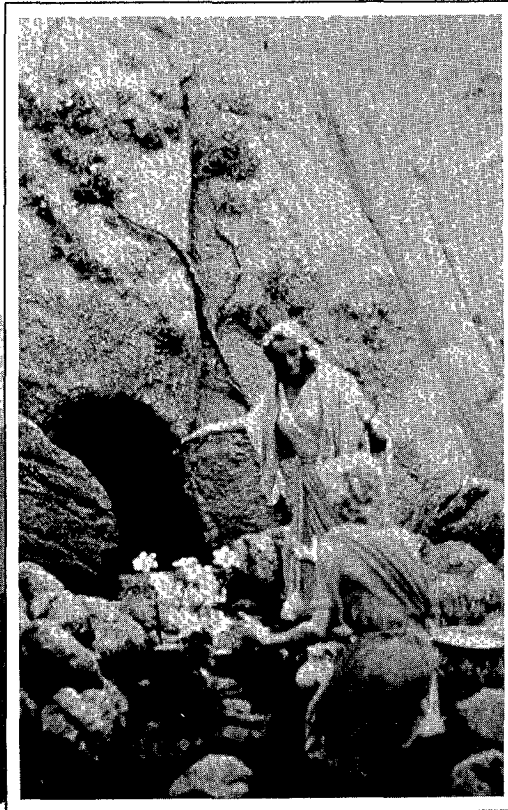


Review

APRIL 19, 1973

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



HE IS RISEN

By **RUSSELL H. ARGENT**

IN OUR AGE of marvels men have traveled 238,000 miles to walk on the moon, rockets have circumnavigated Mars and flashed pictures back to earth. We have grown accustomed to the incredible. The mind is drugged by speed and staggered by wonders.

Yet only one Man has shattered the dikes of death to unlock the gates of heaven to mankind. The story of the crucifixion and the resurrection, for most of us part of our earliest memories, lingers like a familiar tune, long remembered yet seldom examined.

We sing from comfortable pews of our love for "the old rugged cross" to which we "will ever be true," forgetting

To page 11

F. Y. I.

Two news items that seemed to link Seventh-day Adventists with the institutional ecumenical movement have appeared in religious journals during recent months. The first appeared in *Christianity Today* (November 24, 1972); the second in the *Christian Beacon* (December 28, 1972).

The item in *Christianity Today* was part of a report describing political decisions that affected all churches in Zaïre (formerly Congo). The report stated that late in 1971 the Zaïre Government virtually outlawed all except three of the 1,300 religious groups in the nation. These three were the Roman Catholic Church, the Church of Christ of Zaïre (composed of various Protestant denominations), and the Kimbanguist Church, an indigenous Christian movement.

Three months later the Government gave legal standing to three other churches—the Israeli Community of Kinshasa, the Islamic Community of Zaïre, and the Greek Orthodox Church. At the same time some 72 denominations that formerly had had independent status were made part of the Church of Christ of Zaïre. Commented *Christianity Today*: "One of these groups, the Seventh-day Adventists, has the distinction now of being the only SDA group that is a part of a united church."

REVIEW readers have asked for background on this event, and its implications. This editorial, then, is For Your Information.

The story is as follows: The Government of Zaïre passed a law that all religious bodies were to be registered. The purpose ostensibly was to eliminate the dissident, factious, and splinter groups of various religions, and halt the proliferation of small, fly-by-night, indigenous church organizations that had been abusing their freedom by becoming involved in politics and preying on the credulity of the people.

Before this law was passed, rumors circulated that all Protestant churches would be compelled to join the Church of Christ of Zaïre (CCZ), a powerful, long-established ecumenical body representing about 45 churches. But leaders of our church made immediate representations to the Government, requesting that Seventh-day Adventists be registered separately. One condition for registration of any church (whether included in the CCZ or not) was that it show sufficient financial strength to deposit 100,000 Zaïre francs (about US\$50,000) in a local bank. The Trans-Africa Division met this requirement for our church in Zaïre, and this money has since been used for the operation of our work in Zaïre. No part of it was ever in the hands of any other organization or subject to non-Adventist control.

Now, having met the financial requirement for recognition as a church, our leaders met with the chief cabinet minister whose position is tantamount to that of a vice-president. The cabinet minister listened carefully to the appeal of our leaders, and assured them that their request would be given sympathetic consideration; further, that eight religious bodies would be given separate registration and that our church was on the list. Our leaders left with the conviction that our church would be recognized as a separate religious body.

Imagine, then, their shock and disbelief when the Government announced through its news media that Seventh-day Adventists, along with 79 other Protestant groups in Zaïre, had been recognized and registered, not

as a separate group, but as part of the CCZ! This is how our church in Zaïre came to have "the distinction . . . of being the only SDA group that is a part of a united church," as reported by *Christianity Today*.

The general reaction of knowledgeable Adventists around the world has been one of understanding and sympathy. Interest and concern have been especially deep because it is in Zaïre that thousands upon thousands of members of smaller Christian groups have expressed a desire to know more about Adventist beliefs.

False Charges by Critic

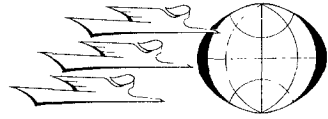
One voice—and only one, so far as we know—has stood in judgment on our believers and their leaders in Zaïre. Through his publication in America, far from the scene of the crisis, and with only limited information, he has labeled the changed status of our church in Zaïre as a "surrender." He has charged our Zaïre church with uniting with Babylon. He has suggested that the story in the REVIEW about the wonderful opportunities in Zaïre was "merely used to cover up the real decisions that had been made in regard to our church in Zaïre," and that "there was much that was left untold." He has asked, "What price was paid to be recognized as a religious community in Zaïre?" He suggested that our leaders in Zaïre should have "refused to bow to the mandate of the powers that be."

Criticism of this kind is cheap and unkind. It costs nothing and has no practical bearing on a situation where the church, as a supporter of law, accepts the legal and organizational status imposed upon it. Moreover, the attempt of this critic to connect the situation in Zaïre with some aspect of "the mark of the beast" is a gross distortion of theology. In spite of the shift of their organizational status by the Government, our believers in Zaïre have not changed their beliefs, denied their faith, compromised their principles, or appropriated funds for any purpose other than to carry forward the work of the Lord. And the critic's suggestion that the REVIEW was attempting to paper over the truth about our church in Zaïre is not merely untrue, it serves the cause of the "accuser of the brethren" rather than the cause of our Lord Jesus Christ.

We do not want to leave the impression that conditions in Zaïre are ideal for the church. They are not. Problems continue to arise. For example, pressure is being exerted for payment of a membership fee to the CCZ. What the future holds, only God knows. We believe, however, that the best service our believers throughout the world can render to our church in Zaïre is to pray. Pray that favor may be granted to our members even as King Ahasuerus granted favor to Mordecai and his people; even as Belshazzar and Darius granted favor to Daniel; even as Artaxerxes granted favor to Nehemiah. The God of Israel still lives; He still moves on the hearts of kings. And in Zaïre He is able to bring about events that will give the remnant church independent status; or He will give His people the courage and wisdom they need to bear faithful witness to the truth whatever the circumstances they may face.

For Your Information these are the facts regarding the church in Zaïre. Next week we shall present the truth about the news item in the *Christian Beacon*. K. H. W.

Review



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This Week

Once again the Christian world is preparing to celebrate Easter. The buying of new dresses and chocolate bunnies seems to be uppermost in the concerns of the season. Many who haven't been to church since Christmas will make it out for sunrise services hoping to get enough religion to last them until next December.

Seventh-day Adventists do not officially observe Easter, not because of any depreciation of the significance of the resurrection of Jesus, but because there is no Biblical command to observe such a day. They believe that the true memorial of the resurrec-

tion is the Christian's rising to new life in the baptism ceremony.

Paul said, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

How much better it would be if instead of a new suit, a new dress, or a new hat for Easter Sunday, Christians would make certain that they are wearing the robe of righteousness, the helmet of salvation. Instead of the yearly pilgrimage to the sunrise service, how much better if each Christian would commit himself to God every morning, making it his first duty.

Even though Easter has become so commercialized, the dedicated Christian can derive much from contemplating the work of Christ and the closing scenes of His earthly ministry and the implications of His glorious resurrection.

Author Russell Argent's cover article, "He Is Risen," discusses the glory of the resurrection, and the short article by Donald McKay (page 7) emphasizes the fact that because He arose we can be assured that He will come again. Articles such as these can bring joy and increased trust to struggling believers.

The cover illustration is rather special this week. The photo was taken in Silver Springs, Florida, at the Prince of Peace display. Artist Paul Cunningham has peopled his Bible scenes with tiny forms that are lifelike down to the small hands and minute fingernails. A stickler for detail, Cunningham will spend months running down a single fact in order to make a correct representation of an event. Undoubtedly that helps to account for the lifelike quality of his miniature three-dimensional scenes.

This week we publish the sixth of Arthur White's series of seven articles on SDA's and Ecstatic Experiences (page 8). As Seventh-day Adventists ponder how to relate to the current interdenominational interest in charismatic experiences, we felt it would be helpful to present to readers of the *Review* the church's contact with experiences of this nature in its early history. Spiritual gifts or simply gifts was a topic often discussed by church leaders, and their permanence upheld, chiefly in defense of the gift of prophecy in the church. But other gifts also were mentioned from time to time, which have been mentioned in this series. We feel this background history will be valuable in assessing the current situation. We urge readers to withhold final judgment until reading the entire series of articles.

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Letters

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

More on Federal Aid

Regarding the new policy on Government aid to our schools, it might be well

to remember 1 Corinthians 6:12: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

Let us beware lest while we accept that which is lawful, and seemingly expedient, we unwittingly prepare the way to be brought under the control of the Government and lose our schools prematurely.

A. A. WILSON
Bogalusa, Louisiana

Has God Changed?

I was impressed with "What About Jewelry?" [March 8]. It is so easy for the world to slip in among us little by little. When Jacob was on his way to Bethel, that sacred spot in his experience, he told his family to put away their strange gods, "and they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem" (Gen. 35:4). They classed the earrings along with their strange gods.

And when God manifested His displeasure when Israel built the golden calf, through Moses He commanded, "Now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb" (Ex. 33:5). *The New English Bible* adds, "and wore them no more from Mount Horeb onwards" (verse 6).

Evidently God was not pleased to see His people decked out like the heathen. Has He changed?

THERESA A. WHELPLEY
Hendersonville, North Carolina

The Real Thing

Re "The Second Advent Is Near" [Feb. 22: Thank you for this timely analysis of one of our greatest weaknesses. The Adventist pulpit has been a great concern to my heart. The nearness of the Advent is not the main subject anymore. As we listen to the discussion groups in our churches, colleges, and universities, we observe that everybody talks about "the real things," as they say.

V. W. SCHOEN
Washington, D. C.

Never Realized Before

My husband and I are one of four families of SDA's stationed at an isolated Air Force base in Germany. I have never felt my need for the church more, nor realized how much I learn from the *Review* before now. Living in the States can be so easy. I definitely feel the quality of the subjects presented in the *Review* has improved this past year. Thank you for helping us keep in touch.

GAIL SZANA
Bitburg, Germany

More on B & B Houses

Re Shopping in B & B Houses [March 1]: The "Let the Buyer Beware" attitude is
Continued on page 13

DAY OF ALL THE WEEK THE BEST

By H. M. TIPPETT

TEARS COURSED down my cheeks as I sat on a scaffolding one Sunday morning in October nearly 60 years ago while I painted one side of a chicken shed on my father's farm in western Montana. My eye had caught sight of my parents making their accustomed way through adjacent golf greens to the street car that would take them to church. Devout lovers of the Lord all their lives, my mother and father had nurtured their five children in the Methodist faith.

From our Wesleyan chapel days in England to membership in the beautiful edifice that had become our church home, I had loved the precincts of the sanctuary. As an unbroken family we had occupied the same pew until mother died, and when father married again my stepmother carried on the tradition. The church ritual, the Sunday school and youth meetings were our family way of life and dear to my heart's memory now that I had reached maturity.

But this particular Sunday morning was different. I had kept my first seventh-day Sabbath the day before, and I was now to realize the sharp parting with a way of life I had loved dearly. From *The Great Controversy*, which I found in my father's library, I became greatly exercised over the claims of the seventh day of the week as God's true Sabbath. To my surprise I found there was a body of Christian people who worshiped on that day. That they also believed

for a deeper consecration in Sabbath observance, I thought it not amiss to start with my own beginnings. Would that my more than half-century identity with the Advent Movement were an unspoiled record of loyalty to the fourth commandment.

Seventh Day Especially Designated as the Sabbath

"Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13). The seventh day of the week is the day God specifically identified as the Sabbath in the Decalogue (Exodus 20). No other day is thus designated in the Scriptures.

Three significant acts made the seventh day holy. First, God rested, that is, ceased the activity of the previous six days. It was not a rest from weariness, for we are told "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa. 40:28). Next, He blessed this rest day, honoring it and exalting it above the other days of the week. As a further seal upon His act, God sanctified the seventh day, set it apart in time, unique in position at the end of his six days of creative activity, and holy in purpose as a memorial of His creative power (Gen. 2:2).

All the other days of that creative

in the imminent second return of Christ to this earth astonished me the more, for I had developed more than a passing interest in that topic. It all culminated in my resolve, only the Friday night before, in the most momentous decision of my life—to become a Sabbathkeeper. An adherent of the Advent faith now for nearly 60 years, I have never regretted that decision. However, it is not my purpose to describe the emotional and spiritual trauma such a momentous change involves in any human experience. But when the REVIEW editor asked me to make a sincere appeal to fellow Adventists

week were days of great spectacle, of moving drama. Only one day, the seventh, did He call holy. The fourth commandment is prefaced with the admonition "Remember," a word that looks forward and backward, and the warning is to *keep* the day *holy*. No human rite or ritual, no fast or vigil, no penance or pageant, could make any other period of time acceptable to God as holy time. To substitute Sunday, the first day of the week, as the Sabbath, as was done in the early centuries after Christ, for whatever pious reasons, therefore, was presumption and an offense to God.

The reason is obvious. Speaking of His chosen people, Israel, the Lord made clear through the prophet Ezekiel that the bond between Himself and His people was the Sabbath. "Moreover also I gave them my sab-

H. M. Tippett, a professor of English, author, and editor, is now retired and lives at Colton, California.

baths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Eze. 20:12). Four verses farther on we find that chief among the offenses He held against the nation He delivered out of Egypt by mighty miracles was that "they despised my judgments, and walked not in my statutes, but polluted my sabbaths" (verse 16). *Polluted*—what a familiar ring the word has in these days of urban pollution of our water and air and land.

To pollute the air or a stream of water is to render it impure, unfit for human needs. To pollute a temple of worship is to defile or profane its precincts. A man pollutes his reputation with moral corruption. But what is pollution of the Sabbath, a day set aside for spiritual communion with God by God Himself? Is it not to offer worship to idols, whether our gods be wood and stone or pagan philosophies? Is it not to spend the Sabbath's holy hours in secular and common pursuits? Is it not to desecrate its holy hours in pleasures of our own choosing?

The Sabbath a Bond

In this current era when glossolalia (speaking in tongues), marvels of healing, and bizarre religious movements are pointed to as manifestations of God's approval, it may surprise their sponsors to discover that the sign the Lord acknowledges as identifying His true people is the seventh-day Sabbath. We have seen it so declared in Exodus 31:13 and Ezekiel 20:12. This sign was also to identify the people who would be proclaiming the imminent day of the Lord at the end of time. Speaking of Sabbath reform, Isaiah declares, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord" (Isa. 58:12-14).

For 22 years my foot had been ignorantly treading a way not ordered of God. I was yet to prove the promise of God's favor in obedience to His Word, enriched by His Spirit beyond my fondest dreams, discover a fellowship and communion with believers in a worldwide cause. There was to be a period of orientation, a discipline of spiritual

commitment in which faith was to triumph over all the practices I had held dear. But when my resolution faltered I would bolster my spirit with my finger on the last chapter of the Bible, verse 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I wanted identification with that company.

I had kept Sunday in quieter times than now. The horse and buggy had not been supplanted by the automobile. There were no radio or television sets. The phonograph was a luxury. The tape recorder was unknown. Talking movies were an innovation. Sunday afternoons were spent singing gospel songs around the piano, reading church papers, or strolling in the woods.

Making the Sabbath a Happy Day

In contrast to this milieu, what a challenge to fidelity in Sabbathkeeping is offered in this twentieth century. What can we do to make the Sabbath as we often sing "day of all the week the best"?

The principles of good Sabbathkeeping are set forth in a beautiful portrayal of Jesus' example in *The Desire of Ages* by the pen of inspiration entitled "The Sabbath" (pp. 281-289). It leaves no doubt that to keep it is "of imperishable obligation" through the duration of time to all peoples. It was to distinguish those who keep it as the true worshipers of God. "It is the sign of the power of Christ." How can we demonstrate that power to the world, specifically in the circle of our personal influence?

The messenger of the Lord tells us that "the Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements." Someone has estimated that there were more than six hundred rules for Sabbathkeeping coded by the Pharisees that destroyed the very purpose for which the day was set apart. Jesus removed those arbitrary restrictions and made it a day of joy. His one great pronouncement, amenable to consecrated interpretation was, "Wherefore it is lawful to do well on the sabbath days" (Matt. 12:12). He extended this from relief of human suffering to the needs of dumb beasts on God's sacred time (verse 11).

The principle is clear that since the rest day is of special import, every effort should be made to keep it from common pursuits and secular concerns. In the matter of our reading, for instance, newspapers and popular magazines are not conducive

to the piety we should nurture on the Sabbath day. Should not the Bible, our church papers, and the wonderful books of counsel from the Spirit of Prophecy take their place? Supplying a basket of groceries to a family in dire need is one way to find joy in our Sabbath hours. I remember one church elder and I spent a happy Sabbath afternoon driving 60 miles with food supplied by the church for a family of five whose income had been cut off by misfortune. Members of the church, they had prayed for help, and when we arrived they had been reduced to cornflakes and milk for Sabbath dinner. Their tears of gratitude to God were touching.

Church attendance as a Sabbath obligation needs no argument as being primary among its privileges. No conscientious Sabbathkeeper would plead any of the fragile excuses sometimes given to flout the counsel of the writer to the Hebrews, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). Commenting on this scripture, the servant of the Lord says these assemblies are not to be merely for our own refreshing. "We are to be inspired with greater zeal to impart the consolation we have received. . . . The Lord desires us to be cheerful, and strong in His strength. . . . In features, in temper, in words, in character, we are to witness that the service of God is good."—*Testimonies*, vol. 6, p. 365.

Yet assisting in greeting the worshipers in their recessional from the sanctuary in our larger churches on a Sabbath morning I have been struck with the number of sad and forlorn faces that pass by. So many look as though they are carrying home the same burdens with which they entered the service, having left nothing at the altar. They have sung the words of the hymns but their spirits apparently have not been lifted. In moods negative to worship, they have mingled dutifully with the believers, but without any expectation of being blessed, and they return to their homes with heavy hearts.

In sincere concern for the flickering light and faltering feet of the unstable, we should put the Sabbath to creative uses as did Jesus. According to the counsel of Isaiah, we should "strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong" (Isa. 35:3, 4). This is spiritual commitment. This is church fellowship. This is the Sabbath mood. □



WHAT'S BEHIND IT ALL?

By LEO R. VAN DOLSON

WHEN WE STUDY a Bible book or passage it obviously is essential to find out everything possible about the author and the times in which he was writing, as well as the particular circumstances that called for the message that he was directed to present. How can we really understand Jonah's attitude toward Nineveh unless we understand the aggressiveness and cruelty the Assyrians exhibited toward Jonah's people? Or how can we understand what it meant for Abraham to leave Ur and wander as a nomad without a home without at least a brief acquaintance with the amazing civilization and culture of the highly advanced Mesopotamian city in which he spent the first 75 years of his life? The more we understand about the background and times of a particular Bible passage, the better we can grasp the intent and depth of the writer's message.

In previous articles we have indicated the necessity of laying aside

Leo R. Van Dolson is an associate professor of the School of Health, Loma Linda University.

commentaries and other helps and doing one's own thinking and analyzing in using the inductive-Bible-study approach. But when it comes to the step being presented in this article, we need to get outside help. No matter how long we might sit in the corner and try to visualize the circumstances of Joseph in Egypt, we really couldn't expect to come up with an applicable frame of reference unless we had some previous understanding of the way men lived and acted in Joseph's day and in that particular region.

The following guide has been prepared to help you ferret out those aspects of authorship and purpose that are most important in understanding Bible backgrounds. Naturally, not every question can be answered for each book or passage that you might study. There are just some things that we no longer know about Bible times or personalities. But you should attempt to answer just as many of the questions listed as you possibly can.

It is best, first, to try to answer as many as you can from your own personal knowledge or from careful

observation of the section of Scripture that you are studying. When you have done as much as you can, then you must turn to authorities and historical and archeological studies that will give you the best information available. The Spirit of Prophecy writings are, of course, one of the best sources. Bible dictionaries and Bible commentaries can be most helpful in your search. Be sure to get the latest information available as new discoveries about Bible backgrounds are continually being made. The Seventh-day Adventist Bible student will want to use caution when consulting those works that reflect liberal and critical viewpoints, which, we believe, distort the accuracy of these sources.

Choose a Bible book to start with for which there is much available information concerning the author and background. You might try doing your background study on the book of Romans, for instance. Then, from personal observation of what is contained in the book and from other sources such as *The Acts of the Apostles* by Ellen G. White and *The SDA Bible Commentary* seek answers to the following:

Background Study Guide

1. Authorship:
 - a. Who was the author?
 - b. At what time in his life was he writing?
 - c. Where was he when he wrote this material?
 - d. What characteristics of the author are revealed here?
 - e. What was he experiencing at the time he wrote this section?
 - f. What is the underlying tone of the passage?
2. Purpose:
 - a. What do historical records indicate as background for this section?
 - b. What contribution do archeological findings make?
 - c. What is the author's primary purpose in writing this passage?
 - d. What major truths or concerns and convictions does he present in order to bring out his purpose?
 - e. How has he arranged his material to emphasize his purpose?
 - f. What are the key words he uses?
 - g. Who are the intended readers, and how does this affect his purpose?
 - h. How does this emphasis compare with other works of this period (by the same author or other authors)?

Continued next week

That Troublesome Syllogism

By JAMES H. RHOADS

"ALL FOOLS wear red neckties; Joe wears a red necktie, therefore, Joe is a fool." This bit of nonsense appeared in a textbook when in college I studied a course in logic. It was my introduction to the syllogism, which is a terse, concise mechanism used in deductive reasoning. This clever little device consists of a major premise; a minor premise, and a conclusion. The reader will readily recognize these three distinct parts in the above quotation.

The reasoning in the example above is flawless, but obviously the conclusion is erroneous. The fault lies not in the logic, but in the defective major premise.

The facts are that fools may wear red, blue, yellow, purple, striped, checked, or polka dot neckties, or none at all. People who are not fools may wear neckties of any color or kind, or none at all.

Perhaps the lack of understanding that currently is called the "generation gap" may be the product of our distorted syllogisms. Let us syllogize a few modern concepts allegedly held by certain people on both sides of the generation gap.

The advice of anybody past thirty is irrelevant to modern youth; Professor Cole is past thirty, therefore, his advice to youth is irrelevant. Obviously just being around a long time doesn't necessarily make a man wise. He may live in a rich intellectual and cultural environment and remain relatively unaffected. It is possible for one to achieve chronological seniority and remain sadly deficient in mental and character fulfillment. Which reminds us of the Irishman who took his pig to market. When asked what he wanted for his pig, Pat said \$15. "But," insisted the prospective buyer, "your pig is so little!" "Yes," replied Pat defensively, "I know he is little but he is old!"

Youth under the compulsion of a wholesome and constant motiva-

tion may surpass in many areas of mental and character excellence those who might look contemptuously upon their "juniority." Yet certainly the accumulated wisdom of the ages is not the product of youthful brainstorming, nor is it the collective soliloquies of campus dissidents. Apparently classification of human effectiveness on the basis of chronology is not a valid procedure.

But let us reverse the coin and syllogize some other common concepts. Here are two typical ones. All hippies have long hair; Keith has long hair, therefore, Keith is a hippie. Or this one: Only immoral women wear miniskirts; Beth wears a miniskirt, therefore, Beth is an immoral woman.

Certainly we cannot and do not condone many of the manners, forms of dress or undress, and the morbid behavior patterns that characterize many of the "mod" generation, yet we who purport to hold up the standards of character and right conduct may inadvertently be doing greater harm than good by placing labels on specific young people. Keith with his long

hair and bizarre breeches may or may not be a hippie. Beth with her miniskirts and outlandish hairdo may or may not be immoral. Much as we deplore their eccentric, exotic, erratic, and sometimes erotic aberrations we should remember that categorizing them may put them beyond the reach of our individual or collective influence. Hippie or not, immoral or not, both Keith and Beth need the love of the church and the saving grace of Jesus Christ.

To show kindness and love to a derelict person whether he be young or old does not necessarily imply that we condone his wrongdoing. The grandest tribute ever paid our lovely Saviour was sneeringly hurled at Him as a cruel epithet, "This man receiveth sinners, and eateth with them" (Luke 15:2).

Whether we be in our "tender teens" or in our "aching eighties," or somewhere between, before we talk we should be sure that our major premise is correct. Our first business as Christians is not to label, condemn, or judge; it is ever and always to exemplify the love of a wonderful Saviour. □

HE COMES AGAIN

By DONALD W. MC KAY

He is risen! The joyful news that Christ had overcome the grave stunned the disciples because they had not been expecting their Master's return. After the crucifixion they were completely demoralized and dazed with despair. They were oblivious to Christ's promise foretelling His resurrection.

When Jesus was humiliated and dragged from the Garden of Gethsemane the disciples were so fearful of being apprehended that "they all forsook him, and fled" (Mark 14:50).

Later two of them—Peter and John—followed at a distance. Peter tried to conceal his identity as a disciple by mingling carelessly with the crowd. When recognized on three occasions he vehemently denied having any association whatsoever with Christ.

But the triumphant resurrection of Christ changed everything—it brought ecstatic elation to His followers. They were positive He was with them.

The dispirited disciples at once became courageous witnesses—willing to endure torture, even death, if necessary. They knew their Lord was victorious over death as He had promised.

It is no myth, but sober reality, that Christ is coming again in glorious majesty to judge both the quick and the dead. "I am the resurrection and the life," He assures all of us.

Before He left this earth Jesus quietly but effectively spoke of His separation from His disciples. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

After Jesus ascended, two heavenly messengers reiterated this theme, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

"Every eye shall see him," asserted the aged apostle John from his prison isle of Patmos (Rev. 1:7).

Just as Jesus broke the fetters of Joseph's sepulcher, He shall rend open graves and unbar tombs. At that time He will redeem those from every nation, tribe, and people who have surrendered their hearts and lives to Him.

The risen Saviour is coming again soon. Let us share this good news with others—with everybody!

James H. Rhoads is a retired minister in Hendersonville, North Carolina.

Ellen G. White and the Baptism of the Holy Spirit

By ARTHUR L. WHITE

THROUGH THE 70 YEARS of her ministry to the Adventist Church and the world, Ellen White closely tied in to the work of the Holy Spirit—so closely that the Spirit gave her 2,000 visions. She could declare, for example:

"While I was praying at the family altar, the Holy Ghost fell upon me."—*Early Writings*, p. 14; and, half a century later, "The Holy Ghost is the author of the Scriptures and of the Spirit of Prophecy."—Letter 92, 1900 (*Notes and Papers*, p. 94a). She repeatedly spoke of being abundantly imbued by the Spirit, but there is no record of her ever speaking in an unknown tongue, or in any tongue but English. In a previous article, in which we examined four recorded experiences in the early history of the church in which speaking in tongues occurred, we found no word of commendation from Ellen White, but neither do we have any knowledge of her repudiating the demonstrations.

In connection with the experience of certain Sabbathkeepers in Portland, Maine, who were exercising what they called the "gift of tongues," Ellen White characterized the utterances as "unmeaning gibberish . . . unknown not only by man but by the Lord and all heaven," and as being a false talking in tongues (see *Testimonies*, vol. 1, p. 412). She wrote of certain Sabbathkeepers who seemed to be charmed as they gave "themselves up to wild, excitable feelings and make unintelligible sounds which they call the gift of tongues." In this connection she wrote: "Impressions and feelings are no sure evidence that a person is led by the Lord. Satan will, if he is unsuspected, give feelings and impressions."—*Ibid.*, p. 413.

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At the same time through the years Ellen White made scores of references to the need of the Holy Spirit, the baptism of the Holy Spirit, and experiences in which the Spirit was poured out. The *Comprehensive Index to the Writings of Ellen G. White* carries 31 specific references to baptism of the Holy Spirit. In not one instance does she link the ecstatic speaking in tongues with the baptism of the Spirit, either historically or prophetically. In the statements referred to in the 29 pages of the *Index* devoted exclusively to the Holy Spirit she does not make one reference to ecstatic experiences as a sign that God has favored His people with His Spirit.

Evidence of the true baptism of the Spirit, she said often, would manifest itself in increased unity among believers and in new motivation and empowerment to spread the gospel message.

Battle Creek Outpouring

Referring to an incident in 1893 at Battle Creek College, in which there occurred a special outpouring of the Spirit of God, she wrote from Australia, "I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments in America as was seen after the Holy Spirit descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving."—Letter B-9a, 1893.

Ellen White clearly indicates the results of the Holy Spirit's baptism. Note this, written in 1887: "Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be

given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth.

"The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin."—*Counsels to Writers and Editors*, p. 81.

Beautiful statements appear in the *Testimonies*:

"Impress upon all the necessity of the baptism of the Holy Spirit, the sanctification of the members of the church, so that they will be living, growing, fruit-bearing trees of the Lord's planting."—Volume 6, p. 86.

"God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Spirit in the church. After Christ's ascension the Holy Spirit came upon the waiting, praying, believing disciples with a fullness and power that reached every heart. In the future the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them to men."—Volume 9, p. 40.

Ellen White describes what the baptism of the Spirit accomplishes: "The baptism of the Holy Spirit will

dispel human imaginings, will break down self-erected barriers, and will cease to cause the feeling that 'I am holier than thou.' There will be a humble spirit with all, more faith and love; self will not be exalted. . . . Christ's spirit, Christ's example, will be exemplified in His people. We shall follow more closely the ways and works of Jesus. . . . The love of Jesus will pervade our hearts."—*That I May Know Him*, p. 114.

Evidences of the Baptism Easily Seen

In reporting on an 1875 camp meeting Ellen White said: "Our camp meeting from its commencement to the present time has been most solemn and the Spirit of the Lord in a most signal manner has been manifested in the social and preaching meetings. . . .

"I made a practical application of these words [Luke 19:41, 42] to the people of God. The solemn power of God was upon me and upon the hearers. The tearful eye and earnest looks revealed the true state of feelings."—Letter B-16, 1875.

were laboring in America [South Lancaster, Massachusetts], and there was every youth in our college, . . . converted as we were telling them the simple story of the cross, to come to Jesus just as they were. Such an experience. . . .

"It seemed at times at the commencement of the meeting that the glory of God was about to drop upon us, but it did not come only to a few, but at this time like a tidal wave it swept through that congregation, and what a time of rejoicing.

"There were no wild demonstrations, for the praise of God does not lead to that. We never hear of any such things as that in the life of Christ, as jumping up and down and around, and screaming and hollering. No; God's work appeals to the senses and reason of men and women.

"There are no such outward demonstrations. But the Spirit of God has an influence upon the human heart that shows itself in the countenance, and the shining of the very face reveals Jesus within. Now it

posing the armies of the prince of darkness. They will lead the people away from the living issues that should occupy their minds and hearts and prepare them to distinguish between the voice of the world and the voice of Jesus Christ. We must ourselves be very watchful and prayerful, that we may be able to understand the voice of the deceiver from the voice of Him who always speaks the truth. Those who are worked by the Holy Spirit are not led by a feeling of enthusiasm, which soon goes out in darkness. The spell of Christ's influence is abiding. 'Be still and know that I am God.' This is a solemn, abiding quietude in God.

"There is danger that all of us will have too much zeal, and too little of Christ's sound wisdom and unquestionable prudence. Every one must stand individually as an active, working agency for the Master, beholding His work as it is given in His word for our practice. Individually, they must think for themselves. With an open Bible before them, they must study under the influence and presence of Jesus Christ, inquiring and knowing for their individual selves what is the way of the Lord."—Letter 77, 1900.

To Avoid a Sentimental Religion

In the records of the 1901 General Conference session at Battle Creek we find an interesting statement from Ellen White made at a time when serious, far-reaching decisions had to be made. Having been in Australia for nine years, she was in Battle Creek for her first General Conference session in ten years. Just before the conference opened she spoke of the important decisions that must be made and how the Lord wanted everyone to stand in right relation to Him. She spoke of how there should be more praying and less talking. And she gave the assurance "that God would let His light shine into the heart of everyone who at this meeting will stand in right relation to Him."

Then she declared: "Some have said that they thought that at this meeting several days ought to be spent in prayer to God for the Holy Spirit, as at the day of Pentecost. I wish to say to you that the business which may be carried on at this meeting is just as much a part of the service of God as is prayer. The business meeting is to be just as much under the dictation of the Spirit as the prayer meeting. There is danger of us getting a sentimental, impulsive religion.

"Let the business transacted at this meeting stand forth in such sa-

There is danger that all of us will have too much zeal and too little of Christ's sound wisdom and unquestionable prudence.

Describing a meeting in 1889 she wrote: "Friday was a precious day. . . . Everything has been without excitement or extravagance. The leaven of Christ's righteousness has been introduced into the experience and has energized the soul. Oh, that it may continue to work in its mysterious power until its diffusive influence quickens the lukewarm souls with whom it is brought in contact.

"Softly and silently the power of the divine Spirit does its work, wakening the dulled senses, quickening the soul and arousing its sensibilities, until each member of the church shall indeed be the light of the world."—Letter 85, 1889.

While in Australia, Ellen White referred to an earlier special outpouring of the Spirit of God at South Lancaster Academy. "One place we

was a miracle of God's mercy that took every student in that school and transformed them in character, and sent them out as missionaries. Two of the teachers are now in Tahiti as missionaries that were in that meeting. The light of the glory of God was there."—Ms. 49, 1894.

A Temporary Feeling of Enthusiasm

In 1900 Ellen White compared the spurious with the genuine experience, pointing out that spurious experiences generate feelings of enthusiasm that soon give out: "Every influence will be set in operation by satanic agencies, to divert minds from the genuine work that will place men as laborers together with God. All who do not aggressively labor in the warfare where Christ, the mighty general of armies, leads, will be in the opposite party, com-

credness that the heavenly host can approve of it. We are to guard most sacredly the business lines of our work. Every line of business carried on here is to be in accordance with the principles of heaven.

"God wants you to stand in a position where He can breathe upon you the Holy Spirit, where Christ can abide in the heart. He wants you at the beginning of this meeting to lay off whatever of controversy, of strife, of dissension, of murmuring, you have been carrying. What we need is a great deal more of Christ and none of self. The Saviour says, 'Without me ye can do nothing.' . . .

"We have come to a point where God is going to work for His people.

He wishes them to be a representative people, distinct from all other peoples in our world. He wants them to stand on vantage ground, because He gave His life that they might stand there. Do not disappoint the Lord."—Ms. 29, 1901, March 28, 1901.

This incident should be pondered often. The occasion urgently called for the guidance and blessing of the Spirit of God. But Ellen White gave no encouragement to turn away from the work at hand to spend a period in just seeking the Spirit of God. She makes it clear that this experience of seeking the Spirit was one that should permeate our dedicated activities in God's service.

We may be led to ask, Was there in the hearts of some the feeling that they should be seeking for a demonstration? Ellen White's counsel directed them to a better way.

Other Tongues

Ellen White has made several statements concerning the Holy Spirit's work in preparing men and women to spread the message among those who speak other tongues: "God dispenses His gifts as it pleases Him. He bestows one gift upon one, and another gift upon another, but all for the good of the whole body. It is in God's order that some shall be of service in one line of work, and others in other lines,—all working under the self-same spirit. . . .

"If in the opening providence of God, it becomes necessary to erect a meeting house in some locality, the Lord . . . has given wisdom and skill to perform the necessary work.

"He sends men to carry His truth to people of a strange tongue, and He has sometimes opened the minds of His missionaries, enabling them quickly to learn the language. The very ones whom they have come to help spiritually, will be a help to them in learning the language. By this relation the natives are prepared to hear the gospel message when it is given in their own tongue."—Special Testimonies, Series B, No. 11, p. 26.

On another occasion, while on her two-year sojourn to Europe, during which she was often among the churches, speaking through translators, she reported to the *REVIEW AND HERALD* one of her itineraries and then declared: "It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise.

"Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth."—*The SDA Bible Commentary*, Ellen G. White Comments, on Acts 2:1-4, p. 1055. □

Concluded next week

The Bird House Gets Tenants—II

By RUTH WHEELER

FOR THE YOUNGER SET

EVERY DAY Tim and Terry watched as the flycatchers came and went, bringing something in their beaks as they flew to the house.

"Know what I think?" said Tim. "I think they're getting horse hair from the horse corral down behind the barn."

"The pony's shedding his winter hair," Terry remarked. "I saw bunches of hair on the fence where he's rubbing off his long winter coat. That would make a nice warm nest for baby birds, wouldn't it?"

Soon the birds were spending most of their time in the young oak.

"Those birds think that oak belongs to them," Grandfather said with a smile one evening. "When I water the flowers under that oak they fly down and swoop over my head. I move on as soon as I can so they won't be frightened and leave. I like to have those little fellows in the yard. Have you heard their call?"

"What's their call like?" Tim asked. "I'll look it up in the bird book and see how it is described."

He read, "The common call note is a *pwit, prit-wherr*, and they have a long rolling *prrip*."

Grandfather laughed. "I guess that is it, all right. It's hard to put bird sounds into words, but *prit-wherr* must be it. Sounds something like that. You children should listen as soon as you wake up in the morning."

The next morning Tim awakened before the sun was up. He heard the flycatcher call. It really did sound the way the book said. He listened very carefully and tried to make the sound himself. He was trying to learn all he could about the birds and animals at Grandfather's place.

Far off he heard the call of a dove. That was a call he knew. From the top of the apple tree outside his window he heard the song of the robin. I'm



The alert father quail was standing on a post.

going to look for its nest after breakfast, he thought.

Suddenly he heard a rustling in a tree near his window. Slipping from bed, he peeked out the window. There under the apple tree was a whole family of quail. The father was standing on a post watching every way. The mother quail was on the ground. Baby quail, like tiny balls of fluff, were running everywhere. Tim tried to count them, but they moved too fast. The mother was calling to them softly.

Tim put on his clothes and went to call Terry. He wanted her to see the quail family and to hear their calls.

The two of them softly walked out on the porch. The little quail were running among the leaves on the ground. They seemed to be hunting food. "Aren't they cute?" Terry whispered. The father quail flew down from the post. He called, and all the baby quail ran to him. He ran ahead of them across the yard and through the fence.

"See how quickly they obey," Terry said.

"The father quail is the head of the family," Tim said. "All the little quail obey when he calls."



HE IS RISEN

Continued from cover

that a Hebrew would have recoiled in horror at such a sight. Only villains and traitors, flogged to the place of execution, were crucified. No romance surrounded bodies left hanging on trees, blackened by the sun, for raptorial birds to do their ugly work. Such victims were regarded by Jews as cursed by God.

Yet the Saviour turned this blood-clotted instrument of torture—a stumbling block to the Jew, foolishness to the Greek—into a pulpit that He mounted to preach the power of redeeming love to an uncomprehending world.

On that grim Sabbath day, belief lay buried with the Saviour in Joseph's tomb. Once the disciples had scaled the summits of faith and had routed demons. Now, their King dethroned, death cast the chill of winter across the bright summer of their hope. Their confident words: "Thou art the Christ, the Son of the living God," mocked the empty hours. Prophecies once radiant with promise appeared meaningless set against a grim reality. Mournfully their words echoed in the valley of despair: "We trusted that it had been he which should have redeemed Israel."

When the stark cry "It is finished" sounded through the gloom of Calvary, doubt put faith to flight in the disciples' minds, and hopelessness captured their hearts. They could not understand the incredible truth that He, the Ambassador of heaven, bore the weight of the world's sin upon His shoulders, that only He "could unlock the gate of heaven and let us in."

But then the triumphant message: "He is not here: for he is risen," was sounded. As a result this routed group of frightened men, jeered at as they fled to cover behind locked doors, were suddenly transformed. People listened in wonder as they fearlessly declared: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders

and signs, which God did by him in the midst of you, as ye yourselves also know: . . . whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:22-24).

Nothing would ever be the same for His disciples, then or now. Whatever plans are frustrated, whatever sorrow touches the spirit, however life is changed or decayed, is insignificant beside the fact that the Eternal One is risen to rule forever as King and Lord of men and nations.

Beyond time and space the future is secure. The forces of anxiety and despair cannot defeat His realm of power and permanence. God is in Christ, reconciling the world to Himself. A fearful world is given the message: "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). When the meaning of life seems to be hidden in mystery, and blackness shuts out the light, we may be confident that the loving Father who saw His Son safely through the darkness of Calvary, will not fail His children in their own Gethsemane. Shattered hopes and cherished plans may litter the pathway. Success may seem but a hollow memory, and the chill winds of uncertainty may blow across the landscape. Then we can remember His life. Often the storm clouds gathered, shutting out the sunlight. Yet when Jesus passed alone into the darkness, He showed that nothing can destroy the ultimate

truth of life. Beyond the trouble and hate of our fear-racked world He is yet in control.

The broken words of a pagan father, written above his child's grave, stab the heart, as they survive the centuries:

"Cleon does not forget the gentle footsteps

Of Scylla, his little maiden,
Who returns no more unto her
father's dwelling,

But walks the long descent into
the silence

Tired and alone."—Quoted in *Prize Sermons*, ed. Edwin A. McAlpin, D.D. (New York: Macmillan, 1932), p. 253.

Yet for the Christian, death, the greatest enemy of all, is routed. The epitaph of the Christian is transfigured by the promise: "We know that, when he shall appear, we shall be like him." "O grave, where is thy victory?" The sorrow of parting, or the chill fear of oblivion fades before the knowledge that the Saviour defeated the power of death that all who believe in Him may live.

As the chill wind of winter gives way to the soothing sun of spring, blossoms break into bloom on every flowering bush. Nature testifies that eternal spring has broken across the universe. Once Christ walked through the dark mists of Gethsemane, the unutterable agony of Calvary, the lonely descent into Joseph's tomb. Now He is our risen Lord, enthroned forever as Priest and King. Because He lives, doubt, defeat, and death are vanquished. And so, as Christians we sing with unutterable wonder:

"Christ the Lord is risen today,
Alleluia!" □

In This Generation

By KRAID I. ASHBAUGH

Attending a rally of student volunteers at Memorial Hall in Columbus, Ohio, 50 years ago, Dr. Norman Vincent Peale recalls seeing displayed a banner with six-foot letters, bearing the challenge "The Evangelization of the World for Jesus Christ in This Generation."

In recalling the message of the streamer Dr. Peale muses, "Then the years went by, and I must say that at times the goal seemed as remote and unattainable as the summit of Everest or the craters of the moon. But today Everest has been conquered and the moon's surface bears the triumphant footprints of man. Who can say with certainty that within our lifetime that other bold prediction may not yet come true?"

But more efficient means of transmitting language is not the whole answer, helpful as that will be in warning the world in a short time. The press plays a major role: "And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140. Man must cooperate with God to speed the work to its triumphant close: "When the divine power is combined with human effort, the work will spread like fire in the stubble."—Ellen White, *Review and Herald*, Dec. 15, 1885.

And what is the message of "that other angel"? "The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Testimonies*, vol. 6, p. 19. And it will be accomplished by those partaking of that righteousness.

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Making the Sabbath More Meaningful

At the last Annual Council in Mexico City (October, 1972) it was recommended "that an official call be extended to our believers throughout the world during 1973, Youth/Family Life Year, inviting them to unite in the observance of Sabbath, April 28, 1973, as a SPECIAL DAY OF PRAYER AND STUDY."

This is an excellent recommendation and could never be more timely. The primary objective for this day of worldwide study and prayer is to refocus the place of the Sabbath in the lives of commandment-keeping people who long for Jesus to come in this generation. Well do Adventists know that the seventh day of the week, the Biblical Sabbath, is to be the unique sign identifying God's true people in the last days. But Adventists also know that there is a great need for reform in their manner of Sabbath observance.

On this special day, April 28, let us as a world people beseech God that He may reveal to us the extent of our departure from His will, especially in regard to Sabbath observance; that all of our brethren who face seemingly insurmountable problems regarding Sabbath observance and work obligations may find courage to obey God's law and to trust His promises; that His Spirit may move on the hearts of employers and those in government authority so that provisions can be made for Sabbathkeepers to honor God's holy day without experiencing undue difficulty; that His people understand more fully how the Sabbath is to play a substantial role in developing a Christlike life and thus fulfill the mission of the last generation.

What specifically can be done on Sabbath, April 28?

Sermons Are Not Enough

First, our people will expect a strong sermon on the principles of proper Sabbath observance, based on a Biblical exposition depicting the blessings of Sabbath faithfulness. A lecture will not do. Only the preacher's living, fresh experience combined with the Spirit-indited witness in Holy Scripture will provide a model for young and old to follow today.

But a sermon is not enough. Groups should be encouraged to meet either in the church or in neighborhood homes for the purpose of giving further prayerful study to the meaning of the Sabbath and the large part it is to play in character development. In addition to the extended comment Ellen White has given on the meaning of Sabbath observance in such books as the *Testimonies* and *The Desire of Ages*, the study group would profit by M. L. Andreasen's *The Sabbath*, or Kenneth Holland's two books, *The Magnificent Seventh* and *This Day Is Yours*.

Such study groups should not expect to exhaust the subject in two or three meetings. Plan for no more than one hour each session. Make reading assignments that are reasonable. Allow time for personal witness and prayer. Shared experiences add to the on-going story of how God leads men and women into His kingdom.

It is one thing to repent as one looks at unsatisfactory Sabbath observance, it is another matter to fill up those sacred hours with a positive life program that leaves time to listen to the Spirit as well as to do His bidding as we relate to others.

More than all else we must remind ourselves often why God gave the Sabbath to man. God knew that man would

find it easy to forget that he was a created being, that his well-being depended upon close cooperation with his Creator. God also knew that while gratitude would enable man, scorn for the past would destroy his spirit.

So God took time instead of space with which to make His memorial. Man on his own can associate easily with space and dominate it as he chooses, but time is a dimension that man can't manipulate. It can only be received. Only the humble in spirit can appreciate what was intended in the seventh-day Sabbath. It is easy for men to seek things and pile up material expressions of loyalty and gratitude; it is not easy or natural for self-seeking man to be loyal and grateful in spirit. God's simple memorial of the seventh-day Sabbath, a monument in time rather than space, has become the dividing line between the truly loyal and those who only appear to be.

Tragedy of History

The tragedy of history is that men have not remembered. They have either ignored the memorial of Creation or merely saluted it. Ignoring the memorial, men have come up with their own explanations as to how life began and to whom they are responsible. We would never have heard of an evolutionist if man had not failed to remember that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (Ex. 20:11).

But merely saluting the memorial can be as self-defeating as ignoring it. Another example of form without substance. If the Lord of the Sabbath is not restructuring our lives, creating discipline instead of indulgence, sweetness instead of the arrogance that seeks self-advantage, a delight for the truth rather than the quick victory with shoddy arguments—we can be sure that we have been merely saluting Him rather than remembering who He really is and what He stands ready to do for us.

The kind of people who will repopulate the new heavens and the new earth will be those who allowed the Sabbath to do its intended work in them. The Lord of Creation became the Lord of their lives in everything. What He said, they did, willingly, gratefully, six days a week, as well as on the seventh. They can be trusted with everlasting life.

H. E. D.

Guarding the Image

A strong impulse of human nature is to appear in a favorable light, to convey a good image to others. This impulse of the individual takes in his family and, ideally, the organization for which he works, or with which he is otherwise connected. It is also seen in nations.

Sometimes this impulse creates problems in certain areas of life. For example, in a family where children and parents have differing ideas regarding some aspects of life-style. If a son wears long hair and a beard parents may become nervous at the effect this may have on the family image. Or if a child fails to get good grades in school, the father and mother sometimes get upset, not only because the child is not doing well but because his failure appears to besmirch their image by reflecting on their intelligence.

In both cases there could be cause for legitimate concern on the part of the parents. The son may be growing a beard because he is going around with the wrong crowd and has been influenced by them. The child may be getting poor grades because he is not exerting himself as he should.

However, the parents' concern may be a matter of pride and selfishness. It could be a question of keeping up an appearance rather than an anxiety regarding the character of the son, or the well-being and character development of the child.

All sorts of righteous reasons can be manufactured to express concern about all sorts of circumstances that cast reflection on us personally. We can become very zealous, apparently for God and righteousness, when our secret concern is self. In this, as in many other areas, self appears in very refined forms.

The burden to safeguard a reputation may become a deadly thing. "How many are lost by their effort to keep up a name! If one has the reputation of being a successful evangelist, a gifted preacher, a man of prayer, a man of faith, a man of special devotion, there is positive danger that he will make shipwreck of faith when tried by the little tests that God suffers to come. Often his great effort will be to maintain his reputation."—*The SDA Bible Commentary*, E. G. White Comments, on Rev. 3:1, p. 958.

As an aside, we observe that sometimes other Christians seem to prepare the stage for the downfall of such people. For how often we hear men gifted in these and other areas lauded highly in a public meeting or in print. Does not Satan gleefully use such praise to trip these people by playing upon their pride?

Chameleonic Christians

Some professed Christians seek to present a desirable image by being chameleonic; they change their color, as it were, to suit the conditions in which they find themselves at the moment. It was this sort of attitude that brought about the downfall of Peter. When in the garden of the Jewish high priest he found himself with a group whose views and life-style were very different from those of Jesus and His disciples, Peter hastened to change color to look like his immediate companions.

Organizations, even churches, have acted Peterlike on

many occasions to present acceptable images to the world. Such actions have had a large part in the compromises and apostasies that have undermined the Christian church through the ages.

There may be occasional circumstances under which it becomes necessary to defend one's own, the family's, or the church's image. But often we might better take the attitude of the ancient Macedonian, Archelaus, when a man flung a pail of water over his head. Archelaus said nothing. When a friend asked him how he could take it so serenely, he replied, "He threw water not on me but on the man he thought I was."

For the Christian, one primary criterion ought to govern his desires regarding his image: concern for the reputation of his Master. Paul's reputation was anything but lustrous with those who refused or resisted the gospel he preached. But his thoughts were of Christ, not himself. "We are fools for Christ's sake," he wrote the Corinthians. "We have become, and are now, as the refuse of the world, the offscouring of all things" (1 Cor. 4:10-13, R.S.V.).

In her comments on the words "hallowed be thy name" in the Lord's Prayer, Ellen White writes: "God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the 'worthy name by which ye are called.' God sends you into the world as His representatives. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ."—*Thoughts From the Mount of Blessing*, p. 107.

As professed Christians let us be very careful how we live. Our dress, our words, our actions, our attitudes, all present an image. The image we must guard is not our own, but God's.

T. A. D.

Letters

Continued from page 3

not needed by shoppers in the majority of our Adventist Book Centers. The point brought up by a reader is a good one, but, most of the buyers for our Book Centers make honest efforts to purchase in accordance with denominational policies.

In order to satisfy the requests of many of our church members and the various departments of the church, many of our Book Centers have accumulated through the years a stock of nondenominationally published books and other items. Many of these are good items; but in some cases we have erred in relying too heavily upon the judgment of others. We are happy to know that a union conference Book Approval Committee will be set up to help us in our task of selecting the very best from what is available. In the meanwhile, we will continue to place much emphasis upon the promotion and distribution of our own denominational literature, which is the best that money can buy.

Most Book Center managers would welcome comments from the constituents in their area in regard to the literature that is stocked, or should perhaps be stocked, in the Book Center.

Just a word about REVIEW advertising: It not only helps to keep the subscription price down, but many of our members rely very heavily upon this media to keep them informed about our literature. In fact, we keep the REVIEW on file in our Book Center just for reference, because many orders and inquiries come to us about "that book advertised in the REVIEW."

DOUG ANDERSON
Lansing, Michigan

Need More

Re "Make Us a King" [Mar. 1]: Really top notch! I enjoyed every word of it. We need more of this kind of thinking.

B. E. LEACH
Richardson, Texas

Most Urgent Appeal

I consider the most important and urgent appeal the Lord has ever made to all Adventists is found in Robert H. Pierson's "The Source of Spiritual Power" [Oct. 5, 1972]. The three-step call is, "If repentance, revival, and reformation come to the church . . . they will come largely because we will return to the Word of God as never before. . . . We must be a people of the Book."

We need no specially called meetings in order for Adventists to measure up to God's requirements in behalf of His call. This can only be accomplished by individual repentance and a full return to the Word of God, guided by His Holy Spirit (1 John 2:24-27).

GLEN T. SEVITS
Stockton, California

Prayer Posture

Re: proper posture during public prayer. Some people make a big issue of whether it is ever proper for a congregation to pray standing. They feel that kneeling is the only acceptable posture.

I fully agree that kneeling for a congregation is the posture set forth in the Bible and the Spirit of Prophecy, especially for the main prayer. I do, however, wonder whether kneeling need always be followed for such prayers as the offertory, the invocation, and the benediction.

I well remember seeing and hearing Ellen White a number of times in church service (I was 18 when she died), and I do not recall her kneeling when the benediction, the offertory, and the invocation prayers were offered.

N. C. WILSON
Colton, California

Homemakers' Exchange

► My husband works almost exclusively with non-Adventists and he is expected to entertain and be entertained in connection with his work. I need some suggestions on handling an evening with non-Adventists in our home—no smoking, no drinking, no coffee, and a vegetarian dinner. Should I insist on all these in our home or try to introduce them gradually?

► In the past I often wondered how I should feed non-Adventist guests, thinking perhaps they should be served what they are used to in their homes. But I have learned that a good vegetarian diet of wholesomely prepared food generally gets complimented by guests. Often they ask for recipes.

A simple appetizer of cranberry juice, followed by a gelatin or vegetable salad, carefully selected green and yellow vegetables, and one of the many health food entrees cooked into a favorite recipe, will provide a completely balanced meal as tasty and attractive as anything one could ask. Light dessert is preferable, served with an acceptable hot drink.

Use your best linen and china with perhaps a low floral arrangement and candlelight. Serve the food attractively. No one leaves the table hungry, and the hostess, without compromise, has the satisfaction of having demonstrated our principles of health.

MYRTLE BLAINE SHINKLE
Wilmington, California

► Certainly no Adventist would serve his guests liquor. Neither would he pass around cigars or cigarettes. But if we wish to win people to Christ, we must often bear with some situation not to our liking. That smoking guest may very well be the one yearning most to find the way of life.

Christ met people where they were and we should do likewise. Christ ate with publicans and sinners; He was even accused of being a winebibber. If one felt it was necessary to serve coffee and meat, perhaps some coffee and meat substitutes could be offered as well. Without losing our sense of mission, I believe we could be much more sociable than we are in order to save others. Our vegetarian cookbooks provide many good ideas.

Let us shun a pharisaical attitude regarding those with differing dietary habits than ours. We should be very strict with ourselves and very lenient with others.

ERWIN F. HODDE
Glendale, California

► What an opportunity! Since you are entertaining in your home, you have the initiative. Use it to the fullest advantage. Prepare a tasty, simple, attractive, balanced vegetarian meal. Enthusiastically and scientifically share the weight control advantages of unrefined foods. Tell of the blood pressure- and cholesterol-controlling advantages of a vegetarian diet.

After dinner take your guests for a gentle walk in the natural country surroundings of your home and explain the nerve-calming properties of exercise and communion with nature. Take them on a tour

of your vegetable garden and explain how you enjoy this combination of exercise, fresh air, and sunshine that provides the freshest, tastiest food anywhere possible.

When you return to the house the stage is set in the living room for an informal meeting. Your husband and you can share your own experiences (becoming Christians, Seventh-day Adventists, vegetarians, nonsmokers, or whatever).

From your husband's contact with the others at work, they know that your home is different and they are expecting to see it. Don't disappoint them. Share with them the life you are enjoying.

DAVID MEYER
Cox's Mills, West Virginia

► Entertaining non-Adventist business associates is an excellent way for Adventists to share their faith. We have found it to be a delightful experience. Too often we are comfortable only with fellow church members whom we invite home after church on Sabbath. More of us should be put on the "firing line" of witness in a unique way.

My husband and I never make an excuse for not serving meat because we have found that a surprising number of non-Adventist people are interested in vegetarianism. Most of them are surprised to learn of the tasty meat substitutes Adventist cooks are able to prepare. There is never a problem with drinks. Punch and appetizers can be served, and we feel that it is proper to have decaffeinated coffee available for those who wish a hot drink. We do not encourage smoking and therefore do not put out ash trays. But if someone really feels he must smoke, we are courteous enough to provide him with some kind of ash tray.

Too often Adventists are branded as the people who don't smoke, don't drink coffee, and don't eat meat. If we can try not to make a big issue of this, but still stand firm on our principles and then aim for the goal of being "branded" as warm, loving, and hospitable Christians, it should not be too difficult to go into more detail about our healthy-body-makes-a-healthy-brain beliefs for those truly interested.

BARBARA BEGLAU
Augusta, Georgia

► Be relaxed. People coming to an Adventist home for the first time are as tense as you are. They have heard all kinds of rumors about what Adventists eat and don't eat. But people are human, and no matter what position they hold, they will respond to friendliness.

ELIZABETH M. BIERKLE
Napa, California

► My husband is a university professor in a large institution and we find that guests delight in spending a relaxing evening free from the routine habits of the world. They look forward with great anticipation to new and delicious food and high and holy conversation. We also attend many outside functions, but in no way sacrifice health principles.

MRS. ARTHUR WEAVER
Northville, Michigan

► Don't worry about the absence of alcoholic beverages. Instead, before dinner serve well-chilled tomato, mixed vegetable, or grape juice in your prettiest glasses. Maybe you would like the drink better with a small amount of ginger ale or club soda added.

I often serve a meal based on ethnic recipes, such as those from Mexico or the Orient. This offers an excellent chance to disguise our abundant meat substitutes in dishes that have flavorful sauces. Decorate your table accordingly and serve by candlelight.

Invest in some individual fruit knives if you haven't any, and then serve beautiful fresh fruit in a basket or tray. Probably your dinner will be long remembered by guests who can hardly wait to be asked again.

MRS. DELANE R. MEIER
Bismarck, North Dakota

► Offer no apologies for your sincere Christian faith and let your guests know firsthand that you expect no smoking, no drinking, no coffee in your home. Your happy, polite attitude can't help winning friends to Christ. He didn't promise you'd have no complainers, but He did promise "that the abundant grace might through the thanksgiving of many rebound to the glory of God."

A sincere prayer of thanksgiving at meals is bringing a bit of heaven to earth, felt even by the hardest hearts. I've gone through this experience and I know. People are touched by your praise to God, your tone of voice, your golden rule attitude, and the knowledge that you are in command of your own house, looking unto Jesus for guidance. They will enjoy your words fitly spoken far more than the mediocrity of trying to be like them in worldly ways. You are serving the best there is on earth—just as Jesus served the best wine at the wedding feast.

Be rested even if you have to hire someone to make your good dinner. Serving with calmness and love is what really counts with people.

MINNIE FORSYTHE
Tourtdale, Oregon

NEXT QUESTION

My wife and I are divorcing and I am at a loss to explain to the children what is happening. I have been given custody of them, and I want to be honest without lessening their love or respect for their mother, whom they will see occasionally. I would appreciate any helpful suggestions.

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

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

Andrews University Museum Houses Valuable Collection

By SIEGFRIED H. HORN

THE LAST ITEM accessioned in 1972 at the Archeological Museum of Andrews University was a Hebrew parchment scroll of the book of Esther with its artistically carved case of olive wood. It was donated to the museum by E. D. Dick, who acquired it when he was secretary of the General Conference. Elder Dick has provided the following brief history of this scroll:

During the Nazi persecution of the Jews in Germany before the second world war, members of a Jewish family fled to the Netherlands, taking with them one of their most cherished possessions—a scroll of Esther.

When the Germans occupied Holland during World War II, these Jews, expecting arrest and deportation, entrusted the scroll to F. J. Voorthuis, at that time editor of the Dutch Adventist publications and later president of the Netherlands Union Conference. They hoped to retrieve their possession after the war. This family evidently perished in an extermination camp, since no member of the family ever returned to claim the scroll.

During the last year of the war a severe famine raged in Holland. The General Conference gave relief to our starving members as soon as the way opened. Later, when Elder Dick visited Holland as an officer of the General Conference, Elder Voorthuis presented him with this Esther scroll as a token of gratitude for the help the Dutch Adventists had received from their fellow believers across the sea.

A Tragic History

This scroll, with its tragic history, has received a permanent home in the museum of the Theological Seminary, where many Adventist ministers receive their theological training.

Scrolls of the book of Esther have been produced for many centuries and have been cherished as valuable possessions in numerous Jewish families. This is because the Jews, often persecuted in many countries throughout the past two millenniums, have found comfort and strength by reading and rereading the story of deliverance from extermination in one of the greatest crises that their nation ever experienced in its long history.

In the Archeological Museum of Andrews University this scroll joins more than 2,000 other objects, mostly of ancient origin, from various Bible lands.

Siegfried H. Horn is dean of Andrews University Theological Seminary and curator of the university's archeological museum.

When I joined the Seminary as a teacher more than two decades ago, I felt the need of visual aids to illustrate certain Biblical customs or facts of history. Hence, during my frequent visits to Bible lands I purchased antiquities as opportunities presented themselves. Other objects were donated to the Seminary from time to time.

When Burton Clark, an Adventist collector, donated to the Seminary his coin collection, consisting of Greek and Jewish coins of the pre-Christian era and Roman imperial coins of the first four centuries of the Christian Era, a graduating class of Seminary students pre-



Dr. Siegfried Horn, curator of the Andrews University Archeological Museum, explains to Debbie Boyer, an Andrews University history major, a passage in the Esther scroll that was recently donated to the museum.

sented to the Seminary a display case, so that the collection could be appropriately exhibited. Later, two more cases were added, but scores of objects were stored in drawers and boxes for lack of suitable space.

A Great Influx

Then came a great influx of archeological material when Andrews University began its excavations of the Biblical city of Heshbon in Jordan. By law, the host country of Jordan deeds a major portion of the objects discovered in the

course of excavations to the expedition. We have thus come into possession of hundreds of objects: ancient coins, clay and glass vessels, tools, weapons, toys, gaming pieces, figurines, jewelry, and many other items. This great increase of archeological material required space for its study, storage, and display. At this point the administration of the university converted a large classroom in the James White Library into a museum. There is an adjacent workroom. The library also gave to the museum two large display cases, where exhibits are regularly rotated.

This archeological museum was dedicated January 17, 1970. During the dedication the Pioneer Memorial church was almost completely filled with interested people from the campus, the community, and nearby towns. No service had attracted so many hundreds of non-Adventists since the dedication of a pipe organ in the same church several years earlier.

Objects From Many Sources

Objects have continued to come to the museum from many sources since it was opened three years ago. The ever-lengthening list of donors includes a General Conference president, missionaries, doctors, ministers, and church members. Repeatedly, sums of unsolicited money have been received to help in purchases. It is gratifying to me as curator of this small museum to see that it enjoys a place in the hearts of many people. When the James White Library receives additional space as the result of an expansion program, the archeological museum will also be given larger quarters.

The objects housed in this museum are to help Adventist ministers and Bible teachers in training better to understand certain Biblical statements. With them, one can better understand how the ancients lived, wrote their letters, cooked and ate their food, lighted their homes at night, ground their grain, and adorned themselves. One can learn what the gods looked like that occasionally apostate Israelites and the pagans worshiped.

Some REVIEW readers may possess ancient objects from Bible lands that may not serve a worth-while purpose lying in a drawer or box, only occasionally to be shown to a visitor. In a museum these objects would serve a large group of people and be made useful for study purposes and as visual aids to hundreds of Bible students. I would therefore encourage those possessing such archeological objects as cuneiform tablets, seals in the form of little cylinders or scarabs, papyri, pottery or glass vessels, tools, weapons, vases, coins, figurines, and many other objects of art or utility of Biblical or archeological interest, either to present them now to the Archeological Museum of Andrews University or make provisions so that they may come to the museum at a later date. □

SDA Observers Attend NCC's Ninth General Assembly

By B. E. SETON

THE NATIONAL COUNCIL of Churches of Christ in the United States of America looms large on the ecclesiastical horizon of North America and it behooves Adventists to know something of the life, work, and purposes of that council. When, therefore, the Ninth General Assembly of the Council convened in Dallas, Texas, from December 3 to 7, two General Conference officers were present to observe the proceedings—R. R. Bietz and B. E. Seton, a general vice-president and an associate secretary, respectively.

About 1,000 participants gathered in the Regency Ballroom of the Fairmont Hotel, Dallas. Some two thirds of the number were voting delegates, with fraternal delegates, consultants, and visitors completing the total. Thirty-three member communions were entitled to voting representation at the assembly. The largest delegation was drawn from the United Methodists; then came the United Presbyterians, the National Baptist Convention, the Episcopalians, the Lutherans, the American Baptist Convention, the Greek Orthodox Church, and the Christian Church (Disciples of Christ).

The meetings were under the capable chairmanship of Mrs. Theodore O. Wedel, a gracious, equable woman who has been the eighth president of the council during the past triennium. One of her tasks was to install W. Sterling Cary as her successor, making him the first black president. By her side stood Dr. R. H. Edwin Espy, who has been with the ecumenical movement for at least 36 years. He has been general secretary of the National Council since 1963 and was re-elected to serve until his proposed retirement in December, 1973. The appointment of these and other officers was unanimous.

At its Eighth General Assembly, held at Detroit in 1969, the council's work had been disrupted and its future jeopardized by vociferous minorities who demanded greater representation for themselves and stronger National Council of Churches support for their objectives. The intervening triennium has seen the administrative core of the council hard at work to produce legislation that would remold the organization, grant financial authority and therefore power to its central administration, ensure proportional representation for women, youth, laity, and ethnic groups, and thus satisfy the unmet demands of the protestors while remedying organizational weakness that 20 years of NCC operation had revealed.

B. E. Seton is an associate secretary of the General Conference.

The 1972 assembly was consequently confronted with a meticulously prepared program of restructure presented in a 47-page document. The proposals envisaged "a Governing Board which will be the central decision-making legislative body of the Council. The power of the Governing Board will reside in its control over Council budget and program operations in the nature and power of its members and the resources and operational potential that they represent." This 347-member board will meet twice a year. Its day-by-day operations will function through a 49-member executive committee. The new structure eliminates the triennial General Assembly, but provision is made for possible ecumenical congresses that will bring NCC members together at intervals of some years.

This restructuring, with its recognition of minority interests, may strengthen the council. Time may prove it to be stronger than before the threatened disruption. There was an undeniable spirit of optimistic purposefulness and an air of confidence throughout the meetings.

Another new and interesting note was struck in the recorded preamble, which summarizes the broad theological base for National Council of Churches membership. This has now been rendered more overtly Scriptural and Trinitarian, and reads in

part: "The member communions, responding to the gospel revealed in the Scriptures, confess Jesus, the incarnate Son of God, as Savior and Lord. Relying on the transforming power of the Holy Spirit, the council works to bring churches into a life-giving fellowship and into common witness, study and action to the glory of God and in service to all creation."

This statement might encourage accessions from some denominations that at present stand outside the council.

Apart from reorganizational procedures, the council's business sessions covered four major areas: (1) Justice, Liberation, and Human Fulfillment; (2) Evangelism and Renewal; (3) The Stewardship of Creation and Quality of life; and (4) War-crimes, Military Power, and Foreign Policy. The tenor of each topic, conveyed by previously distributed documents and supported by introductory speeches, was distinctly socio-political, and would be tagged as social gospel by conservatives who reject National Council of Churches' philosophy.

One does not doubt the sincerity of those who believe the church should encourage political and even military pressure for the liberation of oppressed peoples; who see evangelism as betterment of life on earth; who apparently feel greater concern for pollution of water than pollution of soul, and who are prepared to castigate their own government's doings while remaining strangely silent about enormities committed by other powers. But as a conservative Christian listens to discussions of such topics, he cannot but wonder if the National Council of Churches has not lost the



BANDS HELP INGATHERING IN GERMANY

Ingathering in Western Germany is done by using bands. The law in that country forbids the soliciting of funds from door to door. However, door-to-door selling is not forbidden. Thus, while solicitors hurry from door to door with Ingathering magazines for sale, a brass band, made up of anyone qualified to play, performs.

V. W. SCHOEN
Secretary, GC Lay Activities Department

way, if it is not so immersed in the terrestrial as to leave little for the celestial, with small energy for "the kingdom of God, and his righteousness." At the same time, he must recognize the validity of "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We poor humans are such extremists. We need the Saviour's mind to help us achieve Christlike balance in social and spiritual concerns, and recognize that each is an essential part of true religion.

In spite of certain differences, attendance at such meetings brings an observer many blessings. There is the pleasure of association with members of other communions, of sampling and evaluating their differing points of view, of being stimulated by their insights, enriched by their concepts of worship, confirmed in many personal convictions, strengthened in what to avoid. There is the inspiration of hearing reputable Christian thinkers discuss matters of deep and often eternal concern.

Our visit to the Ninth General Assembly was informative and worth while. We returned to our duties with the resolution to work together to help the Seventh-day Adventist Church fulfill all of its God-given commission in our increasingly needy world. □

WASHINGTON, D.C.

Inner-City Conference Stresses Program's Needs

A three-day conference on inner-city affairs, held at General Conference headquarters, February 20 to 22, was attended by delegates from across North America. The object of the conference, as expressed by W. W. Fordham, coordinator of the General Conference inner-city development program, was to find means for the church to make a significant impact for good in the inner cities. In emphasizing the need for such an impact, Elder Fordham described the mood of despair experienced by many in these areas of big cities.

A number of recommendations came out of the conference, which may be summarized under two headings: the need to train ministers, ministerial students, and laymen to understand the needs and effectively work in the inner city; and a call to the church to give higher priority in concern and funds to the needs of the inner city.

The delegates heard specialists and panel groups discuss a wide variety of subjects, from evangelizing the inner city to providing housing, day-care centers, drug prevention services, and vegetarian restaurants.

Devotional speakers for the conference were Robert H. Pierson, General Conference president; Neal C. Wilson, vice-president of the General Conference for the North American Division and chairman of the Inner-City Committee; and C. E. Dudley, president of the South Central Conference.

Reports from the unions indicate that



Members of the inner-city affairs panel on drug abuse and rehabilitation discuss a point during the three-day conference held at Washington, D.C. A. V. Pinkney (third, left), an associate secretary of the General Conference Temperance Department, was moderator of the panel.

things are beginning to happen in the inner-city program. For example, day-care centers are being conducted in scores of cities. Kay Kuzma, an assistant professor at Loma Linda University, told of the urgent need for these centers. She expressed her concern that the church provide for someone to promote day-care centers and give counsel to churches wishing to start them. She also stressed the potential of child evangelism and other ways that centers can be soul winning.

Two of the speakers based their remarks on the statement "Christ's method alone will give true success in reaching the people."—*The Ministry of Healing*, p. 143. Dr. Ernest Plata, of the National Institutes of Health in Washington, D.C., stated that this quotation should be the basis for Adventist urban strategy. Monte Sahlin, staff member at Columbia Union College, used the statement as the basis for a five-part strategy in inner-city evangelism. He pointed to the need to mingle, show concern, minister to others, and win their confidence, as essential steps before verbalizing the message can be effective. Sahlin also told of the availability of student manpower as a resource for inner-city work.

A major concern of the conference was drug prevention and rehabilitation. A black Adventist psychiatrist, Dr. L. Rudy Broomes, director of Alcohol and Drug Treatment at Meharry Medical College, Nashville, Tennessee, expressed the wish that Adventists would do more in the prevention of the use of drugs. Drug abuse has now reached down to children of 11 years of age, he stated.

Mrs. T. Wright, home economist for the Department of Welfare, Marion County, Indiana, called on Adventists to organize more medical and social services in the inner cities. Classes in nutrition, home management, family relations, sewing, and better living are greatly needed now, Mrs. Wright said.

Other speakers were Dr. N. Vaughn, director of the Student Achievement Center of Philadelphia, and Dr. Sam Betances from the Department of Health, Education, and Welfare, Washington, D.C.

CARROLL V. BRAUER
PR Secretary
Potomac Conference

OHIO

Whole Community Supports Adventist Service Center

The Community Services Center of Medina, Ohio, operated by the local Seventh-day Adventist church, is generously supported, financially, by other churches and organizations and has scores of non-Adventists working for it.

The Adventist church in this community of 11,000 has only 75 members. Only four of the Center's regular staff are Adventists, but more than 100 people work for it in one capacity or another. These people are members of a number of other denominations and organizations.

Clients are sent to the Center from all over the county, since it is the only major one of its type in the area. It receives referrals from public welfare agencies, as well as from many private groups.

Mrs. Ralph Ahnberg, director of the Center, and Ohio Conference Federation president, states that some clients have family problems of such nature that they longingly look for someone to share their burden. In such cases the Center personnel may take as long as an hour and a half or more time to share their burdens. The interviewer frequently will have prayer with these clients. In many cases interviewers have been told that in all the clients' lives no one has ever prayed for them. On occasion clients themselves are led to pray for the first time, meeting Christ and learning to trust Him.

Some of the non-Adventist workers at the Center attend the Medina Adventist church occasionally, some attend regularly. The non-Adventists on the staff hand out Adventist literature to the Center's clients.

Presently, at least 12 persons from several families who have had contacts with the Center are attending the Adventist church on a regular basis and are planning to be baptized. The Center can count at least ten persons who have already been baptized as a result of their contacts with it.

The Center enjoys a high reputation in the community. Many organizations send clients and assist in its financing. Two non-Adventist churches include the Cen-

ter in their regular church budget. In December, 1972, the chairman of the finance committee of one Medina church informed Mrs. Ahnberg that they were going to send \$600 at once and indicated that she could count on \$2,000 more for 1973. When the first check came in it was not for \$600, but \$700. Later in the month the same church sent \$300 more. A private family foundation has on numerous occasions given money for special needs for the Center. Many civic organizations are contributing money, as well as individuals who work for it. During the holiday period between Thanksgiving and Christmas more than 8,000 cans of food were donated by such groups as the Girl Scouts and school children who solicited specifically for the Center.

The Adventist philosophy by which the Center is operated is learned by every person who enters its door, whether he be someone needing help or someone giving help.

PERRY F. PEDERSEN
Lay Activities Secretary
Columbia Union Conference

ENGLAND

Study Approach Attracts Non-Seventh-day Adventists

SEMINAR '73, a take-off on MISSION '73, is attracting an increasing number of non-Seventh-day Adventists to the New Gallery Centre in London. As many as 30 meet in the Centre at ten-thirty on Sabbath morning to study the Bible with the director, Russell Kranz, and his corps of workers. A large number of young Adventists, mostly university students, also meet with the group. The group meets in a conference room of the Centre.

A study-and-worship-service approach is used, which contains elements of the conventional Sabbath school and church services. The format followed arises from the needs of non-Christians who are inching their way toward a Christ-oriented life.

Victor Hall, associate director of the Centre, usually begins the fellowship with a devotional. He then leads the group in prayer, often beginning with silent meditation. A group reading of a prayer in the book of Psalms follows. The devotional ends with a different form of individual prayer in which Pastor Hall guides the thoughts of the worshipers with suggested ideas.

"World Awareness," another feature of the service, follows the offering and a hymn. Selected people talk about Adventist world missions during these few minutes.

David Markham, a member of the Gallery team, then takes a "Look at a Book." He may analyze a specific parable, miracle, or entire book of the Bible.

The discussion of a particular doctrinal subject conforms to the familiar Sabbath school pattern of dividing into small groups with various team members guiding the study. Elder Kranz completes the session with a "sermon" on the same topic, thus amplifying and reinforcing the points studied.

VIVECA BLACK
Communication Department
New Gallery Centre, London

Needy Philippine Villagers Ask for Story of Jesus

By J. H. ZACHARY

I HAD NEVER STOOD in the midst of a group of human beings that had so many needs. They had gathered around us: naked children, their bodies covered with a variety of diseases; adults clothed only in rags so tattered I wondered how they could stay on their bodies. The only way these people could get clothes was through barter. But most of them had nothing to barter.

Their teeth were decayed and discolored from the long use of betel nut. Mothers cuddled to their breasts naked babies who had small, wormlike cocoons tied to their hair to ward off evil spirits. Everywhere I saw signs of ignorance, superstition, and great need.

I had been looking forward to this trip for some time. Now I was really there in the Manobo barrio of Dumpaan, in the rain forests of the heartland of Mindanao.

Our jeep had bumped its way up the primitive road that left the rice fields of the lowlands far behind.

At last we left the jeep on the logging road that led through the forest, and with our guide, N. Saguan, the Mountain View College gardener, made our way down a small, well-worn path through the forest.

The first sign of human habitation was a tethered carabao sleeping in a large mud hole near the path. His motionless form reminded me of the wooden carvings of these animals I had seen so often in curio shops. As we passed he blinked one eye. He too was real. The Manobo trip was no longer a dream.

Soon, in the distance, we could see a clearing in the forest. Our little group climbed a slight elevation, and with excitement we viewed the nipa homes that make up the center of the barrio (village). As I focused my camera to get a picture, my mind went back to the evangelistic meeting conducted by the ministerial students in the barrio of Tungan-Tungan some months before. The memory of that evening was still with me.

It had been a beautiful night. The song service had just begun, and as I looked over the darkened rice paddies I could see small torches, lighting little groups of people as they came across the paddies to the church.

In the darkness, watching those lights, I thought of other people living in the mountains that spanned the horizon to the north. Over there were families gathered around the kitchen fires eating their evening meal, families who have never had the opportunity to attend an evangelistic meeting. There were barrios that have no churches, no Bibles, no teachers, no preachers. In those barrios were people who had never heard the name of Jesus. Their lives are a constant struggle from birth to death. They have no hope, no knowledge of anything better. "O

Lord," I silently prayed, "open the way. The Manobos also must hear about Jesus and His soon return!"

Mr. Saguan announced our coming in the Manobo tongue. Soon the little lane among the homes was filled with people.

Give Us Salt and Clothing

The headman of the village spoke. "We want a teacher, we need your help," the translator relayed his words. "Can you get us some salt and some clothing?" Simple needs, to be sure. Things I have always taken for granted, but in actuality very difficult for these people to secure.

The whole village had come out. Every eye was carefully scrutinizing each member of my group. There was no prejudice. Every ear was eager to listen; every heart willing to ponder the message.

I was determined to turn the conversation to religious themes. "Who is your God?" I asked.

"We know there is a God. But we don't know His name, and we don't know where He lives," came the reply.

"Who is Jesus?" I asked.

"We have heard His name, but we don't know anything about Him. Please tell us—who is Jesus?"

They waited expectantly to hear the answer. In that awful moment my theology training seemed of no avail. These people needed to see Jesus as a living person, as a friend right there in their village; the unseen guest at each of their meals—their brother who mourned when they mourned, who smiled when they smiled.

"Jesus is the Son of the God that you know. Instead of being far away, He came to this earth years ago. He is the all-powerful Son of God, but He became a man. He lived as a man among men. He unrolled His mat at night just as you do."

The expressions on their faces told me, as the translator relayed the message, that they were eagerly following me. "Jesus was a good man. He did no sin. He did not steal. He did not commit adultery. He did not lie. He was kind to all men. He came to help men learn the ways of goodness." We talked of His death and resurrection, and of heaven. They all wanted to go to heaven. Our message turned to stories that Jesus told of the lost sheep and the prodigal son.

Time passed. At last we had to leave. One man pointed to land that he would give if we would send a teacher. I promised that we would help. As we started up the little path that led out of the clearing and into the forest, Mr. Saguan relayed the message that they wanted to hear more about Jesus.

A school? A teacher? What would it take? A bamboo-framed nipa with the available thatch for roofing is within reason. A few dollars would do that. We determined that we would do something. Such an eagerness for salvation could not be denied. □

J. H. Zachary is chairman of the Bible Department, Mountain View College, Philippines.

news notes

Euro-Africa

► Three hundred and fifty-five persons were baptized in the German Democratic Republic during 1972, and five new chapels were built and dedicated. The first half of the book *The Acts of the Apostles* and *The Sanctuary Service* were printed for the benefit of SDA's in the republic.

► Seventh-day Adventist students attending the University of Montpellier, in southern France, have taken part in evangelistic campaigns in the city and in the neighboring townships. Thus far 150 non-Adventists have been contacted, and 30 Bible in the Home courses have been requested.

► In its first year of operation, the Southern European Union Mission has increased its membership by 865 to the present number of almost 12,000.

► Eighteen-year-old Maria-José Mendes is the first volunteer missionary to go from Portugal to the mission field. She is now teaching science and history in our Bongo Mission Training School, at Longonjo, Angola.

► After 40 years of service to the Adventist Church, C. A. Christoforides, who was for 20 years president of the Greek Mission, has retired from full-time employment. He will continue as speaker in the broadcasts and in operating the Bible correspondence school.

EDWARD E. WHITE, *Correspondent*

Far Eastern

► The Seventh-day Adventist Servicemen's Center in Seoul, Korea, held a winter retreat for Seventh-day Adventist servicemen stationed in Korea, February 2-4. Army Chaplain J. Paul Monk, Jr., and M. T. Bascom led out in the retreat.

► A field school on stewardship was held in the Cebu City SDA church, Cebu City, Philippines, February 1-8. C. A. Williams, stewardship secretary of the Far Eastern Division, led out. F. P. Penola, Central Philippine Union Mission stewardship secretary, was the director of the school. The school was attended by 51 delegates, most of whom were district leaders, church pastors, administrators, departmental secretaries, and institutional workers.

► Twenty-five thousand copies of a paperback, *The Great Controversy* in Chinese, printed in four colors, will be available in Taiwan by mid-April. This will be the first time any Spirit of Prophecy book has been printed in Chinese in a low-cost edition.

► With most TV programs in Taiwan in

color and an increasing mass of people buying color TV sets, the South China Island Union Mission has begun releasing its bimonthly live show in color. The latest show, entitled "Meat-eating Versus Vegetarianism," has received the largest response from viewers so far. More than 5,300 letters were received.

D. A. ROTH, *Correspondent*

Inter-American

► Every district pastor of the North Dominican Mission, which was organized in February, 1972, became a centurion 11 months after the mission was organized. By December 31, 1972, 1,037 converts had been baptized in the mission.

► The Lajas Adventist church, in the West Puerto Rico Conference, was dedicated on February 24. Tulio N. Peverini, editor of *El Centinela*, preached the dedication sermon.

► Dr. Vernon Sparks, medical director of the Nicaragua Adventist Hospital, was ordained in the hospital chapel recently.

L. MARCEL ABEL, *Correspondent*

Trans-Africa

► One hundred thirty orphans are now being cared for in the Adventist Orphanage, Kigali, Rwanda, which was opened in the abandoned home of a Watutsi chief in 1964. The institution operates a five-grade school and has a church with 70 members. There are 35 on the staff. The orphanage is operated by Nurses Martha Rossier and Sylvia Matter.

DUNBAR W. SMITH

Secretary, Department of Health

North American

Atlantic Union

► The Staten Island church of the Northeastern Conference recently combined with the Manor Road church of the Greater New York Conference for communion. The pastors are Lyle Pollett and Ivan Warden, respectively.

► Twenty-six persons were baptized following evangelistic meetings conducted by the lay activities department of the Mount of Olives church, Brooklyn, New York. Edward Kenton, local elder, was the speaker.

► A seven-hour prayer meeting was conducted on Sabbath, January 6, in Bermuda in all six of the mission churches.

► Donald Cantrell, business manager and treasurer of Atlantic Union College, South Lancaster, Massachusetts, has been awarded a \$350 fellowship by the American Council on Education to participate in a business officers' institute scheduled for March 25-30 at Biloxi, Mississippi.

► A health program was recently conducted at the Framingham, Massachusetts, church under the direction of Malcolm Gordon, Southern New England Conference temperance secretary. Er-

nest H. J. Steed, secretary of the General Conference Temperance Department, was the featured speaker. The program was attended by many of the pastors and by the conference departmental secretaries.

EMMA KIRK, *Correspondent*

Canadian Union

► Leaders and helpers of the Pathfinder Club of Rutland, British Columbia, were recently honored for long years of service to the club. Among them was Betty Bunting, who has led for 18 years.

► On the weekend of March 10 and 11 two musical groups visited Kingsway College, Oshawa, Ontario. On Saturday evening Dr. Virginia-Gene Rittenhouse presented the New England Youth Ensemble in concert. On Sunday evening Dr. Jack McClarty, director of the Southern Missionary College Band, and former director of the Kingsway College Band, presented his band in a secular concert.

► Gerry Karst and Donald Melashenko have been asked to serve the Alberta Conference as conference evangelists. Elder Melashenko will give particular attention to youth evangelism.

► Two hundred and fifty pair of slippers have been knitted by Annie Woloschuk of Aldergrove, British Columbia, for Investment. Her work has netted \$100.

► Baptist ministers of Central Alberta, meeting in Lacombe, Alberta, for their semiannual convention, were invited to be guests of Canadian Union College, during their convention. During their visit to the school they were served a vegetarian dinner. The college music department presented a special musical program including a half-hour organ concert by Frank Kravig, head of the department, on the college's newly installed pipe organ. Before leaving the college the ministers were taken on a tour of the college industries.

► Seventh-day Adventists have again begun regular services in Armstrong, British Columbia, after a lapse of nearly 50 years. The first Adventist church in British Columbia was established in that city. Elders Desmond Tinkler and B. J. Kuhn are serving the newly formed group on alternate Sabbaths.

THEDA KUESTER, *Correspondent*

Central Union

► The Denver Welfare Center, operated by Seventh-day Adventists, has placed a request for a \$200,000 donation with a foundation in the Denver area. Welfare leaders wish to have a new center to serve better the community needs. Rose Gates is the center's director.

► Sabbath school investment in the Central Union Conference totaled almost \$177,400 in 1972. Five of the six local conferences exceeded the six dollars per capita goal. The Colorado Conference stood highest with a per capita of \$7.03.

► The Champion Academy church was dedicated on Sabbath, December 10, 1972. Addresses were given by Campion

graduates H. M. S. Richards, Sr., of the Voice of Prophecy, and Caris H. Lauda, secretary of the General Conference Association of Privately Owned SDA Services and Industries.

▶ A month of conference-wide youth emphasis rallies and meetings in the Missouri Conference was concluded March 2 and 3 with an area-wide meeting in the Bourbon district. The rally weekend featured a gymnastic team from Cedarvale Junior Academy, Kansas City, and the Adventist Youth Activities Singers of St. Louis area Adventist churches. The weekend speaker was J. H. Harris, Central Union Conference youth director. The program was under the direction of Jack Nail, Missouri Conference youth director.

▶ Annette Buxton, a member of the Aurora, Colorado, Pathfinder Club, recently won honorable mention in a worldwide art contest for the Silver Anniversary of Pathfinders. Forty entries from five countries were submitted. Only two of the winners were from the continental United States.

▶ About 75 students and staff from Mile High Academy, Denver, Colorado, provided a weekend program at Enterprise Academy, Enterprise, Kansas, recently.

CLARA ANDERSON, *Correspondent*

Columbia Union

▶ There has been an unprecedented amount of church construction in the Chesapeake Conference during the past three years, according to a report presented to the constituency during the recent conference session. Membership increased from 5,479 at the beginning of the period to 6,096; tithes increased by 40.6 per cent, an average of 13.5 per cent per year. Sales of the Book and Bible House, operated by the self-supporting Better Living Expo, jumped nearly 30 per cent since April, 1972.

▶ The recent Allegheny West Conference workers' meeting, held at Seven Springs Mountain Resort, Champion, Pennsylvania, featured E. E. Cleveland, an associate secretary of the General Conference Ministerial Association, and W. W. Fordham, associate secretary of the General Conference North American Regional Department.

▶ Mr. and Mrs. Andrew Minnick of the Cleveland, Ohio, Glenville church recently celebrated their fiftieth wedding anniversary.

▶ Seventeen persons stopped smoking as a result of a Five-Day Plan held at Pompton Lakes High School by Christof Kobler of the Paterson, New Jersey, English church.

▶ A Five-Day Stop Smoking Clinic recently presented in Charleston, West Virginia, drew an attendance of 40. A. C. Marple, chaplain of the Washington Adventist Hospital, and a local physician, John Blagg, conducted the program. The American Cancer Society and the Heart Association also sponsored the clinic.

▶ Members of the Paterson, New Jersey, Spanish church recently collected 120 cartons of clothing weighing some 2,500 pounds for the earthquake victims of Nicaragua.

MORTEN JUBERG, *Correspondent*

Lake Union

▶ A missionary supply box is kept in the central service department of Hinsdale Sanitarium and Hospital. It receives medical supplies for missionaries such as gloves, syringes, orthopedic equipment, and dressings. These supplies are offered to missionaries when they stop at the hospital on their way to a foreign destination.

▶ Twelve persons were recently baptized and united with the Hyde Park and Altgeld Garden churches in Chicago. Six of them were former Adventists. Pastor of the district is C. J. Barnes.

▶ The Berean church, Battle Creek, Michigan, is celebrating its first anniversary of broadcasting over station WALM in the dark county of Albion. Since the initial broadcast last March, one person has been baptized and many are enrolled in Bible studies with members of the church.

▶ Cicero, Indiana, church school children raised nearly \$300 in February for Faith for Today. Part was raised when students sponsored the principal, Ray Etheridge, for each lap he completed nonstop in a marathon run around the school gym. Etheridge completed 60 laps, approximately three miles, in 27 minutes, and raised \$139.25 for the offering.

▶ The Cicero, Indiana, church school children responded to a call for help from the Centro Educacional Adventista School in Honduras, Central America, by sending 17 boxes of clothes, books, bedding, dishes, shoes, paper, and pencils.

▶ A bed comforter made by Vicki Moore, 11, and Candy Johnson, 10, of the Richmond, Indiana, church school brought \$110 in an auction held for Faith for Today.

▶ Mr. and Mrs. Olaf A. Andersen of Battle Creek, Michigan, observed their sixtieth wedding anniversary on January 16. They are members of the Battle Creek Tabernacle.

▶ Two girls at Andrews Junior High School, Berrien Springs, Michigan, Jennifer Paxton, eighth grade, and Karen Madgwick, seventh grade, have been awarded first-place medals for seventh and eighth grades in an essay competition sponsored by the Algonquin chapter of the Daughters of the American Revolution. The chapter serves the entire Benton Harbor-Saint Joseph, Michigan, area. The girls will enter a State-wide competition.

GORDON ENGEN, *Correspondent*

North Pacific Union

▶ Implications of the modern tongues' movement was the subject presented at the winter workers' meeting in the Idaho Conference by Gordon M. Hyde of the General Conference Department of Biblical Research. Among other guests at the workers' meeting, which was chaired by Conference President F. W. Bieber, were M. E. Loewen, secretary, General Conference Religious Liberty Department; R. E. Eckerman, stewardship secretary, Upper Columbia Conference; and Barbara Anderson, of Cheney, Washington, who conducted a class

for ministers' wives in Fascinating Womanhood.

▶ Dr. James Taylor, president of Southern Idaho College, Twin Falls, Idaho, was presented the Adventist Community Service Award in Twin Falls for his work in pioneering higher education in south-central Idaho.

▶ Among the major MISSION '73 endeavors in the Upper Columbia Conference was a three-week crusade at Whitman College in Walla Walla under the sponsorship of the Voice of Prophecy. Featured speaker was Voice of Prophecy evangelist Fordyce Detamore.

▶ The Adventist Book Center in Portland, Oregon, has been renovated and now has almost doubled its available display area.

▶ The Coos Bay, Oregon, SDA church is building a new sanctuary under a five-phase program. The first three phases have been accomplished, namely an all-purpose room with kitchen, youth chapel, and departmental rooms. Still to be completed is the main sanctuary.

▶ Ground has been broken for a new Portland Elementary School facility. It will be built on Southeast 182nd Avenue, near the eastern edge of the city.

▶ Dr. A. Graham Maxwell, director of Loma Linda University's Religion Division, conducted the Spring Spiritual Emphasis at Walla Walla College.

▶ Paul Harvey, radio news commentator, was the featured speaker for Walla Walla College's Alumni Weekend, March 30 through April 1. The alumni weekend honored the graduating class of 1948 and celebrated the twenty-fifth anniversary of the School of Nursing.

CECIL COFFEY, *Correspondent*

Northern Union

▶ Thirty persons attended a cooking school recently conducted in Ellendale, North Dakota, under the direction of Bonnie Haase.

▶ Northern Union Conference literature evangelists almost doubled their missionary activities during 1972 over 1971. They gave 1,180 Bible studies, had 600 people attend church as a result of their work, and were instrumental in 8,401 Bible school applications being made. They had a \$20,000 increase in sales over 1971.

▶ The new Platte, South Dakota, church building was dedicated on Sabbath, February 10.

▶ Eight persons were baptized in the Minnetonka, Minnesota, church on Sabbath, February 24. E. D. Calkins is the pastor.

▶ Almost \$1,120 was given to Faith for Today as a special Valentine offering by the Hillcrest church school, Jamestown, North Dakota. The offering was raised through several projects sponsored by the three rooms of the school.

▶ Ronald Ihrig, North Dakota publishing secretary, reports a 259 per cent increase in literature sales in the conference so far this year as compared with the comparative period last year.

L. H. NETTEBURG, *Correspondent*

Southern Union

► Florida's SDA Community Service was first at the scene in Orlando's predominantly black Washington Shores area where a tornado left hundreds homeless and injured 16 persons recently. Clothing, bedding, and medical aid were made available to the stricken community.

► Morris L. Venden, pastor of the La Sierra, California, SDA church, and the Heritage Singers, U.S.A., were featured guests at the Georgia-Cumberland Youth Congress held February 23 and 24 at Southern Missionary College.

► Approximately 50 persons enrolled in the cooking school on vegetarian entrees held recently at Hialeah Hospital, Miami, Florida. Royalynn Case, hospital dietitian, was in charge.

► An estimated 500 students, representing the various educational institutions of the Southern Union, met at Camp Kulaqua, Florida, March 8-11, for a youth witnessing training council. Many of the youth were members of singing-witness groups that go into various cities of their conference to contact people in shopping areas, business sections, high schools, civic clubs, and even on radio and television. Other groups follow the person-to-person contact without the musical performances. The purpose of the council was to offer instruction and guidance in all phases of the witness program. The council was under the direction of Don Holland, Southern Union youth director.

► Eighteen persons, most of them young people, were baptized in Hialeah, Florida, as a result of meetings held by R. H. Shepard.

► The third successful Five-Day Plan to Stop Smoking to be held in Hickory, North Carolina, was completed recently. Twenty-four smokers were able to drop the habit. The program was conducted by E. V. Schultz and Dr. R. W. Grant, assisted by Dr. George Tolhurst. The Plan was co-sponsored by the Catawba Valley Tuberculosis and Respiratory Disease Association.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Thirty-six student nurses received caps and epaulets in a consecration service at Southwestern Union College, Friday evening, January 26. The 25 women and 11 men made up the largest class of student nurses the college has had thus far.

► J. J. Millet, Texas Conference evangelist, has just concluded an evangelistic crusade in McAllen, Texas, as a result of which seven people indicated a desire to be baptized. T. E. Dennis, pastor of the English-speaking churches in the city, and Pascual Pena, pastor of the Spanish-speaking church, were associated with Elder Millet.

► Approximately 200 Adventist high-school-age Texas youth gathered in San Antonio, Texas, for the annual two-and-a-half-day commitment council, February 15-18. Featured speakers were G. C. Dart, Texas Conference president, and LeRoy J. Leiske, Southwestern Union College president. The program was under the direction of D. J. Sandstrom, Texas Conference youth activities director.

J. N. MORGAN, *Correspondent*

Health Personnel Needs

NORTH AMERICA

Accountant	LVN
Cashier	Med.-surg. nurse
Clerk-typist	Nursing serv. dir.
Receptionist	Asst. nursing serv. dir.
Lab. tech.	Obstet. nurse
Med. sec.	Orderly
Med. technol.	Mental health tech.
Comp. progrmr.	Psych. & mental h. nurse
Dir. data proc.	Supervisor
Admin. diet.	Pharmacist
Baker	Stockroom superv.
Cafet. cashier	Radiol. technol.
Cook	Occup. ther.
Ther. diet.	Phys. ther.
Exec. housekpr.	Psych. soc. worker
Housekpr.	Safety eng.
Housekpr. cust.	Unit mgr.
Inhalation ther.	Soc. worker, MSW
Laundry mgr.	Asst. laundry superv.
Air-cond. mech.	Office sec.
Maint. eng. superv.	Exec. sec.
Painter	Asst. exec. housekpr.
Stationary eng.	R.N. - ICU
Med. rec. libr.	R.N. - CCU
Med. sec.	Med. doctor, G. P.
Asst. head nurse	Food prod. superv.
Head nurse	Sec. officer
Staff nurse	Pharmacist

Write Carl Sundin, Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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

Deaths

SCHARFFENBERG, William August—b. Aug. 2, 1896, Milwaukee, Wis.; d. March 5, 1973, National City, Calif. In 1918 he graduated from Washington Missionary College and married Katharyn Shirley Fickes. They soon sailed as missionaries to China. While in China he conducted the Shanghai Language School for missionaries and businessmen and supervised the Oriental branch of the Home Study Institute. In 1940 the family returned to the States. He served as lay activities secretary of the Central Union for one year and the following five years was head of the Lay Activities Department of the General Conference. In 1946 he was appointed secretary of the General Conference Temperance Department, a position he held until his retirement in 1964. After his wife's death, he married Luella Alice Ray in 1969. Survivors include his wife; three sons, Dr. William A., Jr., of Lodi; Richard S. and Dr. John A. of Riverside, California; 13 grandchildren; eight great-grandchildren; a sister, Theodora Wangerin; and two brothers, Guy and John.

SHULER, Etta May—d. Feb. 10, 1973, National City, Calif., aged 87. She served as a Bible instructor and assisted her husband in his evangelistic campaigns for almost 63 years. They served not only in the United States, but in Australia, New Zealand, and Fiji. Her husband, J. L. Shuler, survives.

SPAULDING, Esther—b. Jan. 12, 1898, Worcester, Mass.; d. Jan. 29, 1973, Reisterstown, Md. She was a literature evangelist in the Chesapeake Conference in the early 1950's. Survivors include a son, Walter H., Jr.; five grandchildren; one sister, Mable Walker; and two brothers, Roy and Earl.

VINING, Joan D.—b. Dec. 23, 1920, Cambridge, England; d. Jan. 5, 1973, Collegedale, Tenn. She served with her husband in the college presses at Southern Missionary College and At-

Bulletin Board

lantic Union College. Other service was at Stanborough Press, Ltd., England, the Philippine Publishing House, and Southern Publishing Association. Survivors include her husband, Noble B. Vining; a daughter, Judith Anne Campbell; son, David L.; granddaughter, Shelley Campbell; her mother, Mrs. B. V. Lay; a sister, Bernice Litherland; and a brother, Mervyn H. Lay.

Camp Meeting Schedule

Atlantic Union	
Greater New York	June 28-July 7
English	July 8-14
Camp Berkshire, Wingdale	July 8-14
Spanish	July 8-14
Camp Berkshire, Wingdale	June 29-July 7
New York	June 29-July 7
Union Springs Academy, Union Springs	June 29-July 7
Northeastern	June 29-July 7
Camp Victory Lake, Hyde Park, New York	June 28-July 7
Northern New England	June 28-July 7
Pine Tree Intermediate School, Freeport, Maine	June 28-July 7
Southern New England	June 28-July 7
South Lancaster, Massachusetts	
Canadian Union	
Alberta	July 6-14
Canadian Union College, Lacombe	July 20-22
Peace River, Peoria	July 13-21
British Columbia	July 13-21
Hope	
Manitoba-Saskatchewan	July 12-14
Manitoba	July 29-July 7
Saskatoon	July 27-August 4
Maritime	July 27-August 4
Pugwash, Nova Scotia	July 27-29
Newfoundland Mission	July 27-29
St. John's	July 27-29
Ontario	June 22-24
Kingsway College, Oshawa	
Central Union	
Central States	June 21-30
Camp Shady Hill, Edwardsville, Kansas	June 21-30
Colorado	June 22-30
Campion Academy, Loveland, Colorado	June 22-30
Kansas	June 5-9
Enterprise Academy, Enterprise, Kansas	June 5-9
Missouri	June 13-16
Sunnydale Academy, Centralia	June 13-16
Nebraska	June 8-16
Platte Valley Academy, Shelton	June 8-16
Wyoming	August 7-12
Mill Springs Camp, Casper	August 7-12
Columbia Union	
Allegheny East	June 21-July 1
Pine Forge Academy, Pine Forge, Pennsylvania	June 21-July 1
Allegheny West	July 1-8
Mount Vernon Academy, Mount Vernon, Ohio	July 1-8
Chesapeake	July 12-21
Highland View Academy, Hagerstown, Maryland	July 12-21
Mountain View	July 6-14
Farkersburg, West Virginia	July 20, 21
Cumberland, Maryland	July 20, 21
New Jersey	June 22-30
English	June 22-30
Garden State Academy, Tranquility, New Jersey	June 22-30
Spanish	July 1-7
Ohio	June 22-30
Mount Vernon Academy, Mount Vernon, Ohio	June 22-30
Pennsylvania	June 14-23
Blue Mountain Academy, Hamburg, Pennsylvania	June 14-23
Potomac	June 15-23
Shenandoah Valley Academy, New Market, Virginia	June 15-23
Lake Union	
Illinois	June 7-16
Broadview Academy, La Fox	June 7-16
Little Grassy SDA Camp, Makanda	August 8-11
Indiana	June 15-23
Indiana Academy, Cicero	June 15-23
Lake Region	June 28-July 7
Cassopolis, Michigan	June 28-July 7

Michigan July 19-28
 Grand Ledge Academy,
 Grand Ledge
 Wisconsin July 26-August 4
 Portage

Northern Union

Iowa June 1-9
 Oak Park Academy, Nevada
 Minnesota June 8-16
 Maplewood Academy, Hutchinson
 North Dakota June 8-16
 Sheyenne River Academy, Harvey
 South Dakota June 1-9
 State Fair Grounds, Huron

North Pacific

Alaska July 27-29
 Murray Gildersleeve Log Camp,
 Ketchikan
 Idaho June 8-16
 Gem State Academy, Caldwell
 Montana June 22-30
 Mount Ellis Academy, Bozeman
 Oregon July 13-21
 Gladstone Park, Gladstone
 Upper Columbia June 8-16
 Walla Walla College,
 College Place, Washington
 Washington July 5-14
 Auburn Academy, Washington

Pacific

Arizona July 19-28
 Prescott
 Central California August 2-11
 Soquel
 Hawaiian Mission
 Kauai August 10, 11
 Maui August 17, 18
 Oahu August 24, 25
 Nevada-Utah July 2-7
 Springville, Utah
 Northern California
 Fortuna July 22-28
 Philo July 22-28
 Vallejo August 12-18
 Paradise August 12-18
 Spanish August 15-18
 Pacific Union College, Angwin
 Southern California
 Frazier Park June 29, 30
 Newbury Park Academy July 27, 28
 Lynwood September 19-22
 Lancaster October 5, 6
 Pomona October 26, 27

Southern Union

Alabama-Mississippi May 25-June 2
 Bass Memorial Academy,
 Lumberton, Mississippi
 Carolina June 1-9
 Mount Pisgah Academy,
 Candler, North Carolina
 Florida May 25-June 2
 Forest Lake Academy, Maitland
 Georgia-Cumberland May 23-26
 Southern Missionary College,
 Collegedale, Tennessee
 Kentucky-Tennessee June 1-9
 Highland Academy, Portland, Tennessee
 South Atlantic June 7-16
 Hawthorne, Florida
 South Central June 8-16
 Oakwood College, Huntsville,
 Alabama

Southwestern Union

Arkansas-Louisiana June 8-16
 Gentry, Arkansas
 Oklahoma July 13-21
 Oklahoma City
 Southwest Region May 31-June 9
 Jarvis College, Hawkins, Texas
 Texas June 8-16
 Southwestern Union College,
 Keene
 Texico June 15-23
 Sandia View Academy, Corrales,
 New Mexico

To New Posts

Robert Allaway (Montana State U '65), to serve as builder and maintenance worker of the Far Eastern Island Mission, Guam, and Blanche B. (nee Spencer) Allaway, of Bozeman, Montana, left San Francisco, California, February 20, 1973.

Robert Bird, pastor, Taipei, Taiwan, church in addition to associate laymen's director, Taiwan Plains Mission.

Naomi Bullard (LLU '61) returning to serve as a nurse in the Mugonero Hospital, Rwanda (after study in Belgium until June, 1973), of

Loma Linda, California, left Miami, Florida, February 28, 1973.

L. Cacal, director of food service, Palau Mission Academy, from same post, East Visayan Academy, Philippines.

Betty Jane Carey (SMC '72), to be a nurse in the Bella Vista Hospital, Mayaguez, Puerto Rico, of Marietta, Georgia, left Atlanta, Georgia, February 22, 1973.

Ruth Elizabeth Carnahan (Madison '42) returning to serve as a nurse in the Yuka Hospital, Kalabo, Zambia, of South Weymouth, Massachusetts, left New York City, March 11, 1973.

Han Ki Cho, manager, Korean Publishing House, formerly principal, Seoul Academy, Korea.

Kwan Hyuk Chong, principal, Seoul Academy, Korea, formerly teacher, Seoul Academy.

Wong Yew Chong, dean of students, Southeast Asia Union College in addition to teaching education subjects, same school.

L. R. Colburn, secretary, South China Island Union Mission, formerly publishing secretary, West Indonesia Union Mission.

Pham Van Cong (LLU '63), returning to serve as physician-surgeon in the Port-of-Spain Community Hospital, Trinidad, West Indies, of Bakersfield, California, left New York City, January 15, 1973.

William Sherman Edsell (AU) returning to serve as youth, lay activities, temperance, and radio-TV department secretary of the East African Union, Nairobi, Kenya, Patricia Ann (nee Neal) Edsell and three children, of Akron, Michigan, left Chicago, Illinois, February 25, 1973.

Myrtle Fitzgerald, principal, elementary school, Southeast Asia Union College, in addition to teacher, Southeast Asia Union College.

Elvin C. Gaines, MD. (PUC '56) to serve as a relief physician in the Yuka Hospital, Kalabo, Zambia, Geraldine Anne (nee Brethouwer) Gaines and four children, of Simi, California, left Washington, D.C., March 5, 1973.

Carl William Goransson (CUC) to be a Sustainment Overseas Service worker in the North Dominican Mission, Santiago, Dominican Republic, and Maybelle E. (nee Vandermark) Goransson (AU '49), of Hendersonville, North Carolina, left Miami, Florida, February 13, 1973.

Dr. Glenn Gryte, staff member, Taiwan Adventist Hospital, Taipei, Taiwan.

Henedina Haba, director, home economics department, Fulton College, Fiji, formerly teacher, Naga College, Philippines.

William George Johnson (AMC '59) returning to be a teacher in the department of religion, Spicer Memorial College, Poona, India, Noeline Margaret (nee Taylor) Johnson (AMC '59) and two children, of Nashville, Tennessee, left Washington, D.C., March 4, 1973.

Clarence Gaston Kendrick (WWC '64), returning to serve as a teacher in the Rusangu Secondary School, Monze, Zambia, C. Elaine (nee Parsons) Kendrick (LLU '59) and three children of Elba, Alabama, left Miami, Florida, February 13, 1973.

Choe Ey Kwon, business manager, Korean Union College, formerly principal, Choon Dong Academy, Korea.

Roger T. Nelson, M.D., to be a relief surgeon in the Bangkok Sanitarium and Hospital on a special basis, of Reading, Massachusetts, left Los Angeles, California, February 27, 1973.

Willis Elwyn Owen (UC '72) to serve as farm manager of the Adventist Educational Center, Cortes, Honduras, Karen L. (nee St Clair) Owen (UC) and one daughter, of Caney, Kansas, left McAllen, Texas, February 28, 1973.

Young Gi Park to be assistant manager of health food industry, Korean Union, Seoul, on

the basis of a national returning, of Riverside, California, left Los Angeles, California, February 24, 1973. Irma I. (nee Lee) Park and three children will follow.

A. C. Regosa, pastor, Pasay City English church, Manila, Philippines, formerly evangelist, Central Luzon Mission.

Austin R. Sawvell (LLU '56) to serve as relief physician and anesthesiologist of the Antillian Adventist Hospital, Curaçao, Netherlands Antilles, on a special basis, Phyllis Sawvell, and two daughters, of Dayton, Ohio, left Miami, Florida, March 2, 1973.

David G. Small, M.D. (LLU '62) to serve as relief physician of the Antillian Adventist Hospital, Curaçao, Netherlands Antilles, on a special basis, Nancy M. (nee Gepford) Small (PUC '57) and one child of Centerville, Ohio, left Dayton, Ohio, March 2, 1973.

Erich Stute (Brazil College '56), to be a teacher in the Amazonas Agricultural School, Manaus, Brazil, on the basis of a national returning, Ieda (nee Homrich) Stute and one child, of Glendale, California, left Miami, Florida, February 21, 1973.

Nilson Valter Szoboszalai ('70) to serve as a nurse in the Bongo Hospital, Angola, Iris M. (nee Fernandes) and one child, of Jamaica, New York, left New York City, February 28, 1973.

John Wesley Taylor (LLU '30) to serve as relief physician of the Nicaragua Adventist Hospital, Esteli, Nicaragua, and Daisy J. (nee Wheeler) Taylor (LLU '28) of Wildwood, Georgia, left El Paso, Texas, December 18, 1972.

Mary Jon Waldron (LLU '65), to be director of the school of nursing, Saigon Adventist Hospital, Vietnam, of Brookline, Massachusetts, left Los Angeles, California, February 23, 1973.

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Two Conferences Re-elect Leaders

The Nebraska and New Jersey conferences recently held their respective constituency meetings and re-elected the incumbent officers.

Delegates to the seventy-first session of the Nebraska Conference, held at the Platte Valley Academy, Shelton, Nebraska, March 11, learned that conference membership is presently 5,293. Conference president, G. W. Morgan, reported that 651 persons were baptized or received on profession of faith during the triennium. All conference officers and departmental secretaries were re-elected by the session.

Nebraska bookmen sold books and periodicals valued at almost \$614,200 during the three-year period.

The twenty-eighth session of the New Jersey Conference was held in the Trenton, New Jersey, church on March 25. Delegates represented more than 4,000 members in 48 churches.

J. O. Tompkins was re-elected as conference president. H. E. Moog, recently transferred from the Wisconsin Conference, was re-elected secretary-treasurer. All departmental secretaries were re-elected. C. O. FRANZ

SDA Students Serve in Indonesia

The Djakarta, Indonesia, English Language School, operated by student missionaries, has an enrollment of 766 this year and is growing. A number of the students are attending church. Peter Rampton and Douglas Martin, who are conducting a health-education program in Surabaya, will be spending three months in each of the three missions in Java.

The program of Five-Day Plans to Stop Smoking, health lectures, and other assistance for evangelistic meetings is a new approach for student missionary activities.

Recently the student missionaries volunteered to spend two and one-half weeks in the isolated area of Toradjaland in the Celebes constructing a new administration building at the Toradja Academy. The activities of these young people produced much favorable response from the people in the surrounding area. The student missionaries have raised nearly \$4,000 through their home campuses for construction projects. CHARLES MARTIN

Volunteer Workers Retreat in Africa

Fourteen student missionaries and Adventist Volunteer Service Corps workers from Tanzania, Ethiopia, and Kenya attended a special retreat February 28 to March 5 at the Kilimanjaro Christian Medical Center at Moshi, Tanzania, East Africa. Dr. Richard H. Hart, director of the medical center, was host-sponsor for the retreat. The group discussed the student missionary program in general

and drew up some observations and recommendations relative to the student missionary program. These will be sent to Adventist colleges in North America and to the General Conference and overseas divisions for consideration.

Each student missionary expressed deep concern about the global mission of the church and the recruitment of more volunteers to fill ever-increasing needs. They also felt that students should be given some language study both prior to their term of service and during their stay overseas. Additionally, they thought that no student should be sent on an assignment without having taken a basic student missionary orientation course. JOHN HANCOCK

Youth/Family Life Year

The Annual Council held last October designated April 28 as a special day of prayer and study with emphasis on happier homes. Study guides, entitled "Happiness Homemade," have been provided for churches for discussion during this Youth/Family Life Year. These guides will form the basis for study on this special Sabbath.

Not only are Adventist families, newlyweds, and those anticipating marriage invited to participate but the study period may be thrown open to the community, for it is the work of the church to serve the community.

Your church can have an active part in contributing to happier homes in your area. Make Youth/Family Life Year a community project and extend your hand in Christian love as a help to other families. W. JOHN CANNON

Kentucky-Tennessee Retains Officers

K. D. Johnson and J. P. Rogers, president and secretary-treasurer, respectively, of the Kentucky-Tennessee Conference, as well as conference departmental secretaries, were re-elected during the twentieth session of the conference, held at Highland Academy, Portland, Tennessee, March 25.

The secretary-treasurer reported a tithe increase of approximately \$420,000 more than the previous biennium. The per capita gain has increased from \$118.27 to \$245.41. H. D. JOHNSON

Arkansas-Louisiana Triennial Session

Delegates from the 60 churches of the Arkansas-Louisiana Conference, who convened for a one-day business session in Shreveport, Louisiana, Sunday, March 25, returned E. F. Sherrill and P. I. Nosworthy, as president and secretary-treasurer, respectively, of the conference. The conference departmental leaders were also returned to office.

With 1,042 new members baptized during the triennium, the conference has passed the 5,000 mark in membership and expects to reach 6,000 by the end of the new triennium. Nine new churches were voted into the conference. An executive committee of 13 was elected to conduct conference business. J. N. MORGAN