

Adventist Review

General Organ of the Seventh-day Adventist Church

April 3, 1980

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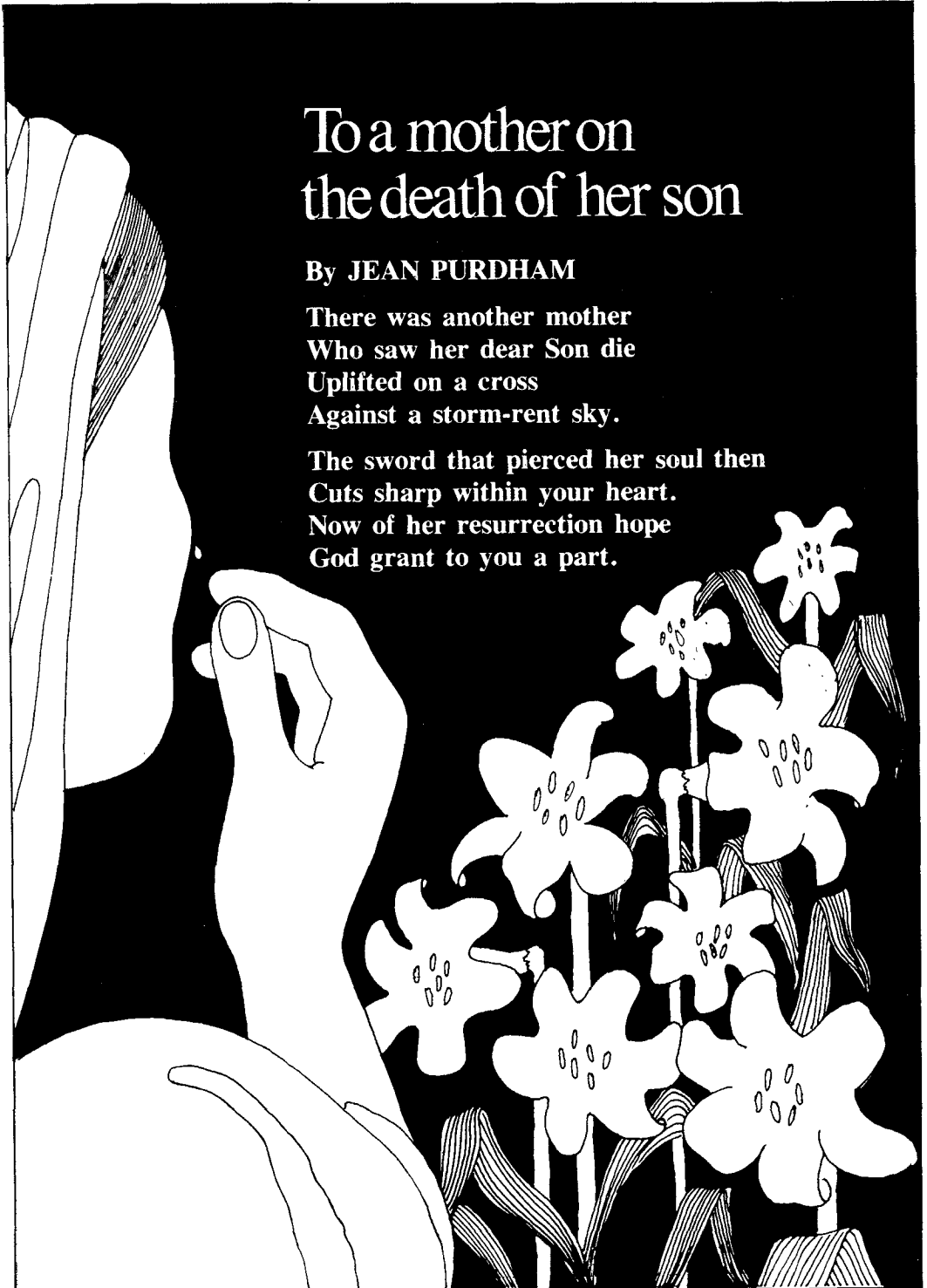
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To a mother on the death of her son

By JEAN PURDHAM

There was another mother
Who saw her dear Son die
Uplifted on a cross
Against a storm-rent sky.

The sword that pierced her soul then
Cuts sharp within your heart.
Now of her resurrection hope
God grant to you a part.



The poem on our cover speaks of the tragedy of death, the only remedy for which is accepting Christ's sacrifice for sin and living in faith in His second coming. Then those whom He saves will partake in His triumph over death. We are reminded of Paul's thoughts on Christ's resurrection found in 1 Corinthians 15:17-22, the crowning statement that Handel used in one of the most moving of the choruses of the *Messiah*, which solemnly begins, "Since by man came death," and then swells into the glorious affirmation "Even so in Christ shall all be made alive."

As readers throughout the world have learned of Associate Editor Don F. Neufeld's un-

timely death, they have written to both the Neufeld family and the REVIEW staff, expressing their sympathy in this tragic loss. The outpouring of love and concern has given much comfort during the past few weeks. Copies of the letters that we have received in the REVIEW office have been sent to Mrs. Neufeld.

R. E. Finney, author of "Three Men Meet God" (p. 4), has a long and varied history of denominational service. He has worked as a literature evangelist, a pastor, teacher, president of two conferences—British Columbia in Canada and Wisconsin in the United States—editor in chief of the missionary journal now called *These Times* at the

Southern Publishing Association, and a pastor and journalism teacher in Singapore.

Elder Finney has contributed to many Adventist journals and is author of several books, including *Judy Steps Out*, *Judy Goes to Africa*, and *Conflict on the Campus*. While pastoring in Spokane, Washington, from 1942 to 1946, he conducted one of the Seventh-day Adventist Church's first Vacation Bible Schools.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Masterpiece

Here in England I have only recently received my December 13 issue of the REVIEW. I would like belatedly to congratulate Neal C. Wilson on his stirring masterpiece "Let the Word Go Out." Like the awakening of a dearly beloved refrain, the sentiments thrilled my heart anew. How fortunate we are in our long line of General Conference presidents, all of whom have kept the banner flying high.

NATASHA DENHAM
London, England

The "whatsoevers"

Re "Whatever Happened to the 'Whatsoevers'?" (Speaking Out, Jan. 31).

It is true that "secular publishing houses" and public school educators do compile book lists that sometimes contain unacceptable titles, along with various other well-written, morally unobjectionable ones. On some lists the books are priced at substantial saving to students.

Some of our teachers have used such lists, while carefully guiding students in their selections, or even requiring that each student's parents approve all purchases. Parents and others, receiving or seeing the lists, have wrongfully concluded that any

book listed is recommended or even "required reading" by our Adventist teachers.

The less cautiously such lists are employed—although the more objectionable titles may never be selected—the greater the likelihood of misunderstanding and bringing unjust reproach upon the teaching profession.

The Speaking Out letter makes no mention of the "Guidelines" for selection of literature to be taught in our schools, adopted by the Annual Council in 1971.

These "Guidelines," prayerfully framed by a large committee of conference officials, educators, and others, including a representative of the White Estate, ought to be the starting point of all discussion of literature selection from 1971 on. No teacher guided by them ever would approve the kinds of books discussed in Speaking Out.

JOHN O. WALLER
Professor of English
Andrews University
Berrien Springs, Michigan

I was a supervisor-administrator in Adventist elementary schools for 16 years, and I am convinced that Adventist teachers today who minister in church schools eight hours a day, five days a week, plus carrying additional responsibilities on Sabbath, are among our most consecrated, dedicated workers.

If this were not true, why, then, do pastors and evangelists rush over to the church schools at every possible occasion looking for youngsters who are eligible for baptism? And why is it that

the holding power of the church is so much greater for those youth than it is for the 52 percent of the church's children who do not attend church school, or for the general converts from evangelistic meetings?

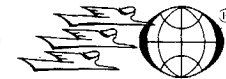
As for the literature that is "thrust upon" the children, may I say that I worked for 17 years selecting and editing materials to put into Seventh-day Adventist textbooks. The criteria set up by the Department of Education of the General Conference was carefully followed in compiling 25,000 pages for grades 1 through 8.

Unfortunately, some teachers do not have these books to use because some school boards feel the cost of the books is too great. When a board votes to purchase a product that costs less in dollars and cents, it may prove to be much more costly in terms of eternity.

ETHEL YOUNG
Russell, Pennsylvania

As past chairman of one Adventist university English department and present chairman of another university's English department, as well as a former teacher in two other English departments, I have maintained close contact with former students and with colleagues presently teaching English in Seventh-day Adventist schools. I have never yet encountered a denominational teacher of English who has assigned the titles referred to by the writer.

English teaching in the Seventh-day Adventist school system
Continued on page 14



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The 1980 GC session—2

The elective process



Neal C. Wilson, president, General Conference

An experience in the early church should bring encouragement to us as we approach the fifty-third General Conference session in Dallas.

Jesus had selected 12 apostles to help establish the church and to give leadership. Why He chose 12 and not some other number we do not know. As the story is told in Acts 1, at the time Jesus ascended one of the group was no longer with them, having become a victim of his own treachery. A replacement was needed. One wonders how many there were who might have been eligible and who had the proper qualifications. In the opinion of those present at the meeting, there were at least two—Justus and Matthias. The prayer of those assembled at this session was, “Lord, who knowest the hearts of all men, show which one of these two thou hast chosen” (Acts 1:24, R.S.V.). As they cast lots, the lot fell on Matthias, who was thus elected to fill the vacancy. The Holy Spirit in His own way, through the process of casting lots, had determined that Matthias was to be that person.

Do you think that Justus was disappointed? Did he realize that there was an important work for him to do even though he would not be one of the twelve? Did he remember, and do we, that the rewards are the same no matter in what post one serves, so long as he faithfully yields his life in service to the Master? Position and office do not determine whether one hears the “Well done” spoken by our Lord when he is welcomed into heaven.

Evidence of God’s providence

As we go to the General Conference session, or, for that matter, to any union, conference, or church meeting where elections are held, let us honestly consider the above story, which gives evidence of God’s providence.

A large number of leaders are planning to retire at this General Conference session. This is a loss to the church. Persons of wide experience, who for many years have faithfully carried out their responsibilities, will be replaced by others who will have to assume a new role and broaden their sphere of service. It is unfortunate that the church has never developed an effective method of continuing to draw upon the wisdom, talent, and experience of those who retire. Speaking personally and for the church, I want to express appreciation to this gallant

group of fellow workers. By God’s grace, all of us must determine to emulate their example of committed service to Jesus Christ.

Not only must new leaders be found to replace those who will retire, but the productivity of incumbents must also be carefully examined in order to determine whether they should continue in office or be replaced. Those who are delegates to a session must understand their sacred responsibility and privilege. Sessions are not necessarily for the sake of making changes. However, if good reasons exist, then delegates must not be reluctant to make changes. The cause is more important than individuals.

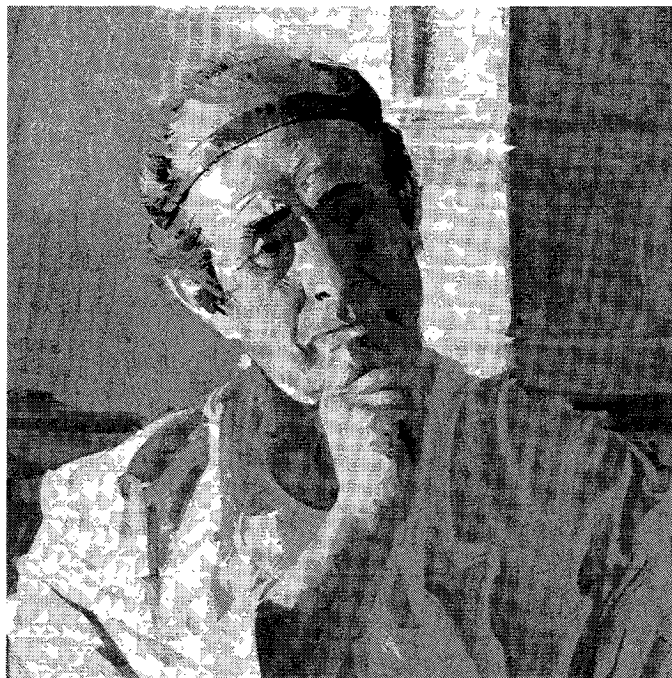
And even though we must deal kindly, objectively, and fairly with individuals, we must not allow the work to suffer because of personal feelings or sympathy for individuals. Leadership needs to lead, and to test names, ideas, suggestions, and plans against the evaluation and opinions of wide counsel, such as the delegates at a session provide. If in the right spirit the delegates decide to make a change, then no one involved should feel aggrieved, humiliated, or consider himself or herself a failure. If it is determined that someone else can do the job better, then the person who has served need expect only to be thanked for having tried his or her best to give leadership in some particular area. Anyone who allows himself to be elected to an office must recognize that the same process can also unseat him. If individuals are not psychologically predisposed or prepared to be left out in an election, then perhaps they should not permit their names to be considered for election in the first place.

Unfortunately, I have noticed a tendency among incumbents to be somewhat tense as a session approaches in which their records of performance and their productivity will be reviewed to see whether they should or should not be reelected. Age is not the only consideration as to whether a person should retire or be asked to relinquish a post. There are many factors that must be taken into consideration, such as productivity, impact, vision, sense of mission, and health. Seeming to have lost interest in their work, some people perform mechanically long before reaching retirement age.

We should pray that we may reflect the spirit and attitude summarized on pages 476 and 477 of *The Ministry of Healing*: “Let those who feel that their work is not appreciated, and who crave a position of greater responsibility, consider that ‘Promotion cometh neither from the east, nor from the west, nor from the south. But God is Judge: He putteth down one, and setteth up another.’ . . . We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. . . . The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward—men who are more solicitous for principle than for promotion.”

Three men meet God

A Roman procurator, the ruler of Galilee, and a dying thief came into contact with Jesus on the day of His crucifixion. Their responses are typical of the choices people make.



By R. E. FINNEY, JR.

During the last 24 hours of His life Jesus came into contact with three persons whose experiences illustrate three ways of responding to His love and grace. One of these was the Roman procurator of Judea.

Early in the morning, following His arrest in Gethsemane on Thursday night, Jesus was dragged before Pilate. The priests took Him there, not because they wanted to, but because they had to.

Not only did the Jewish rulers hate the Roman governor but their feeling was reciprocated by Pilate. Having been roused from his rightful rest, the Roman was compelled by circumstances that he could not control to sit in judgment on a man he had never seen before. Yet it was in the providence of God that Pilate was given this opportunity to come into contact with Jesus.

Not for a moment did Pilate trust the motives of the hysterical mob that presented Jesus to him. He knew them well. He had provoked their rage when he had brought the Roman ensigns into the Holy City—an unforgivable sacrilege as far as the Jews were concerned.

Exercising his judicial power, Pilate took Jesus into his chamber and there questioned Him privately. Jesus talked willingly and frankly to the Roman. When asked whether He was indeed a king He answered in the affirmative. It is astonishing to learn that Pilate would ask

R. E. Finney, Jr., has recently returned from the Far Eastern Division, where he served for seven years as pastor of the Balestier Road church in Singapore. His last position prior to going overseas was president of the Wisconsin Conference, where he served for 12 years. He is now retired and living in Angwin, California.

this question, for Jesus certainly did not appear to be a king. Having been mauled by the mob, He was bruised, dirty, and bleeding, unkempt, and almost exhausted. Yet there was a presence about this Man that arrested the cold and calculating Pilate, forcing him to ask this question. Jesus explained to Pilate that His was not a temporal kingdom.

Because we have been given only the barest outline of that conversation, we do not know what else might have been said. We do know that God sent a dream to Pilate's wife that led her to send word instantly to Pilate warning him not to have anything to do with the death of Jesus.

As a consequence of his interview with Jesus and his wife's dream, Pilate went back to the milling mob with his official verdict: "Not guilty!"

The trial should have ended

That should have ended the trial. The judge had handed down his verdict.

But it did not.

"If thou let this man go, thou art not Caesar's friend," cried the priests.

Pilate hesitated. He was ambitious. Although he did not much care for that particular post of duty, he was luxuriously maintained and enjoyed the perquisites of power. If he played his hand in the right way he could look forward to a more congenial place in the future. Promotion and great honor might be awaiting him.

On the other hand, if he let Jesus go, as he knew he should, these blood-thirsty priests would start a riot. When Rome heard of it, the authorities might doubt his ability to maintain law and order in his province. Would he be just, or should he be expedient? He wavered.

The sordid story of his failure is familiar to all who have read the gospels. Pilate hit upon the idea of offering to the mob a choice between Christ and Barabbas. The



people chose to have Barabbas released. Then Pilate had Jesus, whom he had pronounced not guilty, scourged. Afterward, abjectly turning to the mob, he challenged them with the question, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22).

"Christ"—the Anointed One—was just what the mob would not admit that Jesus was. But Pilate seemed to have a feeling that He was the Anointed One. However, Pilate had compromised principle so often in the past for what seemed to be political gain that it wasn't too difficult for him to do so once again.

Another person whom Jesus met during His final 24 hours was Herod. Herod could be famous for one reason if for nothing else. According to the record of the gospels, he was the only man to whom Jesus refused to speak.

Herod was an Edomite, and thus a descendant of Esau. Jesus was an Israelite, and thus a descendant of Jacob. There had been a cleavage in the family of Isaac between Jacob and Esau. The Bible calls Esau a "profane" person (Heb. 12:16). It is a fascinating fact that even today there exists enmity between Arab and Jew.

Esau had placed himself outside God's capacity to reach him. Herod had done the same. Can there be anything more terrible than for a person to shut God out of his life so completely that there is nothing left to which even God can appeal?

The awful day of Christ's death was soon to draw to a climax. Forced to bear His cross to Calvary, He was then nailed to it. His cross was placed between two other crosses. The men on these crosses were condemned criminals. They must have known that they were gambling with death when they perpetrated their crimes. Now they had lost the gamble; death in a horrible form faced them.

They were neither soft nor cowardly. At first both

were defiant and contemptuous. "And they that were crucified with him reviled him" (Mark 15:32). Nothing was left for them but their pride in not showing weakness in their final hours.

Then something began to happen within the soul of one of the thieves. Without doubt he and his companion had fought desperately with the soldiers who nailed them to the crosses. But when the executioners came to Jesus He not only submitted to them without a word or groan but prayed for them. What manner of person could this be who had such self-control?

The thief's heart was touched

As the thief listened to Jesus praying for His executioners, his heart was touched.

Turning to the mocking thief on the other side of Christ's cross he asked, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss" (Luke 23:40, 41).

An astounding thing had happened. The dying thief realized how lost he was, how much he needed help. While hundreds stood jeering he began to feel something within himself that he had never felt before.

"He had seen and heard Jesus, and had been convinced by His teaching, but he had been turned away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross. In the judgment hall and on the way to Calvary he had been in company with Jesus. He had heard Pilate declare, 'I find no fault in him.' John 19:4. He had marked His godlike bearing, and His pitying forgiveness of His tormentors. . . . When condemned for his crime, the thief had become hopeless and despairing; but strange, tender thoughts now spring up. He

calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed Him weeping. He has seen and read the title above the Saviour's head. He has heard the passers-by repeat it, some with grieved, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. 'Lord, remember me,' he cries, 'when Thou comest into Thy kingdom.'" —*The Desire of Ages*, pp. 749, 750.

Repentant thief senses truth

Even though the mob was jeering, the wretched but repentant thief sensed the truth that Christ is the Lord. What it must have meant to Jesus to be so recognized!

"He was numbered with the transgressors," Isaiah wrote (Isa. 53:12). On the cross He was placed between two brigands. No doubt the Jewish leaders thought to

disgrace Him more fully by doing this, little realizing that they were fulfilling prophecy. More than that, they were illustrating Jesus' mission to the world of sinners. Some would accept, some would reject—there are two sides to the Saviour's cross.

We too hang on crosses—crosses of our own devising. Crucified by our sins, we are helpless to come down from the crosses upon which we hang. But Jesus is close by. All that we need to do is to call upon Him, just as the penitent thief found salvation while hanging on his cross.

Think about these three men with whom Jesus came in contact that day. Pilate turned away from the Lord and eternal life because cowardice, ambition, and love of self had become the pattern of his life. Incestuous Herod had so burned out his soul that nothing was left except sensual desire and curiosity. The thief, racked by pain, also was racked by the knowledge that hell yawned before him. Beholding the Lamb of God, he accepted that sacrifice and was saved.

On the day Christ died He met those who typify those living today. Which response to contact with Christ represents yours? □

FOR THIS GENERATION By MIRIAM WOOD

Prince Edward Island— and politeness

There's something special about island communities. The very fact that they're cut off from a large mainland seems to breed independence in the citizens. It seems also to inspire them with pride in their own roots, their own culture, and with a determination not to let all this evaporate. I think that people have a greater sense of personhood along with a greater feeling that they matter in a community that is smaller and self-contained.

Prince Edward Island, part of the Maritime Provinces of Canada, certainly bears out the above conclusions. Until recently I had never had an opportunity to visit this area, although I had made my first mental acquaintance with it when I was a little girl, becoming totally captivated by *Anne of Green Gables* and the other books in that series. Lucy Maud Montgomery lived on Prince Edward Is-

land and used much of her own life in the "Anne" books, even to the house in which she lived, furniture, customs, and all.

After about a 45-minute trip by ferryboat from New Brunswick, one steps back into an era more relaxed, more gentle, more individualistic than the "regular" world. Well, I'd better qualify that, for when I drove through Charlottetown, the island's largest city, and my eyes lighted on—you guessed it—the golden arches of a McDonald's and the red-and-white-striped décor of a Colonel Sanders' Kentucky Fried Chicken, to say nothing of a Pizza Hut, my spirits were momentarily dampened. I am somewhat weary of seeing those food outlets everywhere I turn. Once out of Charlottetown, though, it was a different story; there were very old homes, rolling fields, tranquil cows, fishing villages, lobster

traps, beautiful little harbors and inlets, and boats of every description.

Interestingly enough, though, right in Charlottetown at the Visitors' Center I found two lettered signs I enjoyed so much that I whipped my notebook out of my purse and copied them so that I could share them with you. The first one appeared on one of the pillars of the porch of the Visitors' Center. Accustomed as I am to cold, imperious "No Parking" and "Cars will be towed away at owner's risk and expense" signs, I was charmed to see this one:

**POLITE NOTICE
PLEASE DO NOT PARK
IN FRONT OF THE
BUILDING.**

It's the first time I had seen that request phrased as a genuine "polite notice." I couldn't imagine anyone violating the request, for to do so would have marked him as a boor of the first magnitude. Drivers were requested—politely—to be equally polite in their parking manners. I didn't see any violators, and I hope there never will be any.

The Visitors' Center itself was cool, pleasant, relaxing, and cordial. The people at the various desks managed to hide what must have

been crushing boredom at answering the same questions dozens of times. But that wasn't the unique part, for many centers all over the world are magnificently courteous. Here was the unique and special part—another sign:

**PLEASE TRY
NOT TO SMOKE**

I blinked. I'm used to "No Smoking" signs in public buildings, offices, and elevators (the latter needing to be enforced vigorously), but never before had I seen such a graceful way of making the point. Anyone who lighted up would be admitting for one and all to see that (a) he just didn't care or (b) he had no willpower. Neat and effective? Yes.

These signs have been stimulating me with some interesting thoughts about politeness even on the "institutional" level, if that describes what I mean. Certainly we have to keep things running smoothly and keep rules enforced if society is not to go down in a heap. But in our everyday private lives and professional lives, perhaps we could find more gracious ways of doing so.

Prince Edward Island and politeness will always be associated in my mind.

The reality of the risen Christ

The Christ who is ministering for us in heaven today is just as real as He was when He walked the roads and paths of Palestine.

By J. L. SHULER

Near the end of the story of Jesus' earthly life as recorded in the Gospels, we are led to a tomb near Golgotha. That tomb is sealed with the seal of the mighty empire that ruled the world. A band of Roman soldiers is on guard.

The destiny of the human family is at stake in what is about to happen, not on the outside, but inside the tomb. Eternal life for every believer depends on whether Christ, who is sleeping in the sepulcher, comes forth as the ever-living, omnipotent Creator-Redeemer.

He does. Thank God, He does! He bursts asunder the bands of death. Triumphantly the angel tells the two Marys who came to the tomb at sunrise, "He is not here: for He is risen."

That joyful message rings down through the centuries. Christ saves to the uttermost all who come to God by Him. Eternal life has been assured for all who receive and retain Him as their personal Saviour.

The empty tomb is God's guarantee that "He that believeth on me [the Son of God] hath everlasting life" (John 6:47). The empty tomb provides the assurance that the Son of God by the Holy Spirit comes into the heart of every penitent believing soul, to overcome his emptiness, frustration, loneliness, and defeat by bringing life, love, joy, peace, righteousness, and victory.

Our views concerning the risen Christ have a definite bearing on whether Christ is real in our lives and whether heaven, and the Second Advent will be real in our future.

J. L. Shuler is a retired evangelist in National City, California.

Did Jesus have a real body after He passed through death?

The answer is found in what happened when Jesus appeared to His disciples in the upper room after His resurrection. The apostles were terrified. They thought they were seeing a ghost. But Jesus dispelled their fears. He gave them three solid proofs that He had a real body, and that they had a real living Christ and Saviour.

1. He said, "Behold my hands and my feet, that it is I myself" (Luke 24:39). They saw the nail prints in His hands and in His feet. Thomas was invited to touch His hands and His side that had been pierced on Calvary (see John 20:26-29). This was no ghost. Christ had a real body.

2. Jesus told them: "A spirit hath not flesh and bones, as ye see me have" (Luke 24:39). Evidently He actually had flesh and bones.

3. He ate real food, "a piece of broiled fish, and of an honeycomb" (verse 42). If He had been only a spirit without form or parts He could not have eaten real food.

As the apostles looked at His scarred hands, feet, and side, as they saw Him eat, they knew for sure that theirs was a real Jesus. They had a living Saviour on whom they could call for help and from whom they could expect to receive the precise help they needed.

We today share in this same joyous reality, and more. For not only did Christ have a real body, He had an immortal one. We look forward with firm confidence to that blessed day when Christ will return from heaven, bestowing upon His people bodies like unto His glorious, heavenly, immortal body (see Phil. 3:20, 21).

Millions worship a ghost-Christ

Unfortunately millions of sincere people worship a ghost-Christ rather than the real Christ of the Holy Scriptures. Many believe the false teaching that when Jesus was placed in the tomb His body dissolved into some sort of vapor and that He arose from the tomb as an immaterial being without form or parts. There can be no adequate, real Jesus to those who believe only in a ghost-Christ—a Christ without form, without hands or feet.

In this world Christians have mortal, earthly, natural bodies. But when they are taken to heaven at the second advent of the Lord Jesus they will have the same kind of immortal, heavenly, spiritual, real bodies that Jesus had when He ascended (1 Cor. 15:42-44). No human can enter God's heavenly home until God provides him a heavenly body at the sound of the last trump when Jesus returns (1 Cor. 15:50-55; 1 Thess. 4:16, 17).

When we go to heaven, we do so in real, immortal, spiritual bodies. There are mysteries about the spiritual body that we cannot explain. But this does not negate the fact that a spiritual body is a real body and is recognized by the sense of touch, as when the disciples touched Jesus' body after He had passed through death.

Actually, the spiritual body is more real than our present bodies. Our natural bodies deteriorate, die, and

become dust. But the spiritual, heavenly, immortal body never decays. It will never pass away.

The Bible tells us that real bodies will have a place in a real city—the New Jerusalem—where Jesus is preparing real homes for us and in a real land—the new earth. This earth will pass away, but the New Jerusalem and new earth, as the eternal home of the saved, will never pass away. In heaven the redeemed will not only have real houses (Isa. 65:17-22), they will eat real food (Rev. 2:7; 22:1, 2).

The reality of Jesus

The reality of Jesus, as attested by His tangible, resurrected body, refutes the false concept that the second coming of Christ involves a spiritual coming into the heart, by the coming of the Comforter, or a figurative coming revealed in increasingly better conditions in the world, or in the unlimited spread of Christianity. Instead it confirms that His return will be a personal, literal, visible return. He will come again in the same body He had when He ascended (Acts 1:9-11).

This truth of Jesus having a real body when He ascended contributes to our understanding of the reality

of Jesus in our daily lives. Jesus is now personally at the right hand of the Father in heaven, serving as our High Priest, Mediator, Intercessor, and Advocate. Yet, through the Holy Spirit, Jesus dwells in the heart of every born-again Christian from one end of the earth to the other. How a real person can do this is, of course, a mystery.

Nevertheless, this matter of Jesus' living in Christians through the Holy Spirit, the Comforter, has its basis in the Incarnation. When at Bethlehem the eternal Son of God entered into human form, when Christ voluntarily assumed the limitations of human nature, He thereby subordinated Himself to the Father for the duration of His earthly mission (Phil. 2:7, 8). When He ascended to heaven in His glorified, immortal, spiritual body, He resumed His position as the second person in the Godhead, but apparently not His omnipresence limited as He now is to human form. But notwithstanding these necessary changes for our salvation, Jesus is as real as when He walked the roads and paths of Palestine. He is still the same compassionate Saviour, a friend to sinners, and a helper in every time of need, for every soul who comes to Him. □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Date of Stephen's stoning; terms defined

In the Adventist interpretation of the 70-week prophecy of Daniel 9, we seem to have good evidence in support of the various dates, especially the date 457 B.C. I am wondering what evidence we have that it was in A.D. 34 that Stephen was stoned and the gospel went to the Gentiles. How reliable is that date?

The New Testament historical data is sufficient to establish only an approximate date for Stephen's martyrdom. It is clear from the narrative of the book of Acts that Stephen's death occurred shortly before the conversion of Paul. But on the basis of available data, neither can a precise date be assigned for this latter event, although the year A.D. 35 has been suggested.

Adventists have arrived at the date A.D. 34 through a calculation of the prophetic

data of Daniel 9:24, 25. Here it is stated that 70 weeks are determined upon the Jews and that these 70 weeks begin with the "going forth of the commandment to restore and to build Jerusalem." Taking these 70 weeks to be weeks of years, or a total of 490 years, and accepting the Artaxerxes decree of 457 B.C. as the decree designated in the prophecy, Adventists arrived at A.D. 34 (490-457=33; however, whatever length of time had expired of 457 B.C. before the decree went forth would carry over into A.D. 34 to make 490 full years). From the specifications of Daniel 9:24, Adventists concluded that the significant event to occur in A.D. 34 was the ending of the period especially allotted to the Jews, who, by their rejection of the gospel at that time, caused the apostles to turn

to the Gentiles. Adventists saw in the martyrdom of Stephen an act that especially symbolized the Jews' rejection of the gospel and hence assigned to it the date A.D. 34.

Thus the date was arrived at through a study of the prophetic data. However, none of the New Testament historical data denies the possibility of an A.D. 34 date.

Ellen White confirms the date A.D. 34 in the following statement: "The seventy weeks; or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world."—*The Great Controversy*, p. 328.

I need a better understanding of the differences in meaning between agnostic, atheist, and infidel.

Although these terms do not appear in the Bible, the Greek words from which the first two are derived occur in the New Testament.

Agnostic comes from the Greek *a*, meaning "not," and *gnōstos*, "known," which, in turn, is derived from *ginōskō*, "know." *Agnostic* refers to one who on available evidence is unwilling to affirm a belief in God. The Greek *agnōstos* occurs in Acts 17:23, where it is translated "unknown," in the phrase "unknown God." However, *agnostic* must be defined in terms of its contemporary usage, as I have defined it.

Atheist comes from the Greek *a*, "not," and *theos*, "God," and thus refers to one who does not believe in the existence of God. *Atheos* occurs in the Greek New Testament in Ephesians 2:12, and is translated "without God." As with *agnostic*, *atheist* must be defined, in terms of its contemporary usage, as one who denies the existence of God.

Infidel comes from the Latin *in*, meaning "not," and *fidelis*, "faithful." Literally it means "unfaithful," but is used to describe one who is not a Christian or one who opposes Christianity. He does not believe in or acknowledge any religion.

Send questions for this column to the Editor, ADVENTIST REVIEW.

“Angel” with muddy shoes

Having eaten what meager supplies we had with us, we were hoping that the church might have a potluck. But they did not have one, and no one invited us to dinner.

By JOYCE RUSSELL BUSH

I had heard stories of angels pushing cars out of the mud. But I knew that the balding and stocky deacon with thick mud covering his shoes, who offered his help, was not an angel. Nevertheless I could almost hear the rustle of wings as he walked up.

“Could you use some help?” he asked.

“Not now, thanks. I just got the tow bar connecting my two cars unhooked, so I ought to be able to drive right out of that mud now,” my husband, Ron, answered. His navy pinstriped suit was mud-splattered, his black shoes masked with slime.

“You could use a hand,” the man said, as he assisted Ron. “I’m a pro now. I’ve helped four others out of the mud since church let out.”

In no time the Olds with which I was towing a Honda was unstuck, and the tow bar was reconnected.

“You all come have dinner with us,” he invited.

How glad we were to accept! We had been facing an involuntary fast until the sun set late that evening.

We hadn’t planned it that way.

Having combined moving East with sightseeing, we had toured Yellowstone National Park the day before, which happened to be Friday, the Fourth of July. It had been a never-to-be-forgotten day.

Midafternoon we had exited the park on the Montana side and saw on the map a town about 50 miles from us. That would allow plenty of time for us to register at a motel, gas up the car, and buy food for Sabbath.

Newcomers to Montana, we were unaware that the route we chose climbed over mountains so high that it was frightening to look down and decipher the river that ran like a thread through the valley below. The narrow road was so sharply curved that we feared that the towed Honda would fall over the unguarded side.

Joyce Russell Bush, a homemaker and mother of two boys, lives in Hendersonville, North Carolina.

Eventually we did come to motels, but each had a No Vacancy sign posted. It was a holiday weekend. There were grocery stores also, but they were closed for the holiday.

As nightfall approached, we were on the verge of panic. We had eaten most of what meager supplies we had with us, three peanut-butter sandwiches, a few dates, and cookies. Now we found ourselves in the vastness of Montana with no place to sleep, no food to eat, and no town on the horizon. We were forced to keep driving until we reached Billings.

Next morning, breakfast was a couple of cookies. We were hoping that the church would have a potluck, for 3-year-old Gregory’s sake, if no one else’s. But they did not have one, and no one invited us to dinner, at least not until our “angel” appeared some time later.

As we stepped out of the church after the service the heat was suffocating. On top of it all, our cars had become stuck in new mud on an unpaved side street. Because we were unable to drive the cars out, Ron began pushing while Gregory and I manned the Oldsmobile. Our efforts were in vain. Gregory’s blond hair was soaked; his face reddened.

Ron unhooked the tow bar, his feet squishing in the mud, while Gregory and I sat in the shade of the church.

“I don’t feel good, Mamma,” Gregory moaned. His head was not only wet but hot to the touch. I removed his shirt and knee socks.

“Maybe if you lie on the grass you’ll feel better.” He lay down, quietly whimpering.

The deacon offered his help

Then the muddy-shoed deacon appeared, offering his help. When the cars were out of the mud he and Ron walked over to our shady spot.

“My wife will go on home and get some food together. You’ll have to excuse the house. She wasn’t able to get it cleaned yesterday or to cook anything special,” he said. “I’ll ride with you to show you the way.”

Gregory’s stomach rebelled when we started the short drive to the house. He apparently had come down with heat exhaustion. Throughout the afternoon his stomach remained upset and his body continued to be feverish, even under ice packs and an electric fan.

Our host and hostess were marvelous. Not only did they help with Gregory but they fed us an impromptu royal meal. We enjoyed their company and hospitality that afternoon and night, although we had planned to find a motel room.

God sent an “angel” with muddy shoes to our rescue that hot, body-wilting Sabbath in Montana. He did not have wings or wear a robe of glory, but he and his wife graciously ministered to our needs.

Our words inadequately expressed our appreciation to them. But someday Jesus will say, “Well done, thou good and faithful servant.” “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:21, 40). □

A church with a difference

To my chagrin I suddenly found myself whistling the tune of a questionable song. The other soldiers never let me forget my unconscious lapse.

By A. FLOYD TARR

The words were those of the greatest leader of his time, perhaps of all time. They were addressed to a people whom he had led continuously for 40 troublesome and perplexing years. On many an occasion he had addressed them by way of admonition, encouragement, and even severe reprimand. Now he was addressing them for what he knew to be the very last time. It was what today we might call a deathbed message. Yet there was no outward evidence of impending death.

At God's command, Moses was about to surrender his leadership to another. He had pleaded with God not to have to do this—at least not at this stage—but God was adamant: "Let it suffice thee; speak no more unto me of this matter. . . . Thou shalt not go over this Jordan. But charge Joshua, and encourage him, . . . for he shall go over before this people, and he shall cause them to inherit the land" (Deut. 3:26-28).

As for himself, Moses was to ascend a nearby mountain alone—to view from a distance the land he longed so much to enter. Then he was to lie down and die. It was in the light of all this that now on the border of the Promised Land this mighty leader rehearsed to this great assembly the events of their 40 years' wilderness wanderings.

Then with vibrant hope in God and unbounded confidence in his people despite their many shortcomings, he concluded his last message with these triumphant words: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord" (chap. 33:29).

Throughout his 40 years of leadership, Moses had without doubt been buoyed up by the initial messages delivered to him by God when Israel was still in Egyptian bondage. To Pharaoh he had been commanded to de-

clare, "I will put a division between my people and thy people" (Ex. 8:23), and again, "The Lord doth put a difference [“‘distinction,’” R.S.V.] between the Egyptians and Israel" (chap. 11:7).

The treasured memory of this God-made distinction had never faded from Moses' mind. It had ever been a bulwark amid the dangers posed by his enemies and the caviling of his own people. Now it became his parting legacy to his divinely appointed successor as well as to Israel.

Through the centuries that followed, those vital words, "The Lord doth put a difference," have challenged the church to adhere to divine and not humanly devised standards. Scriptural records are replete with examples of the dire consequences of failure to adhere in Old Testament times. The times when God's people did adhere have been memorialized in terms such as these: "Thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee" (Eze. 16:14), and "Out of Zion, the perfection of beauty, God hath shined" (Ps. 50:2).

From the last of the Old Testament prophets comes this beautiful picture: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. 3:17, 18).

No less emphasis was placed on the Christian's difference or distinction by the New Testament writers and by the Saviour Himself. Our Saviour's imagery of "the strait gate," "the narrow way," "the salt of the earth," "the light of the world," bring out this concept with great clarity. With what deep concern and earnest appeal did the early church leaders extol the standards and admonish their flock: "Come out from among them," "be ye separate," "touch not the unclean thing," "we have passed from death unto life," "the world knoweth us not," "blameless and harmless, the sons of God, without rebuke, in . . . a crooked and perverse nation, among whom ye shine as lights."

Reminders to early Christians

These and so many other reminders rang constantly in the ears of the early Christians. Consequently, the persecution and suffering they underwent bore evidence of their adherence to God's distinctive standards.

With this galaxy of Old and New Testament reminders of the heavenly instituted barrier between the church and the world, and with the record of Christian witness in the centuries that followed, is it conceivable that the remnant whom God, in our present perilous generation, is calling to be jewels in His kingdom, should be any less distinguishable from the world than were His chosen people in former days? It is especially essential for this to be so when the last-day prophetic gift has showered messages upon us with a clarity and warning never exceeded in any era of church history.

A. Floyd Tarr has served as president of the South African Union Conference, and in the same capacity for the Northern European Division. At the time of his retirement he was an associate secretary of the General Conference. He is presently living in Laguna Beach, California.

It should, however, be kept in mind that it is not the distinctiveness of our message or the highly developed methods of its proclamation, vital though these be, that should call for our deepest concern. Most important is the demonstration of its power and urgency in the lives of the church membership who profess and proclaim it. "The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power."—*Testimonies*, vol. 7, p. 16.

When in 1947 the great nation of India acquired its much-desired independence from Great Britain, it was my privilege, along with a group of others, to meet India's principal leaders, including the president, the prime minister, and their much revered Mahatma Gandhi. We requested that in their constitution, then being formulated, they incorporate a clause granting religious freedom to all people alike. At their request we presented to them in fair detail the principles and work of Seventh-day Adventists. Because the Indian leaders' interest was keen, they promised to do what they could to meet our wishes.

To our joy, when the constitution was published, there appeared this relevant section in Article 25: "Subject to public order, morality and health, and to other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion."

An unforgettable lesson

It was while serving in the medical corps in the King's African Rifles in World War I that I learned an unforgettable lesson. In our battalion's endeavor to outmaneuver the enemy's advance, forced marches were often the order of the day. Our tired bodies and blistered feet and spirits were many times cheered along by the lilt of song.

Because one of the songs had an attractive tune but questionable words I never joined in singing it. Noticing this, the other men in my outfit often twitted me on my silence. But there came a day, when, to my chagrin, in the silence that followed their singing this questionable song, I suddenly found myself whistling its tune. I stopped as soon as I realized what I was doing, but not before the men had noticed it. Up went a cheer. "Our song's all right," they shouted; "Tarr whistles it!" And they never let me forget my unconscious lapse.

Is there not a danger that some of us may be catching the tune of the influences now sweeping over this world of ours? How quickly our archenemy discovers our slightest deviation from principle, artfully inveigling himself into the innermost citadel of our souls. To every one of us the words of Moses, Israel's greatest leader, should now ring out in clarion tones: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord," for "the Lord hath chosen thee to be a peculiar people unto himself," along with the words of God

himself: "I the Lord am holy, and have severed you from other people, that ye should be mine" (Deut. 33:29; 14:2; Lev. 20:26).

In times like these, when spiritual darkness is fast engulfing our world, how reassuring it is to ponder again the description of that graphic scene in Egypt on the eve of Israel's departure for the Promised Land: "There was a thick darkness in all the land . . . but all the children of Israel had light in their dwellings" (Ex. 10:22, 23).

And how much more reassuring it is—and challenging, too—to ponder the words of God's messenger to the church today. "While all the world is plunged in darkness, there will be light in every dwelling of the saints."—*Prophets and Kings*, p. 720. □

FOR THE YOUNGER SET

The rescue

By NETTIE EDEN

"May I invite a friend to spend the night?" Will asked. "It won't be so lonesome with Daddy gone if we have company."

"Yes, you may," Mother replied.

"I'd like to ask my friend Harvey over, too," Raymond said. "He's lots of fun. May I?"

Soon Mother, twin girls, two boys, and their friends were sitting before the open fire telling stories. They ate popcorn and drank hot cocoa. The conversation finally drifted to their father's absence.

"I'll just step out and get the ax and put it right here inside the door. If anyone comes around, or if I hear any noises, I'll take the ax and really make him sorry!" Harvey bragged. Everyone laughed.

"There are much better kinds of protection, Harvey," Mother said after he had brought the ax inside. She read from the Bible, and each person prayed for God to watch over them during the night.

Shortly after midnight Mother awoke, coughing and choking so hard she had to sit up in bed to breathe. She discovered the room was filled with smoke. She

jumped out of bed, shook the girls awake, and, pushing them toward the door, yelled, "The house is on fire! Boys, get out!"

All four boys sprang into action and tried to open the door of their room. They tugged and pulled as hard as they could. Mother pushed with all her strength. But the heat had warped the door, and it would not open.

"Dear Lord, please get the boys out," Mother prayed. Suddenly she remembered the ax. She ran and got it. With what seemed almost superhuman strength she chopped into the door. A big chunk fell out. The boys squeezed through and ran into the cold night just as a large section of the roof collapsed.

Kind neighbors who were awakened by the bright light from the fire did their best to put it out, then took the frightened, shivering group into their homes.

"How thankful I am that Harvey was with us the night of the fire," Mother said later. "We teased him for bringing the ax in, but God must have turned Harvey's foolishness to a good purpose in order to save our lives."

The folded graveclothes

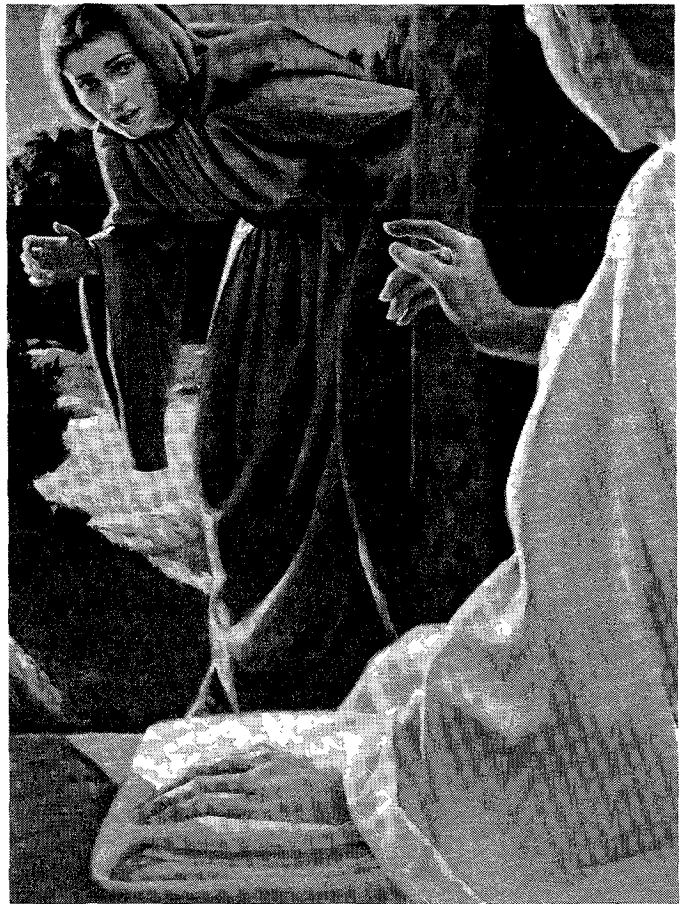
Whenever I am tempted to leave a drawer in disarray or some garment carelessly tossed aside, I think of Christ's example.

By ETHEL WILSON

Resurrection morning! Hosts of evil angels have gathered about the tomb outside the walls of Jerusalem; heavenly angels stand guard too, waiting to welcome Him. A great earthquake accompanies the descent of that mightiest of angels; bright beams of God's glory illuminate his pathway. As he rolls back the stone he cries, "Son of God, come forth; Thy Father calls Thee." The Roman guards, by now prostrate on the ground, catch a glimpse of the risen Christ; they hear Him proclaim, "I am the resurrection, and the life." The angels of God bow in adoration before the Redeemer, welcoming Him with songs of joy and triumph.

Surely, on this greatest morning of all history, one would think the Saviour could be excused for not paying attention to such a little detail as picking up after Himself. But listen to these words: "The disciples hurried to the tomb, and found it as Mary had said. They saw the shroud and the napkin, but they did not find their Lord. Yet even here was testimony that He had risen. The graveclothes were not thrown heedlessly aside, but carefully folded, each in a place by itself. . . . *It was Christ Himself who had placed those graveclothes with such care. . . .* As the angel from heaven rolled away the stone, the other [angel] entered the tomb, and unbound the wrappings from the body of Jesus. But it was the Saviour's hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work."—*The Desire of Ages*; p. 789. (Italics supplied.)

Order. Perfection. I look about my home as I read these words, seeing much that is not orderly or perfect. "Order is heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts."—*Counsels on Health*, p. 101. "In the home the child is to be taught the importance of neatness, order, and thor-



oughness; and these lessons are to be repeated in the school."—*Child Guidance*, pp. 319, 320.

And listen to what will happen as a result: "A well-regulated, orderly family is a pleasing sight to God and ministering angels. You must learn how to make a home orderly, comfortable, and pleasant. Then adorn that home with becoming dignity, and the spirit will be received by the children; and order, regularity, and obedience will be more readily secured by both of you."—*Testimonies*, vol. 2, p. 259. "Let their sleeping rooms be scrupulously neat and clean. Teach them to care for their clothing. Each child should have a place of his own to care for his clothes. . . . To teach children habits of order will take some time each day; but this time is not lost. In the future, the mother will be more than repaid for her efforts in this direction."—*Counsels on Health*, p. 103.

Have you ever thought of neatness and order as having something to do with marital happiness? "God is displeased with disorder, slackness, and a lack of thoroughness in anyone. These deficiencies are serious evils, and tend to wean the affections of the husband from the wife when the husband loves order, well-disciplined children, and a well-regulated house."—*The Adventist Home*, pp. 22, 23.

Whenever I am tempted to leave a drawer in disarray, or some garment tossed carelessly aside, the memory of the folded graveclothes comes to mind, helping me to take time to set things in order. □

Ethel Wilson is a retired secretary living in Walla Walla, Washington.

Adventists and the celebration of Easter

Working as an evangelist in the early days of my ministry, I used to include in my evangelistic series the topic "Why the apostles and early Christians never observed Easter." Those who came to listen to my lecture heard a discourse on baptism, which, I contended, properly celebrated our Lord's death and resurrection. I took my text from Paul: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3-6).

I insisted that in the absence of any Bible command to observe an annual day in honor of the Resurrection, the Christian need feel under no obligation to attend special services on Easter or to refrain from regular work on that day. The argument seemed conclusive to my audience. I don't recall having been challenged. I had made it clear that Adventists were not leaving uncelebrated so important an event as the resurrection of Jesus. In fact, Jesus is honored much more by people's surrendering themselves to Him than by buying Easter finery and attending church one day in the year.

At least when it comes to the festival of Easter, people know the approximate time of year when Jesus rose from the dead. With reference to the festival of Christmas, they are uncertain as to the time of Christ's birth. The Crucifixion and Resurrection occurred at the time of the Jewish Feast of Unleavened Bread introduced by the Passover, which was celebrated on the fourteenth day of the first month of the Jewish ecclesiastical year, which began in our March or April. The Jews followed the lunar calendar, and the beginning of the months was determined by the first sighting of the crescent of the moon in the west in the evening. Thus, by our working from astronomical tables that show the positions of the moon for various dates of history, including A.D. 31, one can with a fair degree of certainty calculate the month and day for the Jewish Passover in any year. (For the problems involved see *The SDA Bible Commentary*, volume 5, pages 251-256.)

But, as noted, the fact that a date can be calculated is of no particular significance so far as establishing a

Christian festival is concerned, for no such festival is commanded in the Bible.

In the early church there were differences both as to manner of observance and the time of observance of Easter: "The Asiatics commemorated Easter on the 14th Nisan, whatever the day of the week; The Romans celebrated it on the Sunday which followed the 14th Nisan. This diversity of dates involved a diversity of rites and of feasts: Easter was for the Asiatics the day of the death of the Lord; they fasted on that day, even if it fell on a Sunday, and broke bread only in the evening, the solemnity ending with the Eucharist and the agape. The Romans, on the contrary, devoted three days to the memory of the death and resurrection of Christ, Friday, Saturday, and Sunday, the two first being days of mourning and fasting; the vigil between Saturday and Sunday prepared them for the feast of the Resurrection, celebrated on the Sunday."—Jules Lebreton and Jacques Zeiller, *The History of the Primitive Church*, tr. by Ernest C. Messenger, vol. 2, book 3, chap. 17, sec. 1, p. 718.

The controversy raged for many years until finally the Sunday advocates prevailed.

The following statement throws light on the origin of the name Easter: "The English word Easter and the German *Ostern* come from a common origin (*Eostur*, *Eastur*, *Ostara*, *Ostar*), which to the Norsemen meant the season of the rising (growing) sun, the season of new birth. The word was used by our ancestors to designate the Feast of New Life in the spring. The same root is found in the name for the place where the sun rises (*East*, *Ost*). The Word Easter, then, originally meant the celebration of the spring sun, which had its birth in the East and brought new life upon earth. This symbolism was transferred to the supernatural meaning of our Easter, to the new life of the Risen Christ, the eternal and uncreated Light."—Francis X. Weiser, *Handbook of Christian Feasts and Customs*, p. 211.

The name of the Christian Easter festival in some European languages is derived from the Hebrew *pesach*, which means "Passover." Thus the Spanish word for Easter is *pascua*.

The idea that the term Easter should be explained as having been derived from the name of the Anglo-Saxon goddess Eostre lacks evidence, for no such Anglo-Saxon goddess is known.

The Bible designates neither the first day of the week nor the yearly festival of Easter as a time to be set aside for the celebration of the resurrection of Christ. That is why Seventh-day Adventists feel no compunctions of conscience when they treat Sunday as they do the other days of the week with the exception of the Sabbath and when they plan no services in their churches on Easter, celebrating the resurrection of Christ. Instead, their celebration is a 365-day-a-year walking in newness of life through the power of the risen Christ. This is the celebration that brings true honor to Christ, and the type of celebration He accepts with a joyful heart. D. F. N.

tem will doubtless always be characterized by some tensions over reading assignments among teachers, students, and the community of church members. There are differences of opinion about what constitutes good reading in the same way there are differences over acceptable art or music.

Complete agreement of what constitutes "pure" reading will never come about as long as God-given individuality remains a basic component of human personality. English teachers, trained by years of close study of literature, are aware of these inevitable human variations and provide for such differences in tastes and attitudes by including alternate assignments for conscientious objectors.

DELMER DAVIS
Andrews University
Berrien Springs, Michigan

For a number of years we have been concerned about the literature being offered (and required) in our academies and colleges. We hope there will be a movement among the church members to resist the unholy influences that are infiltrating our schools.

GEORGE and DOLORES RAMSEY
Salt Lake City, Utah

We in Adventist education would be the first to recognize that we have faults, but it should be recognized that our nearly 5,000 elementary and secondary teachers in the North American Division, in addition to our college teachers, are as fine a group of workers as our denomination has. Let's not accuse our teachers and our educational system of having wrapped truth up in an old, leftover blueprint and thrown the package into the trash. Those in the teaching ministry have a deep respect for the Bible and the Spirit of Prophecy and continually seek the counsel of inspiration.

REUBEN L. HILDE
Beltsville, Maryland

Address in prayer

As I read the editorial on prayer "Jesus, Our Mediator" (Nov. 22), I was impressed by this statement, "In these days when secularism is sweeping the world, let the church be on guard against sacrilege. Let not Christians approach God in prayer as they would an equal."

Two summers ago a dedicated worker from the mission field came to spend some time with me. She had not been here long until she said, her face registering the concern and disappointment she felt, "How is it that I hear everyone addressing God as You?"

While I could not answer her question, I do find inspired counsel on this point. "Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would an equal, or even an inferior."—*Patriarchs and Prophets*, p. 252.

Another comment appears in *Gospel Workers*, "Some think it a mark of humility to pray to God in a common manner, as if talking with a human being."—Page 176. Evidently this ought not to be.

VIVIAN NICKLE
Keene, Texas

► *We share your concern over prayers that seem to be irreverent in their form of addressing God. There can be no doubt that the attitudes described by Ellen White in the two passages you have quoted are prevalent today. However, we think it is possible to address God by the pronoun You and carry out the intent of Mrs. White's counsel, which is to reverence the Almighty.*

When the King James Version was produced, in the seventeenth century, thee, thou, and thine were correct forms of the second person singular pronoun. These forms occur throughout that version whether the Deity or some member of the human family is addressed. You is used only for the second person plural. In today's English you is used also for the singular, and thou is considered archaic.

The distinction, then, between thou and you is not one of formal versus familiar address, as is the distinction, for example, in the German language between sie and du, or in the Spanish language between usted and tu. In the course of time, in English the

one form simply began to replace the other. The Hebrew and Greek, the languages in which the Bible was originally written, have no distinct forms for formal and familiar address.

Some feel that You is too familiar a form by which to address God and that therefore Thou, which is considered more formal, is to be used. But in German and Spanish, for example, which use separate pronouns, God is addressed, not by the formal pronoun, but by the familiar. This practice suggests an important lesson: God is not a stranger to be addressed by a formal pronoun if the language contains one. He is a friend, a close acquaintance, who can be addressed by the familiar form.

The one who prays before a congregation ought to choose between Thou and You and then use that pronoun consistently throughout his prayer. A mixture of the two pronouns in the same prayer should be avoided.

We feel that it is the attitude of the petitioner rather than his choice of pronoun that is of greatest importance. God honors the most stumbling of prayers if the one who offers it approaches Him in the spirit of humility and with a sense of God's greatness.

Colleges in trouble

► *The editorial "Colleges in Trouble" (Feb. 21) evoked an unusually large (and vigorous) response from readers. Clearly, the topic is not only of major interest but is one on which readers have strong convictions and feelings.*

As might be expected, the major portion of letters received came from educators, some supporting the views set forth in the editorial, many opposing them. A number of writers stated that they felt the editorial was written with a particular institution in mind. (It was not.) Several letters called attention to the fact that the college in Battle Creek was no longer under denominational control when Ellen White warned parents against sending their children there. However, her warning was not directed against a lack of denominational affiliation, but against the "seducing influences" at Battle Creek that were leading many to turn "from the grand truths of the Bible" to accept "infidel sentiments."

A few letter writers misunderstood the editorial to say that Adventist parents should send their children to public schools in preference to denominational schools. That was not our intention. The ADVENTIST REVIEW

and its editors have always supported Adventist schools and will continue to do so. They have never advocated sending youth to public schools rather than to denominational schools.

The letters published herewith represent a fair sampling of the sentiments expressed. To avoid embarrassment to anyone, we have removed all names. While we feel certain that these writers are willing to stand up for their convictions, we see no purpose in polarizing campuses, churches, or conference organizations by attaching names. The ideas and opinions set forth should be considered on their own merits.

Re "Colleges in Trouble" (editorial, Feb. 21).

How I wish I could agree with you that "the church as a whole will back its educators in making Seventh-day Adventist schools truly Seventh-day Adventist!"

I do not feel qualified to comment on the theological issues now troubling us; but in the area of behavior, 30 years of experience tells me that well-meaning Seventh-day Adventist parents find it difficult to support the enforcement of behavior standards that their offspring have not learned before coming to college.

It is virtually impossible for a Seventh-day Adventist college to hold standards that Seventh-day Adventist homes, local churches, and local schools have not held.

COLLEGE ADMINISTRATOR

The editorial was inaccurate in two respects. First, Ellen White's criticism of Battle Creek College in 1906 dealt with a self-supporting school, not a college institution. "Our" Battle Creek College had moved to Berrien Springs in 1901; the one she wrote about was Kellogg's project. Second, Elton Trueblood's comments simply do not fit SDA colleges. Is there any Adventist school anywhere that has dropped religion requirements or required worship?

COLLEGE TEACHER

No matter how much it hurts, the shoe fits, in several spots, and I believe that we should put it on.

COLLEGE STAFF MEMBER

Colleges generally maintain a much higher standard than does the church as a whole! When was the last time you heard about someone being disciplined in the church for attending a movie, wearing jewelry, or playing cards? It isn't fair to ask colleges to do what the church does not do.

COLLEGE DEAN OF MEN

While it is true that you can find what you look for on a campus, many students who love the Lord are not grounded well enough in the Bible and Spirit of Prophecy not to be confused by "new doctrines" being taught that undermine the pillars of Adventism.

COLLEGE STUDENT

All I could think about while reading the REVIEW editorial was the young man whom I saw baptized the week before. That student gave up several athletic scholarships at State schools to attend our college. He came because of the Christian atmosphere and plans to become a special-education teacher. Certainly our Adventist colleges are providing some students with the cities of refuge that Ellen White envisioned.

COLLEGE STAFF MEMBER

Being a non-Adventist, non-Christian most of my life and thus attending public schools all my school years, I have been surprised and somewhat alarmed upon attending and/or visiting several of our Seventh-day Adventist colleges, to see the lack of distinction between the Adventist colleges and the community colleges or universities in any given area.

CHURCH MEMBER

The kindest words that could be applied to the editorial would be "divisive" and "irresponsible."

COLLEGE TEACHER

I support our schools and I know you do too. I have also seen some things that concern me very much. It is time to take a firm stand.

EDUCATOR

The rub comes when students, who have not been brought up in isolation from contemporary culture, come to us with no patience for restraint. They do not want to be told what to do or what not to do. They come with inadequate scholastic and spiritual preparation.

What happens when we seek to enforce higher standards? Grumbling and rebellion, complaints to parents and conferences, expulsions and withdrawals, drops in enrollment.

Your notion that "the church as a whole will back its educators in making Seventh-day Adventist schools truly Seventh-day Adventist" is romantic. There are many who will give lip service to the ideals, but few who will put their money where their mouth is.

Our subsidy from the church

was cut this year in spite of our rising expenses. What administrator can dare to pursue a policy that will cut enrollment in such a situation? The church is in a tide, and the schools reflect the condition of the church. If you want the schools to swim against the tide, even if it means more disciplinary actions, then you will have to give us more support than your present editorial policy provides. And much more money.

UNIVERSITY TEACHER

Whatever reactions you receive, know that one individual who considers himself to be well acquainted with the situation to which your editorial was addressed is satisfied that God has used you to present a much-needed, timely alert to the educators and the general constituency of our church.

UNIVERSITY TEACHER

Are we to understand that the REVIEW's traditional role of unifier is now to be changed? In times like these, surely a coherent, unified approach to our problems would better serve the interests of the church than words spoken and written without adequate counsel.

COLLEGE TEACHER

I am deeply disturbed at general trends in many of our colleges. I'm not sure we have much more time in which to call for a reformation. Everything that can be shaken will be shaken, and that may be soon. It is the straight testimony that is to cause the shaking. If we don't present it, the Lord will raise up those who will.

EDUCATOR

For more than 30 years I have been preaching the importance of placing our Adventist youth in Adventist schools, and I shall continue to do so. However, I never expected to have to preface my promotion with "In spite of what the editor of the REVIEW says . . ."

COLLEGE COUNSELOR

I too had many reservations when I sent my daughter to one of our colleges. I am also "alarmed by the strange winds of doctrine that blow on some campuses." I don't think I'm an alarmist when I say that the things I hear her tell about her Bible teachers are very disturbing.

CONCERNED PARENT

A few days ago, at the dinner table, one of my teen-age children suddenly burst out, "I'm glad to be in a Christian school. It's a good school." The other

son wholeheartedly confirmed this spontaneous outburst. These children are at an age in which most things are criticized and the validity of most values is carefully scrutinized. And besides, the boys have to work very hard to earn money to help to pay for their own tuition!

This and many other such experiences could fill more pages of the ADVENTIST REVIEW than all the insinuations about "the secular climate" and "the lax moral standards that prevail on some campuses."

UNIVERSITY TEACHER

We are blessed with many brilliant and consecrated teachers. And we are graced with an extraordinary reservoir of godly students. Yet by and large they are being led in conventional paths. These are not the ways of the Lord.

It is time for laymen to realize that they as well as the educational leaders will be called to account for the tragedy your editorial describes.

EDUCATOR

I can assure you that it is not true that our system is abandoning the faith. If critics would visit students, talk to teachers, and visit school by school, they would discover, as I have, that there is much more good than bad in these schools.

EDUCATOR

The whistle needs blowing, and educators who keep protecting their "sacred cows" should be jarred. Too long have we had misfits for models!

YOUTH LEADER

The reports that you claim to have received from faculty members, parents, and students are merely expressions of opinion until they have been thoroughly evaluated to see whether they are in fact accurate.

Those of us in positions of leadership receive complaints from various sources, but I am of the opinion that it is our responsibility to investigate the accuracy of those reports before reporting them publicly and then to correct wrongs where they are evident.

Although I am the first to admit that our colleges and universities are human institutions, fraught with all the problems and evils that plague us individually and corporately, I still cannot think of a better place where our young people can become acquainted or ultimately choose a life partner. I cannot think of a better place where young men and women can be motivated to serve the church.

As the church has grown in size and complexity, as the educational level of the laity has increased, and as Western society has deteriorated morally and spiritually, we have found it increasingly difficult to maintain the homogeneity of standards that existed during the early years of the church. Let us never forget, however, that our schools and colleges are merely microcosms of the Seventh-day Adventist Church.

COLLEGE PRESIDENT

Your editorial sanctions decisions made to attend public colleges and universities.

COLLEGE STAFF MEMBER

Never have our colleges been more sincerely devoted to excellence and to the task of educating the whole person in preparation for the total existence possible to him. Never have they been truer to the standards and objectives established for them by their church. Never has there been a more obvious spiritual commitment among students.

The fidelity to doctrinal purity by our faculties will compare very favorably with that of any class of workers within this church. The adherence to Christian standards demanded of students on our campuses shows up advantageously alongside the standards required for holding office in their home churches.

EDUCATOR

Realizing that some of the calls you get from parents do not necessarily reflect the facts, we would like you to visit our college campus to see for yourself, and I believe you would go away as proud as we are of what is happening there.

The editorial did not reflect what we think is taking place on our campus and we are sorry that it was so general as to include all of our colleges.

CONFERENCE PRESIDENT

I want to thank you for your courageous editorial on education. I suspect that you will not be without criticism for your honest evaluation, but I agree with you that our educational work is in need of a great transformation.

Too many of our college administrators feel that our colleges must provide for the eclectic beliefs and practices now prevalent in the Adventist Church. Of course, the old "red herring" of academic freedom looms high in many people's thinking, and to have differing, even confusing, views is considered to be academically desirable.

COLLEGE ADMINISTRATOR

Youth in Far East are near to Christ

By LEO RANZOLIN

As I sat with Winston De Haven, Far Eastern Division youth director, at the recent division youth council in Manila, listening to the reports of our work in the Far East, my heart was filled with joy and satisfaction. In Korea, 3,200 young people attended a mammoth camp meeting. "It was a refreshing experience," said Shim Tae Sup, youth director. For the first time the Southeast Asia Union had a unionwide Baptism Day, which resulted in the baptism of 443 persons. In East Indonesia, 969 persons—an average of 27 every week—were baptized in the past five years as a result of Voice of Youth meetings.

Throughout the Philippines and other countries the story was the same—youth involved in soul winning. S. Ada, L. Teves, and L. Lacson, youth directors in the Philippines, told why the work is growing so quickly there. The youth are active.

My two-month trip to the Far East at the end of 1979 began in Guam. The island is a part of the Micronesia Mission, where Ray James is the president and youth director. Our weekend in Guam was full of excitement as we studied the Bible together in a mini-Bible conference. The young people camped in tents by the beach and enjoyed the contact with nature and with God. There we saw the new mission office and new church under construction. We also met with Pathfinder Clubs and saw a student missionary, Larry Burton, from Andrews University, working for the youth.

In Taiwan, John Ash, Taiwan Mission youth director, took me to the college, where 40 theology students participated in a Pathfinder leadership training course.

Leo Ranzolin is an associate youth director of the General Conference.

In Hong Kong, also part of the South China Island Union Mission, James Wu is youth director. Together we participated in one of the first island-wide camp meetings where the lay activities, temperance, and youth departments were especially featured. Mission President S. Young led the activities. S. F. Monnier and E. H. J. Steed were other guests from the General Conference. Our young people at South China



Top: Pathfinders in Seoul, Korea, demonstrate cooking. Bottom: In the Philippines the author talked with Pathfinders learning camping skills.

Union College enjoyed the group discussions and investiture of Master Guides during the camp meeting. Many young people responded to Pastor Monnier's message on Sabbath morning by promising to serve the Lord and work for Him.

One of the forward-looking projects of the youth department there is a Youth Center, begun in 1977. Also, a quarterly magazine for youth, entitled *Loud Cry*, is being published to make the three angels' messages relevant to the young people. As they enter 1980, the mission is working out a course with the college called "Layman Preacher." The course will be geared to prepare more youth ministers for self-support, on a part-time or full-time basis. A Festival of Faith is being planned for 1980.

The people of Korea were still mourning the assassination of their president when we went to Korea to witness the progress of our work there. Pastor Shim and his associates showed me proudly what our youth are doing. Investitures and Pathfinder demonstrations were some of the highlights of our brief visit. We heard of one small church (Shinheung-ri) with no pastor that has held seven Voice of Youth meetings in one year.

The Land of the Rising

Sun—Japan—was our next stop. As soon as I landed in Japan I was taken by our youth director, Tadaomi Shinmyu, to the city of Nagoya. There we had one of the tightest schedules of my whole trip—a Pathfinder leadership training course that left no room for relaxation. About 40 Pathfinder leaders came from the area and enjoyed the beautiful weekend. I noticed that the quality of Pathfinders is very high. The church service was videotaped to be shown in other churches in the district. As in Korea, I enjoyed visiting the church, putting on slippers to preach, and bowing with respect. During a potluck dinner there I finally mastered eating with chopsticks, to the delight of my fellow Pathfinder leaders!

A youth survey taken by Pastor Shinmyu in Japan revealed some interesting facts:

1. The largest number of baptisms is among junior and senior youth—57.6 percent of the total baptisms in Japan in 1979. The ratio was about the same in 1977 and 1978.

2. Of high school graduates, about 50 percent stay in the church.

3. Of those who graduated from college in the past five years, about 76 percent remain true to the church.

Pastor Shinmyu pointed out that college graduates tend to remain in the church longer than high school graduates. The great challenge of the church in Japan, he believes, is to find ways to keep teen-agers in the church and encourage them to share their faith.

From Japan we went to the Southeast Asia Union Mission, composed of the following countries: Brunei, Cambodia, Laos, Sabah, Sarawak, Thailand, Vietnam, Malaysia, and Singapore (which hosts the main office). Our first stop was in Thailand, where Bernie Donato, union youth director, and I witnessed a Pathfinder Fair in Bangkok, directed by R. E. Bartolome. At night by the campfire, we had an Investiture at our school.

After Thailand, Bernie Donato and I went to Sarawak

and Sabah. In Kuching, Sarawak, we conducted an Investiture. In Sabah our activities included Pathfinder exhibits and demonstrations of skills, a youth rally and Investiture, and a visit to our camp.

Southeast Asia is on the go! In 1980 there will be a Festival of Faith in each mission, and in April of 1981 a union-wide camporee is planned.

I was impressed by the West Indonesia Union Mission headquarters in Jakarta, right in the center of town. Friday night I visited the English language school. What a beautiful experience to see college young people from North America as student missionaries, witnessing to their students. Under the leadership of Ed Moore, they are reaching the hearts of people. What a challenge! Many told me of their problems keeping the Sabbath. It is not easy to be an Adventist in some of these countries.

Our visit to Mount Klabat College in the East Indonesia Union Mission was for a Pathfinder leadership training course. Pathfinder leaders from the North and South Minahasa missions came during the week for an inspiring meeting. T. Katemba led out in the activities. He reported at our meetings in Manila that 46 Voice of Youth meetings had been held by the youth. Each youth society will be asked to conduct at least one Voice of Youth meeting in 1980.

The last part of my itinerary was in the Philippines, where we have close to a quarter of a million Seventh-day Adventists.

There were many events held in the Philippines during the last few weeks of 1979. The division held its annual council in Manila from November 20 to 29. Also there were three departmental councils—ministerial, lay activities, and youth.

The Sabbath I preached at Philippine Union College I was inspired not only because of the lovely youth but also because of the Investiture of 44 Master Guides in the afternoon.

On Sunday, November 18, all union youth directors in the Far Eastern Division witnessed a Central Luzon Mission Pathfinder Fair under the direction of R. Rivera, the youth director. About 1,000 Pathfinders showed their skills. It was an *involivable* (unforgettable) day, revealing the high quality of Pathfinders in the Philippines.

The last week of November took me to Bacolod City in the Negros Mission, in the Central Philippine Union, to witness more Pathfinders in action in a beautiful parade culminating in another Investiture at night! I also had the opportunity to see the site of our new school in Negros. I spent Sabbath in Cebu City (noted for delicious mangoes) along with J. Anacleto, our youth director. Here we participated in a youth rally with R. Moralde.

I heard much about fraternities and secret societies among the university students of Cebu. The youth department has developed a new organization called SALT (Seventh-day Adventist Love Taskforce). Similar groups are YEAST (Youth of the East Visayan Mission), ACTION (Adventist Community Taskforce of Improvement of Our Nation) in the West Visayan Mission, and SUGAR, (Service Under God and Adventist Reclamation) in the Central Visayan Mission.

In Baguio City, in the Mountain Provinces Mission, I attended the Far Eastern Division Festival of Faith, which has been reported in the REVIEW.

The final event I attended was the youth ministry training course offered by Andrews University and the General Conference Youth Department, December 9-19. Des Cummings, Jr., John Hancock, Winston De Haven, and I, along with many guest teachers from the division, led this program, which we hope helped our fine youth directors to become better leaders and to learn new techniques and skills to lead our youth to Christ and to service for Him. It was the climax of a great trip, the joy of seeing a job well done, the



Students sacrifice for Breath of Life

Students of the Los Angeles Union School in Los Angeles were impressed to share God's love to the world during the holiday season. They wanted to give an offering for the ministry of the Breath of Life telecast. For weeks they saved their money, pinning it to a Christmas tree in their administration building.

On January 8, two members of the Breath of Life staff, Walter Arties, producer, and James Kyle, bass singer in the quartet, went to the school to receive the offering of \$100, presented by Crystal Sayles.

JAMES L. KYLE, JR.
Director of Field Services
Breath of Life Telecast

experience of seeing fine and wonderful people in action for the Lord.

Yes, I said to myself as I headed home just before Christmas, the Far Eastern youth are very near to Christ. They long to bring all the peoples of Asia to Christ with them.

POLAND

Radio program is inaugurated

A new evangelistic outlet of the Polish Union was inaugurated on December 15, 1979. A "Voice of Hope" radio program in the Polish language was begun with approval from the state and the support of the Polish Union and Northern Europe-West Africa Division. The program will be prepared in Poland

and aired from Lisbon, Portugal, on Wednesdays and Thursdays every week.

The newly organized radio committee of the union plans to be ready with the first programs by the second quarter of 1980. At the present time they are preparing a studio and setting up equipment.

The radio work will be headed by Zachariasz Lyko, union secretary, and the radio committee chaired by Stanislaw Dabrowski, union president. The programming will be done by three committees—editorial, artistic, and technical.

It is hoped that not only 35 million citizens of Poland will be able to listen to this program but also several million Polish-speaking people abroad.

RAY DABROWSKI
Communication Director
Polish Union

China talks temperance

By ERNEST H. J. STEED

Invited to be one of an official group representing authorities in the field of addictions, I joined other educationalists, government leaders, medics, and alcoholism experts representing the United States, Canada, Sweden, and Australia to meet persons with similar interests and visit institutions in the People's Republic of China November 25 to December 10.

We wanted to discover the Chinese people's attitudes and achievements and to see what could be done toward cooperative relations for the future, with an emphasis on preventive measures. I was eager to meet officials and show them temperance educational aids; to discuss the smoking issue (which is recognized as a problem in China); to open doors, if possible, for the introduction of the Five-Day Plan to Stop Smoking and other temperance programs; and to intro-

Ernest H. J. Steed is director of the General Conference Temperance Department and executive director of the International Commission for the Prevention of Alcoholism.

duce the work of the International Commission for the Prevention of Alcoholism.

We were given the opportunity to contact government, educational, medical, and social authorities, hospitals, schools, universities, and communes, as well as to see the major tourist attractions of the country. Our extensive two-week visit took us to Peking (Beijing), Shanghai, Changsha, Canton (Guang Zhou), and nearby areas.

No automobiles are privately owned in China, but there are a large number of vehicles and first-class buses for tourists and official visiting groups. The general populace throngs the streets on bicycles. One wonders what would happen if each cycle were an automobile. Indeed, it seems no movement would be possible. Consequently, drinking while driving is not a problem, even though I am sure some who ride bikes have partaken of alcohol.

Government and medical authorities assured us that alcoholism is not a problem, although this does not say it does not exist. Alcohol consumption is taboo for women except in childbirth—"to

ease their discomfort." Most youth do not take alcohol because of the high moral concepts still enunciated for youth by the nation. Economic standards give few the funds to purchase alcohol. In the communes, which can be a group from 200 to 13,000 or more, the alcohol produced on the commune is shared among the families and appears to cause limited problems, such as family discord, occasional fighting, and job impairment.

Smoking is of national concern. China is the largest producer of tobacco in the world, ahead of the United States, which is second. Departments of education, health, economics, and agriculture have cooperated to counteract smoking, and many people have stopped. Mao Tse-tung was a heavy smoker, but since he died, the government has looked carefully at the problem and is moving into a nationwide educational program against tobacco through the schools, the media, and government offices and communes.

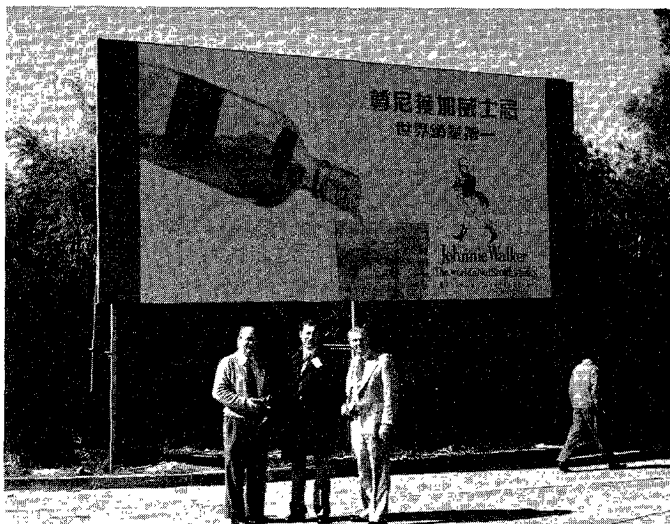
I had the opportunity to talk about the Five-Day Plan to Stop Smoking, a worldwide Seventh-day Adventist community service, with government personnel, educators, hospital doctors and medics, and some leaders of the Three Self Movement

from the Christian church. They all assured me that they would study the proposal for us to introduce the Plan in China, and I am hopeful for a cooperative program to develop from these contacts.

It was not my purpose to make detailed inquiries about the church or about religion in China, but I did take the opportunity where possible to inquire about the constitutional rights of religion now declared in force and how they are being implemented.

Seventh-day Adventists are a part of the ecumenical Three Self Movement, but to date only in Canton are Sabbath services held. These are conducted not solely by Adventists, but by an ecumenical group. The Sabbath I attended, a former Methodist minister led the service and a Baptist minister preached the sermon. There is news of many other Seventh-day Adventist believers meeting in small groups in what could be termed the underground church. The Lord has indeed blessed them as they individually have stood for Bible truth and have continued to share this message with others.

Two commune directors I talked with gave little encouragement to the idea of religious freedom. We must remember that Christianity in the past was accepted by only



One of the first billboards the author (right) saw in Guang Zhou was a liquor advertisement. With him are David Archibald and Ernest Noble.



China is the world's largest tobacco producer. At the people's market in Changsha the author found tobacco leaves being sold on the street.

about 1 percent of the population. A university professor pointed out the need of much more change before what some people think already has happened becomes a reality in China.

But there is a new attitude in China. Government officials, educators, medical personnel, and others we met all told of amazing changes and the opportunity for new trends toward the development of human rights and human betterment since the overthrow of the Gang of Four.

The Chinese people are very friendly; they crowded around wherever we went. I have never seen such courteous, respectful children and people who had so little yet who were willing to share so graciously.

Agriculture is a major activity of the people, and vegetables in abundance are evident. The youth of China generally have lost the vi-

sionary ideals of Chairman Mao Tse-tung. They are ready to think through a new approach. This is the time for Christian hope and confidence to inspire the youth of China. These young people are self-controlled, living without alcohol, tobacco, or drugs. Temperance, as I explained it to some of the youth, made sense and caught their interest.

The immense population of China was constantly on my mind. As we viewed the Great Wall, the Forbidden City, Taoist temples (now museums), and other impressive sights of the country, I was deeply moved by the challenge to the church to bring to these people the urgent news of God's assurance of salvation, of God's requirement, and of His soon return. Dr. Ho, former educational director of the China Division, urged me as we met in Shanghai to "pray for our Chinese people that they may

come to the knowledge of this truth for today. Pray for our believers that they may have continued confidence in the message in these days of nationwide change."

ILLINOIS

Realtors tour hospital

More than 40 area realtors came to a recent open house held especially for them at Hinsdale Sanitarium and Hospital.

Hospitals must constantly alert new residents to the services available to them. Realtors constitute the group of professionals most likely to encounter the majority of these new residents. Thus, the public relations department of Hinsdale Hospital conceived the idea of holding an open house for these realtors to acquaint them with the hospital's services, thereby

stimulating them to funnel this information to new area residents.

Those accepting the invitation attended an hour-long program giving an overview of hospital services through a slide presentation, went on a walking tour, and participated in a question-and-answer period. The short program, including a continental breakfast, took place early in the day to allow realtors to reach their offices in time for business as usual. At the end of the tour the program director gave the realtors a sheet, similar to those they receive when viewing a house that is for sale, with detailed specifications of the hospital property and facility.

The success of the program has prompted the public relations department to plan to make this an annual event.

KEITH LUNDQUIST
*Public Relations Director
Hinsdale Sanitarium and
Hospital*

Offering helps support Adventist elementary schools

Each year the Seventh-day Adventist Church sets apart one Sabbath for a special offering for elementary schools in the North American Division. This year this offering will be taken on April 26. Some members without elementary school-age children may rationalize that they have no obligation to provide help to the church school. On the other hand, many parents with school-age children may feel that they have little extra for an offering after paying tuition fees. All of us have a responsibility to this offering, which will remain in the local conferences for Christian education.

Why support Christian education, anyway? For one reason, 54,375 students were enrolled in the church's elementary schools this past year. These youth are the church's greatest treasure, for many of them will be the pastors, teachers, administrators, and thought leaders of the church in the future. They need to know of your concern to provide them with quality Christian education.

These schools serve as an effective evangelistic center for the youth in cooperation with the church and home. Last year, 3,550 children were baptized and took their stand for Christ. As young members of the church, they are effective witnesses to the grace of Christ. Of those baptized, 352—the equivalent of a substantial church congregation—had parents who were not members of the Seventh-day Adventist Church.

Seventh-day Adventist elementary schools do provide a good-quality educational experience. Standardized testing results usually reveal that Adventist schools rank above the national average with respect to student achievement on

these tests. Frequently, dedicated teachers who are patient and persevering in working with the youth make the difference. And, too, Bible study does stretch the mind.

The privilege of studying the Bible and all subjects from the perspective it affords, makes Christian education well worth the investment. In an age of situation ethics, lack of discipline, and the breakdown of traditional morals, Christian education is more precious than ever and must be maintained in a strong position.

About a year ago, a statistical report for the North American Division revealed that the total Adventist elementary school enrollment increased about 18 percent while the public elementary school enrollment declined about 6 percent during the ten-year period ending in 1976. In the most recent data available, the enrollment last year increased about 1 percent over the previous year. In addition, 35 new church schools were established.

This growing, dynamic elementary school system needs our support. Better facilities, more equipment, and effective teaching aids will enable our teachers to do an even better job. Adventist youth are counting on each member of the church to help provide them with a good Christian education. They are still willing to become teachers, ministers, physicians, nurses, and business leaders to serve where there is a need. Won't you prayerfully consider making a substantial gift when the Elementary School Offering is taken in your church?

JOSEPH G. SMOOT
*President
Andrews University*

Afro-Mideast

- The science block at Matutu Secondary School, South Kenya Field, has recently been completed.
- Although Kenneth Oster, who has spent 28 years working in the Middle East Union and who speaks fluent Farsi, has returned home to the United States, he will be spending a year translating books into Farsi. He has already begun on *Patriarchs and Prophets*.
- A total of \$45,000 donated by the Canadian International Development Agency, through the Alberta Conference, to the University College of Eastern Africa in Kenya will be used for the development of a water project.

- The East African Union communication director, Kenneth Bushnell, assisted by his colleague in Uganda, Y. Minani, held a workshop in broadcasting techniques at Bugema College in January. This was done in preparation for broadcasting religious programs on both radio and television in Kampala, Uganda, an opportunity that has developed since the new government has come to power.
- On December 8, members of the Adventist church in Musoma, Tanzania, on the southeast shore of Lake Victoria, saw 85 converts baptized in the lake. Also, 250 persons who had completed the Voice of Prophecy course received certificates.
- The Adventist church in Istanbul, Turkey, has ac-

cepted into its fellowship five new members, four by baptism and one by profession of faith. One new member is Armenian, two are Romanians, and two are Iranians.

Far Eastern

- Bacolod Sanitarium and Hospital in the Philippines entered a float in a parade recently during the celebration of the forty-first Bacolod City anniversary. The float, drawn by a carabao sporting a nurse's cap, received a recognition award.
- Forty-two members of the West Java House of Representatives and their wives recently attended a vegetarian cooking demonstration conducted by an Adventist group from the Tihantelas Bandung

church, Indonesia. The request to conduct the special demonstration at the House of Representatives came as a result of a government official's attending an earlier city-wide cooking demonstration.

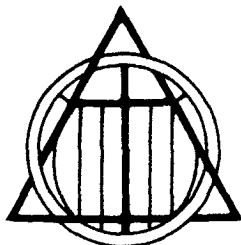
- Fifty-two city health educators attended a five-day health-education seminar conducted by Mindanao Sanitarium and Hospital, January 7-11. The seminar, under the auspices of the chaplains department, prompted 80 percent of the participants to request Bible studies.
- "Unentered territories—challenge of the '80's" was the theme of the second triennial session of the Mountain Provinces Mission held January 31-February 3. Officers elected are S. P. Rosete, Jr., president, and I. S. Viernes, secretary-treasurer.

ANDREWS UNIVERSITY, BERRIEN SPRINGS, MICH.

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Northern Europe-West Africa

● Derek Marley, of the North British Conference, has been asked to conduct a field school of evangelism in the vicinity of Newbold College during the autumn of 1980.

● The Irish Mission plans to purchase a 12-acre campsite in the Mountains of Mourne, midway between Belfast and Dublin. The offer is subject to planning permission for converting the basic farm building into a camp kitchen, general-purpose room, and sleeping quarters for staff. Campers will be housed under canvas. A sizable share of the expense has been met by American friends of Ireland.

● In a short ceremony at the Seventh-day Adventist Secondary School, Bekwai, Ghana, Victor S. Griffiths, General Conference associate

education director, and H. I. Dunton, Northern Europe-West Africa Division education director, presented the first division award to an African student, Daniel Amoabo. Bekwai nominated Daniel on the basis of character development, scholarship, and overall contribution to school life. In addition to a certificate, Daniel received a pocket calculator. Other students will receive similar awards as nominations are received from other SDA secondary schools and training colleges in West Africa.

● Konstanty Bulli, although retired since July, 1979, from his position as principal of the M. B. Czechowski Spiritual Seminary in Poland, still preaches in churches on Sabbath, writes articles, and is preparing his book *Searching for the Lost Way*, due for publication this year.

● A total of 1,078 persons joined the church in the British Isles in 1979, bringing the

membership to 13,991 on December 31. The annual net increase of 435 was the second highest in the 77-year history of the British Union, only 21 short of the record achieved in 1968. During 1979, tithe in the British Union amounted to 1,679,295 pounds sterling (US\$3,778,414), an increase of 19.8 percent over the previous year.

Trans-Africa

● A total of 102 pastors from the three unions in the South-East Africa Union met at Lake View Mission, Mlangeni, Malawi, January 3 to 13 for a ministerial training course. This in-service training program was coordinated by H. S. Johnson, union Ministerial secretary.

● W. Melvin Adams, General Conference director of public affairs and religious liberty, visited the South-East

Africa Union, February 8-12. While in Malawi he showed the film *Deceived*, about the People's Temple. The film created great interest in the Blantyre community and was shown six times to large audiences.

● Recently a special graduation service for four nurse-midwives and four medical technology students was held at Malamulo Hospital, Malawi. H. S. Johnson, South-East Africa Union Ministerial secretary, was the speaker. Malamulo Hospital offers training in laboratory technology, midwifery, nursing, and medical assisting.

● N. L. Doss, division lay activities director, reports that great interest is being shown in the Sabbath school and witnessing seminars being conducted throughout the division. Recently he was joined by M. Maxengana, of the Southern Union, for seminars in Swaziland and Transvaal.

More precious than gold

In remote locations around the world, the ring of the pick and the dull thud of the heavy hammer can be heard as they strike the earth. A lonely, hungry man has furtively ventured into an abandoned mine and is desperately digging, pounding, scratching. With little food or water, he may go on for days until he either finds gold, expends all his energy, or is discovered and expelled by mine authorities. The potential gold seems worth the danger involved, for gold is more than money: it is food, shelter, pleasure, fame—life itself!

Lonely, hungry, desperate people are searching for more than food, shelter, or gold. They search for hope.

Adventure in Faith is a worldwide thrust of our Seventh-day Adventist Church. It is a concerted effort to search out spiritually isolated, hungry people and to conquer new spiritual frontiers throughout the world. Leaders worldwide have developed specific plans to meet unusual challenges within their territories.

I am appealing to each of you, my brothers and sisters throughout the world, to join me and my co-workers here at the General Conference, to enter this Adventure in Faith—searching for souls more precious than gold.

The General Conference Annual Council set two suggested personal financial objectives. The *basic objective* is an amount equal to two days' income; one day's income on January 26, 1980, and one day's income on April 12, 1980. The *faith objective* is an amount equal to

a week's income, given at one time or a little each week until April 12, 1980. Choose your personal objective and invite God to be your partner in this Adventure in Faith.

A desperate world is seeking a hope more precious than gold. By our own lives let us lead people to the One who pleads, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich" (Rev. 3:18).

Adventure in Faith is calling on each of us individually to participate for the fundamental reason that we love our Lord. Of course our church needs money—extremely large amounts of it! However, our greatest need is a living faith in God's power to accomplish within each of us, and in the world, whatever needs to be done so that His redeeming power can give us characters like "gold tried in the fire."

Let us move out into the unknown with God, providing Him an opportunity to demonstrate what only He can do. Let us enlarge the scope of our plans. "Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them."—*The Desire of Ages*, p. 679.

On April 12, will you join your spiritual brothers and sisters around the world and let God use you to greatly expand His cause and penetrate whole new frontiers with this last-day message? I call upon you to Adventure in Faith.

NEAL C. WILSON
President
General Conference

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

NORTH AMERICAN DIVISION

Regular Missionary Service

Vivian Carol (Dininger) Ahlers (AU '72), returning to join her husband, **Lloyd A. Ahlers**, principal, Songa Adventist Secondary School, Kamina, Zaire, and one son left Chicago, January 25, 1980.

Robert Jon Green (AU '65), returning to serve as teacher-pastor, University College of Eastern Africa, Eldoret, Kenya, **Eppy Hiba (Hasso) Green** (LLU '63), and two children left New York City, February 10, 1980.

Denise Elizabeth (Altman) McGhee (WWC), returning to join her husband, **John Kenneth McGhee**, teacher, Pakistan Adventist Seminary and College, and secretary, Pakistan Union, Sheikhpura District, Pakistan, and two children left New York City early in July, 1979.

Roger T. Nelson (LLU '44), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Ethel Mae (Read) Nelson** (LLU '47), of Reading, Massachusetts, left San Diego, California, February 11, 1980.

Isabel Agnes (Stewart) Newbold, returning to join her husband, **Robson Simms Newbold**, physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, left Los Angeles, January 9, 1980.

Twyla Reimche (WWC '66), returning to serve as sister tutor, Maluti Adventist Hospital, Mapoteng, Lesotho, of Kelowna, British Columbia, Canada, left New York City, January 28.

John Russell Rogers (LLU '74), returning to serve as physician, Mwami Adventist Hospital, Chipata, Zambia, **Sue Irene (Morgan) Rogers**, and two children left New York City, February 4, 1980.

Steven Richard Yost (Bay City Coll. '73), to serve as dental laboratory technician, Karachi Hospital, Karachi, Pakistan, **Robin Gerry (Keast) Yost**, and two children, of Madera, California, left San Francisco, February 12, 1980.

Volunteer Service

David Rex Ahrens (LLU '77) (Special Service), of Westmont, Illinois, to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, January 29, 1980.

Grete Edellein Bakland (Special Service), of Loma Linda, California, to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, January 29, 1980.

Stephen Merrick Bielinski (LLU '77) (Special Service), of Downers Grove, Illinois, to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, January 29, 1980.

Robert Dana Bryant (Special Service), of Glendale, California, to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, January 29, 1980.

William Brooke Clawson, Jr. (San Diego St. '53) (Special Service), of Yucaipa, California, to serve as teacher, Majuro Elementary School, Guam-Micronesia Mission, Majuro, Marshall Islands, left Los Angeles, January 4, 1980.

Donald K. Clemons (AVSC), to serve in construction work, Panama Adventist Institute, La Concepcion, Chiriqui, Republic of Panama, **Beulah Sharon (Herwick) Clemons**, and two sons, of Gentry, Arkansas, left McAllen, Texas, January 15, 1980.

Dale Thayne Fetroe (LLU '77) (Special Service), to serve on the Cambodia-Thailand Relief Team No. 3, Bangkok Adventist Hospital, Bangkok, Thailand, and **Judith Irene (Davidson) Fetroe**, of La Grange Park, Illinois, left Los Angeles, January 29, 1980.

Kathryn Ann (Ippisch) Iri-zarry (SMC '72) (Medical Elective Service), of Loma Linda, California, to serve as physician, Montemorelos University Hospital, Montemorelos, Nuevo Leon, Mexico, left Nogales, Arizona, January 14, 1980.

Ray Dwight Johnson (Special Service), to serve as maintenance worker, Palau Mission Academy, Koror, Palau, Western Caroline Islands, **Cheryl Joanne**

(**Zado**) **Johnson**, and two sons, of Little Fort, British Columbia, Canada, left Vancouver, January 25, 1980.

Ordinations

Yung Tak An, Byung Ho Cho, Byung Sung Im, Dong Woon Im, Chong Myung Kim, and Gyu Chul Shin, during Middlewest Korean Mission biennial session, held in Daejeon, Korea, January 23-26, 1980.

Byung Lyul Chung, Hyun Duk Chung, and David L. Scofield, during Southwest Korean Mission biennial session held in Kwangju, Korea, January 30-February 2.

L. G. Byrne, L. J. Evans, R. B. Manners, and E. D. Oliver, during the South New South Wales Conference camp meeting held at Goulburn, New South Wales, Australia, on January 12.

J. D. Bilima, D. C. Kasambara, S. B. Kaunda, B. G. Kavaloh, B. E. Malopa, W. L. Masoka, W. Menyere, and W. A. Ngwira, at Lake View Mission, Mlangeni, Malawi, on January 12.

Harry Beatty, at the ninety-first camp meeting of the Victorian Conference, Australia, January 26, 1980.

Deaths

ESSERY, Edwin G.—b. May 9, 1896, Newport, Wales; d. Jan. 12, 1980. After completing the ministerial course at Stanborough College in 1923, he was called to Egypt and served there from 1924 to 1935 with Elder George Keough, Dr. Stanley Bull, and Elder Neal C. Wilson. From 1936 to 1939 he completed his medical degree at University College Hospital in London, England. From 1939 to 1947 he served the Arabic Union Mission and Middle East Union Mission in Baghdad, and was connected with Stanborough Park Sanitarium in Watford, England, from 1947 to 1950. His last appointment was at the Youngberg Memorial Hospital in Singapore at 80 years of age. Survivors include his wife, Gladys; and four daughters, Pamela, Shirley, Elizabeth, and Allison.

MELENDY, Lillie M. Greer—b. Dec. 29, 1889, in Aledo, Ill.; d. Jan. 17, 1980, in Modesto, Calif. She served with her husband, Elder Leslie Sangster Melendy, first as singing evangelists. Later they served in the Southern, Northern, and Northwestern unions and in California. Survivors are a grandson, Dr. William Gray; and two great-grandchildren.

TREIBLE, Hazel P.—b. Dec. 4, 1892, Finleyville, Pennsylvania; d. Jan. 24, 1980, Loma Linda, Calif. After having spent some time in the mission field

with her husband, she was dean of girls at White Memorial Hospital and later at Loma Linda, California. Survivors include a son, Dr. Dale P. Treible; a brother, Norman Phillips; a sister, Paula Thomas; and several grandchildren and great-grandchildren.

ZIPRICK, Oscar J.—b. June 12, 1882, in Poland; d. Jan. 17, 1980, in Loma Linda, Calif. He was ordained to the gospel ministry in July, 1915, in Manitoba, in the Saskatchewan Conference. For the next seven years he carried on evangelistic work in many small towns and farming communities in the provinces of Manitoba and Saskatchewan. In 1922 he was called to the Alberta Conference to serve as a pastor-evangelist. In 1930 he returned to Saskatchewan as president of the conference, and in 1932 he was reelected as president of the combined Manitoba-Saskatchewan Conference, where he served until 1936. Then he accepted a call from the Greater New York Conference to be pastor of the SDA Brooklyn German church. From 1938 to 1945 he served as a German evangelist within the General Conference Bureau of Home Missions, in the following parts of the United States: Connecticut, Pennsylvania, Oklahoma, Kansas, North and South Dakota, Colorado, Washington, Oregon, and California. Survivors include his three daughters, Ruth Moline, Lottie and Elsie Ziprick; and one son, Harold; seven grandchildren; and four great-grandchildren.

Coming

- April**
- 5 Missionary Magazine Campaign
 - 5 Church Lay Activities Offering
 - 12 Literature Evangelism Rally Day
 - 19 Adventure in Faith Offering
 - 26 Educational Day and Elementary School Offering (Local Conference)
- May**
- 3 Community Services Evangelism
 - 3 Church Lay Activities Offering
 - 10 Disaster and Famine Relief Offering
 - 17 Spirit of Prophecy Day
- June**
- 7 Bible Correspondence School Emphasis
 - 7 Church Lay Activities Offering
 - 14 Inner City Offering
 - 21 North American Missions Offering
 - 28 Servicemen's Literature Offering
 - 28 Thirteenth Sabbath Offering (North American Division)
- July**
- 5 Vacation Witnessing
 - 5 Church Lay Activities Offering
 - 12 Christian Record Braille Foundation Offering
- August**
- 2 Unentered Territory Evangelism
 - 2 Church Lay Activities Offering

Notice

Nigerian school needs books

Adventist Grammar School, Ede, Nigeria, requests Ellen G. White books and other up-to-date books suitable for a school library. Please send to H. I. Duntton, Education Director, Northern Europe-West Africa Division, 110 St. Peter's Street, St. Albans, Hertfordshire AL1 3EY, England.

SPA and Review join their operations

At a joint meeting of the constituencies of the Southern Publishing Association and the Review and Herald Publishing Association on March 20 it was voted to merge the two institutions under a single management. The meeting was held in the Takoma Park headquarters church under the chairmanship of W. Duncan Eva, General Conference vice-president.

The meeting had been preceded by a meeting of the Southern Publishing Association constituency on March 18 in Nashville, and by a Review and Herald Publishing Association constituency meeting in Washington, D.C., March 19. These meetings had been called to consider a proposal that the two publishing houses operate under a single management, and to discuss the terms of this proposal worked out by a special committee that met in Washington March 5. That committee was composed of representatives from both publishing houses, their territories, and the General Conference officers and Publishing Department.

The proposal for joining the two publishing institutions was made after careful study of Spirit of Prophecy counsels relating to denominational publishing work, and of the necessity of utilizing fast, expensive, sophisticated printing equipment to be competitive in the face of inflationary pressures.

The combined constituencies of the Review and Herald Publishing Association and the Southern Publishing Association concurred on a plan that it is hoped will enable both institutions to be effective, dynamic instruments. One feature of the plan looks forward to the time when it may be possible to unite the two institutions on a single site at a location to be determined.

Recommendations as approved by the combined constituencies, March 20, include:

1. That the Review and Herald Publishing Association and the Southern Publishing Association be merged under one management effective as of the date it is approved by the joint meeting of the two constituencies.

2. That the assets and liabilities of the two houses be combined under one corporate structure.

3. That in view of subparagraphs 3a, 3b, and 3c of the Annual Council action A-2774, North American Publishing Houses, of October 12, 1979 [published in the Nov. 29, 1979, REVIEW], it be planned as soon as possible to conduct a comprehensive study of the feasibility of the operation of one plant in a new location.

4. That in the meantime we plan dynamic operations in each of the plants, at Nashville and Washington.

5. That the plan of organization involve a combined constituency, board, president, vice-president, secretary, and treasurer; with the general manager located at the Washington, D.C., plant. A 36-inch web press will operate in Washington and a 31-inch web press in Nashville.

6. That the following general plan for distribution of work be accepted, it being understood that management may vary the plan for reasons of cost, convenience, and distribution of work load.

Washington: Journals, Ingathering supplies, and subscription books.

Nashville: Trade books, learning materials, Bibles, and binding of books.

7. That it be suggested that editorial staff be located as follows:

Washington: Major part of periodical editorial staff, and limited book editorial staff.

Nashville: Major part of book editorial staff, and limited periodical editorial staff.

8. That the corporate name of the merged institu-

tion be Review and Herald Publishing Association and that publications be continued under both names, Review and Herald Publishing Association and Southern Publishing Association. Two book committees are to be continued.

9. That a search committee be appointed by the new board to give study to a suitable new location for the merged institution.

10. That the need of the editorial staff of the ADVENTIST REVIEW to maintain effective relations with the General Conference be recognized and receive consideration.

At the constituency meeting a strong sense of unity prevailed. The president of the General Conference, Neal C. Wilson, set forth the need to make the best use of denominational resources if God's work is to be finished soon and Christ's coming is to be hastened.

BRUCE M. WICKWIRE

Religious liberty help available, but ask early

Adventists who anticipate a work problem involving their religious beliefs—such as Sabbath observance or a relationship to a labor organization—should contact their local conference religious liberty director as soon as the problem arises.

Every day of delay means one less day the church has to help solve the problem. A last-minute call may mean there is insufficient time to secure an accommodation with the member's employer and/or a labor organization.

ROBERT W. NIXON

Record offering

Four secondary schools in the Southern Asia Division are to receive the special projects portion of the third quarter, 1979, Thirteenth Sabbath Offering, amounting to \$330,670, according to M. E. Kemmerer, General Conference undertreasurer. The total Thirteenth Sabbath Of-

fering was \$1,322,679, which is a record amount for a third quarter of the year, higher than in the third quarter of 1978 by \$38,090.

Story of Jesus promoted in the Far East

Doyle Barnett, Spirit of Prophecy coordinator of the Far Eastern Division, reports the recent development of publishing plans to greatly increase the circulation of the Ellen White book *Story of Jesus*. The three union missions served by the Philippine Publishing House have voted to place orders for an English printing of 200,000 copies. This is the largest publishing order for an Ellen White book in the history of the Far Eastern Division.

The idea of an accelerated program of circulating this book has also taken deep root in the two union missions in Indonesia, where it has been voted to translate and print 100,000 copies in the Indonesian language.

Story of Jesus began in 1896 as an "adaptation" of materials, from the pen of Ellen White, prepared for *The Desire of Ages*, presenting the high points of Jesus' life in a vocabulary suitable for children, and titled *Christ Our Saviour*. Later the book was somewhat amplified from Ellen White sources to 182 pages, and in 1949 it was reissued as *Story of Jesus*.

W. P. BRADLEY

Indiana session

G. W. Morgan and A. E. Hackett were reelected president and secretary-treasurer, respectively, of the Indiana Conference at the triennial session of the conference on March 9. The delegates coming from 68 churches also reelected all departmental directors.

A 15 percent increase in baptisms over the previous triennium was reported, and a total of \$7,052,193 tithe was received during the three-year period. J. W. BOTHE



This family recommends PUC

THE Don Catalano family from northern California has started something at Pacific Union College. Dan, a sophomore, and Carole, a freshman, make number six and seven of the Catalano children who have either attended or graduated from PUC. They have become a part of the five Adventist generations that have seen our school as an excellent environment in which to grow.

“For me,” says Dan, “it’s the best of both worlds at PUC—quality Christian education in a great location. That’s what influenced my decision to continue our family tradition here, even though one can get a good education elsewhere.”

You, too, can start something good. Write to us in care of the Admissions and Records Office, Angwin, CA 94508, or call us at (707) 965-6336.

“Teachers and others on campus really help you,” says Carole. “PUC is a busy place with several ways to get involved in a lot of activities. This builds your confidence and skills. Although PUC’s students come from different backgrounds and have many interests, there’s something here that can help meet everyone’s goals.”

Pacific Union College’s commitment to the youth of the church, like Dan and Carole and their five brothers and sisters, is to help families continue, or perhaps, start, a family tradition of growing spiritually, mentally, socially and physically.

Pacific Union College

