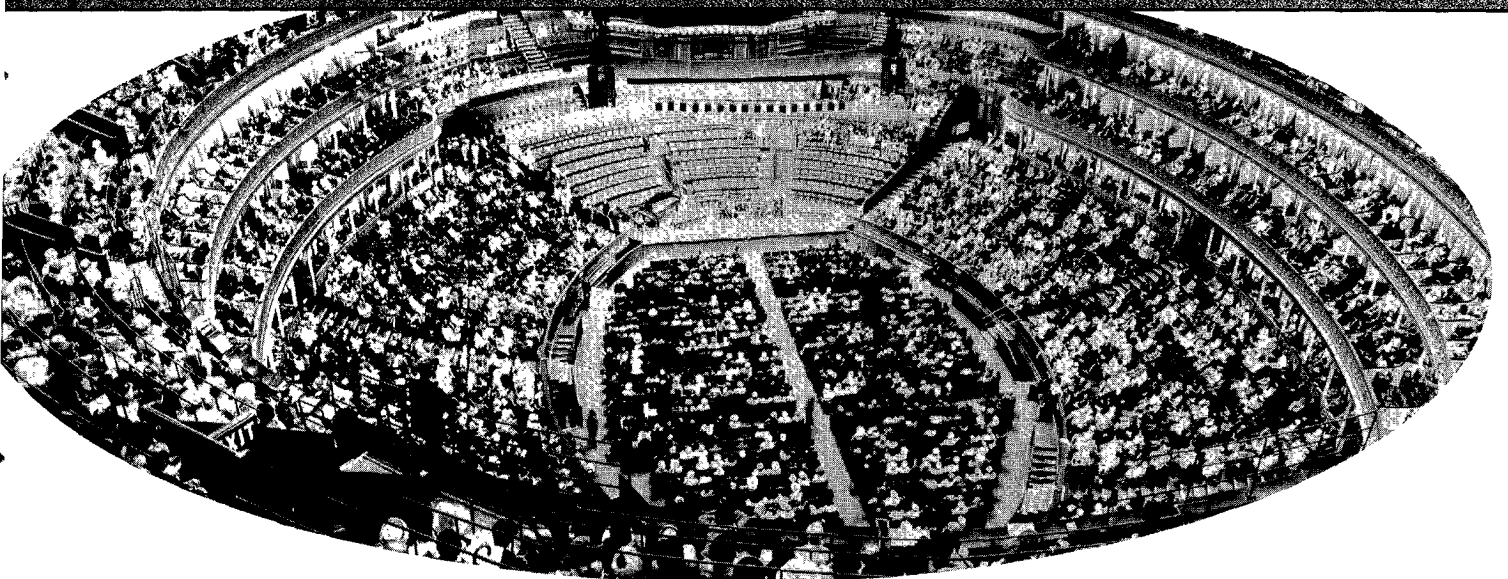


Review

THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

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SEVEN THOUSAND Attend Quadrennial Conference in Britain

By R. D. VINE

THE largest congregation of British Adventists to assemble under one roof in the church's history held its services on Sabbath, June 26, in London's celebrated Royal Albert Hall. Nearly 7,000 packed to capacity

this building beside Kensington Gardens and Hyde Park. Named after Prince Albert, revered consort of Queen Victoria, the hall is currently celebrating its centennial year. Admission to the Sabbath service was by "tickets only." Nearly 2,000 late applicants had to be turned away.

Theodore Carcich, a vice-president of the General Conference, inspired the congregation with his morning message on the "Blessed Hope." In the afternoon Andrew Fearing, an associate secretary of the General Conference Ministerial Association, called for full consecration in view of the nearness of Christ's coming.

At the subsequent conference sessions held in the Pavilion, Hemel Hempstead, Hertfordshire, E. H. Foster was re-elected British Union president, and 11 young men were ordained to the ministry.

R. D. Vine, an associate editor of the Review and Herald, lives in England.



Servants, Faithful and Unfaithful

EVERY man is a steward of God. To each the Master has committed His means; but man claims that means as his own. Christ says: "Occupy till I come."

A time is coming when Christ will require His own with usury. He will say to each of His stewards: "Give an account of thy stewardship." Those who have hid their Lord's money in a napkin in the earth, instead of putting it out to the exchangers, and those who have squandered their Lord's money by expending it for needless things, instead of putting it out to usury by investing it in His cause, will not receive approval from the Master, but decided condemnation.

The unprofitable servant in the parable brought back the one talent to God, and said: "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." . . .

This unprofitable servant was not ignorant of God's plans, but he set himself firmly to thwart the purpose of God, charging Him with unfairness in requiring improvement upon the talents entrusted to him. This very complaint and murmuring is made by a large class of wealthy men professing to believe the truth. Like the unfaithful servant they are afraid that the increase of the talent that God has lent them will be called for to advance the spread of truth; therefore they tie it up by investing it in earthly treasures and burying it in the world, thus making it so fast that they have nothing, or next to nothing, to invest in the cause of God. They have buried it, fearing that God would call for some of the principal or increase. When, at the demand of their Lord, they bring the amount given them, they come with ungrateful excuses for not having put the means lent them by God out to the exchangers, by investing it in His cause to carry on His work.

He who embezzles his Lord's goods not only loses the talent lent him of God, but loses eternal life. Of him it is said: "Cast ye the unprofitable servant into outer darkness." The faithful servant, who invests his money in the cause of God to save souls, employs his means to the glory of God and will receive the commendation of the Master: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." What will be this joy of our Lord? It will be the joy of seeing souls saved in the kingdom of glory. . . .

The idea of stewardship should have a practical bearing upon all the people of God. The parable of the talents, rightly understood, will bar out covetousness, which God calls idolatry. Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshippers of mammon to earnest, faith-

ful co-workers with Christ in the salvation of sinners.

The foundation of the plan of salvation was laid in *sacrifice*. Jesus left the royal courts and became poor, that we through His poverty might be made rich. All who share this salvation purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the true Pattern. Christ was the chief Cornerstone, and we must build upon this Foundation. Each must have a spirit of self-denial and self-sacrifice. The life of Christ upon earth was unselfish; it was marked with humiliation and sacrifice. And shall men, partakers of the great salvation which Jesus came from heaven to bring them, refuse to follow their Lord and to share in His self-denial and sacrifice?

Says Christ: "I am the Vine, ye are the branches." "Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." The very vital principle, the sap which flows through the vine nourishes the branches, that they may flourish and bear fruit. Is the servant greater than his Lord? Shall the world's Redeemer practice self-denial and sacrifice on our account, and the members of Christ's body practice self-indulgence? Self-denial is an essential condition of discipleship.

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." I lead the way in the path of self-denial. I require nothing of you, My followers, but that of which I, your Lord give you an example in My own life.

Christ's Work Entrusted to His Followers

The Saviour of the world conquered Satan in the wilderness of temptation. He overcame to show man how he may overcome. He announced in the synagogue of Nazareth: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Th great work which Jesus announced that He came to do was entrusted to His followers upon the earth. Christ, as our head, leads out in the great work of salvation and bids us follow His example. He has given us a world-wide message. This truth must be extended to all nations, tongues, and people. Satan's power was to be contested, and he was to be overcome by Christ and also by His followers. An extensive war was to be maintained against the powers of darkness. And in order to do this work successfully, means were required. God does not propose to send means direct from heaven, but He gives into the hands of His followers talents of means to use for the very purpose of sustaining this warfare.—*Testimonies*, vol. 3, pp. 385-388.

"ESCORT SERVICE" PROVIDED FOR WOMEN AND AGED

LOUISVILLE, Ky.—The Shawnee Community Ministry (Louisville, Kentucky) has established a Youth Escort Service (YES) through which persons age 14 to 26 are available to accompany the aged and women on the streets.

Escorts are stationed at Covenant Memorial Presbyterian church from noon to midnight. When elderly persons wish to shop or cash a check or nurses wish to be met by someone at their bus stops, they call the center for an escort who is dispatched to accompany them.

VATICAN ESTIMATES 2,000 LEFT PRIESTHOOD IN 1970

ROME—A survey commissioned by the Vatican Congregation for the Doctrine of the Faith has revealed that the number of Roman Catholic priests leaving the priesthood has grown by leaps and bounds from 563 cases in 1964 to an estimated 2,000 in 1970.

The survey also confirmed a common belief that the vast majority left because of dissatisfaction with the church's rule of mandatory celibacy.

SOUTHERN PRESBYTERIANS GIVING AT ALL-TIME HIGH

ATLANTA—Giving by members of the Presbyterian Church, U.S. (Southern), reached an all-time high in 1970.

The 958,195 members contributed \$138,621,628 as compared to \$133,730,777 in 1969. The increase was 3.6 per cent.

According to denominational headquarters here, the average gift in 1970 was \$144.67, up \$5.01 over 1969.

The Presbyterian Church has 4,063 congregations in 16 Southern and Southwestern States.

ANCIENT CHURCH ATTRACTS PILGRIMS

BAZARGAN, IRAN—Thousands of pilgrims, mostly Armenian Christians, are drawn here each summer to what Armenian tradition says is the oldest surviving church in the world.

The Church of St. Thaddeus (or the Black Church because of the color of the stone) is believed to have been built in the first century A.D. during the reign of the Parthian king Vologeses I.

Situated on a dusty, winding road outside of Bazargan, near the Turkish and Soviet borders in extreme western Iran, the sharp, cone-shaped towers of the church are in marked contrast to the barren, rolling hills behind.

The largest crowd comes in June for the Feast Day of St. Thaddeus, a disciple of Jesus who, according to tradition, traveled into what is now the West Azarbijan state of Iran to preach about 66 A.D.

According to the Armenian stories about St. Thaddeus, the apostle settled in the city of Ardash, where he built the Black Church. His popularity, the tradition goes, offended the rulers of the city who ordered him to stop preaching. Refusing, the apostle was executed and buried in the church.

BAPTISTS EMPHASIZE GROWTH THROUGH EVANGELISM

NASHVILLE—Growth through evangelism, youth, and missionary efforts were the main concerns of the Free Will Baptists as more than 5,000 attended the denomination's National Association meeting here recently.

Bill Jones, director of communications for the church, which has about 200,000 members, predicted that the foreign missions budget would "exceed all previous ones" and reach \$850,000. The total budget for the church would probably surpass \$2 million, he said.

At the opening assembly Evangelist Van Dale Hudson told the audience, "We have been living on the fringe of others' revivals. We must have one of our own. We must become desperate for it."

This Week...

Knowing that it is a human characteristic to be impressed by worldly fame and fortune, Irma Roller Hadley uses this fact as a springboard for her article, "We Too Can Make the List" (page 4).

C. Raymond Holmes, author of "From 'Reverend' to 'Elder'" (page 6), was formerly a pastor of the Lutheran Church. Ordained into the Lutheran ministry in 1961, he worked actively until late in 1970.

His first informal association with Seventh-day Adventists began when his wife, Shirley, became interested in the teachings and life-style of Adventists. Eventually she was baptized. From that time on he saw that the effectiveness of his ministry "slowly dissipated," and God led him to pursue more knowledge of the Bible at Andrews University.

Pastor Holmes, who went to Andrews for two things—"impressions and information," as he puts it—relates his experiences and observations about his past ministry, baptism, Andrews University, and Adventists.

Death often comes unexpectedly, and if it touches a family with small children, the parents suddenly have to know how to answer the hundreds of questions that only a child can ask, as well as trying to give comfort in the loss. This week Lois Christian Randolph, an author who is well known to REVIEW readers, deals with the subject of death and children in the Family Living section (page 10).

Because of an editorial oversight combined with the alertness of curious readers, we've been kept hopping here in the office answering queries about the source of the Ellen G. White article that appeared on the cover of the August 19 issue. We failed to include it. The source for that article is Manuscript 35, dated, 1903.

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♦ Advent Review and Sabbath Herald ♦

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

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH HERALD*. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

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 IRMA ROLLER HADLEY

We Too,

PEOPLE go to extreme lengths to get their names on an esteemed list. Aristocratic couples annually spend fantastic sums on lavish parties to ensure their standing on the social register. Some fashion-conscious women are obsessed with making the Ten Best-dressed Women list. Professional men devote years to arduous practice and experiment in order to be included among the Who's Who of their field. To be rated highly by Dun and Bradstreet is a businessman's mark of achievement. On and on it goes. There seem to be as many lists as there are sets of values.

God also has a LIST! In Hebrews 11 He names a sampling of the saints. There are Abel, Enoch, Noah, Abraham and his family, Joseph, Moses, and other Old Testament faithfuls. What a roster of greatness! But let us be honest; the LIST, though enviable, is not on first sight encouraging. For what Adventist in 1971 is a great general, or a prime minister? How many of us are extremely wealthy or famous? No one in our age has been translated, and few have died a martyr's death. Indeed, it would appear that the list is for notables only—but for one lone name, one unknown, one commoner just like most of us. No résumé of his exploits is given. God merely lists his name, but that is sufficient—he made the LIST!

Securely nestled among the famous names in verse 32 is Jephthah. To learn about this man we go to the stories of the Judges (chapter 11) and find an account that easily employs the imagination.

"Get out! You son of a harlot!" his brothers demand. "You're not fit to be our father's heir—now leave!"

We can envision the youthful Jephthah facing his younger half-brothers, jaw set, neck veins tensing with resentment. He stares at these boys he had played with as a child,

these same boys who gradually through the adolescent years had become estranged from him as they realized he was not their true brother, but rather the son of their father's sin before marriage. Now full-grown youth, they have learned from the traditions of their elders to despise Jephthah for something he could not help.

"Well, don't just stand there—take your stuff and get out!" they press him. Jephthah's muscles tense to fight, but what would be the chance of one against several? Besides, they have oriental custom and a strict interpretation of the law of Moses on their side. What they are saying is true. Though he has served as a son, he can never inherit as one; though he is his father's flesh and blood, he is inferior. Rebellion and bitterness geyser within his heart.

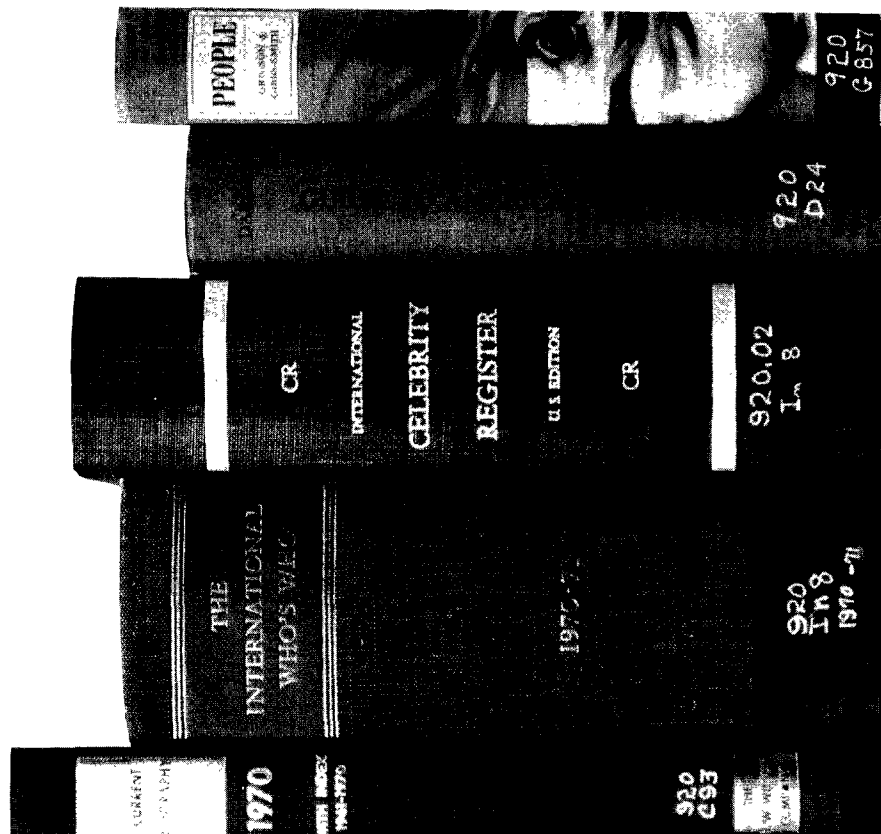
Sadly this youth who was born without a silver spoon in his mouth "fled from his brethren." No case-worker was there to sympathize, no

psychiatrist to help him overcome the emotional hangups he suffered.

Driven from Israel, Jephthah went out and lived in the land of Tob. Possessing natural leadership ability and having developed courage out of necessity, he readily became the leader of a gang of discontented dropouts.

"They were in a sense soldiers of fortune making their living by hiring out as mercenaries, scouts, or guards. . . . They received gifts for protecting wealthy people from robbers, or for driving back small incursions of desert invaders. From this type of activity Jephthah gained a widespread reputation for bravery, sagacity, and initiative."—*The Seventh-day Adventist Bible Commentary*, on Judges 11:3.

Years went by. Then the Ammonites declared war on Israel, threatening the tribal area where Jephthah had grown up. It was a crisis, and the elders were beside themselves to find someone to lead Israel against Am-



Irma Roller Hadley is the wife of Lee Hadley, pastor of the Kansas City, Missouri, Central church.

Can Make the LIST

mon. Finally someone thought of Jephthah's fame as a fighter, so the elders "went to fetch Jephthah."

The details of this story are not even remotely related to fairness. That those in authority will put a man down when it is to their advantage, then ask a favor of him in crisis, is a classic irony of the centuries.

When the elders approached Jephthah with their offer of the position of leader of Israel's army, he must have smirked, for his first reaction was understandably bitter.

"What is this? The last time I saw you men, you hated me; you saw me driven from home. But now you're in trouble and you need good old Jephthah to do your brave work."

The elders begged him, "We need you, Jephthah. Please come and be our captain. The survival of your homeland is at stake."

"Suppose I come and lead Israel to victory—after that what?" Jeph-

thah was suspicious, cautious. "Will I still be your head or will I be exiled again once you no longer need me?"

Then the elders pledged before God that they would make Jephthah their civil leader in peace, as well as a military leader.

Perhaps because their proposal was a challenge to his warrior nature, but more likely because deep in Jephthah's heart, though he had lived as a worldling for many years, there was still the spark of faith in the true God and a feeling of kinship with His people, he agreed to go.

With reinstatement in Israel, Jephthah dedicated himself to the Lord. He "uttered all his words before the Lord in Mizpeh" (verse 11), and "the Spirit of the Lord came upon Jephthah" (verse 29).

For some time Jephthah tried to settle the dispute with Ammon by negotiation, but when all these attempts failed and it was apparent that Israel would have to fight, Jephthah gathered his forces and prepared for war.

He was an able commander; even so, he lost his courage momentarily. Just before going into battle he made a very rash vow.

"Lord," he said, "if You will give me the victory over Ammon, when I return from the battle I will offer as a burnt offering whatever comes through the door of my house to meet me."

For a man of sound judgment, what a wild promise to make! But once spoken, he believed it could not be retracted.

The Lord did deliver the Ammonites to Jephthah, and as he came home the conqueror who should run out of his house to meet him but his only child, his lovely daughter!

What a foolish mistake he had made! Such grief he had brought upon himself! The record does not clearly say whether Jephthah actually took his daughter's life or put her away for the rest of her days, but whatever the case, it was the sorrow of a lifetime for him.

Jephthah judged Israel for a few

more years and died without progeny. There his record ends except for that all-important listing of his name among the faithful. This man who had everything going against him, and nothing going for him except the power of the Spirit of God, made the LIST!

Three points in this story deserve emphasis. *Regardless of background disadvantages, we can by God's grace attain to the LIST of the faithful!* The Lord knows every obstacle of life we face—hereditary or environmental injuries to the personality, cultural or educational inadequacies, inherent character weaknesses, physical deprivations—He takes it all into account and is willing to do for us what He did for Jephthah.

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—*Selected Messages*, book 1, p. 382.

We may have wandered into the world many years either because of willful waywardness or because church members dealt with us unjustly; still we can return and make the LIST! Our case against the brethren may be completely valid, but if we are wise enough to weigh the wrongs we have endured as less than the opportunity to be restored to the household of faith, we will find a place waiting for us to fill.

Although we are firmly established in Israel (the church), an impetuous spirit, a failure to be on guard, can thrust us into sins that render deep remorse. *We may on the spur of the moment commit foolish errors, but if we repent in faith we can be retained on the LIST!*

That old hymn "When the Roll Is Called Up Yonder" translates beautifully in the Spanish language. It says, "When up there they go over the LIST and my name is called, I'll answer." One day soon, when God begins calling the only list that really matters, He will call "Abel . . . Abraham . . . Moses . . . Jephthah . . ." and if our faith has been true, your name and mine. ♦♦

The world has its lists of those who have made notable contributions in literature, science, technology, and philanthropy. Relatively few people merit the distinction that places their names on these lists. But God has a list that all of us can make. Famous Bible characters are enrolled on it. One day—soon—that list will be complete—and closed.



From "Reverend" to "Elder"

By C. RAYMOND HOLMES



WHAT does a Christian man, who is a pastor in a major denomination, do when he begins to sense that God may be leading him in a new direction? He opens his mind and heart to that leading and seeks truth. My search led me to Andrews University.

For ten good years I had served as a pastor in the Lutheran Church in America. Having received my college education at Northern Michigan University and having graduated from the Lutheran School of Theology at Chicago, I was ordained into the Lutheran ministry on June 25, 1961, and moved to my first parish. Two and a half years later I moved to my second parish, Sharon Lutheran church, in Bessemer, Michigan. It was from there that I left in September, 1970, to attend the Theological Seminary at Andrews University.

Much happened in those ten years, especially during the last seven as pastor of Sharon Lutheran church. I was thrilled with the response of the congregation to my ministry, and God blessed. We were successful in holding evangelistic meetings each fall and a Bible conference from time to time. Souls were won for Christ, and many others were spiritually revived.

One of the greatest joys to me was the response of the youth to Christ's

call to witness. A youth gospel team came into being called the New Life Singers. The congregation purchased a school bus for them, which they promptly named Joshua, and there began two years of excitement and thrill as they traveled from church to church in the Upper Peninsula of Michigan and in Minnesota. The Lord blessed their ministry in their own lives and in the lives of so many other young people, as well as adults.

What a thrill for me as pastor to be able to participate with them, and to watch the beneficial results in their lives as they grew in the faith and in character!

Led by Holy Spirit

About the same time, an adult fellowship group sprang into being as a result of the need for informal gatherings around the Word of God. The Holy Spirit was awakening in many hearts the need to share experiences with Christ, and in this way to edify and build up one another in the faith. Again my heart was full as I watched them grow and seek an ever deeper knowledge of Christ and a more deeply surrendered walk with Him!

I was happy and overjoyed with the way in which the Holy Spirit was working among my people. Believing that my ministry was just then moving into its most fruitful period, I was prepared for many more years as their pastor. But God had other plans for me—plans that developed in a most unusual and disconcerting fashion.

My wife, who is a great lover of

sports, made the acquaintance of a woman who also loved sports with whom she began to play tennis. Her new friend was a devout Christian. Soon they began to pray together, study the Bible together, and share their testimonies. Her new friend was not only a Christian, she was a Seventh-day Adventist Christian.

In the summer of 1968 my wife asked whether I had any objections if she should attend the Adventist camp meeting in Wisconsin with her friend. With some reservations I raised no objections, simply asking her whether she knew where she stood as a Lutheran believer. Reared in a Lutheran home, grounded in the faith of the Reformation, and never having known a time when she did not love the Lord, my wife was the last person, I thought, who could ever be attracted to "the legalistic teachings of Adventism."

However, the experience at the camp meeting had a profound effect upon her Christian faith and experience. When she returned I knew something had changed. She began keeping the seventh-day Sabbath, and adopted some of the health principles she had learned there. She read avidly every book she could find written by Ellen G. White and other Adventist authors. Slowly and firmly, her convictions grew. In spite of my arguments, pleadings, scoldings, as well as those of our friends and relatives, her conscience was being captivated by the teachings of Seventh-day Adventism.

Once again, in the summer of 1969, she attended the Wisconsin camp meeting. On her return she in-

C. Raymond Holmes is a former Lutheran pastor, now studying for his Master of Theology degree at Andrews University Theological Seminary.

formed me that she had no other choice but to leave the Lutheran Church, which she had known since her youth, in order to unite with the Adventist Church. She was baptized on September 6, 1969. The preceding Sunday I had the difficult task of making the announcement to my congregation. There was dismay, anger, disgust, perplexity, as well as pity, expressed. Some found it hard to speak to her. Others wished her well as she stood with me after the service to bid farewell. In my message I had told the congregation that I felt she was making a great error, that I had done all I could to dissuade her, but that I loved her and that she was free to follow her conscience. It was a sad day for us all.

Immediately she began to take an active part in the local Adventist congregation's life and ministry, while still bringing our children to

the Lutheran services each Sunday. The ensuing year became increasingly difficult. The dissatisfaction of my congregation with the situation gradually made itself known. I could hardly blame them. They had a right to expect their pastor's wife to be an outstanding example of Lutheran Christianity. The effectiveness of my ministry slowly dissipated even though I tried to continue as before. The time was coming when I would have to take my leave of those dear people among whom I had spent seven of the best years of my life.

My ministry there coming to an end, and informed by my superiors that no call could be extended to me under the circumstances, I began to ask the Lord what He was doing in my life. Then I received an offer from the husband of my wife's friend, who was a dentist—a very generous offer. If I was at all in-

terested in attending Andrews University for a quarter or even a year, he would pay the expenses with no strings attached. Prayerfully I considered his offer. By means of a long series of incidents extending from January to July of 1970 I finally came to the conclusion that God wanted me to go to Andrews.

I resigned my pastorate and enrolled as a student in the Seminary. Cautiously, and with a chip on my shoulder, I arrived with my family and began to investigate what Seventh-day Adventists really believe. I came for two things—impressions and information. In the beginning the impressions were more important than the information; but soon I was satisfied that here was a group of earnest Christian people fully committed to the Bible-molded lifestyle of the Christian faith. To this initial positive impression was soon added the information as to why

FOR THE YOUNGER SET

Why Cliff Surrendered

By ELLA RUTH ELKINS

CLIFF GAINES lay wide awake, fully dressed, under the covers of his bed. Even his shoes were on. He pulled the covers up tight around his neck and listened to the voices in the other room. It was time for everyone to be in bed. He hoped desperately that no one would come into his room to say good night.

Soon things quieted down, and he felt sure that everyone was asleep. He crawled out of bed, pushed pillows under the covers where he had been, and pulled the blankets up so as to make it look as if he were still under them. Then he slipped out the previously opened window and disappeared into the night.

Cliff's heart beat fast with excitement as he neared the blaring Music House where a local group was banging and beating out the latest rhythms, amplified so loud it was enough to drown his conscience—almost. Cliff took part in everything, and near midnight he started for home, quite satisfied with himself for having successfully deceived and defied his parents once again. After all, he was an eighth-grader! Shouldn't he be able to come and go as he pleased?

Cliff reached his bedroom window safely and eased his right leg over the window sill. But what was that? Voices? His parents' voices. His name! They were talking about him! Their bedroom window was open too, and their voices floated out onto the warm night air. Cliff eased himself to a sitting position on the sill and listened. The tone

of voice was earnest, pleading, desperate, and full of love. Cliff's throat grew tight as he listened.

"... and especially do we bring Cliff to Thee tonight in prayer. Dear Lord, Thou hast promised that the prey of the terrible shall be delivered, and that Thou wilt contend with him that contendeth with us and Thou wilt save our children. We claim this promise, Lord, in the name of Jesus, who died for Cliff that he might be saved. We believe that God is true and that these promised words of Thine are true, and we thank Thee for hearing our prayer and answering it in the name of Jesus Christ, Amen."

The voices grew quieter. Cliff could not hear what else was said. He crawled on through the window, quietly undressed, and slipped into bed, but not to sleep. He lay awake for hours, it seemed. His heart was troubled. "How can I give my heart to the Lord?" he said to himself. "I'm not happy the way I've been—sneaking off almost every night. I know this must not be the first prayer mother and father have prayed for me." The rest of the night was spent in deep thought.

The next morning at school, Cliff approached Mr. Read, the principal, in his office and said bluntly, "Mr. Read, how do you give your heart to Jesus?"

The teacher looked up in amazement. Could his ears be tricking him? Wasn't this the boy who caused so much disturbance whenever there was an opportunity for him to do so? But he was happy to hear his question. This

is what a teacher lives and works for.

Cliff made his decision and surrendered his heart to Christ. Several weeks later a letter was received by Mr. Read. It said: "Dear Mr. Read, I want you to know that I really appreciate your kind and encouraging words. In the past few weeks I've learned many things. I've found the key to real happiness and peace. I have also learned to have more love toward you. I wish that I didn't have to say this, but it's been bothering me for a while. I want to apologize for some things I have said about you behind your back. Last year, all I did was spread unhappiness among the student body. I wish I could turn back the clock sometimes, to do it all over again the right way. Please forgive me. I don't want anything to keep me from heaven.

"I'm proud and fortunate to have dedicated teachers and parents to help and counsel me when things are rough. I need your prayers. It's a long, hard road, and I have many things to overcome and learn. But with God's help we'll out the old devil! If only youth could see that the rock 'n' roll and rock music and places of excitement and wrong amusements aren't the real route to happiness.

"Thank you again for your counsel and guidance. I'm truly happy now! I know now the only way to joy and peace is through complete surrender to Christ. Very sincerely yours, Cliff."

Yes, Cliff had found the real enjoyment of life in Christ. That was four years ago. And now as he is preparing to graduate from academy, he still holds his communion with Christ as his supreme joy and happiness. If you could only listen to him pour his heart out in song, as he does on many occasions, you would have no doubt that this is true.

these people were like this. I began to rejoice that I was able to fellowship in their midst with the living Christ. I found Him in the worship services, in the doctrines, in the classrooms, as well as in many conversations with faculty and students. How glad I was to be able to say to my Lutheran friends that Christ lives in the Seventh-day Adventist Church!

Adventist Commitment

Students and faculty impressed me as people totally committed to Christ and to the teachings of Adventism. I was looking for the truth about Adventism and I found it. Without embarrassment, without apology, and deeply proud of message and mission, the people there showed no hesitation to expose every facet of Adventist theology.

While I was being eagerly and warmly welcomed into the fellowship, there was no attempt to shield me from problems existing in the Adventist Church. For that I am grateful, because it made it possible for me to join you in the ministry of the last days with no illusions, but nevertheless with the firm conviction that the Seventh-day Adventist Church is the true ecumenical movement, which the Holy Spirit is using to draw men to a unity based on Scripture in preparation for Christ's return—this in contrast to the false ecumenical movement, which seeks to bring about the unity of denominations on the basis of compromise. The prayer of our Lord, recorded in John 17, is being fulfilled by God and not by men.

As I began to see the truth inherent in the doctrines of Adventism, I too had no other choice but to resign from the ministerium of the Lutheran Church in America and cast my lot with the Seventh-day Adventist Church. On April 24, 1971, I was baptized.

It was not easy to leave the Lutheran Church. It was in its fellowship that I found Christ. There I had received meaning and direction for my life. In spite of the fact that theological and ecumenical trends left me with grave doubts and concerns, I loved the Lutheran Church and gave her all my energy. I still love the Lutheran Church, and always will.

Joining the Adventist Church was not a matter of giving up my theological heritage, but of being obedient to my Lord and following Him into new light and new insights based on the theology of the Bible and the Protestant Reformation.

What a privilege it has been for me to study in a theological school

where the Bible is the basic text; a school that makes every attempt to be acutely aware of the modern trends in theology, but that hews closely to the fundamental and orthodox faith of the revealed Word of God; a school that wants to know how modern man thinks, and why, so that it can train its young students and future pastors how to preach the Biblical message with accuracy and conviction. It is into the modern world of the twentieth century, with its skepticism, humanism, and universalism, that the Adventist minister goes with a sure message of God's love in Christ—with the message of His heavenly ministry in which He guides the events of history toward their conclusions. I am thrilled to have become a part of it! And I am thankful that here at Andrews University I have found the truth about Seventh-day Adventism.

How often I have thought of the beneficial results that might ensue if it were possible to motivate some of my friends and former parishoners to visit Andrews for a few days. There is a point where words are inadequate to transmit impressions and one can only prayerfully urge: Come and see! Come and hear!

Newsweek's Misinterpretations

The recent article in the June 7, 1971, issue of *Newsweek* astounded me. My impression of the quality of teaching, and theological content of the courses, has been quite different. Most non-Adventists know about Adventism only from what they have received second- third- and even fourthhand from those who are antagonistic and critical. This tragedy, which effectively camouflages truth, is compounded if constituents of the Adventist Church themselves should get the wrong impression as the result of the inaccurate reporting of a national news magazine. I have sought a conservative theology, and I have found it here at Andrews. I have not found liberalism here. The comments in the *Newsweek* article regarding views purportedly held by some teachers with respect, for example, to Creation, I have not found to be true.

God is using this institution in the preparation of men to preach the second coming of Christ to an extremely sophisticated age. As one in whom I have come to have confidence wrote long ago:

"The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The

world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds, under the control of Satan, that the minister will have to meet."—*Testimonies*, vol. 5, p. 528.

Theological Evangelism

It is my conviction that God is presenting at this time an opportunity for the Adventist Church to do some theological evangelism. That is to say, to write some definitive studies on such subjects as "Theology of the Sabbath," "Christ Our High Priest," "Sealed by God," and "The Theology of Worship," all reflecting the specific theological understanding of Revelation 14 for the last days. These works would find their way into the libraries of denominational universities and seminaries and would be used as resources by theological students and professors. The Sabbath, the sanctuary, and the Second Coming must also be presented on the theological level so that pastors and teachers can be won to these vital truths.

For this reason the Seminary at Andrews, its students, and its faculty, need the prayers of the church. The function of theology is to clarify and communicate the whole gospel to modern man, not obscure it in semantics and philosophy. The Seminary at Andrews is doing just that. It needs the prayers of church members and intercession as it seeks to be faithful in its ministry to ministers, and in turn through them to the Adventist Church at large.

I am extremely grateful to the General Conference, and to the Michigan Conference, for the warm welcome into the Adventist ministry; and also for the opportunity to complete the requirements for the Master of Theology degree. It is my conviction that the Seventh-day Adventist Church has the message for this hour. And that God is now presenting it with a most extraordinary opportunity to proclaim that message to twentieth century man, who has almost reached the point of sheer hopelessness.

It is also my conviction that God in His mercy and grace has raised up the Adventist Church in order to provide His people in all the other churches a place to stand in the last days as they begin to see what is happening in the world, and in Christendom. *Maranatha!* ♦♦

To Say the Popular Thing

By M. CAROL HETZELL

HIS a well-known public figure, and he speaks well of Seventh-day Adventists. He says nice things about the church, things that make its members inhale deeply and smile broadly with a glow of contentment. "He understands us," they say. "He likes us, this important man."

But the important man charges important prices for his words of praise. He can well afford to be "understanding." His pockets jingle—almost as loudly as his words.

Another man, a writer, grows fat from the sales of his books, which say good things about people in large organizations.

A professor, invited as guest lecturer, fills his lecture with statements that designedly agree with what his listeners believe. He tells them nothing new. Yet he is hailed as an excellent, a learned, speaker, because he says what they want to hear. He is indeed a wise speaker, but he is not a complete speaker. The complete speaker would begin on common ground, perhaps, but he would continue on to higher plateaus until he had led his audience to a new experience.

A teacher seeking to be popular with his students stretches his "understanding" attitudes and comments beyond integrity. His popularity grows with the shallow thinkers; it wanes with those who probe beneath the surface.

A layman speaking to other laymen charges church administrators with spiritual shallowness, "They are so entangled with the adminis-

trative duties in their churches that they find no time for Christ." And heads nod sagely. But the nodding heads know nothing of the hours spent by those church administrators on their knees in earnest search for God's solutions to tangles spun by a world gone mad.

The speaker's charges are accepted as fact because they make the listeners feel a bit more righteous. His words spread balm on their own consciences.

Young people suddenly made aware of the meaning of the love of Jesus and its total application inadvertently accuse the church of gross neglect in the area of social action. Other young people, listening and reading, pick up the strain and pass it along as fact.

No Reflection

Neither the originators of the charge nor those who pass it along stop to reflect that probably no other denomination has as far-reaching or as large or penetrating a program to relieve the physical and social needs of mankind as the Adventist Church. Yet we eschew the social gospel, because there is more to living than meat. There is more to loving Christ than feeding the hungry and doing good. There is still His law to live by and His Guidebook to walk and teach by.

How well do we weigh the words we hear? Are we prone to accept as gospel off-the-cuff statements made without verification? What kind of listeners are we? Should we ever accept even indirect compliments made at the expense of another?

For two decades it has been my privilege to work at the world headquarters of the Seventh-day Advent-

ist Church. In that time I have watched the men charged with giving direction to the remnant church. I have heard criticisms directed against them. I have looked through reams of printed and mimeographed matter filled with new light, accusations, threats, or protests.

I would be the last to say the church is led by men without fault, for all of us are human and only Christ can provide our perfection. But this I have seen:

I have seen men yearn for our Lord's return. I have seen them pour out their energies to "feed the flock." I have seen them wrestle—always with Christian grace—even one against the other, in an effort to find solutions to problems that may have no real solutions this side of heaven. And when a decision is reached, even though not all agree, I have seen them move together in order that the action decided upon can have the best possible success.

I would not defend all their human foibles nor declare these did not exist, but with few exceptions these men of God earnestly endeavor to carry out to the best of their ability the responsibilities that have been placed upon them.

It is easy to sit at a distance, unencumbered with the myriad facets that are involved in the many matters with which church administrators grapple, and propound solutions to such matters as how to finance Christian education in a time when schools all across North America are dripping with red ink.

It is easy to sit in a soft pew and reflect comfortably on the heavy tithe and offerings envelope you just placed in the collection plate, but it is not quite so simple to face the multitude of pleas for funds coming from missions where for only a few more dollars "we could keep a child in school a whole year," or install a water pump "so we could have running water."

It is easy to agree with criticism. It is not easy to disagree, for it can make you unpopular. It can even lose friends for you.

Perhaps we all need to listen to ourselves listen. Perhaps we all need to step back away from ourselves and study for a bit just what is involved in what we listen to. Is the speaker just saying something that will make him popular? Is the writer really writing with the best interests of God's cause in mind? Will it hurt or help, hinder or uphold the spread of a message so vital that no individual should stand as a stumbling stone? ♦♦

M. Carol Hetzell is an associate secretary of the General Conference Bureau of Public Relations.

When Death Comes

By LOIS CHRISTIAN RANDOLPH



BLESSED are the children who meet various life experiences while they are still with wise parents who can soften the blows and show how trials may contribute to character building. One day I saw my husband and our seven-year-old boy standing dejectedly in the driveway. "What's wrong," I queried. My husband explained that Bruce had accidentally hit Spot, his puppy, with the baseball bat. They had just finished burying him.

Realizing that one ought always to look for the best aspect of any sad situation, we expressed to our son our gratitude that he had not hit another child or even an adult. We assured him that someday we would get another dog, whom he could love as he had loved Spot.

A few weeks later a church member told us, "We are moving to an apartment where pets are not allowed. We can't take our nine-month-old cocker spaniel with us and are needing a good home for Freckles. Because you have a boy, we thought you might also need a dog."

Never was a dog more welcome in

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any family. For seven years he was one of us. In 1951 when we came back from a long trip, Freckles' welcome was so warm as he ran from one of us to the other in uncontrolled delight; we shall never forget it. Four years later when we returned from summer school we received no such welcome from our pet. He had chased cars in our absence and had died three days before we returned. Three times I cried when I thought of how I would miss his enthusiasm when I baked cookies. To this day any cookies I bake that are too brown are called "Freckle cookies." Forever in our happy memories lives our dog.

A Silver Lining

In this loss our boy discovered the silver lining. "Isn't it good that we have some pictures of Freckles! Never can we forget him." Camera fiends do have something to comfort them when they face a loss.

Besides teaching a child the value of happy memories, parents can use the loss of a pet to explain that Jesus must sometimes answer our prayers by saying No. A six-year-old boy adored Buster, who joined in all his games and loyally followed him everywhere. When Buster got sick and his black eyes were rolling in pain, the entire family knelt and asked

Jesus to heal the dog. Although the veterinarian did all he could, the dog died. They buried him beneath a beautiful tree in their back yard.

F. A. Mote tells how the death of his little brother eventually led the family to accept the third angel's message. As the bereft family stood around the small casket, they asked, "Now that Kenneth is dead, where is he?"

The older brother, who tells the story, went to see their pastor, who assured him, "Your little brother's body is in the casket, but his spirit is in heaven." The brother did not find that explanation satisfying. Even before the baby was buried the family bought Bibles, unearthed an old copy of *Bible Readings*, and began to study. For two years they kept the Sabbath before a colporteur found them.

Shortly after that, the entire family was baptized into the remnant church. Four of the children became workers in foreign fields. The death of their little brother had turned the attention of them all toward heaven. Incidents such as this can help even young children to see how God works out sad experiences for our good.

Perhaps it is easier if a child meets death for the first time in the loss of a pet, but life does not always

operate that way. A boy of five lost his sister in an automobile accident. In trying to comfort Sammie, his little playmate said, "Sally is now up in heaven playing a harp. Don't feel too bad about losing her, for she's better off right now than we are."

Sammie ran home at once to give his parents the comforting news that Sally was up in heaven. Grief-stricken though they were, they dropped everything to read God's Word to their son. They read that the dead do not praise the Lord (Ps. 115:17); that King David did not go to heaven when he died (Acts 2:27, 34); and that even Jesus, when he died on the cross on Friday, had not gone back to His Father by the time he saw Mary on the resurrection Sunday (John 20:17). Together father, mother, and Sammie went to the mortuary. There they prayed that they might live so that the four of them could spend eternity together in the New Earth. This experience Sammie never forgot. He appreciated his parents, who did not let their sorrow overshadow them so much that they neglected to answer the questions that losing Sally had awakened in his mind.

For several days after the funeral the family read at worship the comforting Bible stories of how Elijah raised the son of the widow of Zarephath; how Elisha restored the son of the Shunammite mother; and from the New Testament the resurrection stories about the raising of the widow's son in Nain, Jairus' daughter, and the crowning act of Jesus in calling Lazarus forth from the grave. In Acts they discovered how God through Peter brought Dorcas back to life to be a blessing to the church. These stories established Sammie's faith in God and the reality of the life beyond. The faith that the trumpet and the shout would awaken Sally on the resurrection morning gave the boy a reason for living the Christian life so that he might see his much-loved sister once more.

Trials Teach Patience

Christian parents must help their children to believe that God as their loving Father does not let any trial come to them of which He is unaware. From the hard blows that life deals us He designs that we shall learn patience, sympathy, and understanding so that we may indeed "be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

I have never lost my admiration

for the mother of one of my students, who taught her six children a valuable lesson. When their little sister was less than two years old she strayed into the path of her father's automobile and was fatally injured. The father's grief knew no bounds. His wife feared that he would lose his mind because of the tragedy. After the funeral she called the children to her and explained how sad their daddy felt. "We must help him all we can and make it as easy for him as possible. Please do not mention little sister in his presence or refer to our loss." Her kindness of spirit taught her children a priceless lesson.

Adjusting to Mother's Death

"The Home Where Changes Never Come" may not be great church music, but it holds a special place in my heart because my father sang it after I lost my mother. Mother was only 27 when she died, and no doubt Father felt the need of the message, "Meekly wait and murmur not." There are some things a small child under four cannot easily comprehend. When my father lifted me up to look at my mother for the last time, I wondered why she didn't say something. Why did she never come home anymore, was a question that lingered long.

Father assured me that I would see my mother again if I was a good girl and loved Jesus, but first the angel's loud trumpet would have to wake her up. The most vivid memory I have of the year and a half I was motherless is a feeling of insecurity brought about by six changes in living arrangements. Two mature women cared for me in Denmark the months Mother was a patient at the sanitarium. When Father and I

returned by boat to the United States I felt a greater measure of security because I was with him all the time.

Then for some weeks he left me with my mother's relatives. This arrangement would have been excellent except for the language barrier. During the time we lived in Denmark I had completely forgotten the English language. My grandmother and aunts did not know Danish. One day a Danish man spoke to me. Delighted, I put my hand in his and announced, "I'm going home to live with you because you can talk to me."

When my father heard of this incident he came immediately from Chicago and took me back with him, placing me with a Scandinavian family where he could visit me often. I still remember the kindness of this mother of three grown sons who nursed me through a severe case of measles. She laughed when I named my cat Pope Pius, and her cheerful humor had a healing effect. We enjoyed each other's company. I lived with them until they moved about nine months later.

All through my childhood after my father remarried I was haunted by the fear that something might happen to rob me of my beloved stepmother. At one time she had a severe illness and clawed the air in pain. I stood by her bedside pleading, "Mother, don't die. Don't die." She promised me that she wouldn't, a promise God helped her to keep till I had taught 13 years. When I found her looking pale two days after heavy surgery, I feared she would not get well. But again she promised me that she would not die.

The problem of how to meet death is not easy to solve. Always it is better to concentrate upon what we have left than upon what we have lost. "Forgetting what lies behind," except to cherish happy memories, is good advice. When children picture the new earth in all its perfection and realize that God will remove all sorrow, pain, crying, and death (Rev. 21:4), they will learn to look forward, not backward. They should be taught the healing properties of time and work, and the blessing of thinking of others who may be less fortunate than they are. Our ministry to others in sorrow will be in proportion to the healing that the Lord has poured into our own souls. True it is that "he that watereth shall be watered also himself" (Prov. 11:25). We do no violence to that text when we state that he who comforts others will himself find true comfort from God. ♦♦

After Sabbath School

By Penny Wheeler

Chin raised high,
two purses on her arm,
my just-turned-two
stands at the closed door,
the essence of determination.
What matter
that her shirt is dirty,
her diaper droopy,
and a cooky crumb adorns
her cheek?
"Want to go outside,"
she says,
reaching for the doorknob.
"Where are you going?"
I ask.
"To heaven."

Lessons from the Apostles—8

NO WORDS MORE DREARY THAN "TOO LATE"

During the three years that Judas and Jesus worked closely together Jesus never once exposed Judas, never closed the door of hope. In fact, in a way, Jesus worked more closely with Judas than perhaps with any of the other disciples. Carrying the money bag gave him a certain official pre-eminence over the other eleven; it may be assumed that nothing was planned or bought without Judas' counsel and agreement.

Generally Judas knew in advance almost every move Jesus was to make so that adequate food and accommodations would be provided. Potentially, Judas had a better opportunity to know Jesus than had any other disciple. He had the chance to use his natural bent for executive leadership. Discipleship provided an outlet and an opportunity rather than a cramp, to his abilities.

But as time went on resentment grew. Jesus, in Judas' estimation, did not push Himself fast enough. Opportunities to organize the multitudes to march on Jerusalem were wasted. Then it dawned on Judas that Jesus never intended to set up an earthly kingdom. He, Judas, would never be the treasurer of a new world kingdom. In fact, he and the rest of the disciples were heading for persecution and scorn when their leader was killed. This was too much for proud Judas to bear.

The mild rebuke at Simon's house was the last straw. In Judas' mind something had to be done to bring sense to Jesus. He would force Jesus to assert Himself, and if He didn't, he was going to get out from under the onus of being one of his naive disciples as quickly as possible, and make some money in the process. Materialism and wounded pride had finally taken over.

Judas now bargained with the priests. For the price of an ordinary slave, about \$12.60, he was willing to take advantage of his friendship with Jesus and lead the demonic mob to His resting place at the foot of Olivet. Judas could be incensed that Mary would give Jesus approximately \$5,000 worth of love, yet his own conscience was undisturbed at selling his Lord for the price of a slave.

To Teach Jesus a Lesson

We do not believe that Judas thought he was sending Jesus to the cross when he betrayed Him—but none of us can pull back the consequences of words said or deeds done. He wanted to teach Jesus a lesson, he wanted to teach the Jews a lesson when Jesus escaped in some miraculous way, and he wanted to make some money in the process. The bargain that Judas made with the priests became the indelible theme of his life, "What will you give me, and I will deliver Him unto you?" (Matt. 26:15). *What will you give me?*

And what was Christ's response as He saw the volcanic range approaching the explosive moment? He knelt down before Judas and washed his feet as a friend. Even then Judas could have halted the erupting resentment of his heart. In tender tones Jesus had said, "Ye are not all clean." Jesus was still after the heart of Judas, even though thirty pieces of silver jingled in his money belt.

A few moments later, during the supper, Jesus tried once more to awaken the last ember of conscience. In reply to the disciples who tremblingly asked, "Is it I?" Jesus said, "Good were it for that man if he had never been born." "Judas, are you listening? Is there anything

more I can say, friend? No, but there is one more thing that I can do."

Dipping a piece of bread into the sauce before Him, Jesus offered it to Judas—a gesture understood in the Eastern world even today as one of deepest friendship and honor.

As hand touched hand, eyes met eyes—those searching, pleading, manly eyes met sneaking, cold, self-centered eyes; yet even then Judas could have let Jesus save his soul. But it was well nigh too late.

Judas turned his back upon his Lord—he wouldn't let God save him. The decision was made; the line had been crossed. Judas had programmed himself "to do it my way." Stubborn pride beat back wave upon wave of love, and Judas, potentially the most brilliant of Christ's disciples, stepped out into the night.

Too Late, Too Late

The words, "I am sorry, I have sinned," strange words for Judas, were uttered when he saw the awful development of events as the sham trial moved inexorably to death for Jesus. Is there agony anywhere in the history of man that matches the dark, wrenching hour of Judas when he sees himself finally as an unredeemable ingrate?

But never a word of condemnation from his Lord whom he has betrayed. Only pity and dignity. Judas had had his day and now "his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief.—*The Desire of Ages*, p. 722.

Too late! Too late! Can despair be described more sadly or accurately? What might have been! What opportunities to make the most out of life spurned! Yet, on the lips of millions will Judas' "It is too late! It is too late!" be heard when they see their Lord in judgment. The flashback of what might have been is an agony that no words can describe.

Judas—the brilliant, poised, self-possessed operator—thought he had a better way. The seeds of Judas are within all men. The outcome depends upon whom a man makes lord of his life—himself or Jesus.

"Still as of old
Man by himself is priced—
For thirty pieces Judas sold
Himself, not Christ."

H. E. D.

(Concluded)

When the trees in autumn splendor
Show the Father's love so precious,
And the flowers by the wayside
Speak of all the love He sends us;
Then my heart is filled with gladness—
I've no time for care or sadness—
And I lift my voice in singing,
Praises set the heavens ringing!

WITNESS

Many our lives show, too, the glory
Of our Friend—the lovely Jesus;
That our friends may learn the story
Of the One who died to save us.

By ALICE BODI HUDSON

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.]

LIKE RIPPLES OF WATER

As I picked up the June 17 issue of the REVIEW I was feeling very sad. That morning, I had tried to comfort the parents of a handsome twelve-year-old boy who died from accidental poisoning, but I had felt unable to communicate adequately. As they left the emergency room, I could only offer a silent prayer for them.

Glancing through the REVIEW brought me the pleasant surprise of finding the poem "Submission" which I had written after the death of my first husband several years ago.

I felt impressed to send a copy to the bereaved family I had met that day; in return, I received a very grateful note.

Then at the Michigan camp meeting, I met a dear friend who read the poem and told me of the comfort it gave her during an illness at that time.

I recall very plainly how I sat at my dining room table the morning I wrote those verses. I wanted something with which to open my Sabbath school program that day, but the theme I had in mind didn't materialize—"Submission" did.

ALICE BODI HUDSON

Westmont, Illinois

THOSE WHO CANNOT GIVE

Re: "Stop Praying For 'Those Who Cannot Give'" [July 22]. Hear! Hear! This has needed to be said for a long time.

Equally objectionable is the offering-taker who intones—"This is the one place in the service where everyone can have a part." If we only have a part in the offering and do not participate in the meditation, the reading of the Scripture, and the singing of praise to our Creator, then God pity us and have mercy on our souls.

TITUS A. FRAZEE

Portland, Oregon

The writer refers to "these days of affluence" and asks if there are really some members who cannot give. The answer must surely be Yes for some, *Sometimes* for others.

There are, in these affluent days, pockets of poverty, large ones. Furthermore, there are thousands of older people who are dependent upon small pensions. Such must budget their meager funds. Many, once a month, include in one envelope their offerings with their tithe. What is left they live on.

Overlooked by the writer is the fact of numerous offerings each Sabbath. Of necessity, choice must be made among them. Those who cannot contribute at the worship service may have given to one or all of the several Sabbath school offerings. Children usually do their giving at Sabbath school.

The phraseology of offertory (or other)

prayers is probably not of prime importance to Heaven. But let us recognize that there are those who cannot give every time an offering is taken and reserve our criticism.

OPAL STONE

O'Neals, California

This kind of prayer is heard everywhere today, and I believe it is displeasing to the Lord. Can it be that this phrase can create carelessness in our giving and cause even church members to give less when God has given all in the gift to us all of His beloved Son?

There are too many stingy people in our churches today who encourage a lack of generosity toward Him who has promised to open the windows of heaven and bless every one of us.

L. A. MARTIN

Malden, Massachusetts

It is pitifully true that in these days of prosperity there are "those who cannot give."

When I joined the church only a few years ago, it was against my husband's wishes. Not a penny was mine that I could call my own; not even bus fare home from church with my little daughter. For many months he left us there each Sabbath, saying that he would not be back. It was most painful to me to sit in a Sabbath school class, have someone look pointedly at me when I had nothing to put into the envelope, and say loudly, "I thought we had a class goal of 50 cents *per person*!"

I might have left the church in despair, feeling that the Advent message was only for those who had money to give, were it not for the prayer of a kind old elder who asked God's blessing on those who "could not give." Words are inadequate to express the comfort that it was to my heart. I could feel that the love of my heavenly Father was not dependent upon my ability to give.

I am a member of a large city church. God opened the way for me to have something to give, but it took time and prayer. Oh, that the eyes of our people could be opened that they would see the silent little body of handicapped, widows, elderly, and lonely mothers among them, who cannot advertise in any way that they lack decent clothing, food, and funds even to purchase the necessities of life. Oh, if only we cared a little more and were not so blind to the silent want that may sit beside us on the pew—how ashamed we would be to even desire to deny them a prayer! Better that we should ask the Lord to open our eyes and soften our hearts, so that we might see and be willing to be God's instrument for the blessing of those who "cannot give."

MRS. J. TRAVIS KEY

Dallas, Texas

I have long been tempted to write or talk to some of our leaders in my local church about this strange outlook.

I think it would be very improbable that anyone would be totally without money for some kind of offering on Sabbath unless one were on an old-age pension and in a nursing home where the monthly check went to the nursing home

instead of the patient. In that case the patient, in all probability, would be unable to attend church anyway. I don't think the Lord would hold it against such a one if he could not give an offering. The Lord is good and takes everything into consideration.

I am a widow over 80 years old and have been an Adventist for sixty years; there have been very few times when I have gone to church without an offering. At such time I always planned to take extra the next week. It always went against the grain to hear the deacon or local elder in the offertory prayer say, "Bless those that give and those that cannot give." I can imagine how a person would feel if they, through no fault of their own, were unable to give. The whole congregation should be prayed for, and God's blessing invoked upon the offering, and leave it there.

LORA COOK

Des Moines, Iowa

"Bless those . . . who cannot give" may condone and even encourage non-giving in one sense; yet no one should feel he *has* to give, because this would violate the idea of God loving freewill offerings given by a cheerful giver.

I have also thought it would be more accurate for the prayer to state, "Bless those who give and those who feel they cannot give." By using "feel they cannot," it would be similar to the prayer, "Bless those who keep the Sabbath and those who feel they cannot (or do not, or will not) keep it," in the sense that God still blesses the righteous and the unrighteous, the good and the bad, with sun and rain (Matthew 5:43) regardless.

BURNEY L. DYCK

Ooltewah, Tennessee

SETTLED FOR ONE

Re: "Where Is Our Consistency?" [April 8]. I settled this question of jewelry many years ago when I was teaching the tiny tots in Sabbath school. Knowing how prone little ones are to copy their teachers, I could not wear anything that would even suggest jewelry to them. What difference does it make if a "pin" is worn clipped to the ear or pinned to a dress? Or beads around the neck or sewn to a sweater or blouse?

Ellen White settled the question of dress length for me too. This observation is very much to the point: "My views were calculated to correct the present fashion, the extreme long dress, trailing upon the ground, and also to correct the extreme short dress, reaching about to the knees, which is worn by a certain class. I was shown that we should shun both extremes."—*Testimonies*, vol. 1, p. 464.

SADIE M. QUARNSTROM

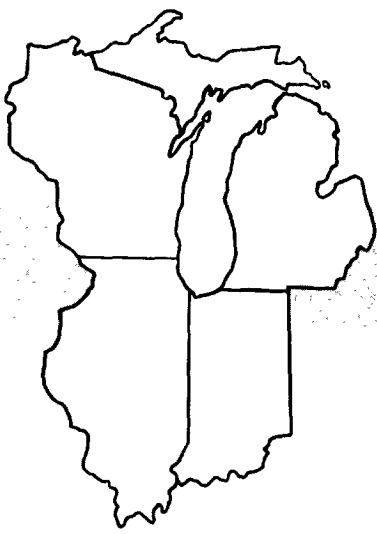
Twin Falls, Idaho

WE NEED TO KNOW

I am so glad you are speaking out forcefully about fundamental principles. We need to know where we ought to be and where we really are. I like especially the feature articles by the new writers.

VERNE KELSEY

Hendersonville, North Carolina



The Lake Union Conference

With an eye to the past, we in the Lake Union have set our faces toward the future, for it is there that the hope of God's people lies. Through failure and triumph, defeat and success, the early believers preached the message with power, laying the groundwork for what we are today as a church.

There were many Adventist firsts in the Lake Union: the first conference, the first camp meeting, the first church school, the first hospital, the first publishing house, and the first General Conference headquarters and session.

But we do not dwell on the past. We look ahead, gaining reassurance and courage from the evidence of God's past leadings.

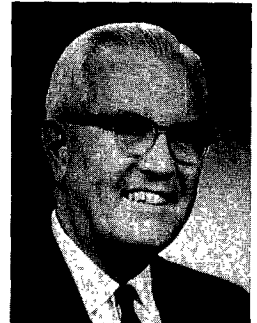
The five conferences of the Lake Union: Illinois, Indiana, Lake Region, Michigan, and Wisconsin, with a membership of more than 47,000, have embarked on evangelistic programs involving workers and laymen alike. In this year, 1971, we have added 940 new members during the second quarter, making it the best second quarter in a number of years with respect to additions to our membership. The net gain for the period was 715. We have added 1,314 new members in the first six months of 1971. It is possible that 3,000 new members will be added to the Lake Union membership before 1971 closes.



F. W. Wernick
President



F. L. Jones
Secretary



W. F. Miller
Treasurer

The union committee has endeavored to meet one of the pressing needs of the day by sponsoring human relations workshops and establishing inner-city committees in the large cities of the union.

The greatest wealth of the church is its youth. Most of the five boarding academies and the three day academies have been involved in extensive rebuilding or expansion programs to provide the youth with quality education while preserving the distinctive objectives of Adventist education. The enrollment of these institutions last year totaled almost 2,000 students with more than 6,000 in elementary schools and junior academies.

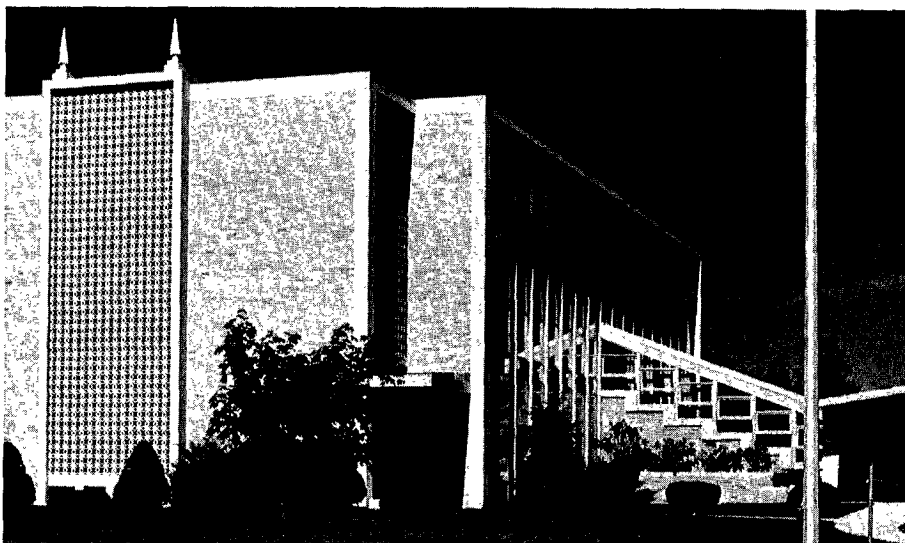
The union's medical institution, Hinsdale Sanitarium and Hospital, is planning for expansion to ease its growing pains. The Lake Union has a large Asso-

ciation of Privately Owned SDA Services and Industries hospital, the Battle Creek Sanitarium, which has just occupied a \$3 million addition and has reorganized its historic sanitarium facilities.

New developments are constantly being made on the Andrews University campus, in order that this growing institution may keep up with the needs of the church.

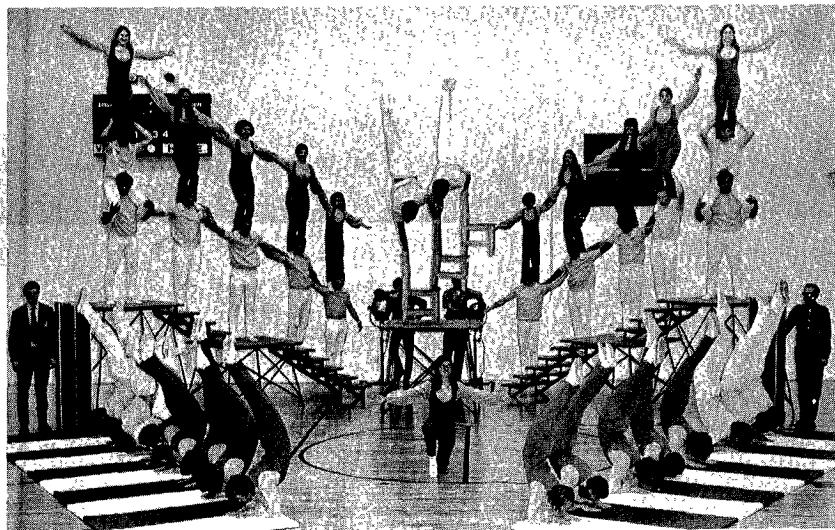
Space will not permit even a brief outline of the activities of the various departments in the union. But by building on the past and by relying fully on God for guidance in the future, each departmental leader and each officer is dedicated to preparing men and women for our Lord's soon return.

F. W. WERNICK
President
Lake Union Conference

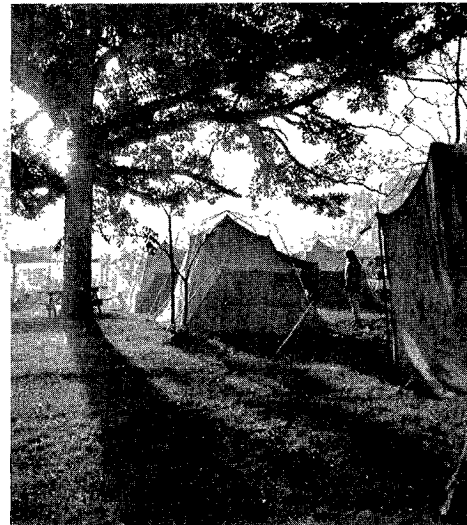


The Lake Union headquarters (left) situated in Berrien Springs, Michigan.

Right: Architect's drawing of Hinsdale Sanitarium and Hospital with the proposed new wing added.



The Gymnares, originating at Andrews University and composed of students from a number of SDA campuses, performed across the U.S. this past summer.

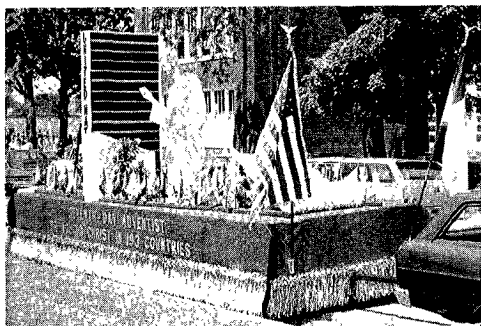


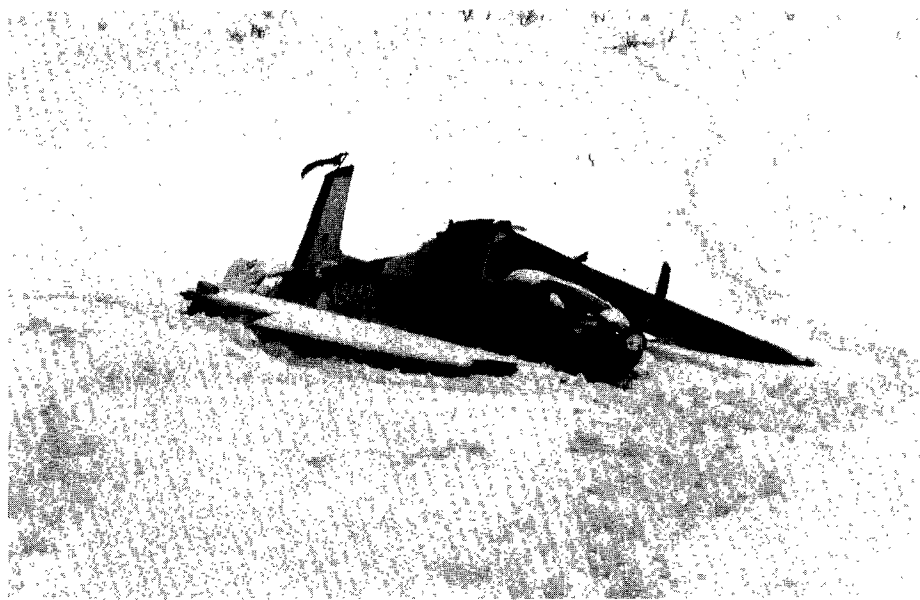
Thirty youth camps were held in the summer of 1971 at the union's seven sites.

Right: The church where Italian SDA's of the Greater Chicago area worship.

Below: The prize-winning Michigan Conference float has been displayed in various cities across the State.

Below, right: The cafeteria serves students and guests of Cedar Lake Academy, Cedar Lake, Michigan.





While the author was praying for the safety of her husband and his companion, they were seeking shelter in the cabin of the plane that had been wrecked by a storm.

Faith Sustains Wife During Alaskan Plane Disappearance

By MRS. RONALD BREINGAN

Reproduced below is a condensation of a letter received by the president of the General Conference from Mrs. Ronald Breingan of Dillingham, Alaska. Her husband is director of native programs of the Alaska Mission. In passing the letter along to the REVIEW, Elder Pierson wrote: "This heartwarming letter of faith and courage reached my desk recently. It brings another evidence that our God still hears and answers prayer. The first part was written in the midst of drama. With Mrs. Breingan's permission I would like to share this experience with the Advent family around the world."

YESTERDAY, May 19, my name was included in the World Circle of Prayer. * I want to thank you for including me, and I wish to explain the circumstances under which I am writing.

Yesterday morning about 10:00 A.M. W. L. Massengill, director of Trust Services, North Pacific Union Conference; A. C. McKee, director, General Conference Trust Services; Pastor Joe Chythlook; and my husband took off for Nome in the mission's Cessna 180. Elders Massengill and McKee planned to fly from Nome to Anchorage commercially, and my husband, Ron, and Joe, pilot and the Eskimo pastor of Aleknagik, were to fly back home.

It is noon, May 20, and the mission plane has not returned. It gives me

great strength to know that just yesterday you joined in prayer for the work in this area and for me.

It is too windy and the clouds have closed in too much for search planes to look for them. An Air Force plane went out last night around midnight, and a small plane with wheel skis went out this morning from here. The small plane had to return because the weather got too bad. I am confident that Joe did not take off from Nome in bad flying weather. He is an experienced pilot. Neither Joe nor my husband are ones to take great chances for thrills. They are both ingenious people and the plane was well equipped with survival gear. They could have landed in a village to wait out the weather or been forced to land on the tundra. There is the remote possibility of their injury; however, it is more likely that they are waiting out the storm somewhere and waiting for the search planes.

Many Planes Lost in Bad Weather

During the two years we have been in Dillingham, many planes have gone down in bad weather. I can recall at least eight planes that were totally destroyed, but the passengers were mostly unharmed.

I am thankful to know that there is a loving heavenly Father who knows where the two men are and that they trust in Him just as I do, and as the wife of Joe Chythlook does.

Thank you again for including me in prayer. This has been a help to me. When the letter arrived informing me of

the date my name would be included, I had no idea that on that day I would be concerned about the safety of my husband. However, the Lord knows what is best. He knows our needs and is ready to care for us before we call on Him. At this point I am confident of the safety of Joe Chythlook and my husband. When I hear from someone that this is true, I will, of course, be greatly relieved. However, in the meantime I know that God is with us.

May 26

Today is Ron's birthday and it is with much happiness and gratitude that I will finish this letter.

Joe and Ron were down for two nights and two days. They were about to come into the Aniak Pass when flying became severely turbulent. When they turned to go back to Aniak they were caught in a downdraft and were thrown onto the ground, making a crash landing. The plane did not slide, did not move even one foot—just hit with a thud. The windshield broke, the doors blew off, and the right wing was just hanging. Joe was cut on the forehead. Ron got out of the plane. Just then the wind picked the plane up, turned it over, and slid it down the hill with Joe in it. Ron went down to help Joe, and while his wound was still numb he tried to get as much glass out of it as possible.

A Miserable Night

The wind was terrific. The Federal Aviation Administration station here tells us there is no doubt that the winds were blowing at 100 mph and possibly harder. The two men tried to get settled for the night. They had two sleeping bags but no tent. They did what they could to cover the "doorhole" on the windy side of the plane—the plane was upside down. With Joe injured, Ron gave him the ceiling of the plane to lie on, and Ron sat in the hole of the door. They both went to sleep for a time, but were awakened by the sensation of some-



A. C. McKee, director of the GC Trust Services, helps Joe Chythlook, the plane's pilot, fuel up for their flight to Nome.

* During their daily worship periods, General Conference workers pray in turn for various institutions and their workers around the world.

one lifting the plane. It was the wind blowing them again. It blew Ron out of the plane, and he then went to get Joe out. The wind was very fierce, and they knew they must get away from the only shelter they had—the plane. It was becoming as dangerous as having no shelter at all. They were in an area without trees, too windswept for snowdrifts, and therefore there was no shelter for them. They were soaking wet—clothes, sleeping bags, and all. The blowing wind brought the chill factor very far down. After they got away from the plane, it was once more blown over their way. The battery was thrown out with other things.

By Friday morning they were convulsed with cold and having a hard time breathing normally. They had only two gas cases for a fire and decided they must get some warmth. They burned the two cases and then began burning any burnable items from the plane. They found the windshield burned best.

Around noon Friday, as they were praying for deliverance or even a letup in the weather, they were surprised by an opening of the sky above them. Two paramedics dropped to them. The Air Force had dropped them from a helicopter but the weather was still too bad for the helicopter to land. With the helicopter overhead, supplies were dropped to them in case the weather didn't clear up. However, a couple of hours after the paramedics arrived, the helicopter was able to land and pick them up. They were taken to Bethel where Joe was given first aid, and then they were warmed and taken to Anchorage. At midnight the Hansens (J. C. Hansen is the mission president) had a warm bed and food ready for them.

Last Sabbath was a day of rejoicing in the Dillingham church, the Aleknagik church, the Anchorage church, and other churches that knew of the accident and deliverance.

Ron came home to Dillingham on Sunday, the twenty-third. Joe is still in Anchorage being treated for the wound on his forehead. There were no great injuries, and we are very grateful. Ron had a torn tricep on his right arm that is sore but healing.

Thank you again for the encouragement the Prayer Circle was to me during that time. May the Lord continue to bless His workers throughout the worldwide field.

CALIFORNIA:

LLU School of Medicine Opens New Department

A Department of Family Practice has been opened at Loma Linda University School of Medicine, where physicians who have graduated from medical school may take a three-year residency that will ultimately equip them to treat entire families in the community in which they practice.

The department has been opened

because of the trend toward the revival of the era of the family doctor, who was previously called a general practitioner.

Six residencies in family practice are filled for next year, says Dr. Raymond O. West, chairman of the department. The program began July 1. Upon

completion of a three-year residency, physicians will be given certification examinations by the American Board of Family Physicians.

J. K. IVERSEN
Public Information Officer
Loma Linda University



British Bookmen Attend Institute on Isle of Man

Full-time literature evangelists of the British Union met on the Isle of Man for their annual institute recently.

Bruce M. Wickwire (back row, second from right), recently elected periodical department manager of the Review and Herald Publishing Association, was the main lecturer.

W. JOHN ARTHUR
Publishing Department Secretary
British Union Conference



Northern California Ordains Four at Camp Meeting

Four men were ordained on July 31 during the Paradise camp meeting in Northern California. They are from left: T. R. Waterhouse, John Hunter, Ernest Toppenberg, and Lloyd Munson. With them are George Munson (at rear), Elder Munson's father, and W. J. Blacker, Pacific Union Conference president.

W. B. BRISTOW
PR Secretary, Northern California Conference

A Letter From Africa

By H. N. SHEFFIELD
Medical Secretary, Afro-Mideast Division

The following are excerpts from a letter written recently by Dr. Sheffield to friends in America:

Recently I made a most happy trip to Heri Hospital in Tanzania. Charles Stafford heads the Heri Health School, which is connected with the hospital. The occasion for my going was to help conduct a temperance seminar with the students and Tanzania field presidents. We had a week of lectures and studies. In the time I had to spare I tried to care for some of the problems of the hospital and leprosarium. Following this, a group of us went to Kigoma and Ujiji, about 40 miles away.

The African students and workers in the group came from Burundi, Rwanda, Congo, Kenya, Uganda, Tanzania, and even one Masai who came from somewhere on the border between Kenya and Tanzania. None of the African brethren could drive, so I had to drive one of the trucks. We set up quarters at Ujiji, on the great, beautiful Lake Tanganyika. Our dwelling was in a dilapidated motion-picture theater, a still-standing relic of colonial days. Living conditions for us were rather primitive.

We conducted three meetings daily: two for the folk in Ujiji and one at Kigoma. Needless to say, each day was extremely full and we had a somewhat fatiguing week.

The Five-Day Stop Smoking clinics are well attended. Our African workers helped to control the huge crowds that swarmed to the meeting halls. One of the meetings at Ujiji was for the children. We broke all the laws of fire prevention and proper ventilation by packing the theater as we did. At three o'clock it was no better when the adults came. They shoved, struggled, and shouted as they came in. We were amazed at the number of women (with babies) who fought their way in. There was sitting room for only about 300, so 400 more stood up at the back and in the aisles, or sat on the floor.

Kigoma is at the end of the rail line from Dar es Salaam on the coast. It takes about three days to make the trip by train. Kigoma is a shipping point to areas such as the Congo and Zambia. Fairly large ships ply the waters of gigantic Lake Tanganyika. Ujiji is a large, overgrown African village that still has Arab traders left from the days when it was a center for the slave trade.

On the banks of the lake at Ujiji there is a large monument, in front of which we all had our pictures taken.

The monument commemorates the meeting in 1871 of David Livingstone, the celebrated missionary to Africa, and Henry Morton Stanley, British journalist. One can't help having a catch in the throat when he realizes the distance and the type of country these men had to travel through.

A few weeks back I was having a celebration of sorts over the happy fact of having filled all our available physician budgets in the division. In fact, we have a few physicians left over, thanks largely to the hard and painstaking work of Roy F. Williams, a General Conference associate secretary. God willing, we shall never be in such a predicament again.

The brethren here in the East African Union caught me in this happy frame of mind and asked me to spend a week down at Mombasa (the Kenya-Uganda seaport), to help with Ingathering. Ten of us spent a good week covering the city. While doing this, I struck up an acquaintance with an un-

usual group of people. I had never known any Sikhs before. What a wonderful people! Such a likable group of men I have never before met. They give generously to us at Ingathering time year after year. The men are large, bewhiskered, turbaned individuals, very warm and kind. I found myself again and again talking about God, salvation, heaven, and related matters. How happy they seemed to be to try to explain their religion and beliefs to me. Here in Nairobi they befriended us again and again. For some reason they have a special affection for Adventists. I recently tore a hole in my gas tank (a common occurrence here). The manager of the largest garage in town (a huge Sikh) personally fixed it and refused to take any money.

Yesterday, Dr. Kraft flew in with one of our young workers from Kama-gambo Secondary and Teacher Training School near Kendu Mission Hospital. She was Mrs. Eva Gibson, matron at the school and wife of one of our teachers, Jon Gibson. They have been here for one year and are on their first tour. She became ill a few days ago with some type of virulent hepatitis. She was treated locally at our Kendu hospital, but as she worsened, Dr. Kraft flew her here in his private plane. This morning she sank into a coma and died. We are all crushed over this loss. We do our work with heavy hearts and tear-filled eyes.



River Plate Sanitarium School of Nursing Graduates Ten

Ten nurses graduated recently from the River Plate Sanitarium School of Nursing, Entre Rios, Argentina. The occasion was historical, since for the first time graduates received official diplomas from the National University of Rosario, Argentina. The number of graduates from this Adventist school of nursing now totals 538.

ELBIO PEREYRA
President, Austral Union



Yugoslavian Union Conference Elects Officers

J. Slankamenac (front, third from right) was re-elected president of the Yugoslavian Union Conference during the union conference session held a short time ago. To his right is M. Avramovic, who was elected secretary-treasurer. Most of the other members of the conference committee were re-elected to office.

S. L. FOLKENBERG

Treasurer, Trans-Mediterranean Division

BURUNDI:

Fisher of Men Wins Two Fishermen

Two illiterate Burundi fishermen were baptized recently as a result of the kind, persistent interest of Literature Evangelist Nahasoni Fashaho.

One Friday morning several months ago Mr. Fashaho was in a small government office near the Burundi shore of Lake Tanganyika. The officer there was interested in studying the Voice of Prophecy Bible lessons, and asked Nahasoni whether he would help him apply for the course.

In the office at the same time were two fishermen. They could not read or write, so they were not first-rate prospects for books or Bible lessons. But Nahasoni is a fisherman too. He fishes for souls. So he remembered those two illiterate men.

Toward sunset that evening Nahasoni was on his way to keep an appointment with the officer. As he was on his way he met those two fishermen. Much of the fishing is done at night on Lake Tanganyika, and the two men were carrying lamps down to the boat.

"Come and have worship with me," invited the colporteur.

"We can't. We must hurry and go fishing."

"But the officer is going to have worship with me, and if he can do it, so can you."

And so the two fishermen had sundown worship with Nahasoni and the officer. Then they received an invitation to attend the church service the next morning.

"Oh, no. We really couldn't! We will be fishing all night. We'll be much too tired!"

"But," urged the fisher of men, "it will not last long. Come and see."

Sabbath morning found two very weary fishermen joining a group of about 20 others at Nahasoni's church service. There was no church building, no pastor, no evangelist. Just a small group gathered together informally to worship the Creator. That morning the hearts of those two fishermen were turned toward One who walked upon the waters of another lake long ago.

That evening the fishermen were back for more. Mr. Fashaho explained to them that they should not fish during the Sabbath hours. He invited them to attend a nearby church the following Sabbath. They stopped their Sabbath fishing and began attending church.

Not long ago I stood on a sandy beach beside the blue-green waters of Lake Tanganyika and watched as one of our African pastors baptized the two fishermen. Nahasoni, the seller of books whom God used to win two men who couldn't read, was there too.

JAMES WOOD

PR Secretary

Central African Union

NEW YORK:

New York Center Church Begins Public Meetings

A Sabbath afternoon program at the Lincoln Center, New York City, August 7, was the first presentation for a series of programs to be offered

each Sabbath evening at the Times Square Center church.

The program followed two months of preparation through park evangelism in which church members contacted individuals in Central Park, New York City.

Advertisements were placed in three local papers, and one week previous to August 7, 5,000 handbills were distributed inviting people to the evening services of the church. In addition 5,000 mimeographed notices were given out advertising the concert of Christian music that was presented at Damrosch Park at the Lincoln Center. The program featured the Waymark Trio, Miss Gwen Simmons, and Rick Shorter.

Two hundred and fifty non-Adventists were present at the church the evening of August 7. The program consisted of 15 minutes of singing by the Waymark Trio, a presentation of Daniel 2, and a health lecture. All were invited to the social hall for a cooking demonstration by Jo-Ann Engel and Marlene Gonzales.

Tangible results for the evening's labor were 30 Bible studies and one couple who will be attending church regularly.

The program is carried on by the lay activities department under the leadership of Hubert Belisle, lay activities director; Jeff Needle, assistant Sabbath school leader; Norman Gonzales, assistant lay activities director; with the cooperation and guidance of Pastor S. Roseman.

NORIE ROSEMAN

Church Clerk

*New York Times Square
Center Church*

PHILIPPINES:

Medical Team Treats 1,000 in Spare Time

More than 1,000 patients were treated at free clinics in the Southern Luzon Mission over a two-month period by Dr. and Mrs. Conrado L. Miranda and Mission Nurse Jacobina Martinez—the medical team of the Miranda General Hospital, of Guinobatan, Albay, Philippines. This work was done in addition to the treatment of paying patients.

The free clinics are conducted at the hospital, at nearby villages, and each Tuesday and Thursday afternoon at the health and welfare center of the Legaspi City Dorcas Federation in Legaspi City. Free medicines, most of which are donated by the Manila Sanitarium and Hospital, are given to the patients.

In connection with the clinics the team cooperates with ministers holding evangelistic meetings.

Dr. Miranda, who is medical director of the Miranda General Hospital, is medical secretary without pay for the Southern Luzon Mission.

N. S. PALLASA

District Pastor

Southern Luzon Mission

World Divisions

SOUTHERN ASIA DIVISION

♦ Dr. Phillip Nathaniel, Seventh-day Adventist graduate of Christian Medical College, Vellore, has been appointed assistant medical superintendent of the Christian Medical College Hospital.

♦ Dr. Mary Small has transferred from Giffard Memorial Hospital, Nuzvid, to the Ottapalam Hospital, Kerala.

♦ Ganesh Lal Kayastha, the first and only student from Nepal to take the course in medical technology, received his diploma at the Giffard Memorial Hospital School of Medical Technology on June 27.

♦ The Upper Burma Section has been able to organize a small church of about 20 members at Nga Pyet village as a result of a Buddhist monk who took Voice of Prophecy lessons and shared them with others.

♦ In May, two people were baptized in Goa by L. R. Burns, bringing to ten the total number of baptisms in this newly entered, predominantly Roman Catholic territory.

♦ M. A. James, formerly secretary of the Kerala Section, has become president. Former President P. C. Mathew has become South India Union stewardship and radio-TV secretary.

A. J. JOHANSON, *Correspondent*

JAPAN MISSIONARY COLLEGE

♦ The industrial staff and work education faculty of Japan Missionary College participated in a work-study council on July 21 and 22 at Kujukuri Center in Chiba-ken. I. Tabuchi of the College Health Foods served as resource person and special speaker.

♦ Miss Yamauchi of Osaka, a convert from the Osaka English School, is joining the staff of Japan Missionary College as registrar of our Academy of Continuing Studies.

♦ Mrs. V. Ferguson, having previously served in Okinawa and Korea, has been appointed to serve on the staff of the overseas school at Japan Missionary College.

♦ The board of directors has authorized the establishment of an Evangelism Research Council at the college. The first project will be a socio-religious study of the Anegasaki community. It will be conducted by the dean of students, T. Watanabe.

R. E. KLIMES, *President*

PHILIPPINE UNION COLLEGE

♦ Philippine Union College students and alumni were involved in the first ACT (Adventist Collegiate Taskforce) conducted this past summer. The group, organized by Manila Center YPMV

leader Winnie de Leon, under the direction of Albert Regoso, Jr., and assisted by Bangele Alsaybar, Jr., a graduate student in anthropology, lived for three weeks with members of the Ifugao tribe and gave much needed medical aid and conducted daily Bible classes. Follow-up work is being done by the Mountain Province Mission.

D. A. ROTH, *Correspondent*

Atlantic Union

♦ Some 100 children enrolled in a two-week Vacation Bible School conducted by members of the Elmira, New York, Adventist church in July. More than 60 of them were from non-Adventist homes. Mrs. Dorothy L. Uhl was the director.

♦ Thirty-five children graduated from the Huntington, Long Island, Vacation Bible School which ended on July 16. Of the 50 enrolled, 40 were non-Adventists. Mrs. Robert Natiuk, Huntington church Sabbath school superintendent, led out in the two-week school, helped by John T. Baldwin and Douglas Knowlton in the junior division and Mrs. Erling Olsen in the kindergarten division.

EMMA KIRK, *Correspondent*

Canadian Union

♦ Nearly 50 boys and girls from the provinces of Saskatchewan and Manitoba enjoyed a friendship camp for underprivileged children held recently at the Manitoba-Saskatchewan's campsite at Clear Lake, Manitoba. The friendship camp was financed by welfare funds and special donations.

♦ Clifford Drieberg has taken up his responsibilities as assistant publishing department secretary for the British Columbia Conference, coming from the Ontario-Quebec Conference, where he served in the same capacity for four years.

THEDA KUESTER, *Correspondent*

Central Union

♦ The Colorado Conference has passed the 10,000 membership mark, according to the statistical report of the conference for the second quarter of 1971.

♦ A new sanctuary is under construction



Two Ordained at Pennsylvania Camp Meeting

Richard Hirst (center), Warren-Corry, Pennsylvania, district, and William Snider (right), Oil City-Meadville, Pennsylvania, district, were ordained at the Pennsylvania Conference camp meeting, held at Blue Mountain Academy, Hamburg, Pennsylvania, recently. Donald G. Reynolds (left), president of the Pennsylvania Conference, participated in the ordination service.

LOUIS CANOSA

PR Secretary, Pennsylvania Conference

in Gillette, Wyoming, for the church that organized in December, 1970. Wyoming churches contributed almost \$7,000 to help construct the building. Merle Landis is the pastor.

♦ Ralph Sellers, publishing department secretary of the Missouri Conference, and Edward Motschieder were ordained at the conference's camp meeting held recently.

♦ Twenty-one persons united with the Sheridan, Wyoming, church at the close of the evangelistic meetings held by John W. Fowler and Merle Landis. The cooperation of laymen in giving Bible studies was an important factor in the success of the campaign.

♦ Dale R. Culbertson, C. Glenn Yurth, and Robert J. Furst were ordained during the recent Kansas camp meeting. The ordination sermon was preached by the Central Union Conference president, R. H. Nightingale.

♦ On August 26 the groundbreaking ceremonies took place for the construction of a new church building in Pleasanton, Kansas, which will also serve as an evangelistic center.

♦ Fifty-five elementary teachers from the eastern slope of Colorado met at the Colorado Conference office in Denver on August 24 for a preschool orientation convention. A similar meeting was held for the western slope teachers in Montrose on August 26.

CLARA ANDERSON, *Correspondent*

Columbia Union

♦ Eighty-five children from six to 14 attended the Vacation Bible School sponsored by the Glen Burnie, Maryland, church. Forty-five were from non-Adventist homes.

♦ More than \$6,000 worth of books were sold during the recent group canvass conducted by literature evangelists in Lancaster, Ohio. In addition, 120 families were signed up for Bible courses, prayer was offered in more than 100 homes, and more than 550 pieces of literature were given away. The group canvass brought total sales of books in the Ohio Conference for the week in excess of \$10,000. Cumulative total for the conference to date in 1971 is \$182,000—nearly \$20,000 above that of the same period in 1970.

MORTEN JUBERG, *Correspondent*

Lake Union

♦ David H. Bauer became director of public relations at Andrews University on September 1, taking the position vacated by the retirement of Horace J.

Shaw. Dr. Shaw will work part time with alumni chapters. Bauer joined the staff at AU in 1968 and has served as director of freshman education and activities.

♦ E. L. Van Sanford has accepted the invitation to become director of trust services and auditor for the Illinois Conference. He fills the vacancy created by the retirement of E. G. Johansen. Mr. Van Sanford was formerly manager of the Illinois Conference Book and Bible House.

♦ E. M. Tyson, formerly pastor of the Peoria, Illinois, church, assumed his new duties as stewardship and development secretary for the Illinois Conference on September 1.

GORDON ENGEN, *Correspondent*

Northern Union

♦ The Indian Mission at Pine Ridge, South Dakota, has been blessed this spring and summer with generous people, who at their own expense have brought loads of used clothing to the mission. Among the churches that contributed are Grand Forks, North Dakota; Bison, South Dakota; and Max, North Dakota. Two loads also arrived from Kansas.

♦ On July 12 four young people were added to the Hurley, South Dakota, church through baptism. J. C. Parmele is the pastor. Work was begun on the new Hurley church in June, and the building will be ready for occupancy some time in October.

♦ Margaret Carroll of the Bloomfield, Iowa, church was invited to meet on July 18 with the young married people's class of the Christian Church Sunday school and explain our beliefs to them. Questions were asked as quickly as she could answer them.

L. H. NETTEBURG, *Correspondent*

Pacific Union

♦ More than 700 Spanish youth met for a Labor Day weekend of camping at Cedar Falls, California. The campout was coordinated by Samuel Weiss, Pacific Union evangelist.

♦ T. Catral Jefferson, pastor of Salt Lake City's Liberty Park church, and Earl L. Simmons, Ogden pastor, have united with their laymen for a reaping series from both Black and Caucasian interests in Ogden, Utah.

♦ The White Memorial church, Los Angeles, sponsored three college students in home missionary ventures during the summer. Karen Christy, Art Kugel, and Esther Royval worked in the three-phased mission endeavor as assistants in

the Latin Community Center, chaplain's assistants at the medical center, and in following up former patients at the White Memorial Medical Center.

♦ St. Helena Health Center's Five-Day Plan received Bay-area attention recently when KGO-TV, San Francisco, aired daily a half-hour version of the Stop Smoking program. Filmed at the station's public service expense, the program was an outgrowth of contacts made earlier in the year by the center's health educator Alan Rice and former public relations assistant Ruth McLin. The project features J. Wayne McFarland, M.D., one of the originators of the plan and now in the General Conference Health Department, and Willis Graves, chaplain at Hinsdale Sanitarium.

♦ Following a summer effort by Samuel Weiss, Arturo Utz, and union Bible instructor Concha Rodriguez, 24 persons were baptized and accepted into the membership of the Spanish church of Glendale. The church started only a year ago with 38 charter members and met in rented quarters until recently when the membership, which now stands at 120, purchased an \$85,000 Methodist complex.

MYRON WIDMER, *Correspondent*

Southern Union

♦ Special dedication services for the new addition to the church school plant in Panama City, Florida, were held August 28. V. W. Becker, educational secretary of the Southern Union, and W. D. Wampler and R. A. Tyson, both from the Alabama-Mississippi Conference, participated in the services.

♦ L. A. Stout, principal of Bass Memorial Academy, reports a 30 per cent increase in enrollment for the new school term. All members of last year's staff are serving again for the 1971-1972 term.

♦ A branch Sabbath school was organized into a church company at the Family Center near Grant Park in downtown Atlanta, Georgia, Sabbath, August 28. This brings to four the number of new church groups formed by members of the Atlanta Belvedere church during the past four years. Perry Green is pastor.

♦ The Florida Conference is carrying on a gift-Bible publicity program that involves Community Services vans, newspaper advertising, and radio-TV spot announcements. Prior to the publicity, the conference received about 1,000 requests each year for the Gift Bible Plan. Thus far in 1971, more than 5,000 requests have come, all with the full knowledge that the Bible and study guides are being offered by Seventh-day Adventists.

OSCAR L. HEINRICH, *Correspondent*

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We have ways for you to unite your family and transcend the people problems. Seven journals to draw you closer to God and to each other. Editors offer you Christian philosophy for the better life. Subscribe now while campaign prices are in effect. Check the squares to indicate which journals you wish to receive. Then give this order to your church lay activities secretary or put it into your church offering plate. Prices listed are for each one-year subscription.

August, 1971, prices still in effect due to President's price freeze.

	Reg. Price	Campaign & Perp. Plan	Comb. Price
<input type="checkbox"/> Review and Herald	\$9.50	\$7.95	\$7.95
<input type="checkbox"/> Insight	8.95	6.95	6.95
<input type="checkbox"/> Guide	8.75	7.75	6.95
<input type="checkbox"/> Life and Health	6.00	3.00	3.00
<input type="checkbox"/> Adventist Layman (formerly Go)	3.25	2.95	2.85
<input type="checkbox"/> Worker, Journal of S.S. Action	1.90	1.90	1.90
<input type="checkbox"/> New Family Group (one each of above)	28.20	27.00	
<input type="checkbox"/> Liberty	2.00	1.50	1.25

Combination Price effective when you order at the same time and to the same address three or more different magazines except Liberty, or when you order three or more copies of the same magazine.

Add postage for orders to countries other than U.S. and Canada: Review—\$1.15; Insight—\$1.15; Guide—\$1.15; Worker—\$.30; The Adventist Layman—\$.30; New Family Group—\$4.00.

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VOP Offers Halloween "Treat Without Trick"

To help Seventh-day Adventist children and parents make Halloween night, October 31, more worth while, the Voice of Prophecy has prepared a special "A Treat Without a Trick" Halloween Bible enrollment card. The card invites enrollments in the new, full-color Focus Bible Course for adults, the High Way series for teen young people, the junior-age Explorers Club Course, and the new Storytime Adventures in the Life of Jesus for youngsters four years and older.

Mothers and fathers can give "A Treat Without a Trick," along with some goodie, to the children coming to the home on Halloween night. Parents may want to give their children a supply to hand out at the homes they visit on that night.

Up to 100 "Treat Without a Trick" enrollment cards to any one address are available free by writing to Department FS, The Voice of Prophecy, Box 1511, Glendale, California 91209. Orders cannot be honored after October 15.

HERBERT FORD
PR Director, Voice of Prophecy



(Conference names appear in parentheses.)

Jack Martz, lay activities secretary (Illinois), from same position (New Jersey).

From Home Base to Front Line

Australasian Division
March

Barry Butler, to teach at the Kabiufa Adventist College, Goroka, New Guinea, Coral Sea Union Mission, left Sydney, March 1.

K. J. Bland, to be district director at Angoram District, via Wewak, New Guinea, Coral Sea Union Mission, and Mrs. Bland, left Sydney, March 1.

Mrs. V. R. Dunne, returning to nursing service in the Togoba Hansenide Colony, Coral Sea Union Mission, left March 9.

R. R. Standish, M.D., returning as a physician to the Penang Adventist Hospital, Malaysia, Mrs. Standish and three children, left March 14.

Miss B. Davis, returning as midwifery instructor and obstetric nursing supervisor at the Karachi Hospital, West Pakistan, left March 15.

A. S. Foote, to be district director at the Tari District, Mount Hagen, New Guinea, Coral Sea Union Mission, and Mrs. Foote, left Sydney, March 18.

Helen Hay, for nursing service at the Atoifi Adventist Hospital, Ura Harbour, via Auki, Malaiti, Bismarck-Solomons Union Mission, left March 30.

April

J. McMahon, returning as principal of the Boliu Adventist School, Kavieng, Mus-sau Island, Bismarck-Solomons Union Mission, Mrs. McMahon and one child, left Sydney, April 4.

A. F. Campbell, to teach at the Kabiufa Adventist College, Goroka, New Guinea, Coral Sea Union Mission, Mrs. Campbell and three children, left Sydney, April 4.

A. R. Tinworth, to be food production and sales manager at the Adventist College of West Africa, Ilishan-Remo, West Nigeria, Mrs. Tinworth and two children, left Sydney, April 14.

H. M. Pascoe, returning as district director of the Chimbu District, Moruma, Kero-wagi, New Guinea, Coral Sea Union Mission, and Mrs. Pascoe, left April 15.

Ricky Hatch, to serve on a volunteer basis as an engineer, working on the *MP Pathfinder*, which is under construction for Infant Welfare Sisters, New Guinea, left April 21.

May

B. C. Robbie, M.D., to be a physician at the Youngberg Memorial Hospital, Singapore, Mrs. Robbie and two children, left May 16.

G. H. Eakins, to be a builder on the Mount Diamond School project, New Guinea, Coral Sea Union Mission, and Mrs. Eakins, left Sydney, May 26.

C. E. Fisher, to be accountant, assistant business manager, and business teacher at Fulton Missionary College, Korovou, Tail-evu, Fiji, Central Pacific Union Mission, and Mrs. Fisher, left Sydney, May 30.

June

E. G. Greenfield, to be a carpenter in the Mount Diamond School project, New Guinea, Coral Sea Union Mission, Mrs. Greenfield and two children, left Sydney, June 6.

G. E. Jarvis, to be a bricklayer in the Mount Diamond School project, New Guinea, Coral Sea Union Mission, Mrs. Jarvis and four children, left Sydney, June 7.

G. Byrne, to be district director of Central District Station at Vila, New Hebrides, Central Pacific Union Mission, Mrs. Byrne and one child, left Sydney, June 11.

K. R. Miller, to be president of the Eastern Solomon Islands Mission, Honiara, Guadalcanal, Bismarck-Solomons Union Mission, Mrs. Miller and one child, left Sydney, June 15.

Mima Burgher, returning as matron at Maluti Hospital, in Ficksburg, Orange Free State, South Africa, left June 16.

Joyce Ettwell, to be ledger keeper in Far Eastern Division office, Singapore, left Melbourne, June 20.

Colin Spain, to serve in relief clerical position in office of the Bismarck-Solomons Union Mission, Rabaul, New Guinea, left Sydney, June 27.

E. Giller, to be pastor-evangelist for Port Moresby, New Guinea, church, Coral Sea Union Mission, Mrs. Giller and one child, left June 28.

North American Division

William Jacob Meyer, to teach in Bugema Adventist College, Kampala, Uganda, of Hagerstown, Maryland, left Washington, D.C., July 27.

Salcem A. Farag (AU '50; WWC '53; University of Utah '55; University of North Carolina '59), returning as health secretary, Australasian Division, Wahroonga, left San Francisco, California, August 7. Mrs. Farag, nee Grace Violet Anderson (LSC '60), and three daughters preceded him, having sailed on the *S.S. Arcadia* from San Francisco, July 22.

Raymond D. Neufeld, M.D. (LLU '52), to be physician in Davis Memorial Hospital, Georgetown, Guyana, Mrs. Neufeld, nee Myrtle Alice Blabey (Mason Memorial Hospital '42), and two children, of Wildwood, Georgia, left Miami, Florida, August 8.

Roger O. Heald, M.D. (LLU '48), returning as physician, Youngberg Memorial Hospital, Singapore, Mrs. Heald, nee Jeanne Edna Campbell (NEMH '55), and two children, left Los Angeles, California, August 12.

Rudolph A. Pelley (KC '57; AUC '59), to be auditor and pilot in Congo Union, Lubumbashi, Mrs. Pelley, nee Diane Collin (KC '56), and two children, of South Lancaster, Massachusetts, left Gander, Newfoundland, August 15.

L. Elmer Duncan (WWC '66, '70), to be teacher in normal department, Kamagambo Training School, Kisii, Kenya, East Africa, Mrs. Duncan, nee Dorothy May Drake (WWC '63), and two children, of Camino, California, left Washington, D.C., August 16.

Paul Pichot (AUC '62), to be principal Ankazambo School, Madagascar, Mrs. Pichot, nee Diane Alyne Unsell (PUC '67), and three children, recently of Napa, California, left New York City, August 16.

Kenneth L. Wendell, D.D.S. (AUC '53; Howard University '60), to be dentist in Okinawa Adventist Medical Center, Naha, and Mrs. Wendell, nee Mae Elizabeth Smith, of Vienna, Virginia, left San Francisco, California, August 16.

Philip E. Giddings, Jr. (AUC '38; PUC '55), to be education secretary, East African Union, Nairobi, Kenya, Mrs. Giddings, nee Violet A. Blevins, and one child, of Carson, California, left New York City, August 18.

Mercy Lynn Jereos, M.D., a Filipina, to be physician in Manila Sanitarium and Hospital, Philippines, of Los Angeles, California, left Los Angeles, August 18.

B. E. SETON

Church Calendar

Review and Herald	
Campaign	September 11-October 9
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
Ingathering Crusade Launching Day	November 13
Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4

Adventist Wins Brazil's National Bible Contest

The winner of the Bible Society of Brazil's National Bible Contest is Mrs. Gerda de Burgo, wife of an Adventist minister, according to a newspaper report from Brazil. Second place went to a member of the Assemblies of God Church; third to an Adventist student; fourth to a member of the Catholic Church; and fifth to a Seventh-day Adventist.

The top winner in all five national Bible contests held by the Bible Society of Brazil thus far has been a Seventh-day Adventist.

E. W. TARR

Vietnam Press Produces 10,000 Books a Month

The Vietnam Signs Press is producing approximately 10,000 books a month. The demand for SDA books in Vietnam is so great that the publishing house is unable to meet the needs of our literature evangelists, reports Richard McKee, publishing department secretary of the Southeast Asia Union.

Another press is needed inasmuch as this output of books is accomplished on just one offset press. The Vietnam Signs Press has also gained the reputation of publishing the highest-quality books in South Vietnam.

Plans are now being laid to enable the press to keep up with the demands of their present literature evangelists and the even greater demands of a continually expanding program.

W. A. HIGGINS

720 Attend Pacific Union Spanish Youth Camp

Approximately 720 young people met at Cedar Falls Youth Camp in the Southern California Conference, September 3-6, for the largest Spanish youth camp ever held in the Pacific Union Conference.

The camp was under the direction of Samuel Weiss and Paul DeBooy. Six young people were baptized Sunday evening, and 17 other young people came forward indicating a desire for baptism in the future. The youth responded to appeals made by W. J. Blacker, president of the Pacific Union, and Caris Lauda and Leo Ranzolin, of the General Conference, dedicating their lives and service to the Lord.

LEO RANZOLIN

Afro-Mideast Benefited by S.S. Offering Overflow

The Thirteenth Sabbath Offering overflowed for the second quarter of 1971, slated for two projects in the Afro-Mideast Division, totaled more than \$105,000. This, the largest second-quarter

Important Notice About MISSION '72

For several months our three missionary journals have been running a series of Reach Out for Life articles in preparation for MISSION '72. Each article has been accompanied by a coupon offering a free book. A few weeks from now, laymen all across North America will begin distribution of the eight Reach Out for Life pamphlets. Each will offer a free book.

Seventh-day Adventists should keep in mind that they are a part of the follow-up in this great program—not the object of it. Thus they should not send in coupons asking for books. This is not a matter of discrimination against our own members. Rather, a careful follow-up plan is involved. Seventh-day Adventist names can only complicate the program. To begin with, each individual who requests a free book must be personally visited. His name goes into the file, and into the plan, as an interest to be followed through.

If we spend our time, energy, and money in visiting one another, pleasant and helpful as that may be, what will it do to MISSION '72? Church members may purchase the books—the very same books—at their Book and Bible Houses.

So, when you see that coupon and feel the urge to send it in—*please don't do it!*

N. R. DOWER

overflow on record, will benefit Middle East College, Beirut, Lebanon, and Bugema Adventist College, Kampala, Uganda, East Africa.

It is gratifying to know that the worldwide liberality of Sabbath school members will make it possible for youth in the Afro-Mideast Division to obtain a well-rounded Christian education.

R. CURTIS BARGER

VOP Spanish Bible School Graduates 400 in Los Angeles

More than 400 received graduation certificates from the Voice of Hope (La Voz de la Esperanza) Bible School at a ceremony held September 11 at the Roosevelt High School auditorium in Los Angeles, California.

For several months the Spanish churches in the Los Angeles area cooperated in preparation for this graduation. More than 80 laymen completed the two-day course preparing them for the role of "missionary mailmen." Under the direction of a representative of the Voice of Hope Bible School, these laymen undertook to deliver Bible lessons personally to students in their areas.

Speaker at the special service was

Braulio Perez Marcio, for nearly 30 years speaker of La Voz de la Esperanza program. Dr. Perez and his staff work in cooperation with the Voice of Prophecy organization.

The missionary mailman program originated in Inter-America, where more than 2,000 have been graduated in a single service.

Dr. Perez reports that the majority of those attending the first meeting are continuing to attend the series, which will continue for several weeks.

W. R. L. SCRAGG

2,000 Baptized in West Africa in Six Months

More than 2,000 members were baptized in the West African Union Mission during the first six months of 1971, according to a report received from Th. Kristensen, president of the mission. This exceeds all past records and points to an even finer report for the entire year.

In this quarter of Sabbath school study on Christian Missions, it is good to know that missions are succeeding.

D. W. HUNTER

IN BRIEF

★ The West Virginia Conference has been renamed the Mountain View Conference. The change was made by the West Virginia Conference constituency and approved by the Columbia Union Conference committee.

★ Death: Keith Hannah, St. Joseph, Michigan, as the result of drowning, September 11, 1971. At the time of his death he was an instructor in business administration at Andrews University.

★ New Position: Roger Dudley, principal, Mount Vernon Academy, formerly educational and MV secretary, Chesapeake Conference.

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