


Review

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You Can Hasten the Coming of the Lord

by ELLEN G. WHITE

The power of a higher, purer, nobler life is our great need. The world is watching to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who believe advanced truth. It is watching, ready to criticize with keenness and severity our words and acts. Everyone who acts a part in the work of God is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly being made on the minds of all with whom we have to do.

And God and the angels are watching. God desires His people to show by their lives the advantage of Christianity over worldliness; to show that they are working on a high, holy plane. He longs to see them showing that the truth they have received has made them children of the heavenly King. He longs to make them channels through which He can pour His boundless love and mercy.

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come.—*Counsels to Teachers*, p. 324.

Divine Prescriptions in Human "Bottles"

MOST Christians find it difficult to accept trials gracefully. If they could be certain that the trials were from God, they would have little difficulty relating to them properly; but when God seems uninvolved and human instrumentalities are apparently the cause of the trials—well, how can they help but become discouraged, even bitter!

The secret, of course, is to look beyond the human beings who are causing us distress, and see God at the controls, permitting the trials and measuring their intensity so they will achieve their divine purpose without destroying us.

Scripture teaches clearly that all aspects of life are in the Father's hands. The Christian need not fear, for God is on his side (Ps. 46:2). He need not avenge himself, for God has promised to square accounts (Rom. 12:19). He need not want, for the Good Shepherd provides for him (Ps. 23:1). God is intimately involved with everything—shutting the mouths of lions, watching over the sparrow that falls, removing kings and setting up kings (Dan. 2:21), preserving in fire and flood (Isa. 43:2). Trials may be originated by sinful men—or even by Satan—but if God permits them we should look beyond their immediate cause, and accept them as coming from our Saviour's hands.

In her classic book *The Christian's Secret of a Happy Life*, Hannah Whitall Smith compares this to the experience of a mother giving medicine to her sick child. "The bottle *holds* the medicine, but the mother *gives* it; and the bottle is not responsible, but the mother. No matter how full her closet may be of bottles of medicine, the mother will not allow one drop to be given to the child unless she believes it will be good for it; but when she does believe it will be good for her darling, the very depth of her love compels her to force it on the child, no matter how bitter may be its taste.

"The human beings around us are often the bottles that hold our medicine, but it is our Father's hand of love that pours out the medicine, and compels us to drink it. The human bottle is the 'second cause' of our trial; but it has no real agency in it, for the medicine that these human 'bottles' hold is prescribed for us and given to us by the Great Physician of our souls, who is seeking thereby to heal all our spiritual diseases."—Pages 150, 151.

How much easier it would be for us to relate well to fellow human beings who bring trials upon us if we could look upon them merely as "bottles." And why should we rebel against human "bottles"? Should we not rather thank our loving heavenly Father for the medicine they contain?

Perhaps we need to learn to control our temper. Is there any better medicine for this than constant association with a human "bottle" who has tremendous talent for irritating us? Or perhaps we need to learn to be gentle. Is there any more spe-

cific medicine for this than contact with a human "bottle" whose sensitive nature requires unusually careful handling? Perhaps we need to learn humility. Is there any better medicine for this than constant association with a human "bottle" who frequently "cuts us down to size"?

Joseph had a clear understanding of the fact that when God permits a trial, He assumes full responsibility for it. It is to be taken as coming from Him, not from men. Thus, though his brothers sold him into slavery, he forgave them; he harbored no grudge toward them; he sought no opportunity for revenge. Later, as prime minister of Egypt, with his brothers' fate in his hands, he said: "Be not grieved, nor angry with yourselves, that ye sold me hither: for *God did send me*. . . . God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now *it was not you that sent me hither, but God*" (Gen. 45:5-8).

Joseph's brothers were merely human "bottles" that contained the medicine Joseph needed, but God was the Physician who ordered the prescription.

Surrounded by God's Presence

Consider Jesus. In the Garden of Gethsemane He pleaded for deliverance from the awful experience that awaited Him. He shrank from the rude treatment, the agony, the separation from His Father that were involved in "drinking the cup." Nevertheless, He did not rebel; He did not resent the human instrumentalities involved in the experience. "Father, forgive them," He prayed. In effect He said, "I believe in Your love, Father. I believe in Your wisdom. I believe that this experience, though motivated and directed by jealous, hateful men, will not be permitted unless it is Your will. So have Your way; that's what I want."

This is the attitude every Christian must possess. He must believe not only in the infinite love of the Father, he must believe that nothing will be permitted to touch him without the Father's consent. Perhaps there is no more beautiful passage in the writings of Ellen G. White than this: "The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission."—*The Ministry of Healing*, pp. 488, 489.

So when trials come, let us accept them gracefully and in faith, believing that the Father of infinite love, who permits them, has prescribed them for our good. The Great Physician never makes a mistake. "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

K. H. W.

This Week...

Although no longer directly involved with young people, R. R. Bietz still maintains an active interest in their affairs. It is not surprising then to see his by-line on an article about the current "Jesus People" movement (page 4).

Elder Bietz, who is one of the vice-presidents of the General Conference, entered denominational work as an evangelist in the North Dakota Conference in 1930. He completed his B.A. degree at Union College in 1931, and after continuing his evangelistic work for another year, he became the Missionary Volunteer-lay activities secretary of the conference for three years. In 1935 he accepted a position in the Colorado Conference as MV-educational secretary.

In 1941 he went to the Michigan Conference to be MV secretary, and a year later he accepted the same position in the Lake Union. Then came a total shift of emphasis for Elder Bietz.

Beginning with the presidency of the Texico Conference in 1943, he has been in administrative work ever since—Southern New England (1946-1950), Southern California (1950-1960), and Pacific Union (1960-1968).

While it may be "more blessed to give than to receive," if there is no one to receive, certainly the giver can't be blessed. Gordon M. Hyde, a general field secretary of the General Conference, discusses both giving and receiving in this week's Family Living section (page 10).

Reared in England, Dr. Hyde is one of five brothers to be ordained ministers. Twelve of the 13 brothers and sisters in the family have been or still are denominational workers. That is an unusual record. Dr. Hyde's father, John, was sent from England to the United States to study the health-food work under the Kelloggs at Battle Creek. He returned home to pioneer that branch of the work.

Dr. Hyde graduated from Andrews

University in 1942 and began his denominational service that year in the Wisconsin Conference as a pastor-evangelist. He was ordained in 1946 in Portage. After five years there he returned to his native homeland, where he spent another five years in the South England Conference. In 1952 he added another dimension to his ministry—he became Bible teacher at Wisconsin Academy, in addition to being pastor.

He became chairman of the communications department at Southern Missionary College in 1956. During his tenure there he earned his M.S. from the University of Wisconsin (1957) and his Ph.D. from Michigan State University (1963). He strengthened the communications department of SMC by installing an 80,000-watt FM stereo radio station. In 1968 Dr. Hyde became head of the religion department, the position he held just prior to going to the General Conference in 1969.

Regular REVIEW readers of course recognize the by-line on the article about G. F. Wolfkill (page 16) this week. Harry M. Tippet has for a number of years invited us to pause a few moments at his "Wayside Pulpit," a semiregular column. And he has introduced dozens of new books in his column "Avenues to Reading Pleasure" (now called simply, "New Books").

Those who know Dr. Tippet could immediately answer that his two great loves are people and literature. He has spent his life involved with both. Prior to coming to the Review and Herald in 1946 as an associate book editor, he was a teacher of English for 22 years. It was during his 20-year tenure at Andrews University that he knew Dr. Wolfkill, the man he considers to be an unforgettable Adventist.

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BAPTISTS DROP IN BRITAIN

LONDON—Membership of Baptist churches in the British Isles fell last year by 5,806—from 274,871 to 269,065—according to official data published here.

The statistics, based on counts taken January 1, 1970, also showed that membership of churches affiliated to the Baptist Union of Great Britain and Ireland was down 3,539 from 210,306 to 206,767.

In the past decade, total membership of Baptist churches throughout the British Isles has fallen by 14 per cent, from 317,682 to 269,065. In the 30-year period beginning 1941, the decrease has been nearly 30 per cent.

RED STAR OVER VATICAN CITY

ROME—On March 29, 1971, the Red Star, symbol of world Communism, flew atop buildings and poles in Vatican City.

Emblazoned on Yugoslav flags, it symbolized an historic "first"—the first official visit by a Communist head of state to the head of the Roman Catholic Church.

The private meeting between Yugoslav President Tito and Pope Paul VI is viewed as a landmark in the Vatican's continuing attempts to unfreeze relations between the church and Communist countries.

CHAPLAINS WOULD NOT DEFER SEMINARIANS

WASHINGTON, D.C.—Seminarians should not be deferred from military service, according to the General Commission on Chaplains and Armed Forces Personnel.

This stand was adopted at the Spring Meeting here of the commission, which is the principal Protestant coordinating agency for military chaplaincy concerns and is maintained by 41 affiliated religious bodies.

♦ Advent Review and Sabbath Herald ♦

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ♦ 121ST YEAR OF CONTINUOUS PUBLICATION

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TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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By R. R. BIETZ

IN THE glaring sun on the steps of the State capitol building in Sacramento, 5,000 "Jesus people" were enthusiastically shouting their concern for the Government and advocating prayer for legislators. Prominently displayed were cards such as "Uncle Sam, Jesus wants you," "You have a lot to live, Jesus has a lot to give." Senators in a unanimous declaration made February 13 "the spiritual revolution day in California" and the "Jesus people" were on hand to take advantage and get the revolution under way. We can understand why the legislators would prefer prayers to bombs on the steps of the capitol building.

In southern California, there is a spirit of revival spreading from city to city. Coffeehouses (places where young people assemble, not necessarily to drink coffee, but for fellowship, study, and prayer) are springing up everywhere. These exist, we are told, for one purpose only, namely, to bring young people to Christ. The coffeehouses are part of a spiritual revolution. If you enter one of them chances are that within ten minutes someone will encounter you with a few Bible texts and an appeal to "dig it" with Jesus.

During the New Year's rose parade in Pasadena one could see and hear young people walking up and down the parade route announcing over the public audio set "Turn on with Jesus. That's the way to solve the problems of the world." Signs carried by the youth read, "Jesus is the only solution." "Freak out with Jesus." "Jesus is a good trip."

"The revival—aimed mainly at youth and carried on almost totally by young people—continues to build in southern California. New Christian groups and converts spring up everywhere—every day. No accurate estimate can be made of the magnitude of this movement, since it is constantly widening and increasing. But the effects, although their quantity cannot be measured, are high in quality. Every day some new drug addict quits heroin and takes up the cross of Jesus Christ. The Kingdom of God continues to grow. . . . Believers among the ten million residents along the coastal shelf are inquiring, 'If it happened in Corinth, why not in southern California?' They are also asking the Holy Spirit to make it happen. The way things are going—subtly, almost imper-

"Jesus People" and

R. R. Bietz is one of the five general vice-presidents of the General Conference.

ceptibly, but surely—southern California may have a whole new look—and heart—by the time Jesus comes back to claim His own.”—*Decision*, February, 1971, p. 7.

Two and one-half years ago a certain Protestant church in southern California had only 150 members. During 1970 more than 4,000 accepted Christ and were baptized into the church. Two thousand of these were immersed in the Pacific Ocean. In Houston, Texas, 4,011 persons, about 95 per cent teen-agers, made commitments to follow Christ. Over a period of a few months more than 600 were baptized. In Florida more than 1,500 decisions were registered during an eight-day revival in another church. As a result of these revivals large numbers are being added to the churches.

Are these developments a fulfillment of the statement, “It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before” (*The Great Controversy*, p. 463)?

Are these false revivals? How may we know? When a lad stops smoking pot and starts praying, working, and studying, who wants to say that such an experience is not genuine? Shouldn’t we rejoice every time another youth escapes the tentacles of the giant heroin octopus?

Widespread Revivals

This “spiritual revolution” is not confined to California and Texas. It is manifested also among the young people in the Northwest. “Thousands of young people in the Pacific Northwest are forsaking pot to follow Christ.”—*Christianity Today*, Jan. 29, 1971, p. 34. Citizens in some cities of the Northwest complain because the “Jesus people” create problems by kneeling on sidewalks praying with other young people. Coffeehouses are springing up everywhere. Drugs are outlawed. Converts are expected to maintain a strict Bible morality. Many youth in the communes speak in tongues. Frequent miracles of physical healing are reported. Demon exorcism is practiced. Is this of God or of the devil? Does the following statement apply: “The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. . . . All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived” (*Medical Ministry*, pp. 14,

15)? Are these experiences confirming faith in God and His power? Who can tell whether healing comes from the Power above or from that which emanates from below?

Recently millions of Americans were introduced by NBC television to the “street Christians.” The viewers were taken inside the communal training center in Thurber, Texas, where many drug addicts have found help. They say, “We have tried everything. Nothing helps us to overcome except Jesus. He is the solution.” The television program showed young people relating experiences of victory over drugs and other evils. They have surrendered themselves to the discipline of the commune. Now they are studying the Bible as much as six hours a day. They are especially interested in the prophecies relating to the second coming of Christ. They take extended trips in buses looking for converts to the “Jesus way.” When young people give up dope and study the Bible and engage in prayer, are we to say that the experience is not authentic? What is the difference between the genuine and the counterfeit revival? If a youth stops destroying his mind with dope and starts praising the Lord, shouldn’t we rejoice with him?

In June, 1972, the city of Dallas will host 250,000 young people from all walks of life. A staff of 10,000 will be chosen to help in this big program. It is planned to reach 3,000 college campuses during the year 1972. It is hoped that 500,000 young people will be trained during the summer of 1972 for a “spiritual explosion . . . around the world.” “The saturation of the entire world with the Gospel will be possible by 1980,” says Bill Bright, leader of the Campus Crusade (*Christianity Today*, Jan. 1, 1971).

Desire for National Religious Awakening

Recently a leading evangelist in this country wrote personal letters to thousands of citizens stating that a recent trip to the nation’s capital had convinced him that there is “on the part of many leaders in all three branches of Government a desire for a national religious awakening.” (Billy Graham letter, February, 1971).

Speaking at the United Methodist Congress on Evangelism at New Orleans in January, Dr. Albert Outler predicted a possible “‘Third Great Awakening’ for America, led not by ‘professional renewalists,’ but by a vanguard of Roman Catholics deeply touched by the charismatic movement.”—*Christianity Today*, Jan. 29, 1971, p. 32.

"Street Christians"

Last year, thinking in terms of helping the bewildered and confused young people of the world, the Voice of Prophecy developed a pilot program. Some spot announcements were made over certain radio stations patronized by the young. A brochure was prepared emphasizing that Christ is the way out of this confusion. The response was overwhelming. Some 175,000 letters have come from every part of North America, from the North, the South, the East, and the West, asking for more literature, for Bible studies, and personal visits. No one can deny that the letters reveal a hunger for spiritual things. They indicate a loneliness. Many young people have been forsaken by their parents and by society. In their feeling of depression and emptiness they try to escape society and find a new experience in the world of drugs. The letters have one plea in common. It is this: We want help and we want it now. Here are a few samples:

"For a long time now I have thought that the only way out for me was drugs. I have been dropping now for about two and one-half years but I found out that God is the real way out. You are beautiful people and I want and hope that I will continue to hear from you."

"One problem that you mentioned in your magazine touched very close to home with me. I want to do all I can to get closer to God and I want to try to help others also. I see so many kids who need God and just don't know where to look."

"I am enclosing \$1.00 to help. I saved it by not paying my way home these last two nights. I wish I could send more but I will send what I have and when I have it as every bit helps."

"I have tried to find myself and God through drugs. I was raised to believe that there is a God but I wonder whether there is. How do we know? We have been told so many lies in the past. We accepted God as tradition. I want to believe in God but I just can't. I was raised a Catholic. How do we know which way is right?"

"I am writing to say that I hope to get your magazine quick. I have thought of running away or killing myself or using drugs but I just haven't got the guts to do it, so please help me."

"I enjoyed your magazine. I especially appreciate the texts. I have read them carefully several times. I especially like Exodus 20:3-17 and Matthew 5:6, 7. They have helped me very much."

All the letters reveal about the

same condition—a feeling of loneliness and bewilderment. Many of the youth today are stranded in a wilderness of mystification and consternation. It is to be noted too that a large number of the letters come from Seventh-day Adventist youth. They are not immune from the feeling of lostness that is prevalent in the world today.

Revivals in SDA Schools

We hear and read about revivals also in our academies and colleges. Young people are getting together in groups and praying for hours on end. One school paper reports that "students held an all-night prayer meeting, inviting the Holy Spirit to come into their lives, to lead in their ministry." Groups are planning to tour the country asking other young people to join in the revival.

Recently 400 Seventh-day Adventist students from the Central and Eastern parts of the United States held a meeting at Camp Berkshire, New York. "'Sharing' sessions were marked by stirring accounts of recent conversions. There were joyous 'Amen' responses, and soft 'Thank You, Jesus' prayers." One testified, "I've been an Adventist all my life but I'm a Christian now." Another: "I've been into legalism and into drugs but now I'm into Jesus and the Bible."

There are those who feel this is bordering on fanaticism. Among them is the student who remarked, "The use of the altar call is being run into the ground. It's getting so you can't go to a meeting anymore

without being called to display your emotions."—*The Student Movement*, Jan. 28, 1971. Another criticism has been that spotlights are used in the darkened sanctuary to help create a spirit of emotional anticipation. The crowd anxiously waits for the next performer.

Is there a possibility that revivals even within our church may not be free from the spurious element? Could the genuine be mixed with the counterfeit even in our own institutions? We know, of course, that Satan will be bound during the thousand years, but we are also aware that today he still has access to our churches and educational institutions. Ellen White tells us that in the last days there will be a revival of primitive godliness as has not been witnessed since the apostolic times and that Satan will try to hinder this reawakening by introducing a counterfeit revival.

In the book *Evangelism* we read: "Many apparently good things will need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it."—Page 590. (Italics supplied.)

In the light of this statement what is our responsibility? In our next article we shall consider the rather difficult problem of differentiating between the true and the false revivals and what our attitude should be toward both.

(Next Week: *Revivals Are of Two Kinds*)

A Matter of Life or Death

By RICHARD K. LEAR

How can we help finish the work? How can the church witness more effectively for Christ? How important is it? Can it be a life-and-death matter?

Church members are usually willing to witness to one another. If some of the sheep stray, faithful members encourage them to return. The warmth of Christian love often wins back the straying ones.

However, Christian influence ought to be felt beyond the church doors. As professed Christians we have a responsibility to the man on the street.

God warned Ezekiel, "If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand. But if you warn the wicked to turn from his way, and he does not turn from his way; he shall die in his iniquity, but you will have saved your life" (Eze. 33:8, 9, R.S.V.).

Many of God's people feel they are not qualified to do missionary work. We hear remarks such as: "Preaching is not my line. Speaking in public gives me stage fright. It scares me just to think about giving a Bible study." The timid should remember that the way they act, the way they talk, the way they live, delivers a powerful sermon!

How circumspect they should be in all their conduct! Witnessing for Christ can be a matter of life or death not only for the man outside, but, according to the principle stated in Ezekiel, for the witnesser as well.

SOME people, who have felt no need of outside help, have through rigid self-control changed the pattern of their life. With a high standard of behavior, it is surprising to what extent they have cultivated graces and manners that could very well be examples to many Christians. In their outward lives they appear to be superior persons.

The behavioral sciences are promising much along this line. Marvelous advances have been made in the control of physical disease. Now there is much talk about going even beyond this point and finding the means for the control of human behavior. It seems that with the use of hormones and chemicals the violent can be made docile, the hateful lovable, the saddened joyful.

We are told that, given time, a cure can be found for any illness that may afflict humanity, and that remedies may be found to change bad people who often disrupt society into good citizens. It is upon such a premise that many seem to find hope for mankind.

Science Impotent to Change Lives

Science has largely taken the place of God in many men's minds. To the Biblical question "Can the Ethiopian change his skin, or the leopard his spots?" these men would answer, "Yes." And to the question, "Can those who are accustomed to do evil be made to do good?" They would say, "It is possible."

However, none of this bold experimenting and brave talk touches the heart of man's condition. The cancer of sin that grows deep within his nature cannot be handled as flesh and bone. It is intertwined in every part of his system. No X-ray or electronic microscope can search it out. Man merely looks upon the appearance, but God looks upon the heart.

What God really sees when He looks at man is graphically described by the prophet Isaiah, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6).

There is only one way to solve the sin problem, and that is by the renewing grace of the Lord Jesus Christ operating deep within us. Only the healing rays of the Holy Spirit can burn out the dross of sin in our lives. This is not like the change in a

The Sin Problem: How to Solve It

By FREDERICK LEE

drunkard's life when you put a new suit on him after he has been washed. It is a new life, a new heart, a new mind. It is a complete change in the whole man.

A Heart of Flesh

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze. 36:26, 27).

Our sin problem cannot be solved by getting rid of phobias and guilt complexes through group psychotherapy or sensitivity training. It does not come by attending some charm school or adding culture by the study of art and music. We do not find true brotherly love by the study of the languages and the customs of other people. This may do a little superficial good, but it does

not get at the essentials in the problem of sin.

The change can come only through a new birth, a new creation, a conversion, which is accomplished through the working of the Holy Spirit upon a man or woman who recognizes his sins and seeks the help of Christ. The change called conversion may not come suddenly or with strong emotions. It is a work of faith, not feeling. It is a complete dedication to a life created in Christ Jesus.

"Religion is not merely an emotion, a feeling. It is a principle which is interwoven with all daily duties and transactions of life."—*Testimonies*, vol. 2, p. 506. "By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength."—*Selected Messages*, book 1, p. 395.

This work of the Holy Spirit on the life "can no more be explained than the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process

But Who Are You?

By RUTH JAEGER BUNTAIN

Confronted by certain apostate Jews who presumed to call on the name of Jesus, whom Paul had preached, an evil spirit made the acknowledgment: "Jesus I know, and Paul I know." Then he asked a pertinent question: "But who are ye?" (Acts 19:15).

As the world looks at us, is it not possible that it, too, makes the acknowledgment: "We know about Jesus. We know about Paul. We know about the beliefs and practices of Seventh-day Adventists." Then as they measure our words and actions against our pretensions, is it not possible that they, too, ask the question—silently, of course—But who are you?

of conversion. . . . The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God."—*The Desire of Ages*, pp. 172, 173.

The experience of conversion is more than a single magic happening. It includes a daily dying to self and a new daily dedication to a life hidden in Christ. "Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality."—*Testimonies*, vol. 2, p. 505.

Growth in Christian character is a cooperative work. There are some

things that only Christ can do for us. There are other things that only man can do for himself. Christ can do nothing for us unless we commit ourselves into His hands for the perfecting work that has to be done. In order to have this done we must "hold fast" to our contact with Him, "resist" the tempter, and "watch and pray" without ceasing. The perfection to which we are to attain is wholly Christ's. It is not in the slightest part our own. Doing our best adds nothing to our perfection. "At no point in our experience can we dispense with the assistance of that which enables us to make the first start."—*Testimonies to Ministers*, p. 507.

In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong.

Thank God, we can say with the

prophet Micah, "When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Micah 7:8).

Many persons ask, "How many times will Christ forgive me when I fall again and again into sin?" Jesus answered that question when Peter asked, "How many times shall I forgive my brother?" He thought that about seven would be right. But Jesus answered, "Until seventy times seven." Should we then be more righteous in dealing with our brother than Christ is in dealing with us? That situation can never be!

There is no limit to the mercy of the Lord toward His weak children. God says, "I know your frame and remember that you are dust." As long as Satan reigns to trap and tempt us, just so long will Christ reign to forgive and help every sin-

FOR THE YOUNGER SET

Jeannie's Long Trip—3

By JOYCE WILLES

WHILE Jeannie, mother, daddy, and grandmother were on their long trip, from the West Coast of the United States to the East Coast, they visited Aunt Claire, grandmother's sister. Aunt Claire was really Jeannie's great-aunt, but Jeannie was always too much in a hurry to call her anything more than Aunt Claire.

Aunt Claire lived in Atlantic City, New Jersey, where there is a famous boardwalk along the beach on the Atlantic Ocean. While Jeannie and her family were there, they tasted salt-water taffy for the first time. Jeannie thought it was delicious.

One day Aunt Claire said, "Let's drive over to Philadelphia and do some shopping in the big stores."

The first store they visited was Wanamaker's. Right in the middle of the first floor there was a big pipe organ

on which a man was playing. Jeannie wished she could climb right up there and sit beside him to see better how his hands and feet worked the big instrument. Next they went to Gimbel's, which was so big that it covered a whole city block and was several floors high. Each floor had different kinds of things for sale. They looked around at everything for a while. Then daddy decided to get a haircut, while mother and Aunt Claire looked at sunsuits for Jeannie.

Jeannie soon was bored. "I think I'll see daddy for a while," she said.

Mother didn't answer, which Jeannie thought was strange, but she left anyway. She had a good idea which way it was, although she thought it might be on another floor.

Stopping at the first clerk she saw, who wasn't busy, she asked in her po-

liest tone, "Which way is the barber-shop?"

"It's over on that side of the store," the clerk answered, probably wondering about a little girl in a store by herself. Jeannie stopped off, stopping now and then to look at something that interested her. Soon she was on the other side of the store, but she knew she had to take an elevator to get to the floor where the barber-shop was. Another clerk told her to go up just one floor, and Jeannie felt very grown up as she stepped into the elevator and called out the floor number.

There it was, and daddy was still in his barber's chair. Daddy looked surprised. "Does mother know you're here?" he asked. "Yes, I told her," Jeannie replied.

Back in the girls' clothing department, mother said, "How do you like this color, Jeannie?"

When she got no reply she looked around and saw Jeannie wasn't there.

"Have you seen Jeannie?" mother asked Aunt Claire.

"She was here just a minute ago. Let's ask a clerk if she has seen her."

Going from one clerk to another, they finally found the one who had given Jeannie directions to the barber-shop. Hurrying, they caught the elevator and soon were there.

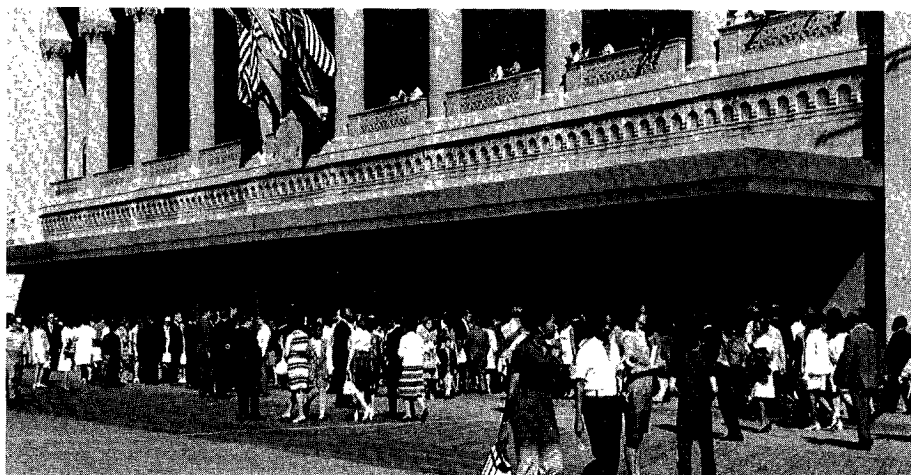
Breathless, Aunt Claire and mother came hurrying off the elevator toward the barber-shop. "Oh, there you are! I'm so glad! What do you mean, running off like that by yourself?"

Suddenly Jeannie was afraid. She realized that she might have been in danger in such a big store.

"I'm sorry, Mother, I didn't know you didn't hear me say I was coming up here. I won't do it again."

As they all drove back to Atlantic City that afternoon they were glad that Jeannie hadn't got lost.

The 1970 General Conference session was held in Convention Hall, on the boardwalk.



cere soul who calls upon Him. The warfare against the sin problem will never be over until the author of sin has been completely and finally destroyed.

"Christ will never abandon the soul for whom He has died. The soul may leave Him and be overwhelmed with temptation, but Christ can never turn from one for

whom He has paid the ransom of His own life."—*Thoughts From the Mount of Blessing*, pp. 118, 119. The danger is not that Christ may forsake us, but that we will be unaware of our need for forsaking our sins before it is too late to do so.

Seeing that all this is made plain to us and that there never is any excuse for sin, "How shall we es-

cape, if we neglect so great salvation?" (Heb. 2:3).

Seeing, too, that the day when decisions can be made is soon to pass away, "what sort of persons ought you to be in lives of holiness and godliness waiting for and hastening the coming of the day of God" (2 Peter 3:11, N.E.B.). ✠✠

(Concluded)

When You're YOUNG

By Miriam Wood

AT WHOSE EXPENSE?

Nearly everyone is faced at one time or another with the temptation to portray his own conduct as beautifully superior to the manifestly inferior conduct of someone else. We're not speaking of the times when his conduct actually is on a much higher level than that of his peers, though it is to be hoped that he would not suffer from any undue compulsion to point this out in all its splendor. (The latter quality is hardly sturdy enough to withstand too much of that kind of thing; it tends to curl up and die when strong spotlights are focused upon it.)

The kind of situation that's ready-made to trap the unwary Christian can be illustrated rather well by an incident in which a friend of mine was involved. In this case the person most directly involved avoided the danger. My friend asked for a pretty large favor from the organization that employed him, a favor that was unique in scope, that would necessitate an extended leave of absence; in short, his favor was definitely not a run-of-the-mill kind of thing. Neither was it something that his boss could grant without getting permission and signatures from the Powers Higher Up. Much red tape was involved and much signing of applications and recommendations and all the rest of the rigmarole that makes up so much of this frenetic, nerve-ridden late-twentieth century.

"The thing was," my friend told me, "my boss wasn't exactly delirious with joy over the whole bit. He didn't want to refuse my request, because I've worked for him for several years and have been a good employee—at least that's what he's said on several occasions—but there'll be some inconvenience involved for him, and while I've promised to take care of every possible detail that might cause trouble, still, you know how these things are sometimes."

I do know, being no stranger to the world of employment. At any rate, the boss agreed to set the wheels in motion to secure the necessary signatures. But there was a time element involved, my friend told me. He'd have to know by a certain date whether he'd "gotten the green

light"; if not, he'd have some pretty fast decisions to make. After two interviews with his boss, when the latter "blew hot and blew cold," the favor-asker was in the state of taut nerves that too often accompanies these troublesome episodes. In desperation, then, he asked, "How soon do you think the signed forms will get back from the central office so that I'll know how to plan?" (I should have mentioned at the outset that my friend was on a month's vacation from his office, and had interrupted this delightful interlude when the great opportunity came his way. Thus his interviews were on his own time with the boss.)

Leaning back in his chair in a most maddening way, according to my friend, the boss scrutinized the ceiling carefully as though seeing it for the first time. "Oh, certainly it will take at least a week. When the information comes in, I'll phone you," he announced loftily.

Not willing to leave the so-important matter in this state of uncertainty, my favor-asker quickly responded that he'd call the top man, saving the boss "all that trouble"; but amid a flurry of "Don't call me, I'll call you" admonitions, he was ushered out of the august presence rather firmly.

One week went by. No telephone call. Much nail-biting, figurative and literal. Another half week. Still no telephone call. My friend, squarely between Scylla and Charybdis, not wanting to antagonize the boss any further but desperately needing to know what he could count on, said that at that point he was rapidly developing a strange attachment for the telephone, fearing to get outside the range of its strident jangle lest he miss the all-important call.

It never came, though. Fortunately for his peace of mind, another call did come, late one night, from the second in command at his place of employment. The vice-president (not his exact title, but it will do) rather surreptitiously informed him that the request had been granted, all would be well, and as far as he could predict, nothing but clear sailing lay ahead. "You can imagine my delight at getting the news," my friend said, "but something in the vice-president's manner

gave me the distinct idea that he was making the call unbeknown to the president. And since he was making it from his house rather than from the office, I more or less figured I should not refer to it—the call, I mean—when I went back to work, but allow the boss to tell me himself."

And this is what he did, though he felt pretty uptight about the—to him—inconsiderate manner in which he'd been treated. The boss, wreathed in smiles, announced on his first day back at the job that the favor had been granted. My friend, without the flicker of an eyelash to denote previous knowledge, thanked his benefactor(?). The latter graciously and apparently sincerely accepted the thanks.

Somewhat later in the day, then, when an opportunity came for my friend to speak privately to the vice-president, he came out pretty forcefully about the V.P.'s niceness in calling as contrasted with the boss's callousness in not having done so. For a moment, several warring expressions drifted across the V.P.'s face, my friend said.

"But he's really a fine Christian man, and an honest one. He said to me, 'Look, naturally I'd like to take the credit for being the nice guy you think I am. But I must honestly tell you that the very next day after I phoned, the boss did try to get you. You didn't answer your phone. I wouldn't feel right about it if you didn't know that.'"

In discussing the episode, my friend was decidedly impressed with the vice-president's refusal to build himself up at the expense of another person. "I would never have known the difference," he marveled. "The boss is uncommunicative at times; he would probably never have mentioned that he'd tried to call me, and I'd have gone on forever feeling that he was inconsiderate and that the vice-president was great. Now, as it turns out, I think more of both of them than I ever did before!"

The desire to be highly regarded is a natural one. If the high regard is purchased, however, at someone else's expense, it's incompatible with Christ's teachings.

Charting a Course Between . . .

I STILL do not know for sure how to spell her name. Small boys five years of age are not too concerned about spelling. Especially when the name is long and uncommon. I do not know what her first name was, because small boys don't think of old ladies as even having first names. But as I remember how it sounded, her name was Mrs. Osborlestone. She was old. Of that I was sure.

When Mrs. Osborlestone was well enough to come to the church in West London, she looked like many other little old English ladies whom I remember from my childhood. She wore a black kind of bonnet hat, probably made of straw, that stood up quite high and rounded above her forehead and was tied in some way by black ribbons beneath the chin. Her dresses (for it seemed she wore several at a time) and coat were generally black. Just all-over black.

She lived in a London County Council housing project for people whose income was low. Mrs. Osborlestone's income was limited to her old-age pension. I heard say that it was ten shillings a week. That would have been about two dollars and fifty cents. I do not know that she had any other income.

On Sabbath afternoons I often accompanied my mother and father on a visit to Sister Osborlestone. Her little segment of a room or two in a block of units was always neat and clean, and warmed in the wintertime by a tiny coal fire burning in the black stove. In the springtime there were always a few flowers in her tiny strip of a flower bed. She had a cheerful canary that intrigued me and undoubtedly brightened her long days.

If she had been absent from church for several weeks she faithfully gave to my father her tithe and offerings, for he was one of the elders of the church. She also had a little tray with a varied assortment of English coins, mostly pennies or halfpennies, rarely a sixpence or a shilling. This little fund put money in the gas meter for lighting at night and it provided her with a little bank of bounty from which she bestowed her gracious benefits on those who came her way. As a small boy I was one of her beneficiaries. She would

Gordon M. Hyde has been a general field secretary of the General Conference since 1969.

Ragged Independence and Sophisticated Sponging

By GORDON M. HYDE

wish me to take a penny or even tuppence, from her little store. That was something. With a farthing you could buy a sweet that would last a *careful* indulger for an hour, and there were four farthings in a penny! Or, at Guy Fawkes time (November 5) you could buy two little demons (fireworks with an incredible bang) that would scare cats, mothers, or even yourself—for a penny.

But I never wanted to take Mrs. Osborlestone's pennies. I knew from the conversation of my parents that she could ill spare the pennies. But she would be insistent, and eventually my mother would signal me (as mothers can) to yield to Sister Osborlestone's generosity.

Wise Steering by Parents

In this childhood memory I see how wise my parents were in steering me between the two extremes of ragged independence and sophisticated sponging. In private, they conditioned me to Mrs. Osborlestone's poverty. In her presence they eased me away from that kind of ragged independence that would have hurt her tender feelings. (And I'm sure God stretched Sister Osborlestone's pennies.) Later life has not relieved me of the difficulty of knowing, at times, just how to steer this middle course.

You have met people for whom you can do nothing. You know that their resources are not unlimited and yet, in connection with God's work, you or your family have had to stay with them, perhaps for several days or even a week. But when you attempt to leave some evidence of your gratitude and appreciation,

you find your gift in someone's suitcase on your arrival home, or they toss the money into your car as you drive away. Or they inveigle your small boy into putting it into his pocket. Just so their ragged independence remains unshattered.

Then there are those other people who stop in without warning with their children and who seem very uncertain of their plans for the future—after they have arrived and you have fed them and offered them whatever room you have. Or if you are pastor of the church at one of our institutions and your house is near the highway, you find a steady procession of hard-luck families drifting through your campus, and always it seems one of the unwashed children has just taken sick or has not had any milk all day.

Or the car is just about out of gas or is in need of an urgent repair or a new tire before it can move on to the next point of their uncertain journey. And, of course, they are broke.

By comparing notes with your colleagues at other campuses you sometimes discover that some of these sad families (or pious individuals) make the rounds, play-upon the sympathy, hospitality, and good will of Christian institutions in a calculated program of sophisticated sponging.

From your student days you have memories of some sponging that you thought at the time was sophisticated, but which in retrospect looks a little tarnished (and you wonder whether it wasn't rather obvious to some of the gracious people who failed to make your obviousness

evident). You think of books you sold mainly on appeals to sympathy rather than on conviction of the purchaser's need or the value of investment. Or the times you maneuvered people into offering you a meal or a night's lodging—by “just happening along” at the propitious time!

Poststudent Adjustments

Then when student days were over, you were confronted with problems of motivation in giving and in receiving. Perhaps you were a minister and you were confronted with financing various aspects of the work of the church, and you think back to some of the methods you used to motivate your people to give. Or of the motives that led you to give, whether to the church building fund, the conference building program, or perhaps to Ingathering.

And now, in your middling or sunset years, when the basic family needs have been met, the children educated, your home more established, you begin to find that wider joy in sharing more with others outside the family circle. And you almost feel guilty that you can have so much fun in moving about more freely and in bringing more people to your home to share its warmth and comfort. If we could only know how many could be saved from a life of sin and worldliness if someone, just someone, seemed to care.

Even today's youth are not immune to the warmth of a fireside and a tasty, home-cooked meal—or the natural sweetness of home-baked bread. The simple things of life have not lost their power. And so many of the seemingly rebellious

are hungry for the sight of something simple, beautiful, and stable. Something akin to *love*.

And could we know the joy and surprise that just a Thank-you card can bring to someone who did just a little something that said, I care.

Which all seems to add up to a lot of questions about giving and receiving, as Christians.

We have heard since childhood that “it is more blessed to give than to receive.” But does this mean that there is never a time to receive graciously, that we are never to consider whether our refusal or reticence to receive may offend someone (like Mrs. Osborlestone), stifling his generous nature or even suggesting lack of appreciation? Or perhaps that we just plain don't like him or are fearful of becoming beholden to him in any way under any circumstances?

It seems essential to keep a broad perspective on this vital aspect of human relations. You remember the Lord's commendation for the gift of the widow's mite. Don't you think some of the ragged independents among us would have spurned her offering; might have told her that she needed it worse than the church? Might some have been cruel enough to suggest that her gift wouldn't make any difference either way; she might just as well keep it? But the Lord looked into her heart and saw her motive, and He commended her gift. Not only had she given more than the bountiful givers because she gave her all but she also outgave them because of what her example has brought to the cause and ministry of the Lord Jesus Christ in the ages since.

Then there was Mary Magdalene who, according to Judas, lacked

good common sense, who had no sound judgment, no balance. Her gift of love was damned as a profligate waste, and the image of the ever-present poor was invoked as more worthy of her gift than was the Lord of glory who was shortly to die a death for Mary (and for Judas) such as no other man has ever died for anybody.

There was that young man who had everything except—except the willingness to place his all as a gift in the hands of Christ and to believe that Christ would give him in return riches incorruptible that fade not away.

There was that wealthy farmer who became so obsessed with his prosperity that he determined to make it permanent and unassailable. Bad news. He died that night.

Isn't it strange how many illustrations of the Scriptures, parables of the Lord, had to do with giving and receiving!

Do you remember that the Lord of heaven and earth, who hung innumerable worlds in place and guides their tracks through illimitable space had nothing of His own beyond the garments on His back? And we might wonder how He came by these. We are reminded that He rode into Jerusalem on a borrowed donkey, that He kept the final passover in an upper room that belonged to someone else, that His body was laid in a borrowed tomb, and that He hadn't even a place that He could call His own where He could lay His head at night. And when Peter cornered Him into paying taxes or tribute, Peter found the needed money in a fish's mouth.

It wasn't that the Lord was a sophisticated sponger, but neither was He raggedly independent. He accepted the hospitality, the friendship, the warmth, the fellowship, the appreciation of men. He had special friends who had a special appeal for Him because they had a special response to Him. You can name them—John the beloved, Lazarus and his sisters, Mary and Martha, and in a different way, Peter, James, and Andrew. What He might not have made of the rich young ruler! But the ruler couldn't *give* graciously.

If the Lord of all creation could receive hospitality, comfort, occasional convenience, and receive it graciously, so that the giver felt more rewarded than exploited—if Jesus brought a blessing to others by permitting them to give to Him, might not we graciously receive as well as graciously give? ♦♦



Homemakers' Exchange



What is the best plan for a parent to follow in dealing with a situation at school in which he feels that his child is not being treated fairly by the teacher?

► When my children were in school and one of them came home with a complaint against a teacher, I would take the stand that the teacher was in the right. Yet, I would tell my child teachers were human and could make mistakes. We would sit down together and talk over the problem. This way the child was usually brought to see that the teacher really was in the right. Never did I have to go to the teacher with the problem.

Mrs. John Deeb

Fort Meade, Florida

► Having occupied the positions of both teacher and parent, I can assure you that no Christian teacher will ever treat your child unfairly if you support that teacher one hundred per cent.

Here is a good way to show the teacher your support. Go to him and personally apologize for your child's behavior and for all the trouble he causes (whether the teacher or the child is at fault does not matter, and remember that all children cause trouble to a teacher some time or other). Then ask, "What can I do to help you help my child?" If the teacher has been unfair, I predict that he will never be unfair again. Nothing touches the heart of a teacher as much as genuine parental concern expressed in a Christlike manner.

Children are very adept at handling parents. A sympathetic, over-concerned parent is a temptation for any normally intelligent child. Young children may take advantage of the opportunity to get attention from otherwise busy parents. Older children enjoy stirring up a little excitement. Then they can brag to their friends how their parents told the teacher off.

Here is a method that works at our house when our child comes home complaining about something that happened at school. We say, "That's too bad." Period. The next sentence always is, "However, the teacher knows best." In this way we have kept our child from becoming a disciplinary problem. He has never been treated unfairly. And he enjoys school.

You, as a parent, set the tenor of your child's school experience. If you listen to all of his complaints, remark to each other about the teacher's unfairness, criticize the teacher to your friends, go tell the teacher off, you will reap your child's discontented spirit, disrespectful attitude, and dislike of school.

Jean Anderson

Orlando, Florida

► As a church school teacher I was confronted with this problem through parents who felt I did not deal fairly with their children in given situations. It would have been far less discouraging if those con-

cerned had followed the Bible teaching of Matthew 18:15-17 and had come directly to me with the problem. Many children, in telling the situation as they honestly see it, are telling only part of the truth, not because of any intent to deceive, but because they either do not know or understand all regarding the situation.

If the parents would come to the teacher and discuss the problem honestly and in a Christian manner a solution could almost always follow immediately.

Mrs. Thomas J. Shelton

Orlando, Florida

► Remember that everyone makes mistakes—the teacher, your child, and even you. Hence, do not automatically defend your child and condemn the teacher.

Think carefully through the situation. Be careful never to utter or to cast a glance that reflects ugly feelings toward the teacher, even if you have them inside. To do so will only lower your child's respect for all the leaders in God's cause and will hinder his development of self-control, patience, and humility. Encourage him to follow Christ's example in everything. Wasn't Christ treated unfairly? What did He do? Children also must obtain Christlike characters to enter heaven.

Discuss the situation with your child to determine whether he is telling *all* of the story. There are times when children will tell only their side and make the teacher look dreadful. This is especially true of children whose parents always try to defend them when any minor thing crosses their path. While discussing the situation, try to see the teacher's side and help your child to also see that side.

If you do feel the teacher has acted unfairly go directly to him. Don't go to censure and find fault. Ask about the circumstances and the value of his actions. He will tell you what happened, as well as why he acted thus. Don't be surprised if his story differs from the one your child told.

Linda Gallimore

Elizabeth City, North Carolina

► Since I am a parent and also a teacher, I feel that I can see this problem from both sides. I can think of four reasons why a teacher might treat a child in a way to make him think it was unfair.

1. The child is goofing off and not doing his work.

2. The child is cheating.

3. The child is a troublemaker with the other children or he is destructive.

4. The child is disobedient, impudent, and disrespectful to the teacher.

If you are sure none of this is true of your child, then you could visit the school unbeknown to the teacher or child and ob-

serve them at play or listen outside the schoolroom door. Be sure that you are going to be as quick to acknowledge your child's faults as those of the teacher.

In teaching as in all professions, there are people who are ill-equipped to hold their jobs. I can see where teachers who smoke, drink, and live intemperate lives might have trouble coping with normally lively children. But if your child is in a church school and you know that the teacher is a good Christian, then be very careful how much you believe of the stories a child brings home. Children tend to color their stories to favor themselves. Some children gain a great deal of satisfaction from pitting their parents and teachers against each other over them.

Talk the whole thing over very thoroughly with the teacher before you do anything else.

Esther Lausten

Mishawaka, Indiana

► 1. Do not downgrade the teacher to the child. 2. Do not discuss the matter or criticize the teacher to others—"Debate thy cause with thy neighbour himself; and discover not a secret to another" (Prov. 25:9). 3. Go personally in a spirit of love and cooperation to discuss the matter frankly with the teacher. Usually the problem can be thus solved—"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame" (verse 8). 4. If a solution cannot be found which is satisfactory to both the teacher and the parent, take one or two persons with you to the teacher—for example, the principal or the pastor.

H. N. Damon

Wildwood, Georgia

NEXT QUESTION

Our son who is 13 years old will be ready for the academy this fall. Unfortunately, the closest academy is about 100 miles away. We feel that he is too immature to leave home. But keeping him home would certainly mean that he would have to attend public school. How have parents solved such a dilemma?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

CAN FORGIVENESS EVER BE CANCELED?

If a man has received forgiveness from God, is it possible for his forgiveness to be withdrawn?

Before we call attention to an instance of cancellation we would like to point out that the emphasis of Scripture is on God's willingness to forgive. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

The Bible does not present the heavenly Father as stern, harsh, and exacting, unwilling to forgive so long as He can find the least excuse. Instead, it pictures Him as "merciful and gracious, slow to anger, and plenteous in mercy"; as not dealing with us "after our sins" nor rewarding us "according to our iniquities"; as removing our transgressions from us "as far as the east is from the west" (Ps. 103:8, 10, 12). Then the description is given, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (verse 13). No more touching picture of the pitying love of the heavenly Father is found than that in the parable of the prodigal son. Picture the father watching for his son to return, seeing the wretched youth "a great way off," running, despite his age, embracing the grimy, ill-clad lad, kissing the wan, unwashed face. Instead of aloofness, there is acceptance; instead of censure, there is celebration.

Parable of the Ungrateful Servant

Returning to the question raised at the beginning of our editorial, we call attention to a parable in which the forgiveness of one of the actors is canceled. In the narrative, recorded in Matthew 18:21-35, a servant who owes the king 10,000 talents (more than \$6 million, with silver valued at \$.905 per ounce troy) is called to give an account. In his defense the servant pleads for time and promises to pay all. In response the compassionate king cancels the debt.

Coming upon a fellow servant who owed him 100 pence (about \$11.30), the forgiven servant demands immediate payment and, ignoring the same plea he had made to the king, orders the debtor cast into prison. When the king hears of the dastardly deed he orders the ungrateful servant delivered to the tormentors till he shall pay all that was due the king.

Driving home the moral, Jesus said, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18:35). The conclusion appears obvious—God may reverse forgiveness once granted. Ellen White confirms this conclusion. Commenting on the parable and describing a man with an unforgiving spirit, she says, "It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God's pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented."—*Christ's Object Lessons*, p. 251.

We do not wish to venture a guess as to the precise circumstances under which a reversal of forgiveness takes place. As we mentioned earlier, the emphasis of Scripture is on forgiveness. Rarely is a reversal of forgiveness

hinted at. We believe that in our understanding and teaching of the Bible we ought to place the emphasis where inspiration places it, hence we prefer to stress a willing forgiveness on the part of God.

Final Blotting Out of Sin

In their doctrine of the sanctuary, Seventh-day Adventists distinguish between pardon for sins and the final blotting out of sins. Speaking of this aspect of the investigative judgment, Ellen White says, "As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. . . . All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*The Great Controversy*, p. 483.

Pardon follows true repentance and the acceptance of the atoning sacrifice of Christ; blotting out of sins occurs in connection with the investigative judgment. With regard to the time of the blotting out, Ellen White comments further: "The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated."—*Ibid.*, p. 485.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement."—*Patriarchs and Prophets*, p. 357.

We return to the parable. It contains a phrase that should be pondered. It is the phrase "from your hearts" in the sentence "if ye from your hearts forgive not every one his brother their trespasses." It is relatively easy to forgive with words; often it is a hundredfold more difficult to forgive from the heart. When someone says, "Please forgive me," we readily respond, "Yes." But it is difficult to forget the hurt, to restore the original relationship, to hold no grudge. God forgives completely. He accepts the repentant sinner as if he had not committed the sin for which he asks forgiveness. What a difference it would make if husbands and wives, fellow church members, would always forgive from the heart! If the forgiveness is not of this sort, the threat of the parable is that God will cancel the forgiveness He has graciously granted.

D. F. N.

THE EMERGING UNITY OF MANKIND

There may be more in the fulfillment of Revelation 13:12-18 than a super world church in which the peoples of the world settle their differences as they unite under a universal organization headed by the Pope. Within the past few years throughout the world a new and unexpected movement has developed that crosses generation gaps, international boundaries, and religious walls. It is emerging among people who hitherto have not shared common interests—in diverse worlds such as religion, science, and youth culture.

In the religious world ecumenical leaders are talking more about the unity of mankind rather than the union

of churches. In a recent address, Bishop Paul A. Washburn, president of the Methodist Commission on Ecumenical Affairs, said: "Society at large shows little interest in ecumenism which seeks to unify the churches but will gladly join with Christians in an ecumenism which seeks the unity of the human family."

Reflecting recent disenchantment among many ecumenical leaders for organic church union in the United States and eventually the world, he said he saw ecumenism moving "beyond cozy inter-church dialogues, celebrations, coalitions and unions toward involvement in our Lord's intentional actions to unify divided humanity."

"Such ecumenism does not neglect efforts to give visibility to the oneness of the church . . . but it will turn, perhaps timidly at first, and forthrightly later, to affirm and act for the unity of mankind."

The bishop saw a wider unity developing in this "new ecumenism." He suggested that discussions of doctrinal issues that divide churches should be carried out "in the light of their relevance to mankind's need for unity."

Instead of concentrating on differences between church polity and purely theological concepts, he saw Christians and non-Christians uniting on solutions to end racism, nationalism, poverty, war, and environmental pollution. These areas are the "conditions in which both individuals and crowds have profound interest in our time. They may well be the real conditions on which real ecumenicity may find its real reason for being."

This redirection of ecumenical interest will indeed invite the approval and cooperation of many in non-aligned churches who saw no personal value in the traditional objectives of organic church union. Furthermore, those who have been disenchanted with the church of the twentieth century will find new reasons for hoping that the organized church with its acknowledged power will yet prove itself relevant to what many consider to be the world's most pressing needs.

Competent Scientists Concerned

The concern of competent scientists for the urgent need for mankind to unify their goals and energies is evident everywhere. Aware of the technological capabilities available in the art of warmaking, as well as the modern crisis caused by industrial pollutants, pesticides, and herbicides, their voices are rising in crescendo. Lancelot Law Whyte declares: "'Mankind faces dangers of unprecedented gravity.' This platitude has radical consequences. It implies that a *new kind of social instrument is necessary*, . . . a network of like minds, treating issues more fundamental than those with which existing political institutions and good-will societies are concerned—not a world brain, but a *world heart judgment*—exerting its will on primary matters, with the intellect its instrument. We must will to agree on an optimal and *universally human attitude* underlying all special issues and appropriate to 1971 to 2000 A.D. This is a superb undertaking. . . ."

"We may be reaching a moment when what is authentic and timely will be unmistakable. Certainly if human values are to be preserved a *consensus without precedent* must rise soon."—"Science and Our Understanding of Ourselves," *Bulletin of the Atomic Scientists*, March, 1971, p. 33. (Italics supplied.)

We emphasize that the current concern for world consensus in the face of unprecedented problems within religious circles, scientific communities, youth cultures, non-Christian religions, and humanism is of recent origin. It was unpredicted; more than that, its implications for the traditional structures of our modern society are awesome.

The charismatic renewal movement within the Roman

Catholic Church and other churches does not seem to be a passing fad. Many feel that its motivating force rests on fundamental Biblical principles. A similar emergence within the youth culture is now sweeping across all denominational lines. The "Jesus movement" is a phenomenon that has much to say to modern society, as well as to the traditional church program, especially when membership and attendance in many established churches all over the world are in steady decline.

Next week we will analyze the unifying factors that underlie the growing world consensus and how this emerging union may be setting the stage for the fulfillment of Revelation 13.

H. E. D.

(Concluded next week)

A Look at Seventh-day Adventists in Public Worship—2

FINDING BLESSINGS IN THE PRAYER MEETING SERVICE

Some weeks ago we spent several hours at an all-night prayer meeting session held in preparation for a series of evangelistic meetings. During the session there were singing, praying in groups, and testimonies given by young and older people. Everything was done with decorous spontaneity. A real spirit of togetherness pervaded the meeting. The prayers were earnest, the testimonies uplifting, refreshing, and full of praise to God. We left feeling that we had enjoyed a spiritual feast.

It has been said that the true spiritual condition of a church may be gauged by the prayer meeting service. Church members may attend the weekend services because it is easy to do, because a minimum of participation is expected, because they meet with friends, because they expect an eloquent sermon, or because of the music. But the only attraction to a prayer meeting must be the soul's desire to meet and commune with God and to have a closer spiritual fellowship with the brethren.

The Sabbath service is generally one in which one man will approach the throne of deity for all. The prayer meeting is a service in which all, or many, may be privileged to speak to God, each in his turn. The church service is one during which one man, the preacher, has a message for his congregation. The social service is one in which each one attending may have a message for the edification of all.

"What is the object of assembling together [in prayer or social meetings]?" asks Ellen G. White. She answers, "We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things."—*Testimonies*, vol. 2, p. 578.

All true Christians long for a closer fellowship with Jesus and with their brethren and sisters in Jesus. And what other meeting of the church better lends itself to the obtaining of this experience than prayer meeting?

We casually meet certain other church members during other church services and functions and think of them perhaps as being poised, victorious Christians, without any great spiritual problems. It is not until we gather on common ground in the social meeting in which the objectives suggested by Mrs. White are kept in mind that we begin to see them as they actually are: vulnerable, needy humans, just as subject to like passions as we ourselves are, seeking encouragement, looking for a boosting

of faith and hope and strength to keep on; needing to realize that their struggles are not unique, and to be reassured once more that as others are receiving help from Jesus, so may they.

How it lifts the heart to hear some other struggling brother or sister say, "I thank God for the victories He has given me." How our faith is strengthened as another relates what God has done for him. How we ourselves find warm, renewing courage flowing into our own souls as another expresses fervent determination to press on.

Three Rules for Prayer Meeting

Years ago a successful preacher, Theodore L. Cuyler, suggested three rules for a successful prayer meeting. One, there should be an atmosphere of freedom. The meeting should be "as much like a Christian family circle as possible." This means informality without, of course, disorder. "A church prayer circle is a *household* gathering of Christ's flock," he says. "Stiffness is fatal to its Christian liberty and love."

Second, each person who attends prayer meeting should

prepare beforehand to take part, Mr. Cuyler suggests. In addition to the preparations the leader makes, others should treasure up some rich thought, or come ready with some personal experience to share with their brethren and sisters. Let them tell what Jesus means to them, how He has answered their prayers, and given them victories over their sins through His grace.

Finally, Mr. Cuyler suggests the prayer meeting ought to be cheerful. No one goes to prayer meeting to have burdens and discouragements added to his load, but to have them lifted. We do not attend to be told of the hardness of the way, but of the advances possible through Jesus Christ. Christians should "rejoice in the Lord" at prayer meetings.

The obtaining of blessings at prayer meeting requires more than passive desire. It takes the laying aside of sins and narrow self. It demands an openness of heart and soul to the Holy Spirit. It means a reaching out of the heart for God's blessings, and it means a willingness to contribute something to help answer the needs of others.

T. A. D.

(Concluded)

LETTERS

...to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

USING YESTERDAY WISELY

Re "Look Again—It's Tomorrow" (March 11). I believe in using all possible means available to complete our task on earth. But we cannot ignore well-proven methods because they were not discovered and initiated in our generation. The knowledgeable person, using yesterday as a reference for today, will experience success tomorrow.

PAUL B. SCOTT

Glendale, California

FIRST, ACCURACY

Those who have studied languages know that a Greek or Latin word can often be translated into many English words and the translator must select the word that seems best to fit the context. But it could be confusing to people who have never studied another language and cannot understand this. When they see how very differently the King James and the modern amplified versions read, they could wonder which is correct and might lose confidence in the Word and wonder if any of them can be relied on.

After all we do not want to believe what some translator thinks the author meant if his selection is not what God intended; a formal translation sticks closer to the original text. Your editorial [Feb. 11] explaining the difference between "formal" and "dynamic" methods of translations was thus very helpful.

My husband and I sometimes wonder if it is necessary in our Sabbath school teacher's quarterlies to quote two or three translations in the "illumination" if they

don't illuminate. Sometimes they do not show even a shade of difference in the meaning. If they clarify—fine, but if they don't, why bother to quote them?

THERESA WHEPLEY

Hendersonville, North Carolina

SABBATH BONUS

As I watched the Sabbath sun set from my picture window with the REVIEW wrap-around [March 4] in front of me the coincidence was startling, even to color and tree outlines!

I have been a reader of the REVIEW for 52 years and enjoy every article.

LILAS PRICE

Snohomish, Washington

DEDICATING CHURCHES

We are planning to attend the dedication of an Adventist church that has been used as a house of worship for about five years.

We believe that this solemn ceremony of dedication should have taken place at the time the building was completed if dedication is to have any meaning; it doesn't seem pleasing or appropriate to God or man for His people to use an undedicated church.

Apparently it is the policy of the Adventist denomination to forbid the dedication of a church until it is free of debt, but is this a valid reason for using an undedicated church? What connection is there between the sacred act of dedication and the faithful paying of loans on installment? Are we suggesting that the dedication is supposed to be an incentive to clearing the debt?

Mrs. White does not seem to teach that church dedication should be delayed. Assuming that the church was dedicated previously, she says, "And in every case where a debt is lifted, let there be a service of thanksgiving, which shall be as a *rededication* to God of His house."—*Testimonies*, vol. 6, p. 104. (Italics ours.)

H. JOHNSON

Surrey, British Columbia

WHERE WERE THE NINE?

Re: "Volunteers of '97" [March 4] a sixth person who should be named is Elizabeth Longacre, sister of Charles S. Longacre. Miss Longacre went to Aledo, Illinois, as a volunteer in 1897. From the *Battle Creek College Calendar of 1898*, page 15, we read, "This year (1897-'98) a noble start has been made in opening up this branch of the missionary work. Altogether there have been fifteen church and home schools opened under the direction of the College, with an attendance aggregating nearly two hundred pupils." I wish we could trace the names and locations of the other nine.

ETHEL YOUNG

Takoma Park, Maryland

READING THE TRUTH

"A Discussion of Seventh-day Adventists and Illiteracy" [March 4] raised the question that there could be people who are not interested in our literature because they can't grasp the contents. I believe that welfare workers could do more for some of the people they help if they had simplified Christian literature for them.

Our denomination has excellent books written for the third- to fourth-grade level which are also interesting to adults. Many people have bought *The Bible Story*, by A. S. Maxwell, for their children and learned from it what the Bible really teaches. Would it be helpful to use these books more systematically in evangelism until a more complete reading program is devised?

MRS. ELVA DIMICK

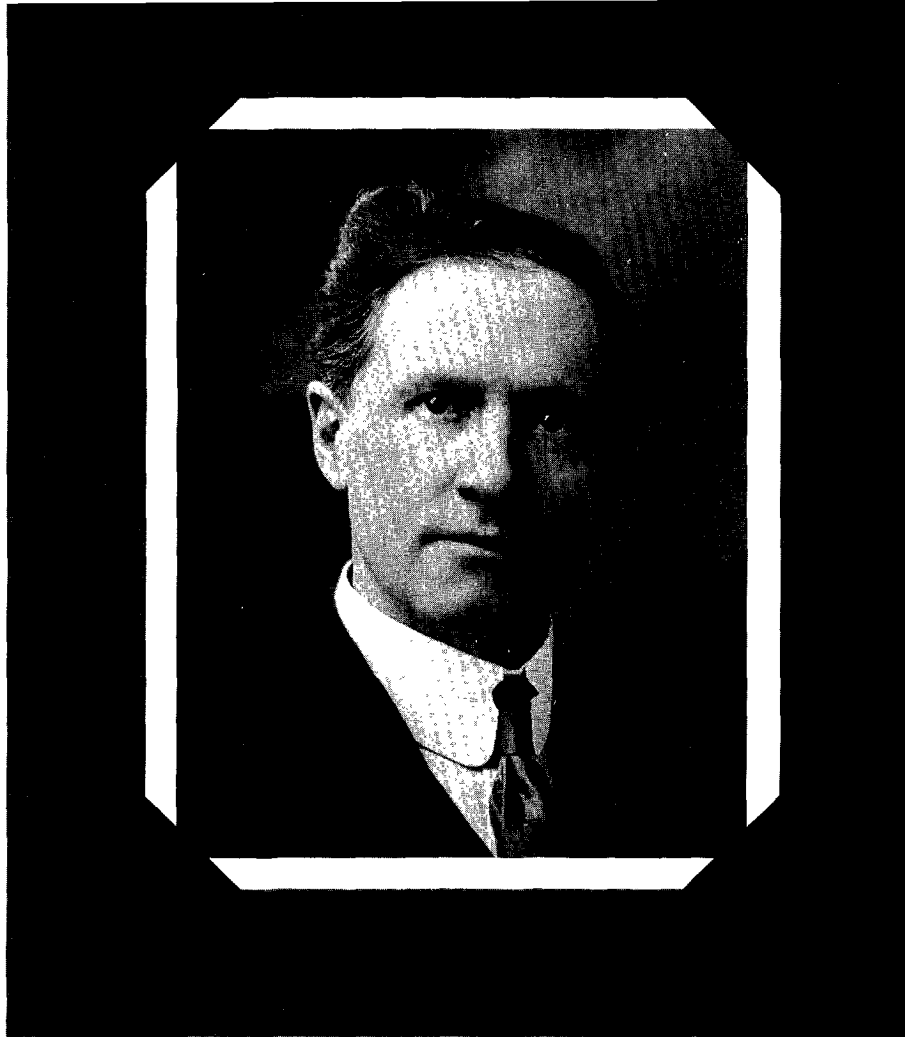
Boise, Idaho

TELEVISION'S DECEPTIONS

I heartily endorse recent letters regarding the adverse effect of television on the Christian life. It not only has a subtle way of corrupting principles, it soaks up time that should be better used.

TREVOR A. TYREE

Kai Kohe, New Zealand



One of the Series, "The Most Unforgettable Adventist I Ever Knew"

*He expected much
from himself
and from others*

By H. M. TIPPETT

YOU should have been here four minutes ago."

The president of the college where I taught stood in the sheltered entrance of the administration building, pocket watch in hand, awaiting my arrival for my seven-thirty morning class.

I had struggled from my home through a typical Michigan blizzard but was impeded by the storm. After shaking the snow off my coat, I responded, "Why, what happened?"

H. M. Tippet is a recently retired associate book editor from the Review and Herald.

It was the wrong thing to say to a man who could claim without contradiction that he had never missed or been tardy for an appointment. Having administered his gentle rebuke, Guy Fontelle Wolfkill put his watch in his vest pocket, turned briskly on his heel, and strode resolutely down the hallway to his office. In typical self-discipline he had chosen not to react to my impertinent and brash remark.

The world is filled with orchard-run men who agreeably serve their generation by average and honorable achievements. Like the three-leaf clover of our beautiful lawns they are indispensable. But it is

the rare four-leaf variety of men who attract the interest and admiration of even the most casual passer-by.

In my whole mercantile, industrial, and professional experience I had never met a man who embodied so many admirable gifts accented by so many delightful but disconcerting idiosyncrasies as my chief and colleague for four years at old Emmanuel Missionary College, which in 1961 became Andrews University. I had had a much admired chauvinistic Britisher as a Sunday school teacher 20 years before, but he was odd. President Wolfkill was never that. Volatile at times, he was never capricious; impulsive under provocation, he was not irresponsible; stern when duty directed his course, he was always kind.

To recall some of the episodes and aspects of campus life under the regime that marked the years of his incumbency, 1924-1930, is a pleasant privilege. The incident I have recited at the outset every alumnus will agree was typical of the passion our president had for promptness, dispatch, and orderly detail. One morning in chapel after a rainstorm, in order to emphasize the need for cooperation in keeping the floor clean, he reported that at his request the maintenance men had weighed the clods and mud from off the floor in a previous storm. It had totaled six pounds and ten ounces, or was it ten pounds, six ounces?

I am sure the earnestness of the announcement made every student feel as guilty of the whole mess as he was impenitent for a single ounce.

And you can imagine how this good man's soul was vexed when at a commencement occasion the college organist had forgotten his music for the processional. The marching line was held up ten minutes until the proper music score could be retrieved. The students who overheard the dialog between the two colleagues will never forget the lesson in responsibility and alertness it afforded.

As an instructor in science courses, Professor Wolfkill was unexcelled as an inspiring classroom leader. Perhaps this impression was sustained by the reverence he had for the God of science. His faith in a divine Creator was bolstered by his extensive grasp of his subject. Science was not a lore to him, it was established truth. If any student ever finished one of his courses doubting any scientific principle discussed in class, that student

hadn't been listening. Among other gifts ascribed to him, Dr. W. G. C. Murdoch, of Andrews University, says, "He was a scintillating teacher." Several students recall the day in the midst of the study of the stars, when with glowing face their professor stopped in an aside and said, "In the kingdom to come I hope to take a thousand-year course in astronomy."

To President Wolfkill there was a spiritual assessment to all activity—religious, cultural, academic, and industrial. Nothing, therefore, was purely secular. A man of practical gifts himself, he imparted a conscientiousness to labor as an example to both students and teachers. I remember his helping students and teachers in laying flooring in the balcony of the new college chapel. His carpentry was of the same precision as his rules for social conduct.

His spirituality came through in his sermons and chapel talks, which sometimes brought in graphic illustrations from the sciences in which he was versed. He was never apologetic about reading from the writings of the Spirit of Prophecy, and often quoted from "the red books" with authority. He never apologized for bringing them to the pulpit.

Positive in his principles, G. F. W., as we sometimes called him, was never hesitant in his decisions on matters of right and wrong. One Saturday evening, as chairman of social activities, I was preparing for the motion picture to be shown in the recreation hall that night. Young men and young women always sat separately. "How wide shall we make the center aisle?" I asked my chief. "Ten feet," he snapped and so forcefully I almost saluted. At that distance there could be no ogling or note passing in the dark!

On another Saturday evening the Student Association had arranged a program. One of its features was a humorous debate on whether women should be employed in industry. Those engaged in the debate had a strong sense of the comic, accentuating it by appearing in bizarre costumes, one, a ministerial student in a stovepipe hat, formal coat, and tails.

I was uneasy because as sponsor of social affairs I had strongly advised the debaters to choose a less controversial topic. They chose to go ahead, but it turned out to be a forensic travesty, for the arguments got a little out of hand.

President Wolfkill sat in front with his wife. As soon as the group filed in I could see he was disturbed.

At the height of the mounting farce, he got up, red-faced and grieved, and stalked out. In a few moments I went out and he was pacing in front of the chapel building giving vent to his emotions, through tears.

I tried to console him, but he said, "Professor Tippet, my responsibility here on this campus is like that of Aaron while Moses was in the mount. Tonight I've been humiliated with this ridiculous program."

Nothing I could say would console him, and he took refuge in his office, where a short time later I and another faculty member heard him in prayer.

A Truly Unique Educator

But I must record another episode to provide a more balanced picture of this truly unique educator. One time our committee had rented a five-reel film of the Arctic zone and Eskimo life. It was a rigid rule that all films must be previewed and edited before showing. The reels came late on Friday and we had time to run only the first two for evaluation.

"Well," I said "these pictures are certainly innocuous. Surely with everyone in sealskins there can be nothing objectionable to come." But when we ran the picture that night the third reel portrayed life in an igloo with a two-year-old boy romping around in the nude on a low table before the fire.

"Now we are in for it," I whispered to a colleague. He gravely nodded.

Next day, figuratively with hat in hand, I tiptoed into the administrator's office. The president looked at me gravely as I stammered my apology and tried to explain my predicament. His face broke into an expansive smile and I never before had heard him laugh so heartily. He saw the situation in its proper proportion and that an innocent little boy in the altogether was not an offensive sight.

With the affluence with which many youth attend college now, the following incident reflects the contrast of our industrialized program of 40 years ago with the more academic atmosphere that prevails in our schools today.

Carl Edwards, for many years a stalwart in our publishing field work, told me he was working with some other students making room for the installation of the Moeller pipe organ in the assembly hall. As was his custom, President Wolfkill was in work clothes supervising the job. Carl tore his only work

shirt quite badly. Years later Carl commented:

"The good professor noticed my dismay and promptly intervened. 'Let me take that shirt to Mrs. Wolfkill, and she will sew it up for you.' I demurred, but on his insistence I doffed my shirt and in a half hour it was back as good as new. It made an indelible impression on my mind."

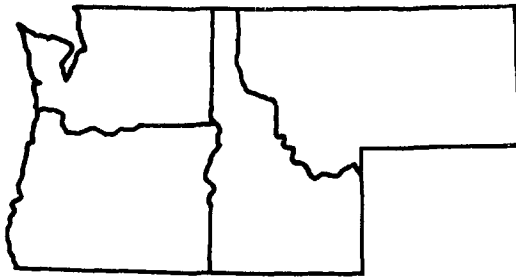
This, of course, is not an isolated case. The student struggling with his school expenses, the student discouraged with his poor classwork, the faculty member with family budget problems, received firsthand sympathy and suggestive measures to relieve whatever bind he was in. The children of faculty members were never forgotten at Christmas time. Along about dusk of Christmas Eve, with an almost apologetic smile, he would appear at our door with a beautifully wrapped Christmas gift and say, "Mrs. Wolfkill and I thought your little girls would enjoy these." One year it was a lovely set of toy dishes that made our children squeal with delight. And that was the norm for each yuletide.

Pure principles were fundamental springboards of action with this conscientious educator. He was never deceived by pious postures. Any serious breach of moral conduct activated his wrath. The right was always clear to him, however foggy it might be to his colleagues. Expediency was never an issue, compromise never a way out. Yet everyone could feel his heartbreak and detect tears in his voice when stringent measures seemed necessary. Had someone, student or staff member, done some unspeakable wrong? The miscreant was requested to separate himself from his fellows and campus life at once. In one instance, it meant summary departure from the institution before 5:00 A.M.

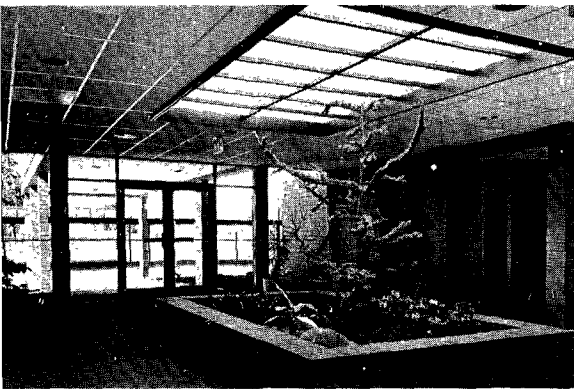
Alone now in his retirement in the Crystal Springs Home near St. Helena Hospital, Dr. Wolfkill is still champion of the faith once delivered to the saints. He enjoys the deep respect of hundreds of students and colleagues whose lives he has touched. He looks back on nearly 50 years of service in administration and instruction in eight of our institutions of learning except for an interim period of educational field work in California.

If we were to sum up the most characteristic statement of this educational leader so well remembered by thousands it would be, "Learn to deny present pleasures for future benefits." ♦♦

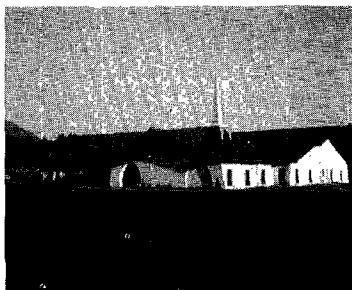
The North Pacific Union Conference



ALASKA
IDAHO
MONTANA
OREGON
UPPER COLUMBIA
WASHINGTON



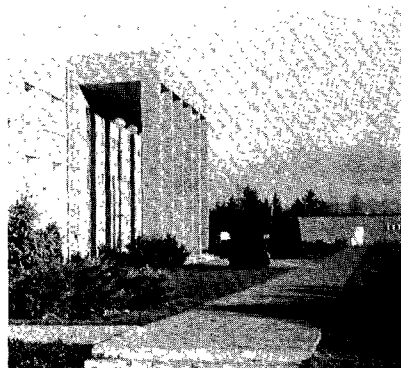
Central lobby, North Pacific Union Conference headquarters, Portland, Oregon.



Churches such as this enhance our members' hours of worship.



Entrance to the conference room of the new North Pacific Union headquarters.



Modern buildings grace the campus of Auburn Academy, Auburn, Washington.



E. R. Walde, president.

THE North Pacific Union Conference includes a territory of five States—Alaska, Idaho, Montana, Oregon, and Washington—and comprises the Alaska Mission, the Idaho Conference, the Montana Conference, the Oregon Conference, the Upper Columbia Conference, and the Washington Conference. With the exception of Alaska and Montana, the conference boundaries either take in less than one State or portions of two or more States.

The first witness to the Seventh-day Adventist faith in the Northwest was borne by laymen. The earliest known witnessing was by a Mrs. Augusta Moorehouse in the Walla Walla Valley. The first church was established in Walla Walla, Washington.

Currently the membership is approaching the 50,000 mark, and plans for evangelism now being implemented are expected to result in substantial gains during 1971 and 1972. The concept of MISSION '72 has been enthusiastically received by both ministers and laymen.

The church is strong in the Northwest today because of believing leadership, both clerical and lay, who did not hesitate to move forward. It is strong because there has been unity of purpose in many diversified actions. It is strong because of loyal members who believe in God, and believe God; who believe in the Bible, and believe the Bible; who believe in the church, and believe the church to be God's most important institution; who believe in themselves, and believe themselves to be instruments through whom God can work; who believe, as did Christ, that every soul is precious and worth saving.

Strong and balanced programs are being carried out in all the conferences of the North Pacific Union. Some of the more significant trends reveal increased responsibilities being assumed by laymen and much front-line work being enthusiastically pursued by the youth.

Institutions of the church in the Northwest are in capable hands. Our hospitals are alert to the medical needs



The medical institutions and private clinics in the union are practical symbols of a people who care.



Scores of new community centers in the North Pacific Union serve hundreds of needy people yearly.



Seventh-day Adventists in the great Northwest always enjoy attending camp meeting.

of the communities they serve. Our educational institutions subscribe to high standards of teaching and conduct.

The programs of the departments, most of which are organized at union, conference, and church levels, relate their activities first to evangelism. This is as it should be.

The recent quadrennial session revealed that 9,485 members were added during the years 1967-1970. Tithes receipts amounted to more than \$36 million, an increase of more than \$9 million. Mission offerings totaled more than \$8 million, an increase in excess of \$1 million. The gain in tithe and mission funds amounted to almost \$11 million. This clearly shows a solid faith in God's stewardship program.

One statistic reflecting faithful stewardship is that of the Sabbath school. Per capita giving to missions through the Sabbath school in the North Pacific Union Conference leads the world field.

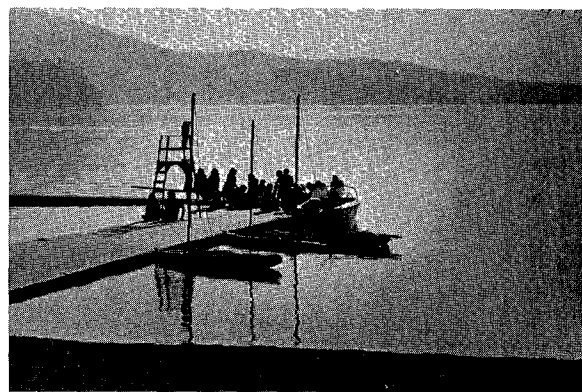
We are thankful for good reports and acknowledge God's manifold

blessings. But He would not like to see us satisfied with what has been done. We cannot say that we are fulfilling the Great Commission on the basis of any earthly measurement. We must look at our task in terms of God's measurements, and that involves more than the human mind can comprehend. We have a world to warn, a race of people to win, and we have little time in which to do it. Happily, the membership of the North Pacific Union Conference is cognizant of this and is dedicated to moving forward without resting until the "Well done" is heard.

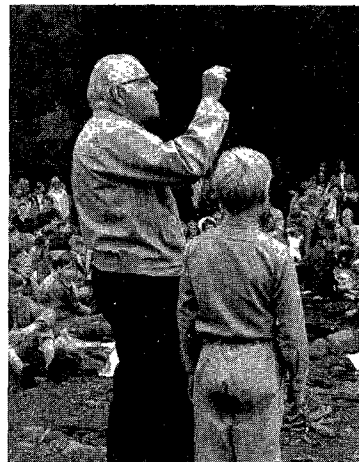
**E. R. WALDE, President
North Pacific Union Conference**



A commercial ski area is owned by the Mount Ellis Academy, Bozeman, Montana.



The North Pacific Union has youth camps in areas unsurpassed for scenic beauty.



R. S. Watts holds attention of a group of Washington Pathfinders.

THE traveler always finds a fresh outlook on the world and life when he arrives in Colombia or Venezuela. On our most recent visit we flew into Bogotá—so typical of America and Colombia's capital—and on to Medellín, the headquarters of the Colombia-Venezuela Union of Seventh-day Adventists. Bogotá not only changes your outlook, it brings a much-appreciated change from the sultry weather of the Caribbean islands. This 8,700-foot-high capital is 20 degrees cooler the year round than the coastal areas. Medellín is something like a happy compromise between the highlands and the coast.

Colombia, this emerald of the Spanish Main, is the fourth largest country on the South American Continent and in area is about equal to Texas, Oklahoma, and New Mexico combined. With a Pacific and a Caribbean waterfront, this land never fails to dazzle visitors. There are soaring mountains and green jungles; there are also quiet Indian villages and bustling modern cities. Someone has said that it is Switzerland, colonial Spain, and contemporary America—all rolled into one and washed by the sparkling Caribbean. Topographically, the country ranges from sea level to 18,000 feet.

Twenty million people, mostly of European stock, inhabit Colombia's villages, towns, and cities. But there is a strong Indian mestizo flavor.

The country is intensely Spanish and reflects a Mediterranean atmosphere. Spain and France's walled cities such as Avila and Carcassonne are matched by the sixteenth-century walled city of Cartagena. Here the quaint narrow streets and darkened houses face a sun-drenched beach.

Ancient Cultures

There are strata of deep and ancient cultures on the Spanish Main. Long before the discovery of the north and northwest coasts of South America by

Spanish and Italian sea captains, the territory was inhabited by natives of different races, temperaments, and languages. The coastal area probably was the home of the Caribs who spilled over to the Caribbean islands. It is thought the principal group was the Chipchas who inhabited the mountainous interior. Neither of these groups, however, matched the development of the Incas in the Andes and the Mayas and the Aztecs in Central America and Mexico. But in 1549 an area corresponding to what is now Colombia was established as a Spanish colony. Bogotá later became the seat of the vice-royalty of New Granada. Then, for

a long time, politically, economically, and religiously, the area remained much as it was under the Spaniards until the independence movements of the nineteenth century.

A close partner with Colombia in the Seventh-day Adventist administrative setup is Venezuela to the east, with a coastline of 1,750 miles on the Caribbean Sea and the Atlantic Ocean. This land sprawls across some 352,000 square miles—an area about the size of Texas and Oklahoma. The inhabitants number 10 million, living from sea to mountains. Like many of its neighbors, Venezuela does not have a large Indian population, counting fewer than 35,000 pure Indians. Natural resources (chiefly oil) have made Venezuela a country of considerable wealth.

There were early stirrings of the Spanish Main for liberty and independence. The source of these stirrings was the writings of the French encyclopedists and the war for independence in North America. Many heroes marked the struggle with dedicated endeavors. Towering above them, of course, is Simón Bolívar. He was born in Caracas, Venezuela, but became the hero and liberator of Peru, Bolivia, Ecuador, Colombia, and Venezuela. He died penniless and broken in health at the age of 47 at Santa Marta, Colombia, in 1830. The plantation where he died has become a national shrine. In 1842 his remains were removed to Caracas, where he rests in honor.

Simón Bolívar's great dream was a Colombia which would have included with some other lands, both Venezuela and Colombia. This dream was shattered, of course, politically. But in the Seventh-day Adventist organization these two lands march together in

Adventism on the Spanish Main

By **WALTER R. BEACH**
General Field Secretary, General Conference



The auditorium-gymnasium of the Colombia-Venezuela Union College, which is situated at Medellín, Colombia. More than 400 students attend this institution each year.



An equestrian statue honors Simón Bolívar in the main plaza, Caracas, Venezuela.

a magnificent display of Christian heroism and success. The beginning was in December, 1907. That year B. E. Connerly (apparently the first Seventh-day Adventist minister to visit the Spanish Main) found many interests—particularly along the coastline—produced by unclaimed, unaddressed packages of SDA publications left at docks by trading ships that had stopped at the various seaports. About 1910 a fragile medical and institutional work started.

Beginnings in Colombia

Venezuela was sighted first by the Europeans, then Colombia. So it seems to have been for Seventh-day Adventists. The beginning in Colombia is usually dated about 1917, though Frank C. Kelley did self-supporting work in Bogotá (1895-1898), paying his expenses by teaching English and selling photographic goods.

About the turn of the century, Seventh-day Adventists entered the islands of San Andrés and Providencia which, though situated some 200 miles north of Colón, Panama, belonged to Colombia. B. L. Archbold, now president of the Inter-American Division, is a native of San Andrés. In 1901 S. Parker Smith (son of Uriah Smith) and his wife opened a school on San Andrés. The seed was implanted on the Main at the seaport of Barranquilla and in Bogotá. Sabbathkeepers began to be counted in growing numbers by 1922 when Colombia was organized as a mission. In 1925 the territory was divided into four local missions, representing the four quite distinct geographical areas. In 1927 George C. Nickle went to Cali to organize the work there.

In 1927 the Colombia-Venezuela Union came into being; H. E. Baasch was the president. His son, David, is now an associate secretary of the General Conference after many years of service with his family in the Inter-American Division.

Of course, countless other workers have contributed to the work of God in Colombia-Venezuela.

Instituto Colombo-Venezolano

Let me tell you something about the Colombia-Venezuela Union College (Instituto Colombo-Venezolano). This institution has become a mature training center for various types of church workers. It has had considerable success in preparing students for state examinations. This college is located on a 60-acre farm known as El Noral, a suburb of Medellín. Attendance averages about 400, and the staff numbers more than 35. In 1945 a reinforced concrete administration building was erected. Other facilities have been added through the years.

One welcome addition is a good water supply by three artesian wells. Small-scale industries include a print shop, a bakery, a carpentry shop, a dairy, a hatchery, a book bindery, and a farm. Some 25 per cent of the workers in Colombia-Venezuela have been educated in this institution. The current president is Luis Florez.

The history of Colombia and Venezuela has been a seesaw between conservative and liberal elements. This contest has been reflected in the work of the church. Today a great degree of liberty is provided for our church activities. I think leaders of government have come to realize that Seventh-day Adventists are "experts in good-

ness" (Rom. 16:19, N.E.B.) and that they are very helpful factors in a developing country. Intolerance has brought persecution here as elsewhere, of course, raising its ugly head from time to time. This is now a relic of the past. Nearly 48,000 members thank God and their governments that such is the case.

The church in Colombia-Venezuela is strongly supported by radio programs, welfare activities, and youth training. Seventh-day Adventists are well known even in the most isolated sections of these countries for their health principles, clean living, and distinct honesty. The combined efforts of 180 churches in the union, led by a dedicated working force, brought more than 3,000 new members into the circle of Adventism last year. The goal established for 1971 is more than 4,000. I am convinced, after attending the annual meeting of the Colombia-Venezuelan executive committee, that Gabriel Castro, president, and J. C. de Armas, secretary-treasurer, will lead our forces to this achievement.

The work of the Inter-American Division is onward and upward. One could not come to any other conclusion after a visit to this field. The development of the past quarter of a century is well dramatized by the services of C. L. Powers, former president and now president of the Trans-Mediterranean Division. He and his wife arrived in 1939 at Barranquilla, Colombia, to unite with the Inter-American family. When he arrived there were some 34,000 Seventh-day Adventists in the entire division. Today there are more than 280,000. Truly, God has fulfilled His promise to make His church a channel of light to prepare people for His kingdom.

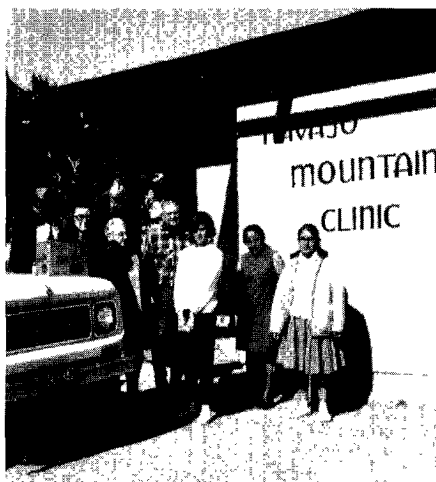
UTAH:

Navajo Mountain Clinic to Have New Director

The Navajo Mountain Clinic, in southern Utah, dispenses the only medical care for hundreds of square miles around the "big mountain of the North," as the Navajo refer to their 10,400-foot mountain. The clinic was built by the Navajo Tribal Clinic in 1960, which asked the Monument Valley Mission of Seventh-day Adventists to operate it.

In order to serve the Indians physicians fly in each Tuesday from Monument Valley Hospital to see patients needing their special attention. Otherwise, a two-way radio is the only channel to assist the nurse-director in diagnosing and treating the various diseases. Dentists from Loma Linda University's dental program come once a month, putting in a full day filling and extracting teeth.

For the past eight years Mrs. Ruth Kellogg, R.N., has been operating this remote clinic. But now she is retiring. In June a new director, Miss Christine Gerken, a nurse who holds both a nurs-



Navajo mountain workers prepare to go to Piute Mesa to administer diphtheria shots.

ing and public health degree from Loma Linda University, will replace Mrs. Kellogg.

Miss Gerken is charged with the additional responsibility of developing a visiting-nurse program in the camps and hogans spread over the mesa and mountains of this high desert region. Miss Judy King, also a nurse graduate of the School of Health at Loma Linda, will join Miss Gerken. The two of them are already planning the Bible studies and children's Story Hours they intend to start. Christianity is slow in catching on in Navajoland; veteran missionaries point out that it takes at least ten years of working in an area before the Navajo come to see the Christian life as desirable. The work of the Kelloggs has paved the way. With the help of their able Navajo interpreter and clinic aide, Mrs. Nancy Folgheraiter, Miss Gerken and Miss King intend to combine healing with preaching and teaching.

JOYCE W. HOPP
Health Education
Loma Linda University

CALIFORNIA:

Nearly 8,000 Visit Ellen G. White Home

There has been a steady increase of visitors in recent years to Elmhaven, the home of Ellen G. White for the last 15 years of her life. This includes non-Adventists, as well as our own church members, young and old. In 1970 there were more than 7,900 visitors, two thirds of whom were from North America. The other one third were visitors from Europe, South Africa, South America, Australia, and elsewhere. One brother was from the Soviet Union. He was thrilled to find that Dr. John Jacques, retired, could converse in the Russian language. Dr. Jacques and his wife, Grace White Jacques, are the custodians of Elmhaven. Mrs. Jacques is a granddaughter of Ellen G. White. She and her hus-

band are well prepared to supervise the daily program and to answer the visitors' questions relating to God's messenger to the remnant church. We have been glad to observe groups of Adventist students visiting at Elmhaven, and also guests and patients from the St. Helena Hospital and Health Center nearby.

ERNEST LLOYD

THAILAND:

Meo Training Center Under Construction

A new training center for Meo tribal workers is now under construction in northeast Thailand, 30 miles from the resort city of Chiangmai. Located on 48 acres of choice agricultural land at the edge of a teakwood jungle, the center will prepare young indigenous workers to return to their own villages among the half million Meo and other tribespeople throughout this mountain area.

While we have had a growing work in Thailand for many years and our

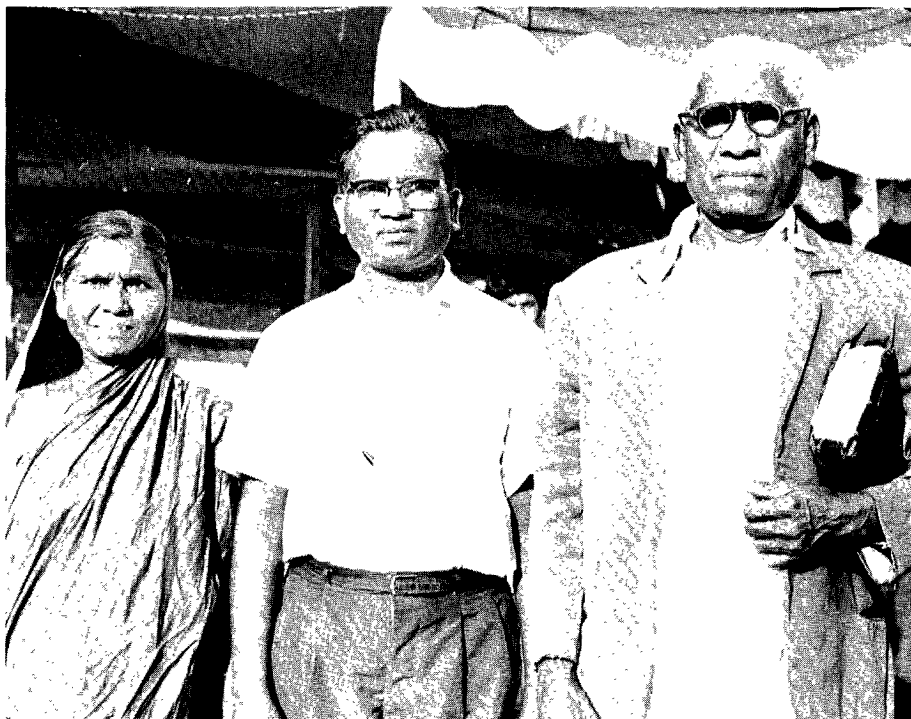
large hospital and Ekamai School in Bangkok are well known, it has been only in recent years that we have been able to reach the Meo people who have an entirely different language and cultural background than that of the Thai nationals.

Our small but growing membership among the Meo people has demonstrated their receptiveness to the gospel.

Jon Dybdahl directs the work of the center. A church-classroom building, a dormitory for young men, and a house for the director are being built with funds already on hand. Other facilities for young women and additional staff will be added as further means become available. Bible, health, agriculture, and other vocational subjects will be included in the curriculum.

The entire project is being supported by the medical personnel and friends of the Thailand Adventist medical institutions in cooperation with the Thailand Mission. P. G. Wick is president of the mission.

F. H. HEWITT
Educational and MV Secretary
Southeast Asia Union



Two Chosen Laymen of Year at Nawada, India

Two people were selected as Laymen of the Year during the annual meeting of the North Maharashtra Section, held at Nawada, India, March 24 to 27, inasmuch as each had won 22 people to the church during the past year. Usually only one is chosen as Layman of the Year, but both were honored.

Mrs. Marabai Ghorpade (left), who has been an Adventist for only three years, prepared 22 for baptism in Aurangabad. A. R. Aswale (right) raised up a new church of 22 members in the village of Shingi, in Maharashtra. His goal is to win 50 to the church in 1971. U. R. Ananda Rao (center) is lay activities secretary of the North Maharashtra Section.

C. H. TIDWELL, Departmental Secretary
Southern Asia Division

World Divisions

AFRO-MIDEAST DIVISION

★ Weber Johnson, a retired General Conference auditor, is giving six months of special relief service assisting in the organization of the treasury department of the newly formed Afro-Mideast Division. His wife is with him in Beirut.

★ Ignatius Yacoub, formerly academic dean, Middle East College, has been appointed educational secretary of the Afro-Mideast Division. A. H. Brandt has been appointed as public relations secretary. These positions were left vacant when R. C. Darnell was elected president of the new Middle East Union.

★ M. E. Lind, president of the Afro-Mideast Division, began a series of meetings at the Armenian church in Beirut, Lebanon, on the eighteenth of April.

★ E. B. Barton, formerly pilot of the Tanzania Union Mission, has accepted a call to serve as teacher in the Beirut Overseas School.

★ Hans Salsman is the newly appointed treasurer of the Tanzania Union Mission. He was formerly president of the Madagascar Mission.

★ Chafic Ssour, Middle East Union evangelist, just completed a series of meetings in Al Başrah, Iraq.

R. W. TAYLOR, *Correspondent*

FAR EASTERN DIVISION

★ Arrangements are being completed with the Home Study Institute, of Washington, D.C., for a branch to be established in connection with Japan Missionary College. Courses in religion and education are being planned.

★ All 28 of the medical-technology students of Philippine Union College who took the Philippine Government Board examination passed. This fact is significant when it is known that about three fourths of almost 3,000 who sat for the test failed. The course is offered on a coordinated basis at Philippine Union College, the Manila Sanitarium and Hospital, and the Bacolod Sanitarium and Hospital.

★ A workshop for treasurers and auditors was held for Far Eastern Division business workers in Hong Kong late in April. The program was under the direction of G. O. Bruce, treasurer, Far Eastern Division.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

★ Almost 1,400 persons were baptized in the Upper Magdalena Conference during 1970. Membership in the conference now approaches 17,000. Much of the evangelistic work is necessarily done by lay evangelists, according to Conference President J. G. Nikkels, for the con-

ference has only 12 ordained preachers in addition to several interns and Bible workers.

★ West Indies College theological students are engaged in five simultaneous evangelistic efforts in the community surrounding the college campus. The meetings are under the auspices of the Bible department.

★ The Comayagua church, Tegucigalpa, Honduras, was dedicated on Sabbath, March 27, by G. E. Maxson, president of the Central American Union. This is the second church in the capital city of Honduras.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

★ A new church was organized in Mamaroneck, New York, on Sabbath, March 27, with 33 charter members signing the church clerk's book.

★ Members of the Perrysburg, New York, church held inaugural services for their new sanctuary on Sabbath, April 10. A. J. Patzer, New York Conference president; G. B. Edgerton, the pastor; and the local elders participated in ribbon-cutting ceremonies for the approxi-

mately 210-seat sanctuary. The members are now engaged in personal evangelism preparing for an evangelistic thrust in September by G. T. Blandford, conference evangelist.

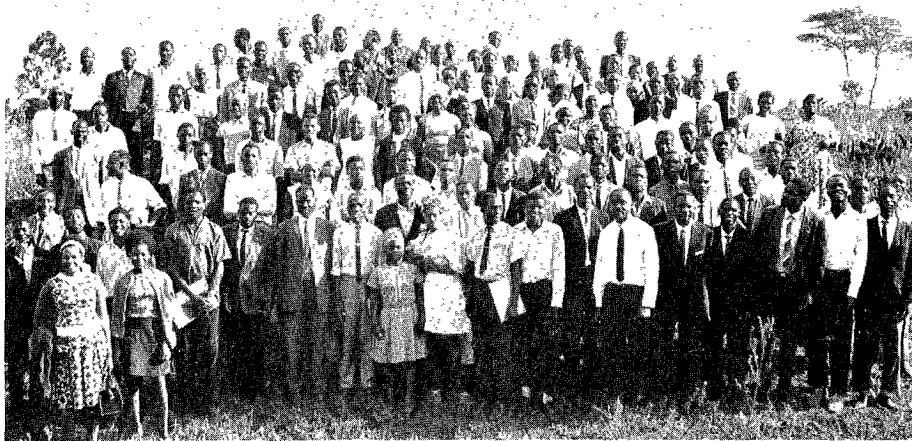
EMMA KIRK, *Correspondent*

Canadian Union

★ In the Glovertown, Newfoundland, district, 12 have been baptized as a result of a Crusade for Christ conducted in Glovertown by Lyndon DeWitt, conference evangelist, and local pastor, Gordon Miller.

★ During a Five-Day Plan to Stop Smoking session held in Prince George, British Columbia, recently, a blackboard was used to chart the decrease in cigarette consumption by the participants. This added to the interest of the plan.

★ A new movement, calling itself E.T.-A.G. (East Toronto Action Group) has been organized in the East Toronto church. Since the organization of the group on Sabbath, January 30, members have begun more than 30 Bible studies weekly. Their aim is to have 100 studies. Other phases of their work include the writing of letters to the editors of major Toronto papers on the Christian stand



Tanzania Bookmen Attend Unionwide Institute

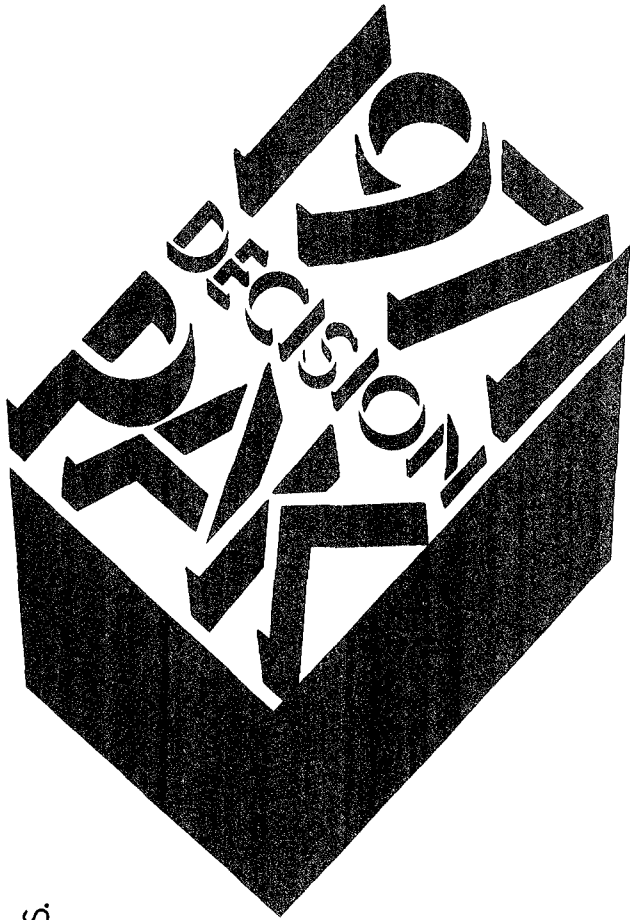
One hundred and thirty literature evangelists and publishing department leaders met for a biannual unionwide institute in Arusha, Tanzania, February 8 to 13. These literature evangelists reported that book sales during the year 1970 were more than 343,000 shillings (US\$48,020). This is more than the total sales of 1952 to 1961. Three hundred and ninety-three persons contacted by literature evangelists were baptized.

During the institute 25 bookmen were honored with pins for more than five years of service; others received a two-year service pin. Four literature evangelists were honored for 10 to 15 years of service. Higher goals were set, new plans were laid, and the institute was closed in a solemn spirit of rededication to greater service in the literature ministry in Tanzania.

W. A. Higgins, associate secretary, General Conference Publishing Department, and R. H. Henning, publishing secretary, Afro-Mideast Division, were present to help our literature evangelists.

J. T. KNOPPER
Publishing Secretary, Tanzania Union

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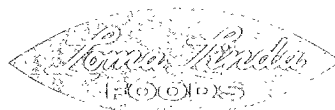
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THEDA KUESTER, *Correspondent*

Central Union

★ A group canvass was held in Hays, Kansas, during the week of April 12-16, under the leadership of Glenn Yurth, publishing secretary of the Kansas Conference. The canvass was conducted in preparation for evangelistic meetings. There is no Adventist church in Hays. The literature evangelists sold more than \$4,000 worth of our books and placed more than 2,000 pieces of literature in the homes of the people; about 250 families asked for the Bible correspondence course, and nine regular Bible studies were begun.

★ Robert H. Pierson, president of the General Conference, challenged 1,500 persons to find a greater dedication to the Lord at the Year of the Laymen rally held in the George Washington High School auditorium, Denver, Colorado, on Sabbath, April 3.

CLARA ANDERSON, *Correspondent*

Columbia Union

★ West Virginia literature evangelists recently visited the Clarksburg, West Virginia, church, and in cooperation with church members enrolled 71 families in Bible studies. Evangelistic meetings are presently being conducted in the area.

★ Chesapeake Conference literature evangelists, under the leadership of Publishing Secretary Stewart Rhoda, recently conducted a group canvass in Salisbury, Maryland. Twenty-five families were enrolled in Bible studies, 289 pieces of literature were distributed, and more than \$3,000 worth of literature was sold.

MORTEN JUBERG, *Correspondent*

WASHINGTON SANITARIUM AND HOSPITAL

★ John D. Ruffcorn, Washington Sanitarium and Hospital's administrator since 1967, was re-elected to another four-year term of office at the April 5 quadrennial constituency session. A 15-member board of trustees was also elected as the governing body of the hospital for the next quadrennial period. Nine new members and six re-elected members comprise the new board for the next four years.

L. H. PITTON, *PR Director*
Washington Sanitarium

Lake Union

★ Hinsdale Sanitarium and Hospital admitted a total of 13,611 patients during 1970, an occupancy rate of 87 per cent in this 360-bed hospital.

★ The first full-time health educator for the Hinsdale Sanitarium and Hospital, Stephen W. Lehman, joined the staff this past February. Already Mr. Lehman has participated in a health-education week at Hinsdale Junior Academy, a Five-Day Plan, and a heart-screening clinic for the community.

GORDON ENGEN, *Correspondent*

North Pacific Union

★ A branch Sabbath school of 12 members is presently being conducted in St. Regis, Montana, as a result of the efforts of a Seventh-day Adventist family who moved to town about a year ago.

★ Mike Baker and Patti Shepley, students at Auburn Adventist Academy, were local winners recently in the twenty-fourth annual Voice of Democracy contest with their essays on the theme "Freedom Our Heritage." The contest was sponsored by the Veterans of Foreign Wars, and each winner was presented a \$25 savings bond.

CECIL COFFEY, *Correspondent*

Northern Union

★ The Interlakes, South Dakota, church was dedicated on Sabbath, April 24. J. L. Dittberner, recently elected president of the Atlantic Union Conference, was guest speaker. J. C. Parmele is the pastor.

★ On a recent Sabbath, members of the Ellendale, North Dakota, church went from door to door and enrolled 12 families in the Maranatha Bible Course. Laymen and pastors have followed the same plan in Jamestown and Ashley with good success.

L. H. NETTEBURG, *Correspondent*

Pacific Union

★ Herschel C. Lamp, M.D., formerly of Loma Linda, is serving the Arizona Conference as full-time medical secretary.

★ Kaneohe, Hawaii, church members have opened their homes for Bible study

centers. Currently nearly 100 Adventists are reading with the same number of nonmembers.

★ John A. Mayer, who in recent years has served as manager of bookbinderies at Walla Walla and Union Colleges, is spending some of his retirement time assisting the Hawaiian Mission in stewardship leadership.

★ Molly Rausten, volunteer at Paradise Valley Hospital, has been honored by the California Hospital Association. For three years she has served as chairman of the community resources and community relations committees of the association. In addition, she has been consultant to 80 hospitals and two area councils. Her volunteer work began with the Pass Memorial Hospital in Banning, where she was also the church press secretary.

SHIRLEY BURTON, *Correspondent*

Southern Union

★ The University of Georgia School of Dentistry has six Seventh-day Adventist staff members. Dr. Tom Zwemer, former head of the ophthalmology department at Loma Linda University, is associate dean of the school and has been instrumental in adding Adventists to the staff.

★ The Atlanta, Georgia, Belvedere church was dedicated free of debt on Sabbath, April 10. Neal C. Wilson, vice-president of the General Conference for North America, delivered the dedicatory address, and H. H. Schmidt, Southern Union Conference president, spoke at the morning worship service. Perry Green is pastor.

★ Recent baptisms in the Georgia-Cumberland Conference include 14 at Calhoun, Georgia; 20 at Savannah, Georgia; 11 at Crossville, Tennessee; and 70 from the Faith for Today series held in Atlanta, Georgia.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

★ Groundbreaking services for a new Seventh-day Adventist church in Okeene, Oklahoma, were held Sunday, January 31. Conference and city officials joined Oklahoma Conference president C. W. Skantz in the services. The new church's seating capacity will be approximately 250.

★ Mrs. Ann Bell, a certified reading specialist, of Tahlequah, Oklahoma, recently met with the church school teachers of the Oklahoma Conference for a one-day workshop to discuss better methods for teaching reading.

J. N. MORGAN, *Correspondent*

Seventh-day Adventist Education in West Africa

By W. J. BROWN

Associate Secretary, Department of Education, General Conference

Early this year the writer had the privilege of completing a nine-week visit to all the principal schools in the Northern European Division, both in West Africa and in Europe. He was accompanied on the tour by B. B. Beach, secretary of education of the division, who served as guide and adviser. On a few occasions the president of the division, W. Duncan Eva, was with him. Union and local field executives and departmental secretaries also accompanied him in their particular areas.

The series of articles beginning in this issue will discuss educational problems facing the Seventh-day Adventist Church in the Northern European Division and the schools that are being operated either by the church or in the name of the church.

THE trip in the territory of the Northern European Division started in Ghana. Our snow-covered front lawn in Washington, D.C., and the 20-degree coolness of Kennedy Airport in New York on Thursday, January 7, was followed by a pleasant 66 degrees at Dakar, in Senegal, in the early dawn of Friday. Just a few hours later I was met by smiling brethren at the modern Kokodo International Airport at Accra, capital city of Ghana. They were all in shirt sleeves and wiping beads of perspiration from their brows.

The first weekend was spent in this

large, modern, and constantly developing city. During the previous year its one large church had been divided into two as the result of the construction of the very pleasant, cool La Bonne church. Now, as often happens in such cases, both churches are full. One Seventh-day Adventist elementary school serves the entire city area.

The West African Union has its headquarters in this city. Our European and non-European workers there enjoy the pleasant union compound with its flame (flamboyant), mango, coconut, banana, and other tropical trees, as well as beautiful bushes and flowers common to the area.

Since I had been in Africa only once before, visiting denominational schools in Senegal, at Dakar, and Ziguinchor, everything I saw now was new to me, and my previous mental pictures of Africa had to be reconstructed. I had anticipated trips that would end with dust-covered suits and suitcases as ratty, dusty roads were traversed. Instead, I was pleasantly surprised to discover that all the main areas of Ghana, as well as other countries, are connected by paved (though occasionally bumpy) roads, similar in width to many highways on which I had traveled in the three Americas.

Our visiting group was taken down a four-lane parkway and a narrower road to view large Akosombo Dam, part of

the Volta River project, which has created a back-up lake of around 250 miles into the northern area of Ghana, and which not only is bringing a grid-work of electric power to Ghana but also will provide electrical facilities to neighboring countries.

The First Black African Conference

Evaluation teams then took several days making a round of the secondary schools and teacher-training colleges in the field that had just been transformed from mission status to become the Ghana Conference of Seventh-day Adventists, the first entirely Black African conference on the African continent. The representatives of the 15,000 constituency were highly pleased with their new status. The new responsibility included provision for a decrease in appropriations from the union. The amount thus saved is to be set aside for support of a new vocational school which, when established, will be fully financed by the Seventh-day Adventist Church.

The school system of the Ghana Conference includes 68 elementary schools (years 1-6), 26 middle schools (years 7-10), one secondary school (years 9-13), three teacher-training colleges (years 11-14), and the Kwahu Hospital School of Nursing and Midwifery (years 11-13). All of these schools are entirely state supported both in operating expenses and in capital improvements except for the cost of the chaplains, pastors, or Bible teachers, which is borne by the church. I shall write about the implications of this situation in my next article.

In the opinion of African educators, the elementary and middle schools of education are somewhat deficient in some areas. This causes certain problems to the secondary schools or teacher-training colleges which receive the students of the schools, and whose academic standards are relatively high.

British Educational Influence

The Ghanaian system of education in many ways reveals the influence of Britain and aims at screening out candidates at a lower level of preparation. The students who finally pass the General Certificate of Education examinations at "O"-level, generally representing the equivalent of secondary school termination in many countries, are very good students. Those who study another two years and pass subjects on the "A"-level form a very elite group. The very fact that a student sat for such examinations, even though he fails, is a cause for satisfaction and pride often indicated by such a statement as "G.C.E.—attempted (or failed)."

For comparison purposes it may be pointed out that the United States system gives practically all young people the opportunity of coasting along until the end of the twelfth year. The screening process begins with such examinations as college entrance exam-

(Continued on page 30)



Teachers in training at the Adventist Teacher-Training College, Agona, Ghana, talk with instructor (right) just before leaving college to go on a practical teaching tour.

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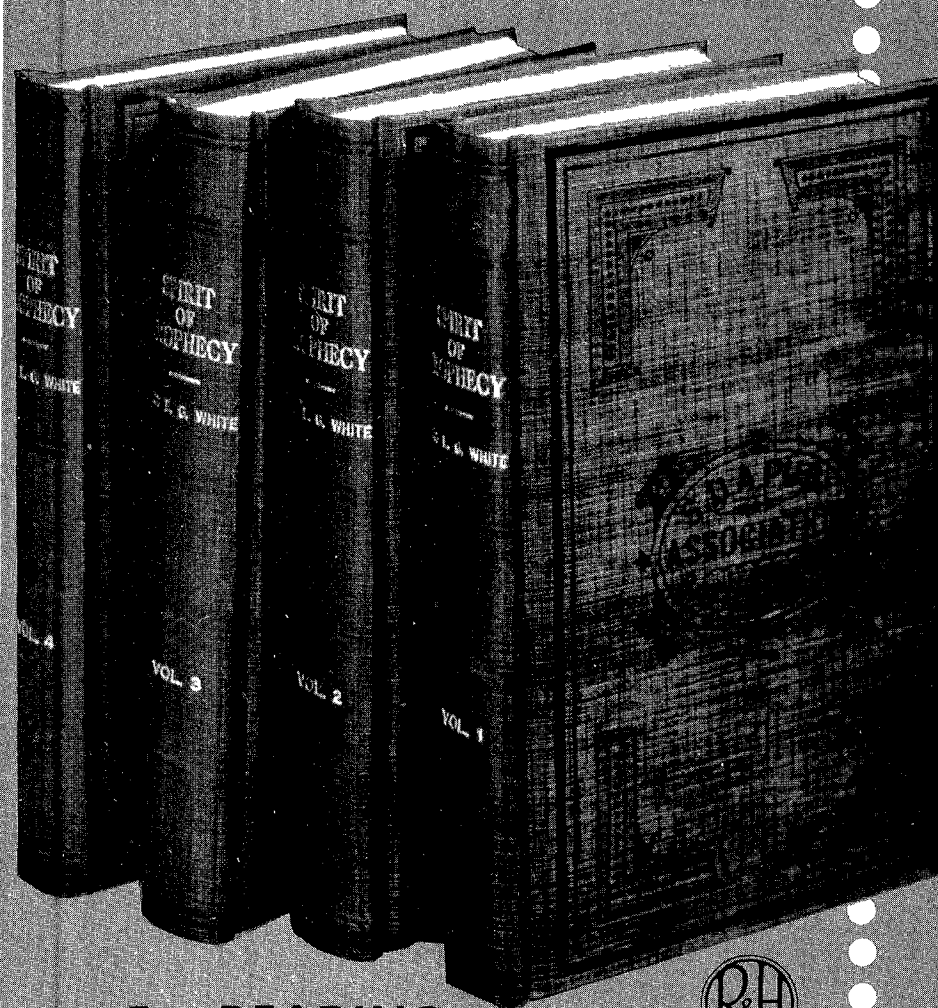


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SDA EDUCATION IN WEST AFRICA

(Continued from page 27)

inations, maintenance of a high grade-point average during college years (years 13-16) with exclusion coming at any point, and is intensified as students present themselves for the Master's degree. A rigid sorting out, Ghana G.C.E.-style, process takes place in the United States system only when candidates present themselves for graduate degrees. This difference in educational systems should be understood.

As has been stated already, all Seventh-day Adventist schools in Ghana are government recognized and government supported. The proportion of Seventh-day Adventist students in the three teacher-training colleges at Agona, Bekwai, and Asokore is around one third, but three fourths of the students in the secondary school at Bekwai are members of the church. One third to one half of the teaching staff in each school are members of the Seventh-day Adventist Church, though at the nurse's training school at Kwahu, all but one of the staff are Seventh-day Adventists, though only one fifth of the students are members of the church.

This gives the general background for the Seventh-day Adventist system of schools in the Ghana Conference (the North Ghana Mission has no schools).

CAMP MEETING SCHEDULE 1971

Atlantic Union

Greater New York	
English, Camp Berkshire, Wingdale	June 24-July 3
Spanish, Camp Berkshire, Wingdale	July 4-10
New York	
Union Springs Academy, Union Springs	June 25-July 3
Northeastern	
Camp Victory Lake, Hyde Park	June 25-July 3
Northern New England	
Pine Tree Intermediate School, Freeport, Maine	July 1-10
Southern New England	
South Lancaster, Massachusetts	June 24-July 3

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 9-17
Beauvallon	July 22-25
Peace River, Peoria	July 22-25
British Columbia, Hope	July 16-24
Manitoba-Saskatchewan	
Saskatoon	July 2-10
Clear Lake	July 14-17
Maritime	
Pugwash, Nova Scotia	July 30-August 7
Newfoundland Mission, St. John's	August 6-8
Ontario-Quebec	
Kingsway College, Oshawa, Ontario	June 25-27
Montreal	June 11-13

Central Union

Central States	
Camp Shady Hill, Edwardsville, Kansas	June 24-July 3
Colorado	
Campion Academy, Loveland	June 18-26
Kansas	
Enterprise Academy, Enterprise	June 1-5
Missouri	
Sunnydale Academy, Centralia	June 9-12
Nebraska	
Platte Valley Academy, Shelton	June 15-20
Wyoming	
Mills Spring Camp, Casper	July 6-11

Columbia Union

Allegheny East	
Pine Forge, Pennsylvania	June 24-July 3
Allegheny West	
Mount Vernon, Ohio	July 4-10
Chesapeake	
Hagerstown, Maryland	July 8-17
New Jersey	
Tranquility	July 2-10
Ohio	
Mount Vernon	June 25-July 3
Pennsylvania	
Blue Mountain Academy, Hamburg	June 18-26
Potomac	
New Market, Virginia	June 10-19
West Virginia	
Parkersburg	July 9-17

Lake Union

Illinois	
Broadview Academy, La Fox	June 10-19
Little Grassy Lake (Southern Illinois)	
Makanda	August 11-14
Indiana	
Indiana Academy, Cicero	June 18-26
Lake Region	
Cassopolis, Michigan	July 1-10
Michigan	
Grand Ledge Academy, Grand Ledge	July 22-31
Michigan Upper Peninsula (Undecided)	June 4, 5
Wisconsin	
SDA Campgrounds, Portage	July 29-August 7
Wisconsin Northern (Undecided)	May 22

North Pacific Union

Alaska Mission	April 9-24
Alaska Mission (Logging Camps) (Undecided)	July 30-August 1
Idaho	
Gem State Academy, Caldwell	June 18-26
Montana	
Mount Ellis Academy, Bozeman	June 18-26
Oregon	
Gladstone Park, Gladstone	July 15-24
Upper Columbia	
College Place, Washington	June 10-19
Washington	
Auburn Academy, Auburn	July 8-17

Northern Union

Iowa	
Oak Park Academy, Nevada	June 4-12
Minnesota	
Maplewood Academy, Hutchinson	June 18-26
North Dakota	
Shenyanne River Academy, Harvey	June 11-19
South Dakota	
State Fairgrounds, Huron	June 4-12

Pacific Union

Arizona	
Prescott	July 22-31
Central California	
Soquel	August 5-14
Nevada-Utah	
Springville, Utah	June 30-July 6
Northern California	
Fortuna, Philo, Paradise	July 26-31

Southern Union

Alabama-Mississippi	
Bass Memorial Academy	
Lumberton, Mississippi	May 28-June 5
Carolina	
Mount Pisgah Academy	
Candler, North Carolina	June 4-12
Florida	
Forest Lake Academy, Maitland	May 28-June 5
Georgia-Cumberland	
Southern Missionary College	
Collegedale, Tennessee	May 26-29
Kentucky-Tennessee	
Highland Academy	
Portland, Tennessee	May 28-June 5
South Atlantic	
Hawthorne, Florida	June 10-19
South Central	
Oakwood College	
Huntsville, Alabama	June 10-19

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 10-12
Gentry, Arkansas	June 16-19
Oklahoma	
Oklahoma City	July 16-24
Southwest Region	
Jarvis College, Hawkins, Texas	June 4-12
Texas	
Southwestern Union College, Keene	June 11-19
Texico	
Sandia View Academy	
Corrales, New Mexico	June 18-26

SDA U.S. Servicemen Served by 26 Chaplains

Twenty-six Seventh-day Adventist chaplains are presently on duty in various parts of the world. Fifteen of these are military chaplains, and 11 are civilian chaplains who spend full time assisting church members in military service.

Two military chaplains and one civilian chaplain are located in Germany. One civilian chaplain operates the servicemen's center in Seoul, Korea, and another the center on Okinawa. One military chaplain is stationed in the Danang area of Vietnam; two chaplains, one military and one civilian, serve in the Saigon area. The other chaplains are now assigned in the United States, including Alaska and Hawaii.

The contribution that these men are making is greatly appreciated by our servicemen, their relatives, and friends. We list here the current addresses of all our chaplains.

C. D. MARTIN

Associate Secretary

General Conference YPMV Dept.

SEVENTH-DAY ADVENTIST CHAPLAINS

NOTE: In addressing your correspondence do not use locations given in parentheses.

Military

Air Force

CH (LTC) William S. Hall
Base Chaplains Office
86th Combat Support Group
APO New York 09860

CH (LTC) Wayne C. Hill
21-3474A Orange St.
APO Seattle 98742 (Alaska)

CH (CPT) James J. North, Jr.
PSC Box 5726, AFCHSCH
Maxwell AFB, Alabama 36112

Army

CH (LTC) Glenn I. Bowen
Chaplains Office
USAHSTF
Fort Ord, California 93441

CH (LTC) John E. Keplinger
USASAFS
APO New York 09352 (Nurnberg, Ger.)

CH (CPT) J. Paul Monk
U.S. Army Garrison
(RA-WOVHAA)
Ft. Carson, Colorado 80913

CH (LTC) Joseph T. Powell
U.S. Army Personnel Center
Fort Dix, New Jersey 08640

CH (CPT) Robert D. Roberts
263-50-1296
HHC 1/7 1st Cav Div (AM)
APO San Francisco 96490 (Phouc Vinh, VN)

CH (LTC) Richard C. Sessums
Office of the Post Chaplain
Fort Sam Houston, Texas 78234

CH (CPT) Richard O. Stenbakken
522-48-1085
U. S. Army Trn Ctr Infantry, 2801-A
Fort Lewis, Washington 98433

CH (MAJ) Ralph Workman
218-24-6895
80th General Support Group
APO San Francisco 96349 (Danang, VN)

Navy

LT Harold Eslinger, CHC, USNR
Office of the Chaplain
1st Mar Div FMF
Camp Pendleton, California 92055

LCDR Norman Goodwin, CHC, USNR
Wing Chaplains Office
3D MAW, FMFPAC, MCAS, El Toro
Santa Ana, California 92709

LT Herman Kibble, CHC, USNR
1st Recruit Trng Bn
MCRD
San Diego, California 92140

CDR Robert L. Mole, CHC, USN
Religious Activities Dept.
National Naval Medical Center
Bethesda, Maryland 20014

Civilian

Elder Hollis Anderson
2710 Elyssee
San Diego, California 92123

Elder Robert Babcock
6718 Alfaretta Ave., SW.
Tacoma, Washington 98499

Elder Clarence E. Bracebridge
121 Chartwell Road
Columbia, South Carolina 29210

Elder Clyde R. Bradley
Okinawa SDA Mission
P.O. 473
Kozu, Okinawa

Elder Robert L. Chism
578 Paopua Loop
Kailua, Hawaii 96734

Elder Reo Clyde
SDA Mission
APO San Francisco 96307 (Saigon, VN)

Elder Thomas Green
8301 Barron St.
Takoma Park, Maryland 20012

Elder Ralph T. Heiner
Johann Klotz Strasse 13
6 Frankfurt/Main (Niederrad)
West Germany

Elder Chester L. Jordan
615 West Ashby Place
San Antonio, Texas 78212

Elder Deane Nelson
c/o Korean Union Mission
Box 1243
Seoul, Korea

Elder J. D. Westfall
209 Greenfield Dr.
Berrien Springs, Michigan 49103

NOTICES

Literature Requests

Pastor Victorio A. Arreola, Northern Isabela District, San Antonio, Magsaysay, Isabela, P.I., wishes science, health, and English readers for school library, and missionary periodicals.

URGENTLY NEEDED: Used textbooks for grades 1-6; *Primary Treasure*, *Little Friend*, *Guide*, *Insight*, songbooks, Bibles, Sabbath school supplies by Pastor Ruben E. Ballesterio, Capinpin St., No. 128, Binan, Laguna, P.I.

URGENTLY NEEDED: *Guide*, *Primary Treasure*, *Little Friend*, Bibles in a continuous supply by Jane Al Martino, Philippine Union College, Box 1772, Manila, P.I.

URGENTLY NEEDED: *Little Friend*, *Primary Treasure*, *Guide*, *Insight*, Bibles in a continual supply by Luz Mendoza, San Diego, San Pablo City, P.I.

URGENTLY NEEDED: *Guide*, *Primary Treasure*, *Little Friend* by Mrs. Mary P. Maui, Central Adventist Rural School, Roxas, Oriental Mindoro, P.I. (Designate "Donation" on package to avoid receiver's paying duty.)

URGENTLY NEEDED: Bibles, *Hymnals*, Sabbath school materials, *Guide*, *Insight* by Mrs. Loreta Vda. de Fajutag, Calatrava, San Agustin, Romblon, P.I.

URGENTLY NEEDED: Bibles, songbooks, Sabbath school materials, *Guide*, *Insight*, JMV reading course books, and textbooks for grades 1-6 by Pastor D. U. Gonzales, 54 Rizal St., Digos, Davao del Sur, P.I. in a continuous supply.

WANTED: A continuous supply of *Little Friend*, *Primary Treasure*, *Guide*, *Insight*, Bibles, songbooks by SDA Mission, Box 7, Patriensah, Konongo A/A, Ghana, West Africa.

WANTED: A continuous supply of literature suitable for hospital rack by Chaplain Hector V. Gayares, Bacolod Sanitarium and Hospital, Taculung, Bacolod City, P.I. K-501.

WANTED: A continuous supply of cutouts, Memory Verse Cards, Christmas cards, colored magazines by Paz Bacol and Linda Canesares, Safe Harbor Church School, Kapatungan, Bunawan, Agusan del Sur, P.I.

WANTED: A continuous supply of *Review*, *Guide*, and other religious material by the following: Peter Zambales, Sto. Tomas, Loreto, Agusan

del Sur, P.I.; Gregorio Bulasiro, Binocayan, Loreto, Agusan del Sur, P.I.; Cecil Tugade, La Paz, Agusan del Sur, P.I.; Juanito Banay, Maasin, Veruela, Agusan del Sur, P.I.; Mac Alcantara, Sion, Sta. Josefa, Agusan del Sur, P.I.

WANTED: A continuous supply of *Life and Health*, *Signs*, *Liberty*, *Listen*, *MV Kit*, *GO*, songbooks, Bibles by the following: Naomi P. Plaza, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Darlyn Mullaneda, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Flor Caligao, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Narcing Contreras, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sally Detablan, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Nicknick dela Cruz, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Ladie Joaquin, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sophie Mabale, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.

Send a continuous supply of Chapel records, Bibles, books, *Hymnals*, *Insight*, tracts, slide films—du. frames, and colored magazines to M. B. Abuyme, Kapatungan, Bunawan, c/o Monkayo, Davao del Norte, P.I.

WANTED: A continuous supply of Bibles and New Testaments by Idamae Melendy, Review and Herald, Washington, D.C. 20012.

Pastor and Mrs. S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I., desire a continuous supply of religious books, magazines, songbooks, child evangelism devices, and youth materials.

Generoso C. Ilamera, San Isidro, Kitcharao, Agusan del Norte, I-109, P.I., desires *Review*, *Little Friend*, *Liberty*, *Signs*, *Guide*, Bibles, songbooks, and other religious materials in a continuous supply.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I., desires *These Times*, *Signs*, *Life and Health*, *Listen*, and other missionary material in a continuous supply.

WANTED: A continuous supply of tracts, missionary periodicals, picture cards by J. I. Erondu, SDA Church Headquarters, P.M.B. 1115, Aba, East Central State, Nigeria.

Send Chinese, Japanese, and Greek missionary literature to G. Johnson, 2758 Forbes St., Victoria, B.C., Canada. He uses the literature for cargo and passenger ships.

WANTED for shipment to missions: books, Bibles, magazines, quarterlies, pictures, tracts, and other missionary material. Send to James Allen, Rt. 2, Box 264, Kingsree, S.C. 29556.

Send in a continuous supply *Review*, *Insight*, and *Guide* to Mountain View College Library, Box 87, Iligan City, P.I.

WANTED: A continuous supply of *Listen*, *Smoke Signals*, *Alert*, *Activities*, *The Winner*, and other temperance literature to Pastor Paul Rambharose, Box 66, Port of Spain, Trinidad.

WANTED: A continuous supply of *Signs*, *Life and Health*, *Review*, *Good News for You*, *Your Bible and You*, Spirit of Prophecy books, *God and Evolution*, *Smoke Signals*, Bibles, songbooks, prophetic charts, filmstrip cassettes, *Primary Treasure*, *MV Kit*, visual aids, flannelgraphs, *Guide* by T. J. Osorio, Bambang, Nueva Vizcaya A-704, P.I.

Send a continuous supply of *Modern Ways to Health*, *Behold the Man*, *Alone With God*, *God's Commandment-keeping Church Today*, *The Faith of Jesus*, *Hymnal*, *Counsels on Diet and Foods*, *The Ministry of Healing*, *I Became a Seventh-day Adventist*, *I'd Like to Ask Sister White*, *Reflections on Love and Marriage*, tracts, Bibles, to SDA Mission, Box 22, Kintampo B/A, Ghana, West Africa.

Send German and Arabic tracts and English literature in a continuous supply to Irvine D. Sabido, Guinea Grass, Orange Walk, British Honduras. Youth literature especially desired.

WANTED: A continuous supply of *Guide*, *Listen*, *Signs*, *Liberty*, finger plays, audio-visual aids, Bible games, *MV Kit*, pamphlets, Bibles, songbooks, *Smoke Signals*, tracts, Pathfinder materials, and denominational books by Edmundo Matricio, No. 9 Cordillera St., Calas, Quezon City, P.I. D-502.

URGENTLY NEEDED: *Providential Deliverances* by W. A. Spicer, slides, filmstrips, Bible pictures, *Signs*, *These Times*, *Listen*, *Liberty* in a continuous supply by Charlotte Yates, Highway 62 West, Salem, Ark. 72576.

Send the following to Enrique Moreno, 4415 McClain Lane, Huntsville, Ala. 35810: *Listen*, *These Times*, *Liberty*, *Message*, and *Life and Health* in a continuous supply.

Robert M. Harfeil, 656 E. 43rd Ave., Vancouver 15, B.C., Canada, wishes a continuous supply of English small tracts only.

WANTED: A continuous supply of missionary materials to the following: Pastor G. D. Mostrales, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I. C-341; Pastor P. S. Manatad, East Visayan Mission, Box 68, Tacloban City I-246, P.I.; Osias Telia, Ketcharan, Agusan del Norte, P.I.; Bartolome Pilotin, Labu, General Santos, Cotabato, P.I.; Pauline Pilotin, Lagao, General Santos, Cotabato, P.I.; Rebecca Pilotin, Lagao, General Santos, Cotabato, P.I.; Emma Pilotin, Lagao, General Santos, Cotabato, P.I.; John Pilotin, Lagao, General Santos, Cotabato, P.I.; Cin Za Kham, 14, Hospital Road, Kankaung Yat, (Lower) Mergui, Burma; Pio Balasbas, Mac Arthur, Leyte, P.I.; Wenceslao V. Solon, East Visayan Mission, Box 68, Tacloban City I-246, P.I.; Nelson L. Ornopia, East Visayan Mission, Box 68, Tacloban City I-246, P.I.; B. Somosot, San Jose, Toboso, Neg. Occ., P.I.; Mrs. N. Ponzalan, San Jose, Toboso, Neg. Occ., P.I.; Cely Lacano, San Jose, Toboso, Neg. Occ., P.I.; Jose A. Espiritu, Koronadal, South Cotabato, P.I. 0-205; S. J. Balansag, Northeastern Mindanao Mission, Butuan City, P.I.; Joel Jondonero, West Visayan Mission, Box 241, Iloilo City, P.I.; Veda E. Knapp, Box 36, Pine Grove, Calif. 95665; F. Edwards, Port of Spain Community Hospital, Box 767, Port of Spain, Trinidad, W.I.; Evaristo Wales, Mahoplag, Leyte, P.I.; S. L. Gadsby, South Caribbean Conference, P.O. Box 66, Port of Spain, Trinidad, W.I.; Marilyn Ancheta, Sultan Sa Barungis, Cotabato, P.I.

E. Lloyd Smooth, Rt. 1, Box 65, Donnellson, Ill. 62019, wishes *These Times*, *Signs*, *Life and Health*, *Liberty*, *Listen*, *Message*, *Insight*, tracts and booklets, but no *Quiet Hour* or *Review*.

T. S. F. Edwards, D.D.S., Seventy-day Adventist Clinic, Church Street, St. George's, Grenada, West Indies, desires missionary literature and children's papers in a continuous supply.

SDA Mission, Techimantia, Ghana, West Africa, needs a continuous supply of Bibles, books, pictures, Christian Home Calendar, *Your Bible and You*, *Life and Health*, *Alert*, *Smoke Signals*, and missionary magazines.

URGENTLY NEEDED: *Guide*, *Little Friend*, *Review*, books by Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia, in a continuous supply.

WANTED: A continuous supply of missionary periodicals by Samoa Mission of SDA, Upolu District, P.O. Box 6, Apia, Western Samoa.

Send a continuous supply of missionary books and magazines for overseas distribution to Mike T. Adante, Canadian Union College, Box 510, College Heights, Alberta, Canada.

Dan Carman, c/o Solis Tailoring, Public Market, Kidapawan, North Cotabato, P.I., desires songbooks, Bibles, *Review*, *Signs*, *Life and Health*, *These Times*, and Spirit of Prophecy books.

WANTED: Missionary materials to the following: Doroteo Estrada, Tololan, Tabina, Zamboanga del Sur, P.I. N-325; Mrs. Luz Limosnero, Lower Timonan, Dumingag, Zamboanga del Sur, P.I. N-308; Gregorio Predrena, Libertad, Koronadal, South Cotabato, P.I. 0-205; Ramon Arena, Koronadal, South Cotabato, P.I. 0-205.

Church Calendar

Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge	June 5
Inner-City Offering	June 5
Thirteenth Sabbath Offering (Afro-Mideast Division)	June 26
Medical Missionary Day	July 3
Church Lay Activities Offering	July 3
Midsummer Offering	July 17
Dark County Evangelism	August 7
Church Lay Activities Offering	August 7
Oakwood College Offering	August 14
Bible Correspondence School Evangelism	
Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
<i>Review and Herald</i>	
Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Jingathering Crusade Launching Day	November 13

Lake Region Constituency Re-elects President

J. R. Wagner was re-elected president of the Lake Region Conference, and Meade C. Van Putten was re-elected secretary-treasurer during the thirteenth biennial session held at the Chicago Shiloh church on April 18.

F. A. Williams was elected MV secretary. He replaces Xavier Butler, who has taken up pastoral duties. All other departmental secretaries were returned to office.

The present membership of the conference is 8,905, a gain of 1,308 for the biennium. Tithe exceeding \$2 million was received for the period.

F. L. BLAND

Lake Union Leaders Are Returned to Office

Delegates at the thirteenth quadrennial session of the Lake Union Conference, convened at Grand Rapids, Michigan, May 2-5, re-elected F. W. Wernick, president; F. L. Jones, secretary; W. F. Miller, treasurer; and incumbent departmental secretaries.

In addition, two departmental leadership vacancies were filled. Richard Barron, Northern California Conference temperance secretary, was elected secretary of the departments of health and temperance, and F. R. Stephan, educational secretary of the Michigan Conference, became the new union educational secretary. He replaces G. E. Hutches, who retired this spring after 51 years of service.

The union committee was expanded to 26 members, including four laymen.

Following the session, a two-day ministerial council was held with presentations by Andrews University Theological Seminary professors and General Conference leaders.

NEAL C. WILSON

Afro-Mideast Bookmen Win 714 in 1970

Seven hundred and fourteen people who were first contacted by literature evangelists were baptized in 1970 in five local fields of the Afro-Mideast Division, according to R. H. Henning, publishing secretary of the division. The five fields are: Central Kenya, 212; Central Nyanza, 128; South Kenya, 137; South Nyanza, 123; and Kenya Lake, 104.

D. A. McADAMS

Sydney, Australia, Meeting Closes With Good Results

Seventy have declared their decision to keep the Sabbath, more than 200 accepted Christ for the first time, and 149 are receiving Bible studies as a result of the Sydney, Australia, crusade that closed recently, reports R. R. Frame, Australasian Division president. Four

young evangelists who began four separate follow-up meetings had a total attendance of 4,750 on the first night.

E. E. Cleveland, speaker for the Sydney meetings, has begun a campaign in Melbourne. The audience for the opening night was 4,000.

The future looks bright for evangelism in Australia. Let us remember this fruitful field in our prayers.

N. R. DOWER

Evangelistic Lecture in South Africa Draws 7,500

More than 28,000 people attended the first four weeks of a campaign conducted by L. J. Cherry, of Australia, which opened in East London, South Africa, on March 14. The audience that attended the opening meeting was reported to have been the largest to attend any similar meeting in the city of approximately 55,000 inhabitants.

The original arrangements were to hold the campaign in a theater that seats approximately 900 persons. Two sessions were planned for the opening meeting, but the demand for seats was so great that two additional sessions were scheduled. However, thousands were still unable to obtain entrance, so a hall seating 910 persons was booked for the following Tuesday night for a double session. Still many hundreds could not obtain seats. The program was repeated both Thursday and Friday nights in a theater seating 450 persons with a double session for each night. Consequently ten different audiences, with a total of 7,500 persons, heard the opening lecture of the series.

Associated with Elder Cherry in the meetings are Stan Edwards, Cedric Wallace, and Garth Bainbridge.

ROBERT H. PIERSON

Voice of Prophecy Speaker Denies Rumored Story

A story circulating throughout the North American Division that H. M. S. Richards of the Voice of Prophecy was recently tapped on the shoulder by an angel and given certain directions is without foundation. Elder Richards commented about the story: "While I would like to be tapped on the shoulder by an angel, this has not happened to me—yet."

HERBERT FORD

College MV Officers Hold Seminar at Union College

One hundred representatives from all the Adventist colleges in North America met for a college MV officers' seminar at Union College, Lincoln, Nebraska, recently. The purpose of the meeting was to provide a forum for the exchange of information and to receive inspiration and learn procedures for the next year's student ministry.

During the seminar, reports were given of the recent spiritual revival on the campuses of the colleges represented. The reports revealed an upswing in outreach evangelism as a result of the revivals. Actions taken during the seminar reflect a realization on the part of the students that revival and reformation include adequate training, aggressive, creative, contemporary planning, and the expansion of our witnessing as a church.

Jerry Moon, student MV leader of Union College, chaired the general assembly, and four other students were chairmen of the forums. World youth leader John Hancock, associate youth leader Michael Stevenson, all union youth leaders, and the campus youth pastors acted as advisers.

MICHAEL STEVENSON

Voice of Hope Group Tours Inter-America

La Voz de la Esperanza (The Voice of Hope) group from the Voice of Prophecy headquarters, Glendale, California, recently completed a successful tour in the Caribbean. Tulio Haylock, radio-television secretary of the Inter-American Division, who was in charge of the tour, reports that the group made 75 appearances before more than 80,000 people, and 47 appearances on radio and television, with a potential audience of millions. They also enrolled some 10,000 people in our Bible correspondence schools during the extended itinerary.

JAMES J. AITKEN

IN BRIEF

★ **New Position:** R. E. Graham, president, Newbold College, England, formerly president, South England Conference. He succeeds G. L. Caviness, who is returning to North America.

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