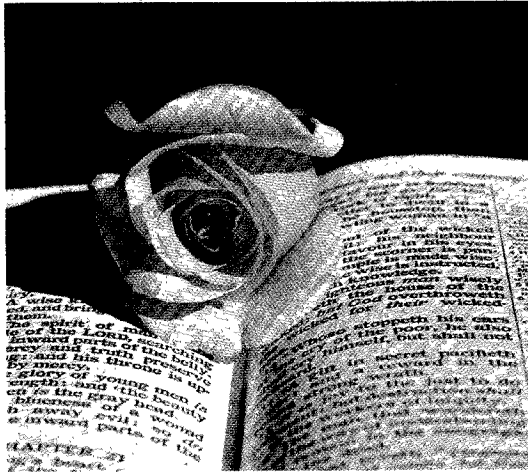


Review

JULY 8, 1976

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



In the
heart renewed
by divine grace,

LOVE is the principle of action.
It modifies the character,
governs the impulses,
controls the passions,
subdues enmity...
ennobles the affections...
sweetens the life,
and sheds a refining influence
on all around.

—ELLEN WHITE
Steps to Christ, p. 59

Do You Measure Up?

Bangkok, Thailand

Last evening we enjoyed a potluck supper with the Adventist community here in Bangkok. Just as we were completing our delightful meal, two European men appeared at the table.

"Who are these men?" I asked.

"I don't know," Don Brown, administrator of our Bangkok Mission Hospital, replied. "I've never seen them before. I'll go and find out."

A few minutes later Brother Brown returned with the report that the two had come from Europe and were former members of our church who had joined another group. A little later I went to their table and visited with them. Naturally, before long the conversation got around to their relationship to the church.

"Why don't you contact our Adventist leaders in your country," I suggested, "and talk the situation over? Our time is short and we should be working together in an effort to get people ready for the soon return of our Lord."

The man across the table from me who was the leader was a kindly man. He smiled sadly and said, "We would like to, Pastor Pierson, but the Adventist Church has wandered far from the teachings of the Bible and the Spirit of Prophecy." Then he went on to mention health reform, dress reform, Sabbath observance, and other hallmarks of the message that we still believe but on which, perhaps, we are not as earnest in our *practicing* and *preaching* as once we were—and as we should be still.

During our conversation, I mentioned that large numbers of his particular group in Europe and South America, and even some in North America, had returned to the Adventist Church.

"Yes," the man observed, "there are some who find God's way as set forth in the Bible and Spirit of Prophecy too straight for them. They want the ways and the pleasures of the world. They find life in the Adventist Church more to their liking than they do life with our people."

No Brief for Those Who Leave Church

I want to make it plain that I carry no brief for those who leave God's church and spend their time criticizing and tearing down the people of God. Such persons or movements receive no support from me. Their often bitter attacks on God's church and their criticism of all levels of its leadership are certainly as reprehensible in the Lord's sight as some of the things for which they blame members of the true remnant church.

I am thankful for the many, many thousands of earnest Seventh-day Adventists who are seeking daily to walk in the footsteps of Jesus. They are the salt of the earth. I hope you are one such, but I feel sad that some among God's people are in a Laodicean condition. Is it possible

that many of us have forgotten that the Seventh-day Adventist Church is still a called-out people—called out to be distinct from the world about us?

My heart is heavy when I see outward evidences of the Laodiceanism of worldliness making inroads within the church that God is seeking to prepare for His Son's imminent return. We are keeping Him waiting by our waywardness, our sinfulness, our apparent desire to be like the world around us.

The standards of this church have not changed with the passing of time. It is no more in harmony with God's will for us to follow the world today by wearing the emblems of spiritual pride than it was when the apostle Peter wrote, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (1 Peter 3:3), or when Ellen White wrote: "Christ's followers are to seek to improve the moral tone of the world, under the influence of the impartation of the Spirit of God. They are not to come down to the world's level, thinking that by doing this they will uplift it. In words, in dress, in spirit, in everything, there is to be a marked distinction between Christians and worldlings."—*That I May Know Him*, p. 305.

Rings, earrings, necklaces, bracelets, fancy tie clasps and cuff links, lavish homes, and an overabundance of material possessions may be no less an evidence of pride today than they were when this movement was born. Pride is still an offense to God and must be eradicated from our lives before we are ready to meet our Saviour at His second advent.

"Health reform," as we used to call it (today, many of our people refer to our health message in terms of "healthful living"), is just as much a part of the three angels' messages today as it was when it was given a century ago. Probably it is even more "meat in due season" now than in former years. We not only have inspiration to confirm our position, but many scientists also declare a meatless diet best. Our health message should be sounded in our churches. We need to be sure that we are living in harmony with God's instruction in 1976.

Fashion has become a god to too many Seventh-day Adventists today. We do not like to be different from those about us—to be thought odd. Years ago the Lord said to us, "Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God. I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline."—*Testimonies*, vol. 4, p. 647.

What an indictment! How sad that the Lord's servant should have had to speak thus about a people standing upon the borders of the eternal world. What would she say today!

Is it possible that we as a people are becoming careless about the sacred hours of the Sabbath? Is the Sabbath becoming a holiday rather than a holy day? Are we making it a day of recreational pleasure rather than a

time of spiritual refreshment and missionary endeavor?

The Lord provides us with this practical counsel on Sabbathkeeping: "The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment."—*Ibid.*, vol. 6, p. 355.

"Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment."—*Ibid.*, pp. 355, 356.

"We should jealously guard the edges of the Sabbath."—*Ibid.*

God's Remedy

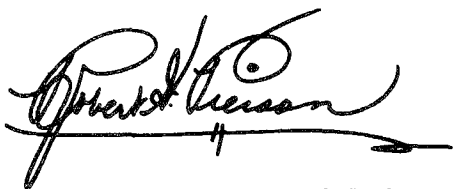
What is God's remedy? Jesus in the heart! Jesus in the life! Jesus first, last, and best in everything. A turning away from all that is unlike Him and that would lead us to misrepresent Him before the world about us. We could well ask ourselves each day, and perhaps several times each day, "What would Jesus do?"

The Lord's messenger declares that we as leaders in His church—whether we are conference leaders, institutional leaders, or officers in our local churches—have a duty to perform. God wants His church to be purified and prepared for what is just ahead. The following words are not mine—they are from the pen of inspiration: "If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty."—*Ibid.*, vol. 3, pp. 265, 266.

Some may say these things are not important, that they are "externals" that are more relevant to legalism than to salvation. Dare we say that anything is unimportant or irrelevant that God, through His inspired servant, declares must be overcome before we are ready to meet Jesus?

It is not easy for me to write words of warning. It would be much easier for me to pen words of appreciation for the missionary work being done, for the funds generously contributed to forward the work of God around the world. But I would be derelict in my calling—an inadequate watchman on the walls of Zion—if I failed to appeal to God's people to bring their lives fully in line with the will and way He has laid down for us!

I love God's people. I want to see every one in the kingdom! The hour is late and we have so little time to get ready. How can I hold my peace? I plead with you—let Jesus bring your life into harmony with God's holy will in every detail. Leave not a single point where there can be a question! Jesus is coming soon. We must be ready!



President, General Conference

This Week

One hundred years ago, March 16, 1876, Uriah Smith wrote the following note in the REVIEW:

"When the first power press was purchased for this Office in 1857, it was for a while operated by hand. Then a 2½ horse power engine was procured, under the impression that that was all the power which would ever be needed for the business of the Office. This, however, subsequently gave place to a larger engine of four horse power, as it was needed to meet an increase of presses. But now the work has so grown upon our hands, and the prospect of future increase is so apparent, that the Association is putting in a new boiler and engine from the Jackson Foundry and Machine Works, of fifteen horse power, capable of running ten presses if necessary. It will be in place, and, we expect, in operation, the present week."—Page 88.

For a comparison between then and now, George Bowen, Review and Herald Publishing Association press foreman, told us that the recently installed Harris Web Press has 125 horsepower on the

main drive motor alone and that the press has more than 300 motors in all.

Ken McFarland, author of our Young Adult article "Truth Is Like an Elephant," p. 13, is a pastor in Yorba Linda, California. He graduated from Pacific Union College in 1967 and from Andrews University in 1969 with a Bachelor of Divinity degree. After working as a pastor in the Texico Conference, he joined *Insight* magazine as associate editor. He began his present duties in 1975.

Those who remember John Godfrey Saxe's poem "The Blind Men and the Elephant" will be interested to read how Pastor McFarland relates their experiences to our quest for truth.

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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.]

Good Health Examples

I thoroughly enjoyed Clarence N. Kohler's article, "Eat for Good Health" (June 3). Too often Seventh-day Adventists are quick to point a finger at non-Adventists who drink liquor, coffee, and tea, and smoke, yet think nothing of using large quantities of sugared sweets, refined or processed foods. We do not stop to consider the dangers of overeating, eating between meals, and late-night snacks. Why aren't we setting an example in nutrition and physical fitness?

PEGGY HIGDON
Collegedale, Tennessee

"Eve in Eden"

Regarding your Editor's Viewpoint on "Eve in Eden" (June 3) I question the point you made re-

garding the touching of the fruit as being something not requested by God. I find that in *The Story of Redemption*, page 33, Ellen White indicates God did apparently ask them not to touch it, also.

MRS. LOYD KERBS
Collegedale, Tennessee

► A number of readers apparently do not have access to Ellen White's small book entitled *Confrontation*. For their benefit we quote a passage from page 14: "Eve had overstated the words of God's command. He had said to Adam and Eve, 'But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.' In Eve's controversy with the serpent, she added [emphasis supplied] 'Neither shall ye touch it.' Here the subtlety of the serpent appeared. This statement of Eve gave him advantage; he plucked the fruit and placed it in her hand, using her own words [emphasis sup-

Continued on page 10

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MOVE HEAVEN A

Experimenting with God—dealing
with the King of kings—is exciting,
even more than making big deals
with human beings.

[Twenty-three years ago, in the May 7, 1953, *Review* we published an article under this title by the same author. The author now writes from two additional decades of experience in Christian stewardship. For personal reasons he desires to remain anonymous.—Editors.]

SOME YEARS AGO IN THE MISSION FIELD, we were deeply moved by the needs around us. In some places the advance of the gospel was at stake. When we left the U.S. we had several thousand dollars in the bank, part of it from selling our personal things. And we had a few acres of mountain land. The land had cost us \$4,500. We had planned to build there. But our mission call changed this.

We sought counsel on the extent to which we should draw on our reserves to meet the needs of God's work. Almost all our friends warned that we had responsibility to our small children. Their education was ahead of us. Some reminded me to provide for my wife in the event I might die. And we realized that God expects us to use common sense. But where do faith and common sense meet?

Strangely, almost no one urged us to be generous with the Lord. They may not have realized that God is like any loving father who keeps all of his promises to his children, only God is infinitely more generous and reliable. Yet we had read that few really know what it is to experiment with God (see *Testimonies*, vol. 1, pp. 504, 505). We must take Him at His word, and obey completely in order fully to receive His blessings (Deuteronomy 28). Again and again in our study of the Bible and Ellen White counsels we came across divine instruction to be generous. We read, for example, that if we economized and gave to Him in love, He would make us even more generous and He would refill our hands (see *Counsels on Stewardship*, p. 50; Malachi 3).

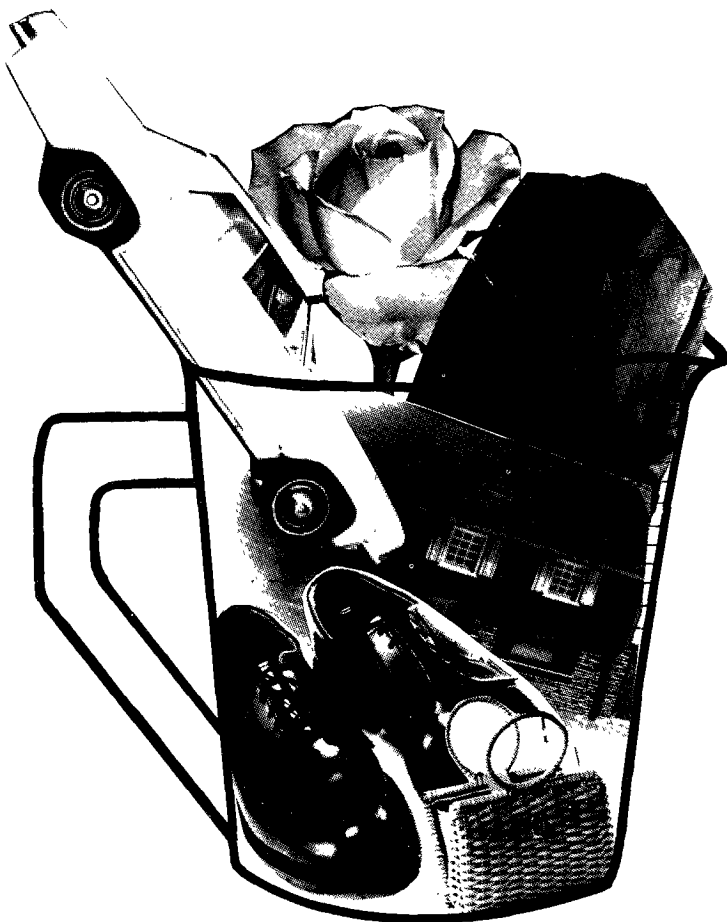
Our mountain land was undeveloped and did not appear to be salable, at least from where we were living, halfway round the world. But the money in our bank account was immediately available by mail. We decided to give it to the Lord.

Through a series of providences and careful management, God multiplied this money in His cause. It built and equipped a key school building, helped students through school, and assisted in establishing a paying industry.

When we returned from the mission field five years later our mountain acreage, with a small additional investment, sold for \$40,000.

My wife and I have thought about this many times. No matter what we have returned to Him, God has always more than refilled our hands. He has given us clothes, low-cost food, bargains on homes, land, cars. We have had no hospitalization expenses and very light medical expense. It seems that even our shoes last longer.

God gradually provided us with a little income property, so we began returning to Him all of our salary. Yet



"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."— Luke 6:38.

LITTLE CLOSER

He continues to refill more than we give. The closer we come to Him, the more our needs diminish. We still have much more than necessary. And the more we experiment, the richer His blessings.

It seems to us that if we really want Jesus to come, if we really want heaven, we should get rid of as much of our baggage here as possible. We also found, strangely, as many know, that the more you have, the harder it is to give. So we have talked more and more in the past few years about "giving all" that we do not actually need to God. It is His in reality, anyway.

Useless Possessions

We have been watching the results of inflation. We have read Ellen White's warnings that money soon will depreciate in value very suddenly (*Evangelism*, p. 63; *Welfare Ministry*, p. 266). And we have noted the possible need to sell our home to help the gospel (*Testimonies*, vol. 5, p. 734). We are concerned about having much on our hands when Jesus comes. Our possessions will be useless in the "time of trouble" (*Early Writings*, p. 56). We also read Ellen White's caution that God does not necessarily call for giving up homes and possessions we really need (*Adventist Home*, p. 373; *Testimonies*, vol. 1, p. 177).

Close friends still remind us of our possible future needs, for we have little prospect of pension. And it is true that *we must use good judgment*. Some suggest that we hedge against inflation by carefully buying land (*Counsels on Stewardship*, p. 45). Others ask about an inheritance for our children. Still others imply that we can manage our money better than can the church. And it is certainly true that for many of us, our businesses or professions require investment. And these investments produce income for God.

Although some of our church leaders have not been the best managers, it must be remembered that many businessmen have made wrong decisions too, although often not subject to public scrutiny. And our leaders are more and more seeking counsel from able businessmen in management of the church's affairs. In any event, we have read that we are not to be excused from giving simply because mistakes are made (*Testimonies*, vol. 2, pp. 518, 519).

We keep thinking about the challenge of experimenting with God. We continue to examine our motives. It is easy, we find, to try to use God for our own purposes, when we should be responding to Him in love. So since all belongs to Him, we have decided that we will give Him everything we do not actually need to carry out our responsibilities. It will be interesting to see what He will do. In fact, it is a thrilling prospect.

Already we are wondering what a "need" actually is. It is a test for us. But we find an answer. 1 Corinthians

10:31 is our guide: Keep only that which is specifically to God's glory. With this in mind, the closer we come to Him the less we need, and the more we can see the needs of others. So we will reduce our investment in everything practicable. We have some property we will sell. We pray that He will bring the right price. He will.

And we will talk this over with our children, who are now grown and on their own. If there are urgent needs and these needs will serve God's glory, we will help. Otherwise, we will place all our assets in God's work. This may not always be the most popular thing to do, but it is our Father's specific instruction for the salvation of our children (*Counsels on Stewardship*, pp. 330-332). For once they reach adulthood, the more we provide for them, the less they are likely to depend on God.

As for the future, God says He will supply all our needs (Phil. 4:19). He assumes, of course, that we will do our share. He promises to honor us when we honor Him (1 Sam. 2:30). When we obey implicitly from gratitude and love, He makes us first-class citizens in all respects (Deut. 28:1-14). He wants to make things as heavenly as possible for us here. Common sense is vital. But once we venture in faith we find God's reassurances make the best of sense.

A Sequel

Since beginning this article many wonderful things have happened to us. We decided to return to the Lord a few acres of valuable land. We have had no serious inquiries since we bought it 15 years ago. So there was no prospect of immediate sale. And there have recently been some disturbing developments in the area which threaten to lower values. Yet in a day or two, before we had a chance to advertise, we received a firm offer at our asking price. This price was more than seven times our original cost per acre.

We also decided to sell one of our two cars. We had it in the garage for repairs. Yet, without advertising, we had an offer even before it was repaired. The buyer had no question about our price. And he took care of all the errands in making the sale.

Our basic concern was not for the Lord to refill our hands. But He always does it anyway—either spiritually or materially. This time it is both. For a publisher called and expressed his strong interest in a book manuscript of ours, at a good price. He has since written of his optimism and desire to publish.

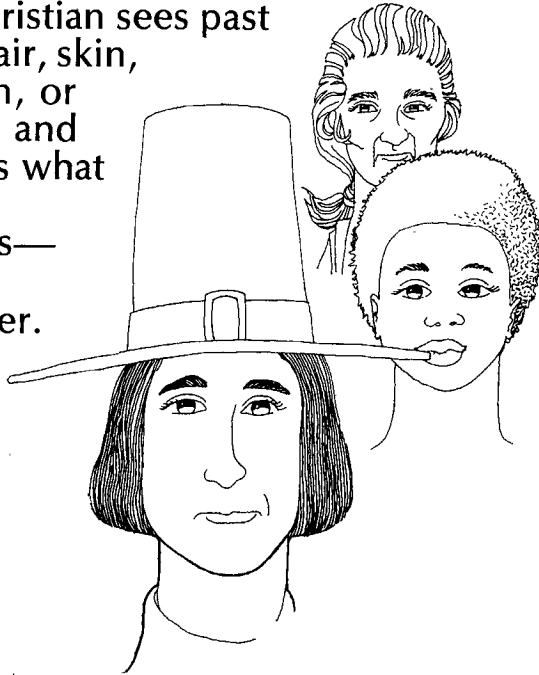
Experimenting with God—dealing with the King of kings—is exciting, even more than making big deals with human beings.

But the most exciting thing of all is watching in the absolute certainty that God will use this money—however large, however small—to move heaven a little closer. □

SDA's and Race Relations—3

Divisive and Unitizing Forces

The Christian sees past eyes, hair, skin, position, or wealth, and beholds what God esteems—the character.



By W. PAUL BRADLEY

LOOKING AT OURSELVES AS HUMAN BEINGS, we observe an interesting variety of color, tastes, and capacities. As to which are the odd and which are the norm we should not try to judge. The majority in the sea of humanity are of the deeper shades of color, leaving the white race in the minority.

The usual practice with respect to the earth's human population is to speculate as to how this heterogeneous mass of people came into being. The approach is called the scientific approach, in which an effort is made to arrive at man's origin and ancestry through geology, anthropology, paleontology, biology, comparative anatomy, and related disciplines. The various branches of the human race are analyzed and classified according to certain criteria such as the shape of head (round, long, or broad), type of hair (woolly or straight), color of skin

(yellow, black, red, white, brown). Other students of the races like to emphasize the place of linguistics in matching peoples, or to trace them through their geographical distribution.

Some scholars make three broad racial divisions of humanity: Mongoloid, Negroid, and Caucasoid; others prefer to make the divisions more specific, and may list up to 200 racial types.

Too often these processes become divisive, tending to overlook the underlying unity of all humans. This divisiveness is aided by the inherent selfishness, jealousy, pride, and suspicion that lurk in the human heart.

Here the Word of God steps in to correct and enlighten us, revealing how we all descended in faraway times first from Adam, later from Noah. It goes to the heart of the matter, telling the true blood lines, the origin and history of our race!

"The Bible is the most ancient and the most comprehensive history that men possess. . . . Here only is given a history of our race unsullied by human pride or prejudice."—*Education*, p. 173.

Christ, the One Who Unites

Especially we read in the Bible the account of God's redemptive plan, which introduces Jesus as the Eternal Word who is also truly a member of our race; that presents Him not only as our Saviour from sin but also as Exemplar, the divine norm who, under the reign of God's kingdom of grace, is now God's goal for every human and the one standard to which man is to be compared. The outworking of God's redemptive plan produces the church, the blessed community of God's children on earth, a totally new humanity, of which Christ is head. No section or segment of the human race is barred from membership in this heavenly community.

This divine approach has the effect of unitizing the entire human family, making the variations set forth by men totally meaningless. It introduces broad inclusive terms such as *whosoever* and tolerates no preferences based on human distinctions. It strikes a blow at every kind of slavery of God's children, be it based on color, sex, or caste. It rebukes the artificial inequalities imposed by pride, greed, and force by which people abuse and cruelly treat their fellow men. Proud men may spit out their hatred in terms of insult or derision, but they cannot nullify God's mandate that in Jesus and by basic worth all people stand as equals.

An incident clings to my memory, witnessed years ago on the street of a great Oriental city. The weather had been wet, and puddles of muddy water were here and there in the uneven street. A riksha puller was trotting along with his passenger when a wheel dropped into a depression and splashed muddy water on the clean, white trousers of a passerby on the sidewalk. This so enraged the pedestrian, who was of a different race, that he halted the puller, berated him loudly, and struck him several vicious blows on the face. It was a degrading sight, an example of the depth to which a man would go in the treatment of a fellow human.

Unchecked racial attitudes often exhibit a pattern of fear, hostility, estrangement, condescension, or deprivation. God works to reverse all this in love. Race divides people into the in-groups and the out-groups. With Christ and in Christ, there are only in-groups, for the gospel in-

W. Paul Bradley is chairman of the board, *Ellen G. White Estate*.

roduces human beings to the principle of love, the foundation of God's universe. It surveys the whole person, seeing past the face, the eyes, the hair, the position one holds, the wealth one commands, the family or race one parades, and beholds what God esteems—the character.

We recall this emphatic statement of Ellen G. White: "The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men. With Him, character decides their worth. And we are to recognize the Spirit of Christ in whomsoever it is revealed."—*Testimonies*, vol. 9, p. 223.

Two of the statements of Ellen G. White are so basic that they have been embedded in our teachings and appear in the Seventh-day Adventist *Church Manual*, pages 26, 27, in the section entitled "No Wall of Partition": "Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being."—*Testimonies*, vol. 7, p. 225.

"No distinction on account of nationality, race, or

caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood."—*Christ's Object Lessons*, p. 386.

Ellen White summarizes the role of Christ in the divine plan in one sentence: "Christ linked Himself in brotherhood to all nationalities."—*Review and Herald*, Feb. 4, 1896.

The temple of precious stones erected as the work of the gospel proceeds has many beautiful settings and only one cornerstone, Jesus Christ Himself (see Eph. 2:20).

This unitizing doctrine stands as the accepted philosophy of the church to which we all belong, which in these last days is taking God's final message to all peoples, nations, races, and tongues. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

"The missionary for God will look upon all men as the purchase of the blood of Christ, and will understand that there is no caste with God."—ELLEN G. WHITE, in *Review and Herald*, Dec. 3, 1895.

Problems in the Southern Work

The entrance into the States of the South in North America of the work of Seventh-day Adventists—educational, publishing, and evangelistic—called for careful appraisal of the situation and a wise approach. Here was a population made up of two principal racial groups—the white majority, and the black minority, both entitled to receive the message that Adventism offered, but related to each other in such a way that the utmost tact was needed in order that the message might enter both groups. It was necessary that prejudices or tensions not be allowed to damage the message and to modify its obligation to recognize the right of all to receive the good news of the coming of the kingdom of Christ.

In this situation the stimulating and guiding testimonies from the pen of Ellen G. White from 1891 and onward served to rally the church to its missionary task and at the same time to protect it from the many pitfalls that might have affected the work disastrously. The counsels touched on brotherly love, showing mutual esteem, the choice of workers from among whites and blacks, building of separate houses of worship, and even the delicate question of intermarriage between the races. (More on that subject later.)

In all these messages runs a thread of counsel to the effect that above every other issue the giving of the Advent message, due to the world, must have first consideration, and no issue is to be emphasized or enlarged in such a way as to defeat this purpose. Let us notice some of these statements, found in *Testimonies*, volume 9:

"Let us follow the course of wisdom. Let us do nothing that will unnecessarily arouse opposition—nothing that will hinder the proclamation of the gospel message."—Page 208.

"Let us not aggravate the difficulties that already exist. However wisely the workers labor, they will have opposition to meet, without creating an agitation over the

The Chifforobe

By R. J. HASTINGS

Pearl Coffey is a black woman who grew up in Chickasha, Oklahoma. She was one of eight children who lived with their mother and daddy in a two-room house.

"Our house sat on a slope," Pearl told me, "so that the floor slanted. Us kids would push each other downhill across the room in our cane-bottomed chairs."

"And our bathroom," she said, "well, it was out of this world." She saw her first indoor bathroom when she was in the sixth grade, and went with her mother to pay their taxes at the courthouse. The flush toilet scared her, she recalls.

"But us kids learned something in that little two-room shack that lots of youngsters miss today," Pearl told me.

Then she went on to describe their old-fashioned, five-drawer chifforobe. I know we don't use that name for a chest of drawers today, but anyway, the meaning's the same.

"Mamma assigned each of us a half-drawer for our personal things," Pearl recalls. "She even made a little partition in each drawer. Then she reminded me that anything on my side was mine. But beyond that, I was getting into other people's things. She warned me never to bother what belongs to someone else unless you get permission, including members of your own family."

Everyone deserves something in life that's his very own, even if it's just a half-drawer of a chifforobe! If we could imagine little partitions around what's yours and what's mine, we wouldn't need all the security locks and guards and watchdogs that have grown to be so fashionable. This is called respect. The opposite is called greed.

Frisky and Mr. Mocker

By HELEN KELLY

GRANDMA and Grandpa Sloan lived far out in the country. They had a short-legged, spotted beagle named Frisky.

Frisky had been with grandma and grandpa ever since the oldest grandchildren were little. When they first got her she was very frisky and lively, and this was how she got her name. As she grew older, the black and brown spots began to fade and turn white. Even though she was as round and solid as a watermelon, she still liked to run after rabbits, a favorite sport of beagles.

I don't suppose grandpa could have told you whether Frisky had actually caught many cottontails. But no matter, she still enjoyed the chase.

Yes, life was peaceful and pleasant for Frisky until the day Mr. Mocker came along.

Frisky had crept out of her snug, straw bed in the turned-over barrel on a cold February morning just about the same time the sun was peeking over the top of the hill. She went over to her feed pan under the maple tree and sniffed. But it was too early for grandma to be out, so Frisky returned to her bed. Finally the kitchen door banged, and the beagle was over to her feed pan as fast as any other pup. She wiggled from the tip of her nose to the tip of her tail when grandma petted and spoke to her. Then she eagerly dived into her food as grandma returned to the house.

She had scarcely downed half her meal when she felt a sharp pain in the back of her head that made her jump. She looked this way and that. What had hit her? Shaking her head as though she could shake away the hurt, Frisky went back to eating. Before long there came another stab in the back of her head, so sharp

that she yelped and ran to the safety of the carport.

Frisky didn't see what grandma saw when she looked out the window as she heard the dog yelp. A mockingbird, head and tail cocked high, perched on a bare branch of the maple tree, while poor Frisky, tail dragging the ground, quivered in the carport.

"Well," grandma told grandpa, "tomorrow we'll feed Frisky earlier, before that mockingbird gets up."

"You'll have to get up pretty early to beat Mr. Mocker," grandpa chuckled.

Grandma did feed their pet earlier the next morning, and she almost beat the mockingbird, but not quite. As if he were disgusted that Frisky hadn't invited him to breakfast, Mr. Mocker gave her a good peck on her head before she had finished. And with a yelp the beagle left her pan and fled to the carport again, leaving the bird to snatch a morsel of food.

Grandma and grandpa finally decided to feed Frisky in the carport, where they thought she wouldn't be bothered by a bold mockingbird. But Mr. Mocker was not to be outdone, and he swooped into the carport after some of the dog's breakfast.

It was then that Frisky discovered her tormentor. She leaped at him, but he was too fast. After that the dog kept a watchful eye as she ate, and sometimes her meals were interrupted as he chased the bird away. Fortunately, as the days grew warmer the gray-and-white bird looked for food elsewhere, and life again became peaceful and pleasant for the dog.



color line. Let us clear the King's highway. Let God have a chance to work. Let men keep out of His way. He will plan and manage better than human beings possibly can. Let us remember that our first great work is to preach the word of God, to give the warnings of the Bible."—Page 211.

"The time has not come for us to work as if there were no prejudice. Christ said: 'Be ye therefore wise as serpents, and harmless as doves.' Matthew 10:16. If you see that by doing certain things which you have a perfect right to do, you hinder the advancement of God's work, refrain from doing those things. Do nothing that will close the minds of others against the truth. There is a world to save, and we shall gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient."—Page 215.

"But let no one enter into controversy. It is Satan's object to keep Christians occupied in controversies among themselves. He knows that if they do not watch, the day of the Lord will come on them as a thief in the night. We have no time now to give place to the spirit of the enemy and to cherish prejudices that confuse the judgment and lead us away from Christ."—Page 216.

Principles Valid Today

Certainly the principles advocated above are valid today. We should do our utmost to quell the outbreak of controversy or the rising of tension. The preaching of the third angel's message is our principal work. However, we should preach with hearts so sensitized and our conduct so controlled that all stumbling blocks and thorns will be removed from the path of either minority or majority brother. We need and should cherish each other's help in our parallel journeys to the kingdom.

It is not encouraging nor is it accurate to say that Seventh-day Adventists have made but little progress toward our Christian and church goals in racial attitudes. Without boasting we can say that much has been accomplished, though we all sense that more is to be done. As we let God's Spirit search our thoughts and our motives we can discern inconsistencies where Christian love should have overpowered any jealousy or prejudice arising out of racial differences. As for the future, our speech and conduct must communicate clearly that all walls of partition have been abolished in our hearts and lives.

God is looking for advancement in our individual Christian commitment and in the institutional goals that we pursue. *Growth* is a good gospel word, and we should pay it more than lip service. As we take food—first the milk, later adult nourishment—our maturing experience develops greater vision and firmer convictions. Thus we grow and press toward our Christian goals.

"Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*Christ's Object Lessons*, p. 69.

"Join hands, then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me."

—JOHN OXENHAM

To be concluded

Light on Daniel 11

One does not hear many sermons these days about the prophecies of the eleventh chapter of Daniel. There was a time in Adventist history when this chapter received wide attention.

Among Seventh-day Adventist interpreters there was a difference of opinion for nearly a century as to whether to apply the latter part of Daniel 11 to the Papacy or to Turkey. For example, James White took the former view; Uriah Smith the latter.

Regarding Smith's position, James White cautioned in 1877 "Positions taken upon the Eastern [Turkey] question are based upon prophecies which have not yet [met] their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question."—JAMES WHITE, in *Review and Herald*, Nov. 29, 1877.

The reason there were differences among Adventist interpreters was that in the latter part of Daniel 11 there is not enough detail for dogmatic certainty. Furthermore, Ellen White has nowhere given as detailed an exposition of Daniel 11 as she has for some other prophetic passages. In fact, she has little to say concerning it.

Most Adventists are probably familiar with her statement: "The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place."—*Testimonies*, vol. 9, p. 14.

This is a tantalizing statement. We might wish it would contain further details. Evidently the Lord chose not to reveal these to His prophet.

History Will Be Repeated

Recently our attention was directed to a letter Ellen White wrote in 1904 in which there is a slight amplification of the statement quoted from *Testimonies*, volume 9, above. She comments, "We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh [chapter] of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall

stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

"And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done' [Dan. 11:30-36].

Read and Understand

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds, who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:—

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' [Dan. 12:1-4].

"The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves."—Letter 103, 1904, pp. 5, 6.

We have quoted at length the section of the letter dealing with Daniel 11, even though much is Bible quotation. On the one hand it is important to read these Bible passages; on the other it allows the reader to observe how much of this section is Biblical quotation and how little of it is comment.

At first sight it may appear that little is added in this letter that was not already in the *Testimonies* statement cited above (vol. 9, p. 14). But to us the following comments are significant: "Much of the history that has taken place in fulfillment of this prophecy *will be repeated.*" (Italics supplied.) Then again, "Scenes similar to those described in these words *will take place.* We see evidence

that Satan is fast obtaining the control of human minds.” (Italics supplied.) The phrases “will be repeated,” and “will take place” point to the future.

These comments suggest that whereas the prophecy has had a valid fulfillment in the past, much of the history will be repeated. Since in this letter the role that Satan is going to play in the last days is referred to, we believe we have in this document further evidence of a position we took in an editorial some years ago regarding a second fulfillment of certain Antichrist passages. We quote from this editorial to show what we mean:

“In common with most Protestant prophetic interpreters from the Reformation to a century ago, Seventh-day Adventists have identified the papacy as the antichrist. This is the position generally taken in our publications. It is still valid.

“However, on the basis of what Ellen G. White has said about the antichrist, the picture needs to be broadened and seen in its widest aspects, especially with reference to the leading role the antichrist is to play in last-day events. It is important that we understand fully antichrist’s working. Failure to do so will find us ultimately on his side.

“Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world.”—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 John 2:18, p. 949.

“Certain passages in the writings of Ellen G. White identify Satan as the antichrist. Here is one: ‘The determination of antichrist to carry out the rebellion he began in heaven will continue to work in the children of disobedience. Their envy and hatred against those who obey the fourth commandment will wax more and more bitter. But the people of God are not to hide their banner.’—*Testimonies*, vol. 9, p. 230.

“Another statement making the same identification is:

“In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God’s holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, “Therefore shall her plagues come in one day, death, and mourning, and famine.”—*Testimonies to Ministers*, p. 62.

“It appears, therefore, that as the end draws near, Satan will assume a more personal role. Appearing as Christ, he will, through deception, lead men to deify him. This event Ellen G. White calls the last great delusion: ‘At every revival of God’s work the prince of evil is aroused to more intense activity; he is now putting forth his utmost determined efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures.’—*The Great Controversy*, p. 593. . . .

“And so, while we continue to apply the prophecies concerning antichrist to the historical papacy, we recognize that they will have a wider fulfillment in the work of Satan in the last days. In one passage Ellen G. White also applies to Satan the ‘beast’ symbol: ‘Satan is working to the utmost to make himself as God and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that “all the world wondered after the beast.” Revelation 13:3.’—*Ibid.*, vol. 6, p. 14.”—*Review*, Feb. 8, 1968.

Thus in the work of the antichrist par excellence, we believe the history of the past fulfillment of Daniel 11 will be repeated.

D. F. N.

Letters *continued from page 3*

plied], He hath said, If ye touch it, ye shall die. You see no harm comes to you from touching the fruit, neither will you receive any harm by eating it.” Compare God’s command in Genesis 2:16, 17. At times an inspired writer sketches in certain background material merely to give the reader the general context of the point to be emphasized. In a number of places (e.g., Patriarchs and Prophets, pp. 55, 56; The Story of Redemption, pp. 24, 32; Spiritual Gifts, vol. 3, pp. 40-42) Mrs. White comments on the temptation experience, but only in confrontation, so far as we know, does she go into minute detail and enlarge on how Satan used Eve’s overstatement as a means of leading her to sin. Truth is multifaceted. In studying inspired writings it is essential to focus on the same facet being examined by the inspired writer.

“Circumstances” Cover

When I saw the May 13 issue of the REVIEW, I thought, What a pretty cover. But the message on the cover made it even prettier.

D. J. BARR
Almonte, Ontario

Your May 13 cover: superb! The REVIEW has never excelled this one-minute sermon.

R. F. DUNLOP
Kennewick, Washington

Jesus Was No Rebel

The article “Dear Abby: Jesus Was No Hippie” (April 29) which took exception to a newspaper columnist’s characterization of Jesus as a hippie was exceptionally well put.

Recently I heard someone characterize Jesus as “somewhat of a rebel” because He did not attend the schools of the rabbis,

because He humiliated the teachers in the temple, et cetera. The speaker also supposed that there probably were some vegetables that He did not like and told His mother so. Other “suppositions” were expressed that made Jesus’ attitudes less than exemplary.

I turned to *The Desire of Ages* to discover what Ellen White said:

“As a child, Jesus manifested a peculiar loveliness of disposition. . . . He manifested a patience that nothing could disturb. . . . The mother of Jesus . . . beheld the impress of perfection upon His character. . . . From His earliest years He was possessed of one purpose; He lived to bless others. . . . Jesus . . . cheerfully acted His part in bearing the burdens of the household. . . . In His home life . . . He is the pattern for all children and youth.”—Pages 68-74.

“The Passover Visit” and “Days of Conflict” (pages 75-92) chapters revealed Jesus’ patient gentleness in showing the rabbis the error of their ways.

NAME WITHHELD

Dr. Samuel Croft challenges the “Dear Abby” column (April 29) expertly and tactfully so as not to offend, yet places the Lord Jesus in His proper light.

HAROLD W. FITTS
Groveland, Florida

Annie Smith

I want to thank you for the article by Ron Graybill on Annie Smith (April 1).

Articles of this type, giving intimate details of our early church pioneers, make one realize that they had problems just as we have in this last generation.

MRS. ROBERT O. MITCHELL
Klamath Falls, Oregon

Amber Changed My Life

Guided by God, a mother made
a most important decision, which paid rich dividends.

By LYNETTE BRAMLETT

I HAVE TWO CHILDREN, a daughter aged 7 and a son aged 4. My husband, Jerry, and I had planned that after a two-month leave of absence for our first child to be born I would go back to work. During the time I was pregnant I prayed that God would help us find just the right baby-sitter. Realizing the seriousness of turning our

Lynette Bramlett is a homemaker living in Castle Rock, Washington.



child over to someone else to rear, I was deeply concerned.

When Amber, our little girl, was born my ideas changed. I now wanted to stay home with her, although it didn't seem possible financially. I didn't mention the burden of my heart to my husband, although he would not have made me feel I needed to go back to work. I myself had thought it a necessity. Now I began asking my heavenly Father somehow to give me the assurance that if He wanted me to stay home and care for the baby it would be financially possible. Because it didn't seem right to wait until the two months' leave of absence was over to tell my employer that I wouldn't be coming back to work, I asked the Lord to let me know soon.

In less than one week God sent His answer. Jerry had given a realtor friend permission to show a prospective buyer our other house across the street. I was annoyed with Jerry, because I thought the sale of the house would upset the renters for no good cause. It didn't hit me until two or three days later, when the buyer had signed the papers, that this was my answer to prayer. The sale of that house made my staying home financially possible. Here was my evidence that God wanted me to stay home and not turn the care of our child over to someone else.

Whatever financial difficulties have since come along, I have never questioned that God would somehow see us through without my going back to work.

Change in Reading Matter

There were dividends. Although my baby didn't take up all my time, she did keep me more or less tied to home. At first I spent some of my time reading old novels we had among our books. But when Amber was three months old I asked God to help me know how to use my free time for something worthwhile.

God led me to a different kind of reading. First I read *Planet in Rebellion*, by Elder George Vandeman. I had always thought I wanted Jesus to come, but now I began to long for His second coming with an intensity I had not known before.

I know God led. Next I began reading the Spirit of

Prophecy books, which I had never before even thought of sitting down to read from cover to cover. I had thought of most of them as reference books, not books to be read in their entirety. Shortly before Amber was born I had read *The Adventist Home* and *Child Guidance*. I have since reread these twice and often refer to parts of them.

First I read *Patriarchs and Prophets* in that formidably thick edition. What a splendid book! I have since read more than 35 of Ellen White's books, several more than once. These inspired books now have a far greater attraction for me than any novel ever had. I am grateful to God. This reading has led to a change in my life. Through the work of the Holy Spirit, through prayer and meditation, I found a personal relationship with Jesus. I had always thought I loved God, but looking back I do not see how I could have loved Him and yet been so far from Him. I began to see that I had never really known Him before; therefore, I hadn't known myself either.

The importance of knowing oneself is emphasized in

the following statement: "When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin."—*The Desire of Ages*, p. 673.

I have since seen this in myself. I had not known the kind of person I was or recognized my impatience, my selfishness, my tendency to worry and fret, and much more. I shudder to think what would have happened to me if God had not opened my eyes.

Had I gone back to work I would never have had time to read, to begin to know Him and to love Him. The hidden defects in my life would have been fanned into life, but I would have been without His strength to overcome them. In our home would have been a nervous, impatient, and fretful mother.

Now this has all changed. That is why I am so grateful to Him. □

Especially for Men By WALTER R. L. SCRAGG

The Great Film Escape

I REMEMBER the family processioning into the dark cavern of the theater, the flickering black-and-white images on the screen, and very little else. Except that minutes later the procession reformed and we marched out again.

Something had convinced my father that this film would bring him and his family enlightenment and information. But the first scenes of dancing, drinking, and smoking had proved too much for his pastoral and paternal conscience.

I remember, too, the arguments from youth leaders and others, which I later adopted into my ministerial repertoire, against filmgoing. They hinged around the company one keeps, the character of the film stars, the sordid content of the films, and "Would you take Jesus with you to see this film?"

They sufficed for their day, but deflated in significance with the coming of television, which provided the best of company in which to watch a feature film, the retreat into anonymity of the majority of television film actors, and

subjective arguments about the comparative values of films shown at church gatherings and those seen on television or at the theater.

Today our churches find themselves in the anomalous position of trying to find feature films for their functions, while psychologists and sociologists are raising the alarm against the results of saturated diets of filmed drama.

One disastrous effect has been to increase the number of Adventists who set themselves up as judges of the appropriateness of films shown in theaters.

A feature that is strange in all this is that Ellen White gives the same kind of reasons for avoiding a diet of theatrical drama as the mass media critics are applying to filmed drama. We might just as easily be boasting her psychological insights in this area as we do her insights in health and addiction problems.

One criticism deplors the "addictive" properties of filmed drama. Psychologists speak of housewives who cannot bear to miss any episode of their favorite soap operas, of television

addicts who spend ten or more hours a day watching drama. Ellen White says: "The love for these scenes increases with every indulgence."—*Messages to Young People*, p. 380.

Repeated analyses emphasize the use of filmed drama as an escape mechanism. Reality is forgotten, the troubles of the day are put aside, nagging wives forgotten, financial problems solved, while the tube or the film screen sweeps its viewer into a world of unreality. In this fantasy world, marital problems take one hour, minus time for commercials, to produce a "lived-happily-ever-after" solution, great crimes can be solved in thirty minutes at the best and two hours at the worst. Whole families are hooked on the great film escape.

Alarmed child psychologists document the identification of young minds with the rapacious and vicious characters portrayed in cartoon and situation dramas. Police officials ponder crimes patterned after cinema or television portrayals. The Lord's messenger says, "Vicious habits and sinful propensities are strengthened and confirmed by these entertainments."—*Ibid.*

She also speaks of the

senses being confused by theatrical drama, an apt description of the bewilderment psychologists find as added minds seek to distinguish between the fantasy world of drama and the real world they must face.

But perhaps the strongest arguments of all for Christians are the spiritual ones:

"No influence . . . is more powerful . . . to destroy religious impressions."—*Ibid.*

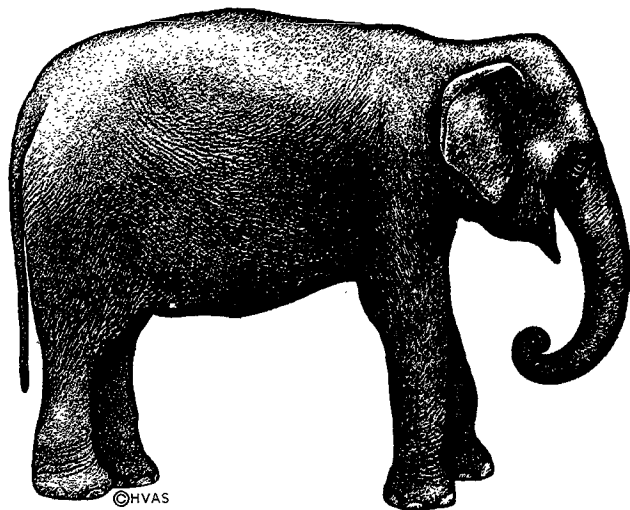
"Low songs, lewd gestures, expressions, and attitudes, deprave the imagination."—*Ibid.*

"So many precious hours have been wasted in self-gratification—so many opportunities neglected."—*Ibid.*, p. 398.

"By familiarity with sin, they become blinded to its enormity."—*Ibid.*

This column isn't intended as an invitation to "ax your television set or picket the local theater or ban the feature film for your next church school function, but the Ellen White quotations give plenty of room for thought and for modification of behavior.

And they certainly answer with a positive No the question that still floats into consciousness from the seas of youthful memories, "Would you take Jesus with you to see this film?"



Truth Is Like an Elephant

Nothing is dearer to our unchanged hearts than our own opinions, and nothing is harder to surrender.

By **KEN MCFARLAND**

CURIOUS TO DISCOVER WHAT AN ELEPHANT was like, six blind men of Indostan, wrote Poet John Godfrey Saxe, arranged an opportunity to examine one.

His outstretched hands touching the elephant's side, the first one declared that it was quite plain that an elephant is simply like a wall.

The second man, happening on one of the tusks, disagreed, insisting that an elephant is like a spear. His hands encircling the squirming trunk, the third declared an elephant is like a snake.

Number four, reaching around a giant leg, maintained that even a blind man could easily see that an elephant is like a tree. The fifth chanced to touch an ear, and vigorously contended that an elephant is like a fan. And the last man gripped the swinging tail and pronounced the elephant to be very much like a rope.

"And so," Saxe concludes, "these men of Indostan

Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

So, oft in theologic wars
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an elephant
Not one of them has seen!"

—From "The Blind Men
and the Elephant."

Saxe is not the only one who has observed this tendency of human nature. "Naturally," Ellen G. White

Ken McFarland is a pastor in Yorba Linda, California.

writes, "we are self-centered and opinionated."—*The Ministry of Healing*, p. 157.

In our natural condition we all enjoy expressing our opinions on just about any subject. If someone asks our opinion on something, we are most cooperative in giving it to them. We find it flattering that others should be interested.

There are times, however, when others seem slow to recognize the obvious wisdom and value of our ideas, and we feel constrained to volunteer the information. And on those occasions when we hear an opinion expressed that is not in harmony with our own, we feel it our positive duty to enlighten those in error.

I still remember one of my college religion professors, who at our first class facetiously informed us that "there are two ways to view any doctrine. The wrong way . . . and *my way!*"

Pride of opinion. Nothing is dearer to our unchanged hearts than our own opinions, and nothing is harder to surrender. One of the chief characteristics of selfish pride is its way of deceiving its possessor into believing that his opinions are the most intelligent, his views of truth the most correct, and his ideas the most orthodox.

In a world peopled with many proud hearts, it is no mystery that there exists so much conflict, disunity, argument, and disagreement. Once a person has taken a position on any issue, pride prevents its retraction, no matter how weak or faulty that position may be. Pride demands that once expressed, an opinion be defended, even if it is discovered to be wrong.

So we see nations rashly confronting one another with opposing viewpoints. And the clash of cherished opinions is also heard arising from the world of politics, from the home and family, and even from the church. That such conflict should be seen in the world is regrettable enough, if not surprising. But that it should exist in the Christian family and in the church is a mournful tragedy.

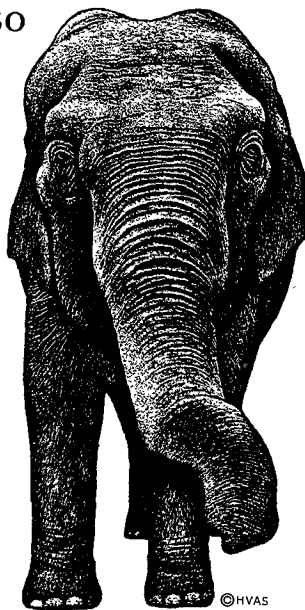
In His prayer for the church, Jesus prayed, "That they all may be one; as thou, Father, art in me, and I in thee,

that they also may be one in us: that the world may believe that thou hast sent me” (John 17:21).

The harmony and unity of God’s people should be the most powerful and convincing testimony to a skeptical world in favor of Christ’s existence and power. And yet it is not always so. It is all too easy, for example, for the Sabbath school class discussion to degenerate into an argument that produces far more heat than light.

“The Sabbath school,” cautioned the Lord’s messenger, “should not be made a place for controversy; it is not the place to make differences of opinion manifested. Let all this kind of work be kept out of the school, and let harmony be maintained. If ideas are advanced

Truth, even more so than the elephant, has many parts. It is many-sided, multifaceted.



that are questioned by members of the school, let not a combative spirit arise and discussion and controversy follow.”—*Counsels on Sabbath School Work*, p. 117.

Christians should by all means seek to become knowledgeable concerning what God has revealed. But Seventh-day Adventist Christians especially, possessing as they do such great light, face the strong and subtle temptation of *seeking to be recognized* as knowledgeable concerning Bible and Spirit of Prophecy truth.

I have witnessed at least three types of arguments in the church involving differences of opinion. The first might be called “The Battle of the Quotations.” Those participating in this type of argument make both offensive and defensive use of Bible and Spirit of Prophecy references to support the positions they have taken.

In such arguments it is well to recall again the blind men and the elephant. They were each, Saxe wrote, “partly in the right.” Truth, even more so than the elephant, has many parts. It is many-sided, multifaceted. It is altogether possible for a person to mistake the part of the truth he has already perceived for the whole. And he may be inclined to disagree strenuously with another person who is viewing the same truth from a different viewpoint.

And even as one comes to discover that there is more to the truth he embraces than he originally realized, he may unfortunately continue to emphasize that part of the truth he saw first, as being the most important.

The second type of argument is even more to be deplored, as it takes place in total darkness, with no illumination at all from revelation. It is an argument based not on what “the Bible says,” or what “Ellen White says,” but simply on what “I think.”

And so perhaps one person says, “*I think* Armageddon will be a literal battle,” and another feels burdened to reply, “*I don’t think* that is true at all. *I think* Armageddon will be a spiritual battle.” We need to remind ourselves often that in the light of eternity, what “I think” counts for very little, even if I hold my opinion in all sincerity. What really matters is what God says.

“A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.”—*The Great Controversy*, p. 598.

The third type of argument may be the worst of all, and here we refer to the disagreement in which what God says is challenged by what “I think.” This kind of argument is usually quite one-sided.

Perhaps the Sabbath school teacher or the pastor presents a truth based firmly on a “Thus saith the Lord.” But it is a truth that cuts directly across one’s style of life, or condemns a cherished habit. Threatened, the self-centered heart takes issue, and protests, “I think that doesn’t apply today,” or “I think that was meant to be taken symbolically.”

It is lamentable enough that pride of opinion leads Christ’s followers into controversy over comparatively minor matters.

It was partly pride of opinion in 1888 that led to controversy over the message of the righteousness of Christ, preventing it from fully preparing a people to meet Jesus. And there is danger that pride of opinion may still be causing some of us to spend more time arguing about righteousness by faith than we spend in seeking to experience it.

Is there a cure for pride of opinion? Yes, there most certainly is, even though “the sin that is most nearly hopeless and incurable,” according to Ellen G. White, “is pride of opinion” (*Testimonies*, vol. 7, pp. 199, 200).

“While self is all alive,” she says elsewhere, “we stand ready continually to guard it.”—*Thoughts From the Mount of Blessing*, p. 16. But in the converted person “self is not struggling for recognition” (*Christ’s Object Lessons*, p. 102).

Pride of opinion is a manifestation of selfishness. And when we surrender self as the center of our lives, and put Jesus at the center instead, we will exhibit His humility. But self-surrender is hard. It requires a desperate struggle. And few there be who are willing to enter into that strait gate and walk that narrow way.

Opinions? Yes, let each of us form and hold opinions. But let us seek to be willing to change them, if need be, to harmonize with God’s revealed will to us. Let us recognize that the platform of truth is broad enough for all of us to stand on, even though we may see truth in slightly different ways and describe it in slightly different terms, because of our differing minds and differing experiences.

And above all, let us strive to surrender self so fully that the beauty of Christ’s humility may be seen in us. □

Former Catholic Priest Baptizes Seven in Togo

By PAUL SUNDQUIST

SINGING GROUPS from five villages, colorful bunting, and a five-gun salute by delighted villagers gave an air of festivity to the occasion. Two chiefs were among the 450 persons who had come together in the village of Mesiwobe for the opening of the new Adventist *Chapelle-Ecole* 60 miles north of Lome, the capital of Togo, on the West African seaboard.

Visiting singers from neighboring communities first made a tour through the village, drumming and singing, before turning in at the clearing outside the village, where the old thatched meetinghouse had given way to a new metal-roofed structure. There were not enough benches for the visitors to sit on, so many brought their own folding chairs.

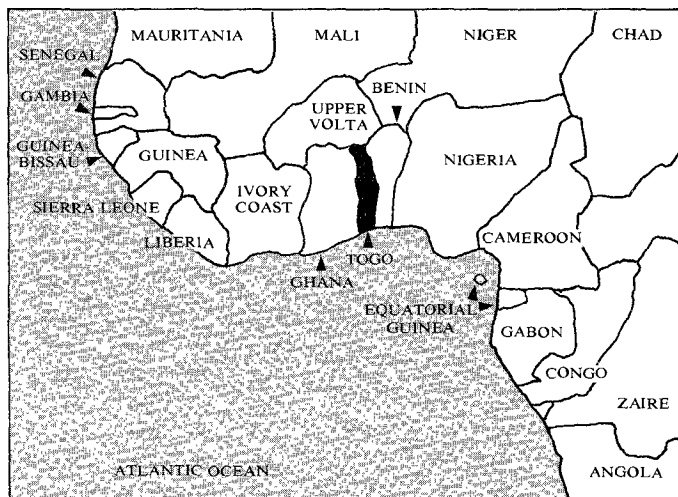
The day was a red-letter day for the work in the French-speaking Togo-Benin Mission, for the past three years directed by Paul Heise, a Roman Catholic priest, who 20 years ago accepted the Advent message.

Paul Sundquist is communication and Sabbath school director of the Northern Europe-West Africa Division.

Togo, a country with a population of two million, points like an index finger three hundred miles up from the Gulf of Guinea, between Ghana and the Republic of Benin, with the tip barely touching Upper Volta in the north. Some 20 languages and principal dialects are spoken in the friendly republic. Not more than 65 miles at its widest, it is an exporter of coffee, cotton, cocoa, copra, chromite, and other minerals, oil palm products, and timber.

The work of the Seventh-day Adventist church in Togo is progressing steadily from a cautious start. There is now an organized church in Lome, along with five companies, three church schools, and branch Sabbath schools. The baptized membership is 108. More than 100 persons attend the weekly lectures in the now-crowded Lome church, and many are studying in the baptismal classes.

The Act of Dedication in Mesiwobe was truly an occasion of joy, not only for the company of believers, who were then given a permanent center of worship, but also for the surrounding neighborhood, who have a school they have long awaited.



This little miss wants to be sure she has a seat for the festive opening of the new Adventist *Chapelle-Ecole* in the village of Mesiwobe, Togo.

In January another school had been dedicated in Egbikobe, a village guarded by a *Legba*, or fetish. There is now a group of a dozen baptized believers, and 40 children attend school there.

Another event that made the day in Mesiwobe memorable was a baptism in the nearby river. Hundreds of onlookers, many of them watching such a service for the first time, viewed the sacred rite from the bridge and riverbanks. As Paul Heise, Togo-Benin Mission president, lowered the candidates into the water, the onlookers began to understand the significance of dying to self and rising to a walk with God. With 13 baptized a short while before in Lome, 20 believers have recently been added to the church in Togo.

Forty Years in Africa

Pastor Heise, who has spent 40 years in Africa, did not leave France as an Adventist minister. When the white-robed priest accepted Adventism he was a missionary in present-day Tanzania, secretary to the Catholic bishop of the Bukoba district, near Lake Victoria.

With theological training in Tunisia and Algeria, with a mastery of French, German, and Latin, and with a thorough knowledge of New Testament Greek, he had given noted service to his church in East Africa. He translated the four Gospels and Acts into the Haya language and founded and edited the first African Catholic newspaper published in Kihaya.

As an Adventist missionary he served in Dakar in Senegal and pastored for 14 years in the Ivory Coast, serving ten of those years as president of the mission.

Pastor Heise has held evangelistic campaigns, assisted by a handful of national workers, four of whom are literature evangelists who delivered books totaling \$12,795 in 1975. The Voice of Prophecy Bible Correspondence School has its branches, one even reaching within prison walls. Baptisms have resulted from these means of evangelism.

Other interests have been created through successful Five-Day Plans to Stop Smoking, and just recently Air Togo has begun broadcasting educational and religious programs produced by the church.

Pastor Heise's wife, Gilberthe, was for seven years a missionary in the former Belgian Congo. He is now serving as treasurer of the Togo-Benin Mission and together they have dreams. They dream of French-speaking missionaries who can come out and help take the message into the north of the country and the People's Republic of Benin, which has had little contact with Adventism. They dream of mobile medical and dental clinics spearheading the work in new areas, caring for both physical and spiritual needs. They dream of a secondary school where the boys and girls from Egbikobe, Mesiwobe, and Kpalime can continue their education under Adventist influence. They dream of an evangelistic center in a new area of Lome, the capital.

They sense, with the African workers, great possibilities for the work in Togo. It may be a small country, but the church has a great message. The Heises dream of seeing it proclaimed with power by many more voices and of seeing the work completed at last.

PHILIPPINES

Lay Workers Attend Field School

More than 1,000 persons attended the opening night of the lay field school of evangelism in Mangogy in the South Philippine Union Mission. The field school, under the direction of A. A. Villarín, union lay activities director, began April 1 and continued to May 15. Along with the field school, a five-week

evangelistic series was held in the Andrés Soriano College auditorium.

International Educational Recordings workers and lay preachers were among those who participated in the field school crusade. More than 180 converts have been baptized as a result of the crusade, and scores of interested persons are studying with the lay preachers.

Funds for the field school crusade came from Interna-



Top, many mission projects have benefited from the artistic talents of Paul Heise, Togo-Benin Mission president. Bottom, Pastor Heise baptizes seven converts in Mesiwobe, where 20 recently accepted Christ.

tional Educational Recordings. Local radio stations donated the crusade free advertising.

Pastor Villarín illustrated his lectures with color slides taken during his travels in the Far East and in the United States. He presented health lectures before presenting his doctrinal message each night.

ELPIE GALINATO

BARBADOS

President Assists With Youth Crusade

Robert H. Pierson, General Conference president, was in Barbados on Sunday, April 18, to give the main address to the Parkinson Field Crusade conducted by CAMV, the Central Association of Missionary Volunteers.

It was the final night of the field crusade, and 60 persons had successfully completed the Caribbean Bible Institute Bible course.

Earlier in the morning of the same day Elder Pierson stood on the white sands of Worthing, Christ Church, along with Roy L. Hoyte, East Caribbean Conference president, and K. S. Wiggins, Caribbean Union evangelist, to conduct a baptism of 49 converts of the work of the youth from the CAMV.

The CAMV, under the leadership of Renee Skeete, had invited the East Caribbean Conference youth director, Fitzroy Maitland, to be the evangelist for this crusade. At the end of the first week of preaching and visitation many had decided to be baptized. By the second week of the crusade 53 persons were baptized. The meetings gained momentum during the third week, and 27 more persons were baptized.

Because of the number of persons who joined the church in these baptisms, the young people of the CAMV asked Elder Hoyte whether the conference could establish a company in this area. He consented to the request, and so as the crusade tent comes down the effects of the crusade continue.

CHARLES E. FORDE

TRANS-AFRICA DIVISION

Literature Workers Attend Institute

Eighty-five literature evangelists and their leaders from Rwanda, in the Central African Union, met at their annual institute in March for worship, sales instruction, and fellowship. Through their personal efforts, 306 persons were baptized in 1975. Their sales in the five local fields reached the highest total ever, nearly 3,100,000 francs (US\$38,750). W. Ruba, Trans-Africa Division publishing director, was instructor.

Literature evangelists in Rwanda go through valleys and over high mountains, from home to home, from market place to market place. There are only three small towns

where they can sell literature.

Abraham Barawigirira, publishing director of the North Rwanda Field, began an evangelistic crusade in the volcano area in 1975 with the help of N. Mporanyimana, a new literature evangelist. God blessed their undertaking, and 93 persons were baptized.

T. K. STRUNTZ
Publishing Director
Central African Union

EGYPT

Citywide Evangelism Stirs Cairo

A standing ovation for an Adventist evangelist is man-bites-dog news in most places. It happened to British Evangelist Derek M. Marley before his Cairo, Egypt, citywide

campaign had really begun. Alfred Brandt, Afro-Mideast Division communication director, estimates that more than 1,000 persons had crowded into the 850-seat Cairo Adventist Center, attracted by 14,000 mailed personal invitations and by large posters outside the center, which is on one of the two largest public squares in this city of more than 8 million inhabitants. The large crowd attending the precampaign meeting on Friday, May 14, saw a film on the life of Christ and was then introduced to the evangelist, who outlined his proposals for the campaign.

The meeting was favorably reported in Egypt's two most influential newspapers, *Al Ahram* and *Al Akbar*. The official Coptic newspaper *Al Watani* also published a congratulatory notice.

Rameses Square has for some months been undergoing redevelopment as part of a large traffic scheme. It already contains the city's central railway depot. The Adventist Center, newly decorated, has a prominent location at this major intersection. Observing the Adventists' efforts to beautify the premises, the municipality, on its own initiative, sent in groups of cleaners to tidy the surroundings, and actually landscaped the approaches to the center with new flower beds in time for the campaign opening.

Latest reports reaching Beirut indicate that for the official opening night of the campaign, Sunday, May 16, the center was again well filled.

Elder Marley, whose home base is Glasgow, Scotland, is spending eight weeks in the Afro-Mideast Division. The arrangement initiates a new idea proposed by Charles D. Watson, Afro-Mideast Division president, to bring evangelists from other locations into the larger cities of the division on a short-term loan basis. The division benefits, and so does the evangelist, who gains experience overseas and is able to visit archeological sites.

JACK MAHON
Communication Director
Afro-Mideast Division



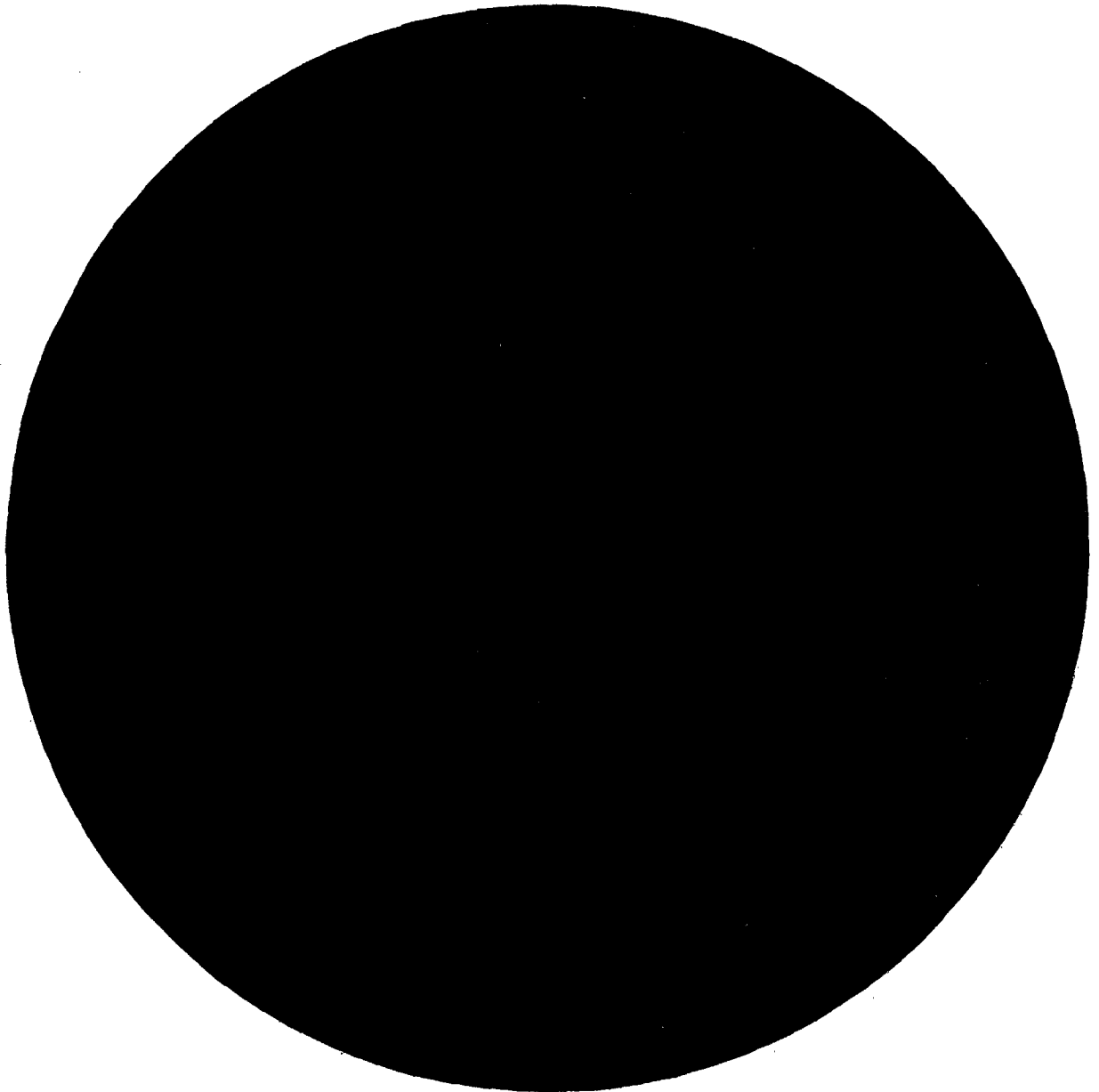
PERUVIAN SCHOOL GRADUATES NURSE'S AIDES

The first class recently graduated from Lake Titicaca Training School's nurse's aide course. The course, directed by Juan Barrientos Morales, was begun because the beautiful region of Lake Titicaca, in Peru, with its dense population, lacks personnel specialized in first aid and nursing.

These Peruvian young people began their studies in June, 1974. Now they are able to serve the Juliaca Adventist Clinic, established in 1922, and to help other local clinics and hospitals.

ARTHUR S. VALLE
Communication Director
South American Division

This is a color photo
showing the most beautiful sunset
Julie has ever seen.



**Something
Worse Than Blindness**

Julie is 5 years old; she has blond hair and is blind. Her sunsets all come and go in the

same shades of gray and black. Try closing your eyes for 10 seconds - - - - - . Now you can begin, perhaps, to imagine what life would be like without your sight.

But, there is something worse than blindness: having your sight and not thinking of

those who don't. The blind don't need your sympathy, but they could use your help.

What Your Church Is Doing

What is your church doing for those with visual handicaps? Quite a bit. Since 1899, Christian Record Braille Foundation, Incorporated has been operated by the Seventh-day Adventist Church. Today it provides books and magazines in braille, records, cassettes, tapes and other such materials to aid the blind. All services are provided without charge regardless of race or religion.



Summer camps for blind children open a new world to the visually handicapped.

Experiencing The Joys Of Sighted Children

One of the most important services the Foundation offers is its summer camping program for visually handicapped children. At these camps blind children can enjoy swimming, boating, horseback riding and other activities, just as sighted children do.



With your help, the future is bright for children like Julie!

Sharing The Spiritual Light

Another most significant service of the Foundation is to make available to blind people of every age Bible study guides and Christian magazines. Among those provided are the "Faith" and "Twentieth Century" Bible courses and *Life and Health* and *Listen* magazines.



Helping to prevent blindness is the goal of glaucoma screening clinics.

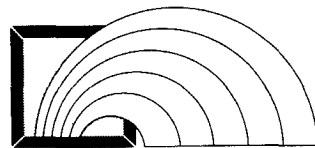
A Free, Public Service

Over a million people in North America have glaucoma and

don't even know it. As a preventive public service, the Foundation sponsors free screening clinics, so that this disease may be detected early enough to prevent the blindness that results in later stages.

Remember Julie On Sabbath, July 10

A special offering for the ministry of Christian Record Braille Foundation will be received in your church July 10. If your sunsets are filled with brilliant color, why not pause and thank God for the blessing most of us take for granted? Then decide to have a special part in this important ministry. Only with your gift can we help Julie and the thousands like her experience a broader contact with life and life eternal! What you give can make a real difference. Please remember Julie July 10.



SHARE THE LIGHT

Special Church Offering
Sabbath, July 10,
Christian Record Braille
Foundation

TENNESSEE

Adventists Contribute to No Smoke Day

May 14 was No Smoke Day in Nashville, Tennessee, America's "music city." As a part of National Hospital Week (May 9 to 15), when health education was being emphasized, Mayor Richard Fulton had signed a proclamation declaring the day "Clean Ash Tray Day—No Butts About It," a 24-hour period when Nashvillians were being asked not to smoke. It was no small undertaking, because the Tennessee capital city has a population nearing the one-million mark.

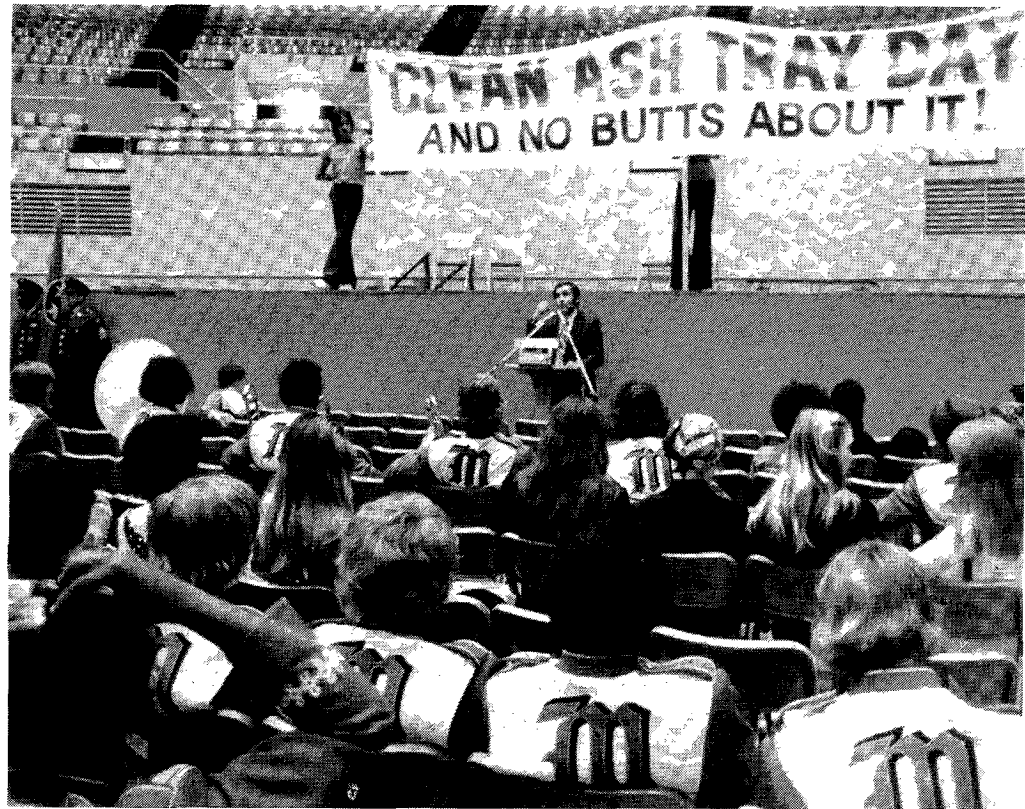
The idea of a No Smoke Day for Nashville evolved from a television talk show encounter with two tobacco company officials. Bob Hynes, WTVF-TV variety show host, called Virgil Lewis, Madison Hospital public relations director, asking whether the Nashville hospital could supply Five-Day Plan to Stop Smoking experts for the show. Nathan Sims, pastor of the Nashville First church, and Bruce Dan, an internist, responded to the challenge.

After that confrontation a meeting was called at Madison Hospital to determine the feasibility of requesting a No Smoke Day for Nashville. It was attended by metropolitan and State health officials, media representatives, and leaders of various other organizations.

Early during Hospital Week, health educators, nurses, and physicians visited Nashville schools with anti-tobacco messages. Nashville radio, television, and newspapers gave wide publicity to the No Smoke Day plans. The radio stations and three television channels promoted Clean Ash Tray Day during the week.

Participants in the May 14 parade and rally included the Maplewood High School Band, Madison Academy (SDA), Greater Nashville Junior Academy (SDA), and Pathfinders from Nashville First church.

The basic objective of a No Smoke Day parade and rally was to help develop a public



State Representative Bill Boner speaks to teen-agers during Clean Ash Tray Day in Nashville, Tennessee.

awareness of the benefits derived from not smoking and to help young people not to start.

The hundreds who attended the rally in the Municipal Auditorium heard State Representative Bill Boner; Ginger Diane Griggs, Miss Nashville; and James Word, deputy commissioner of the department of health for the State of Tennessee, encourage young people not to take up smoking.

When Miss Nashville was called upon to speak she appealed to the teen-agers by quoting from the apostle Paul's letter to the Corinthians, and challenged the youth to keep their bodies clean and free from defilement, as she had determined to do when in her early teens.

Arthur Weaver, a Seventh-day Adventist and associate professor of surgery at Wayne State University in Detroit, a special guest at Madison Hospital promoting Clean Ash Tray Day, appeared on major television and radio

talk shows. Dr. Weaver was also interviewed by a reporter from the *Nashville Banner*, Edith Jones.

The No-Smoke Day project had the endorsement of more than 30 community and State organizations. In addition, representatives from all the major media cooperated and participated.

VIRGIL K. LEWIS
*Public Relations Director
Madison Hospital*

SINGAPORE

Far East Reports TARGET 80 Progress

More than 56,504 persons were baptized in the Far Eastern Division between January 1, 1974, and March 31, 1976, reports R. C. Williams, division Ministerial secretary. The exact figure is unavailable, because reports are in from only two missions in East Indonesia, he explains.

Since January 1, 1974, which marked the beginning of the division-wide evangel-

istic program TARGET 80, the South Philippine Union has reported 15,462 baptisms. The North Philippines report 12,075, and the Central Philippines report 10,138 baptisms, thus giving a total of 37,675 for the whole country.

Reporting to the division's midyear committee meeting held May 17 to 19 in Singapore, Elder Williams also revealed that 4,750 evangelistic crusades were held in the Far East during this period. In Korea alone, 1,544 evangelistic meetings were conducted. It was also reported that 660 new church buildings were erected, and new churches were organized or new companies established in more than 480 cities and towns that previously had no Adventist witness.

Division leaders estimate that, with the blessing of the Lord, some 35,000 persons will be baptized this year.

JANE ALLEN
*Acting Communication
Director
Far Eastern Division*

Australasian

● Paul Gordon, of the Ellen G. White Estate, recently completed an itinerary in the Australasian Division. In 65 days he met 230 appointments, including presentations at schools, Weeks of Prayer, and worship services.

● An Andrews University Extension School will be held at Avondale College from December 16, 1976, to February 10, 1977, with T. H. Blincoe, dean of the SDA Theological Seminary at Andrews University, as director of the school.

● Commencing in early May, Peter Roennfeldt was in Lae, Papua New Guinea, for six weeks conducting a series of evangelistic meetings at the University of Technology. More than 500 persons were present on opening night, and no less than 200 have attended any one of the succeeding meetings. Ken Vogel, student volunteer from Australia, Pei Kend, and laymen assisted with the program. More than 200 persons are now being visited, and on May 22 the first Sabbath school was conducted at the University Christian Centre.

Inter-American

● Robert H. Pierson, General Conference president, is leading out in an evangelistic crusade in Bridgetown, Barbados, July 2 to 18. W. W. Fordham will continue the crusade July 19 to 26, and Stephen Purcell will be the speaker July 26 to August 8. Elsewhere in the East Caribbean Conference, crusades are being held in Grenada, St. Vincent, Barbados, Dominica, and St. Lucia, and one will begin soon in Micoud.

● Carlos E. Aeschlimann, Inter-American Division Ministerial secretary, working with Mario Muñoz and Haroldo Ruilobo, recently concluded an evangelistic series in San José, Costa Rica, which resulted in 404 baptisms and the organization of two new churches. Pastor

Aeschlimann considers this "a new day for San José." The Costa Rica Mission now has attained 90 per cent of its 1976 baptismal goal and hopes to reach the goal soon.

● K. S. Wiggins, Caribbean Union evangelist, is holding evangelistic meetings in St. Augustine, Trinidad.

North American

Atlantic Union

● Ground has been broken for a new multipurpose building at Pioneer Valley Academy, New Braintree, Massachusetts. Completion of the project is scheduled for October of this year.

● During the weekend of May 14-16, the Atlantic Union Conference Bicentennial Pathfinder Camporee was held at Burlingame State Park, Westerly, Rhode Island. Sixty-four clubs sent representatives—a total of 1,450 leaders and Pathfinders. Leo Ranzolin, General Conference associate youth director, was guest chaplain and chairman of the judging committee. The camporee was under the direction of Leon H. Davis, union youth director.

● Joseph Miranda, pastor of the New Bedford, Massachusetts, Portuguese church, is producing Voice of Prophecy tapes in the Portuguese language.

Canadian Union

● Desiring a Canadian Red Ensign (formerly flown as the quasi-official flag of Canada) for their study of Canadian history, students of the St. John, New Brunswick, church school wrote to the Canadian Broadcasting Corporation. The request was aired nation-wide and among the many who responded was the Lieutenant-Governor of British Columbia, Walter S. Owen, who loaned the students a seven-foot silk flag, which is still used on occasion at Government House in Victoria.

● Thirty-five to 40 of the 90 members in the Vernon,

British Columbia, church are attending Witnessing for Christ training classes. The witnessing program, combined with a Bible seminar, has resulted in four persons being baptized, with six more expected soon.

Central Union

● C. R. Beeler has joined the Central Union Conference as communication director. C. E. Bishop is the union Trust Services representative and stewardship director.

● A new church is being built in Eureka, Kansas. Don Clemons, a builder, is constructing the church, and Elder and Mrs. Harold Yates, retired workers, are promoting its construction.

● At the conclusion of recent meetings in St. Louis, Missouri, by the Central Union Conference evangelistic team, John Fowler and Henry and Bunny Reid, 60 persons were baptized.

Columbia Union

● Forty-three seniors graduated from Garden State Academy, Tranquility, New Jersey, this spring.

● A cooking school conducted by June Raith in the Cumberland, Maryland, church was attended by 34 persons.

● Louis Stokes, United States Representative from the Twenty-first Congressional District of Ohio, recently presented a letter of congratulations to K. S. Smallwood, Allegheny West Conference Pastor of the Year for 1975.

● Daniel E. Knauff is the new pastor of the Manassas-Warrenton, Virginia, district, replacing John Appel, new youth pastor of the Sligo church, Takoma Park, Maryland.

● Helvius Thompson, Central States Conference evangelist, was the featured speaker at the Allegheny West Conference youth congress held recently in Dayton, Ohio.

● Opening services were held

April 10 for the New Market, Virginia, church on the campus of Shenandoah Valley Academy. The sanctuary of the new church seats 770. Two wings branch off at 45-degree angles, one containing four classrooms and the other a fellowship hall with a fireplace. There are ten adult Sabbath school rooms, offices for pastor and secretary, a board room, a kitchen, and a lay-activities room.

Lake Union

● Twenty-four employees, representing a total of 300 years of service to Michigan's Battle Creek Sanitarium Hospital, were honored recently at the hospital's annual award and recognition dinner.

● On April 17 the Adrian, Michigan, Adventists and scores of their friends consecrated their new church building to the Lord. Charles Keymer, Michigan Conference president, led out in the Act of Consecration.

● Guests and members gathered for the opening service of the new Freeport, Illinois, church on April 24. The church has a seating capacity of 200. Most of the finishing of the church interior was done by the members, whose current project is to raise money for furniture. They have collected \$5,000 toward this goal.

● Plans are being formulated for an Adventist-owned and-operated bank in Berrien Springs, Michigan. Applications are being accepted for chief executive officer and second officer and others experienced in starting banks.

North Pacific Union

● Six junior theology students from Walla Walla College, Douglas Johnson, Ronald Roth, David Nestor, Douglas Sharp, Alvaro Sauer, and Richard Rogers, will spend the summer in the Washington Conference as externs.

● For the second time in less than nine years, fire has destroyed the Oak Harbor, Washington, church. A heat-

ing element in the church's empty baptismal font was the cause of the blaze. The church was fully insured.

● Auburn Adventist Academy in Washington soon will be operating ten greenhouses under one roof. Volunteer workers expect to have the 30,000-square-foot greenhouse complex ready for use by the opening of school next fall.

● The Idaho Falls congregation has dedicated its new facilities. Featured speakers included W. R. Beach, former General Conference secretary; Max C. Torkelsen, North Pacific Union Conference president; and F. W. Bieber, Idaho Conference president.

● More churches are being built by volunteer workers in the Oregon Conference. The latest is one at Cave Junction, where 60 construction workers turned out recently for a work bee.

Northern Union

● As a result of Five-Day Plans to Stop Smoking and Smoker's Dial activity conducted by David Devnich, local pastor, the mayor of Dickinson, North Dakota, declared February 1 No-Smoke Day. In the two weeks after that day, Pastor Devnich presented a total of 16 lectures to 600 students in Dickinson schools.

● Youth from South Dakota, Iowa, and Minnesota enjoyed the ministry of Jan Doward, General Conference assistant Youth Department director, at their annual tri-State youth rally in Sioux Falls, South Dakota.

● Craig Hollingsworth, of the Iowa Conference, will be the pastor of the Spearfish, South Dakota, district, and GERALD PROVOSE has been employed as an intern in the Martin, South Dakota, district.

● As a result of the Crowson-Oliver evangelistic campaign conducted in Duluth, Minnesota, more than 50 persons have been baptized, and several more are preparing for church membership.

Pacific Union

● Harry W. Miller has been named Citizen of the Year by the La Sierra Chamber of Commerce in Riverside, California. The 96-year-old nutritionist and surgeon still works a full schedule, five days a week, in developing new recipes for Loma Linda Foods.

● Pathfinders played an important part in Southern California Conference churches on July 3 during a special worship service. Conference President Harold Calkins wrote the sermon material to be presented that day.

● During a recent alumni weekend at Pacific Union College, alumni contributed \$2,213 toward the transportation fund for student missionaries. About 30 students are expected to go overseas in the next year, according to Debbie Anfenson, secretary for student missions. Presently 34 PUC students are serving around the world.

● A recent servicemen's retreat at Camp Wawona in Yosemite, California, featured Navy Commander Norman Goodwin, Army Captain R. Dean Ruddle, Air Force Captain James Coleman, and Army Captain Temple Matthews.

Southern Union

● Seven hundred and thirty-eight young people from 30 schools and churches were invested during April and May in the Georgia-Cumberland Conference, according to MV Directors John Strickland and Terry Snyder. Honors issued numbered 861, with 172 Bible Year certificates and 401 Book Club certificates.

● Approximately 4,000 plants, worth \$7,000 and consisting of various types of perennial shrubbery, have been donated to Camp Alamo, Dadeville, Alabama.

● A ten-member youth evangelism team, consisting of students from Bass Memorial Academy and Southern Missionary College and two min-

isterial graduates under sponsorship to the Andrews University Seminary, is engaged in activities designed to strengthen Adventist influence in Andalusia, Alabama, and surrounding areas. In less than a month they visited hundreds of homes, and these visits have resulted in scores of requests for Bible studies, a Vacation Bible School, a Five-Day Plan to Stop Smoking, and blood-pressure screening programs. Andalusia is the only Seventh-day Adventist church in a large area of south-central Alabama.

● A 50-mile bike-a-thon to benefit the proposed new Memphis, Tennessee, Junior Academy gymnasium drew 27 participants, resulting in more than \$1,300 in pledges.

Southwestern Union

● J. J. Millet, Texas Conference evangelist, led out in a crusade in Tyler, Texas, and reports 23 baptisms so far. Rob Shephard, Tyler church pastor, and D. S. Laursen, Athens church pastor, assisted in the meetings.

● An Arkansas-Louisiana Conference seminar for Community Service personnel was held recently at Camp Yorktown Bay, Arkansas. The keynote address, "In the Footprints of Jesus," was delivered by W. H. Elder, conference president.

● During the past triennium, baptisms in the Texas Conference totaled 2,028; last year's total was an all-time high of 774. The Hour of Prophecy expanded to three 50,000-watt clear-channel stations and two stations in Mexico. Texas literature evangelists sold approximately \$500,000 worth of literature in 1975.

● J. P. Furlow celebrated his 100th birthday on March 27 at the Natchitoches Manor Nursing Home, Natchitoches, Louisiana. He learned of Adventism during an evangelistic campaign in 1953 and has been a member of the church ever since. He has been married to his second wife, Grace Jennings Furlow, 90, for more than 40 years.

● A baptism of nine converts was conducted recently in the New Orleans Spanish church. These persons are the firstfruits of a campaign conducted by Milton Peverini, Spanish Voice of Prophecy speaker, and the local pastor, H. J. Meier.

Loma Linda University

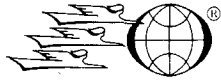
● Treatment of emotional and behavioral problems in children and adolescents from families in San Bernardino County has been facilitated through a contract between Loma Linda University and the county's department of mental health. The contract provides funds for the child psychiatry clinic. Funds are provided according to each family's ability to pay, which makes the clinic especially accessible to lower-income families who otherwise would not be able to afford such services.

● Loma Linda University Medical Center has been accredited by the Joint Commission on Accreditation of Hospitals. This accreditation covers the period from February, 1976, to February, 1978, and indicates that the facility has chosen to operate according to standards set by the commission and that the facility has met these standards.

● Raymond F. Tatro, originator of the Loma Linda University Theodore Billroth Course in surgical anatomy, died Sunday, June 6, after a short illness. Dr. Tatro, assistant clinical professor of anatomy, administered the course for 17 years, relinquishing it to another professor a few weeks before his death. The course, offering 15 to 18 lectures during a four-day period of intensive training, was named for a famous Viennese surgeon.

● A home nutrition instructor's course for Spanish-speaking persons was offered by the School of Health during the month of June. The course, taught in Spanish by Irma B. Vyhmeister, was designed for persons who wish to meet community needs through their local church.

Review



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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

Accountant	Purch. clerk
Computr. oper.	Receptionist
Ed. coordintr.	Sec., mental-health
File clerk	Sec., ward
Housekpr.	Soc. wrkr., MSW
Med. transcrib.	Superv., ref. and heat.
Nurses, RN	Systems analyst
Nurse, charge	Technol., med.
Nurse, CCU	Technol., nuclear med.
Nurse, ICU	Technol. radiol.
Nurses, LPN	Ther., phys.
Nurse, Med.-surg.	
Path. asst.	
PBX oper.	
Pharmacist	

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

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

Notice

SDA Church Services in the Rocky Mountains

Visitors to Rocky Mountain National Park who wish to attend Seventh-day Adventist Sabbath school and church services are welcome to attend services in Estes Park at the Community Church of the Rockies, 157 West Elkhorn Avenue, Estes Park, Colorado. Sabbath school begins at 9:30 A.M. and church at 11:00 A.M.

R. A. McCUMBER
Communication Director
Colorado Conference

Camp Meeting Schedule

Atlantic Union	
Greater New York Spanish	July 4-10
Canadian Union	
Alberta	July 9-11
Beauvallon	July 9-11
Peoria	July 9-11
Manitoba-Saskatchewan	July 2-10
Saskatoon	July 14-17
Clear Lake	July 9-17
Maritime	July 21-25
Newfoundland	July 2-10
Ontario	July 9-17
Quebec	July 9-17
Central Union	
Wyoming	August 3-8
Columbia Union	
Allegheny East	July 1-10
Chesapeake	July 8-17
New Jersey	July 4-10
Spanish	July 4-10
Lake Union	
Illinois	September 16-19
Little Grassy	
Michigan	
Grand Lodge	August 5-14
Wisconsin	
Portage	July 29-August 7

North Pacific Union

Alaska	July 30-August 1
Southeast	August 6-8
South Central	July 9-17
Montana	July 16-24
Oregon	July 16-24

Pacific Union

Arizona	July 22-31
Prescott (Spanish)	August 4-7
Central California	August 5-14
Hawaii	September 24, 25
Hawaii	September 10, 11
Kauai	September 17, 18
Maul	August 27, 28
Molokai	September 3, 4
Oahu (Honolulu)	
Northern California	August 15-21
Fortuna	August 12-21
Angwin (English)	October 29, 30
Southeastern California	
Southern California	July 14-17
Frazier Park	October 1, 2
Lancaster	

Southwestern Union

Oklahoma	July 9-17
Texico	July 23-31
Spanish	August 1-7

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.

Thomas L. Baker, teacher, Andrews Academy, Berrien Springs, Michigan, formerly teacher, Union College, Lincoln, Nebraska.

Keith Boysen, teacher, Rock Springs, Wyoming, from same position in Stapleton, Nebraska.

Richard Halversen, Wyoming Conference evangelist, from Florida Conference.

L. M. Lewis, academic dean, Atlantic Union College, formerly staff, Walla Walla College.

Gordon Otter, teacher, Casper, Wyoming, from same position in Bristow, Oklahoma.

Barbie Pfeifle, curriculum coordinator, Forest Lake Elementary Educational Center, Florida Conference, from same position in Lincoln, Nebraska.

Mark Schultz, staff, Atlantic Union College, from graduate school.

Donald M. Warren, vice-president for academic affairs, Walla Walla College, formerly chairman, behavioral sciences department, Pacific Union College.

Harold Williams, staff, Campion Academy, Loveland, Colorado, formerly staff, Platte Valley Academy, Shelton, Nebraska.

Keith M. Wiseman, Murfreesboro district pastor, Kentucky-Tennessee Conference, formerly teacher, Campion Academy, Loveland, Colorado.

FROM HOME BASE TO FRONT LINE

Maurice T. Battle (OC '48), to serve as division secretary, Afro-Mideast Division, Beirut, Lebanon; **Esther R. (Coleman) Battle** and three children of Takoma Park, Maryland, left Boston, Massachusetts, March 17, 1976.

Harold A. Iles, to serve as assistant treasurer, Trans-Africa Division, Salisbury, Rhodesia, and **Rosemary (Richards) Iles**, of Manhasset, New York, left New York City May 4, 1976.

John B. Oliver (LLU '42), to serve as physician/medical director, Scheer Memorial Hospital, Kathmandu, Nepal, and **Eunice M. (Cartwright) Oliver** and her mother, Mabel N. Erhart, of Clearlake Highlands, California, left Los Angeles, California, May 1, 1976.

Richard O. Taggart (LLU '62), to serve as dentist, Nairobi Clinic, Nairobi, Kenya; **Margaret L. (Ackerman) Taggart** and three children of Fresno, California, left New York City May 9, 1976.

STUDENT MISSIONARIES

Roger R. Ellstrom (UC), of Lincoln, Nebraska, to serve in evangelism, Irish Mission, Belfast, Northern Ireland, left New York City May 16, 1976.

Sharon E. Logan (UC), of Lincoln, Nebraska, to serve as teacher, Irish Mission, Belfast, Northern Ireland, left New York City May 16, 1976.

Timothy L. Pierce (UC) and **Rebecca Jo (Turck) Pierce**, of Lincoln, Nebraska, to serve in evangelism, Irish Mission, Belfast, Northern Ireland, left New York City May 16, 1976.

Coming

July	
10	Christian Record Braille Foundation Offering
17	Home foreign challenge
31	Dark county evangelism
August	
7	Church Lay Activities Offering
14	Oakwood College Offering
September	
4	Lay Preachers' Day
4	Church Lay Activities Offering
11	Missions Extension Offering
11 to Oct. 9	Review and Herald campaign
18	Bible Emphasis Day
25	JMV Pathfinders
25	Thirteenth Sabbath Offering (Far Eastern Division)
October	
2-9	Health Emphasis Week
2	Church Lay Activities Offering

The Back Page

Evangelism in Inter-America

As a result of an evangelistic crusade in Ibagué, Colombia, conducted by José Osorio, 729 persons have been baptized. The new members have been organized into a church and are meeting temporarily in a tent.

A number of the presidents of local fields have also held successful campaigns. George Carambot, president of the Colombia-Venezuela Union Mission, held two crusades that resulted in more than 200 baptisms.

Carlos E. Aeschlimann, Ministerial secretary of the Inter-American Division, recently held a ten-week campaign in San José, Costa Rica, resulting in 404 baptisms. Two new churches are being organized.

ROBERT H. PIERSON

Federal Court Decides Landmark Labor Case

The United States Court of Appeals for the Fifth Circuit, in a landmark decision on June 9, ruled that Title VII of the Civil Rights Act of 1964 applies to Seventh-day Adventists who refuse to join or financially support a labor organization.

The decision marks the first time a court has accepted the argument that Title VII applies to Adventists who refuse to pay agency fees to a labor organization.

In *Cooper v. General Dynamics* the court said that "all forms and aspects of religion, however eccentric, are protected except those that cannot be, in practice and with honest effort, reconciled with a businesslike operation. The Civil Rights Act extends to the religious doctrine implicated here."

The court reversed and remanded the case to the Federal District Court for the Northern District of Texas "for consideration and decision . . . whether appellants' religious doctrine here involved can be reasonably accommodated by the Employer and the Union without undue

hardship to the conduct of the Employer's business or to the Union."

The case originated in 1972 when three Seventh-day Adventists—Howard Cooper, Rita Kimball, and Howard T. Hopkins—working at the Convair Aerospace Division of General Dynamics in Fort Worth refused to join or to pay the equivalent of dues and fees to the International Association of Machinists after the company and union agreed to an agency shop provision in their collective-bargaining unit. The three offered to pay an amount equivalent to dues to a charity.

ROBERT W. NIXON

Membership Growth Sets New Record

Even though 1976 is a year for reorganizing in most of the union conferences in North America, as far as baptisms go the first quarter was the best yet, with 6,099 persons joining the Adventist Church in North America. This is 35 more than any other first quarter. Six unions—Canadian, Central, North Pacific, Northern, Pacific, and Southern—show a healthy gain over the first quarter of 1975, with the Southern Union showing the largest gain, 135.

News from around the division indicates that lay involvement is becoming a way of life in thousands of North American congregations. Lay-training classes are beginning in many places. Hundreds are joining the army of the Lord. Indications are that the second quarter will be even more successful than the first for MISSION '76.

E. E. CLEVELAND

Week of Prayer Messages on Tape

Again this year the annual Week of Prayer messages, which will be published in the October 14 REVIEW AND HERALD, are being made available on tape. Many hundreds of people have availed themselves of this service since it has been offered, and

it is expected that an even larger number will wish the tapes this year.

The general topic for the week is the unique message that God has entrusted to the remnant church to be given to the world. The author (and speaker on the tapes) is Thomas H. Blincoe, dean of the Seventh-day Adventist Theological Seminary at Andrews University.

The first Sabbath's message is a reading from the Spirit of Prophecy, and the closing Sabbath's message is from Robert H. Pierson, General Conference president.

The tapes can be used in churches or homes where church members gather for Week of Prayer meetings, October 30 through November 6. The tapes will also enable shut-ins and others not at the group gatherings to listen in their homes at their convenience. Some people may find it helpful to read along in the REVIEW AND HERALD as they listen to the message.

The eight messages on two C-90 cassettes are \$4.00. The same material on one seven-inch reel, 3¾ ips, is \$3.00. Send orders with check, or by purchase order if through a local conference, to Tape Service, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Place orders early to allow time for shipment.

Australasian Projects Benefit From Overflow

On December 20, 1975, the 35,588 Seventh-day Adventist Sabbath schools around the world contributed \$1,272,370—an all-time high—to missions. Of this amount 25 per cent, \$318,092, is designated overflow and is being allocated to the Australasian Division to build additions to the Kauma Elementary School in the Gilbert and Ellice Islands, to improve the hospital in Aore, New Hebrides, and to build an evangelistic and educational center in New Caledonia.

HOWARD F. RAMPTON

AVSC Opportunities

Current opportunities for Adventist Volunteer Service Corps workers include: (1) Mathematics/science teacher—Wollega Adventist Academy, Ethiopia; (2) English teacher—Kamagambo Secondary and Teachers' Training College, Kenya (minimum of B.A. degree required); and (3) maintenance worker—Kamagambo Secondary and Teachers' Training College, Kenya.

The AVSC worker pays round-trip transportation and is provided lodging and a stipend for living expenses. Interested persons should write to the General Conference Secretariat, AVSC, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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