty Offering
24 Medical Missionary Day

February

7 Bible evangelism
7 Church Lay Activities Offering
14 Faith for Today Offering
21 Christian home and family altar
21-27 Christian Home Week
28 Listen campaign

March

6 MV Day
6 Church Lay Activities Offering
6-13 MV Week of Prayer
20 Sabbath School Community Guest
Day
27 Servicemen's Literature Offering
27 Thirteenth Sabbath Offering
(Trans-Africa Division)

April

3 Missionary magazine campaign
3 Church Lay Activities Offering
10 Literature Evangelism Rally Day
17 Andrews University Offering
(Alternates with Loma Linda
University Offering)
24 Educational Day and Elementary
School Offering (local confer-
ences)

Second Quarter Offering Tops Million Dollars

The Thirteenth Sabbath Offering for the second quarter of 1975 topped the million-dollar mark. While amounts of more than a million dollars have been contributed in previous quarters, this is the first time this has happened in the second quarter of the year. The Euro-Africa Division will receive one fourth of the \$1,004,115 to aid in their special projects already selected.

R. CURTIS BARGER

Hospital Bonds Sell Quickly

One of the fastest bond sales experienced by the B. C. Ziegler Company took place recently when \$7 million worth of bonds were sold on the market in scarcely two and one-half days for the Huguley Memorial Seventh-day Adventist Medical Center presently under construction in Fort Worth, Texas.

Company spokesmen credited the successful sale to the confidence that investors have in Seventh-day Adventist medical facilities. Church leaders in the Southwest believe this is but further evidence that God is leading in

the development of this major health center. Opening is scheduled for January 1, 1977.

B. E. LEACH

Pathfinder Float Is Judges' Choice

Entering a float, "Glory to God in the Highest," the Sligo Teen Pathfinder Club of Takoma Park, Maryland, took first place in the twenty-third annual Bethesda, Maryland, Christmas parade. The club also received the Judges' Choice Trophy among the more than 70 participants.

The float depicted a nation under God with 13 flags representing the 13 original States. Standing in the middle, John H. Hancock, world SDA youth director, played his accordion and directed a group of Pathfinders singing Christmas carols. Also, the nativity scene was dramatized, with Mary and Joseph receiving the gifts from the three Wise Men.

This was the third award for the Sligo Teens, who had won first-place awards with floats in the Takoma Park Fourth of July parade and in the Greenbelt parade, both in the State of Maryland. The Pathfinder Clubs consider this a significant way to witness for Christ and to participate in community projects.

LEO RANZOLIN

New President in Oklahoma

Robert D. Rider has been elected president of the Oklahoma Conference, replacing C. W. Skantz, recently named to the presidency of the New York Conference. Prior to his new appointment, Elder Rider was Oklahoma Conference secretary. J. W. BOTHE

Books Blanket Eastern Tennessee

Like the early Adventist pioneers who sold land and personal belongings to purchase the first Adventist printing press in 1852, members of the Greeneville, Tennessee, Seventh-day Adventist church have sacrificed to purchase Spirit of Prophecy books, which they plan to distribute to every home in their county and others in eastern Tennessee.

Lee F. Greer, Jr., a part-time literature evangelist and the lay activities leader of the Greeneville church, described in a recent letter the "mighty blessings" of this special literature crusade:

"Monday we mailed out 4,239 copies of *The Great Controversy* and 905 *Steps to Christ* to cover two towns and their rural routes. When the books on hand and on order are given out, the Greeneville church will have distributed 72,508 Spirit of Prophecy books." J. N. HUNT

Oklahoma conferences are Silver Vanguard conferences, having a per capita of \$25 or more. Southern Union Conference has reached the million-dollar mark.

The Allegheny West, Central States, Wyoming, Northeastern, Maritime, South Atlantic, and South Central conferences have exceeded their final totals for last year's campaign. Five unions and 36 conferences showed gains over the past year's report for the same period.

C. C. WEIS

In Brief

New position: James L. Hayward, secretary, Michigan Conference, formerly pastor, Battle Creek Tabernacle, replacing Charles Keymer, recently elected conference president.

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Sacrifice Helps to Keep AWR on the Air

I've given to Adventist World Radio before, but today I whipped out my checkbook and wrote a check for \$100—with tears in my eyes.

The reason? The following letter arrived just now on my desk:

"I'm an aged woman with no other income than what I'm able to do in the line of a day's work.

"For this year the good Lord has given me the strength to save this \$100 to help me in case of not being able to work, because I am in my late 60's. But after reading the *Review and Herald* for November 20, page 3, I decided to make this sacrifice and send my savings to help keep Adventist World Radio on the air.

"I'm a black woman, but with God there is no color line."

And so I wept, because of my selfishness in a world crying to know about Jesus. M. CAROL HETZELL

N.A. Ingathering Report—5

The total amount of funds raised through the fifth week of the 1976 Ingathering crusade is \$5,980,620, or \$11.75 per member, in the North American Division.

The total amount raised through the fifth week last year was \$5,915,298, so this year's total is a gain of \$65,322 over last year's achievement for the same period.

The amount raised this week is \$1,179,847, as compared with \$1,155,053 raised in the fifth week last year.

The Newfoundland and