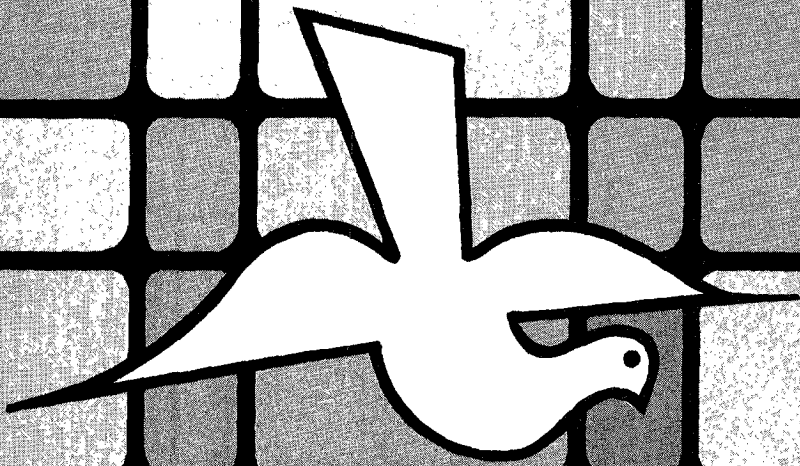


Review

NOVEMBER 29, 1973

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



THE HOLY SPIRIT AND TIME

By J. M. CLEMONS

TIME IS THE INDEX to man's progression to eternity. Time has been a favorite theme with philosophers, moralists, and sages. Time past, how transient; time present, how fleeting; time to come, with many how uncertain!

What varieties of lessons it teaches and impressions it makes. The child spends it in play and knows not its worth; anxious youth would hasten its course; and the aged put a drag on its wheels. *To page 8*

J. M. Clemons is a pastor in the Pennsylvania Conference.

Christ Is Lord

A strange situation prevails in the Christian world. It is this: Christians generally are appallingly ignorant of the absolute necessity of establishing Christ as Lord of the life. They focus attention on Christ as the "Babe of Bethlehem," born in a manger; they talk about Christ as "the Lamb of God," dying on the cross; they refer to Jesus as their "great high Priest," serving in the heavenly sanctuary; they talk of Him as "the coming King," soon to appear in power and glory.

But few speak of Christ as "Lord," with all that the term implies. As a result, millions of professed followers are Christians in name only. When they must make decisions, instead of instantly referring the problem to Christ as Lord, they consult their feelings, their relatives, their friends. When questions arise on diet, dress, entertainment, or on any one of a dozen other matters, they turn to the world for advice and follow its leadership.

They should look to Christ as Lord, for if they have surrendered fully to Jesus, if they have buried their old life in the watery grave of baptism, they now have a new Master. Wrote the apostle Paul, whose life demonstrated what happens when one relates completely to Christ as Lord: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

This experience must be reality, not mere verbalization. Christ stated clearly: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. . . . Many will say to me in that day, Lord, Lord. . . . And then will I profess unto them, I never knew you" (Matt. 7:21-23).

Meaning of Word *Lord*

The significance of establishing Christ as Lord of the life is set forth in bold relief by the very meaning of the word *lord*. Here is one dictionary definition: "Lord—1. One who has power and authority, as from headship or leadership; a master; ruler. 2. a. The Supreme Being; Jehovah. b. The Saviour; Jesus Christ." Note the concept of authority inherent in the words *master* and *ruler*.

On the day of Pentecost the apostle Peter called attention to Christ's position as Lord. He set forth his arguments that Jesus, the One who had been crucified and raised to life, was the promised Messiah. Then he declared that this same Jesus was at the right hand of the Father in heaven, and that the outpouring of the Holy Spirit was evidence of this fact. "Therefore," he continued, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both *Lord* and Christ" (Acts 2:36).

When Peter's hearers were faced with the truth that they had participated in the crucifixion of the Son of God, and that Jesus of Nazareth was not merely their sacrificial Substitute but was in a position of ultimate authority as Lord, they asked, "What shall we do?" The answer was, "Repent, and be baptized."

The word *repent* in the Greek language means literally "to think differently after," hence, "to change one's mind," "to change one's purpose." Says the *SDA Commentary* (in connection with Matt. 3:2): "It includes far more than confession of sin. . . . Theologically the word includes not only a change of mind but a new direction of the will, an altered purpose and attitude."

By extension we may say that repentance involves a change of lords. Whereas before repentance a person is controlled by his carnal desires and by Satan, after repentance he is controlled by sanctified reason and by Christ. "The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives."—*The Ministry of Healing*, p. 130.

Note the statement that the will is "to be under the control of God." This is another way of saying that the throne of the heart is to be yielded to Christ. Christ is to reign as Lord.

An Interesting Illustration

An interesting illustration of what happens when one surrenders to Christ's control is found in the experience of Ellen G. White. In June, 1863, when Mrs. White was 35, she was given a vision on health reform. Before this she "had been a heavy meat eater, and had cared little for the simple, wholesome foods. She had thought she needed meat for strength. Her health had not been good; in fact, she had fainted several times a week. But in the vision she had been shown the advantages of a simple and wholesome diet free from stimulating food and flesh meat. She had determined to bring these principles, so new to her, into practice in her own home.

"The cook was instructed that they would have no more meat, and the order was promptly carried out. A few hours later the family came to the table, which was bountifully set with the good things of the earth, but without flesh food. Mrs. White had thought she was hungry, but now decided that she was not, and left the table. At mealtime again the family was summoned. By this time she knew that she was hungry. But after looking over the table and finding no meat there, she decided she did not care to eat, and left without touching food. She was hungry only for meat.

"When mealtime again came, Mrs. White eagerly hurried to the dining table. There was no meat there and she longed for it. The simple articles of diet were unappealing to her. Then, she tells us, 'I placed my arms across my stomach, and said, ". . . I will eat simple food, or I will not eat at all.' . . . I said to my stomach, 'You may wait until you can eat bread.'"—*Testimonies*, vol. 2, pp. 371, 372. It was not long before Mrs. White enjoyed the wholesome simple food which God provided for man."—ARTHUR L. WHITE, *Ellen G. White—The Human-interest Story*, pp. 10, 11. Christ was Lord of Mrs. White's life, and her appetite, as were all other aspects of her life, was controlled by "the kingly power of reason, sanctified by divine grace."

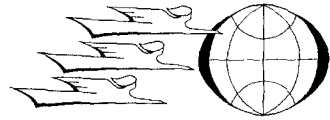
If Christ is Lord of the life, one will pay tithe (Mal. 3:10). If Christ is Lord of the life, one will keep the Sabbath (Isa. 58:13; Mark 2:28). If Christ is Lord of the life, one will tell the truth, even "to his own hurt" (Ps. 15:4). If Christ is Lord of the life, one will control his passions.

The latter point needs heavy emphasis, for "licentiousness is the special sin of this age."—*The Adventist Home*, p. 328. Many Christians do not understand the importance of controlling (not being controlled by) their sex drives.

But Christians who have made Christ Lord of all aspects of their lives will place their passions under the control of "the kingly power of reason, sanctified by divine grace."

Continued on page 12

Review



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This Week

Since art is an international language and often its country of origin can't be determined merely by looking at it, we would like to point out that our art and illustration this week (in addition to the news photos) have an international flavor.

Our cover this week was designed at the Buenos Aires Publishing House (Asociacion Casa Editora Sudamericana) under the di-

rection of Layout Artist German E. Clouzet. The monthly Spanish edition of the *Review* for the South American Division is published at that house.

Readers wondering about familial relationships will appreciate knowing that German is brother to Gaston, whose name appears on our masthead as editor of the Spanish edition. Elder Clouzet's first editorial appeared in the October 11 issue of this magazine.

By coincidence we have two photo illustrations this week taken by Finnish Photographer Teuvo Kanerva, who became well known as an Adventist photographer during the last several years that *The Youth's Instructor* was published.

Mr. Kanerva, now a professional photographer who travels a great deal, started as a hit-and-miss hobbyist with a box camera at age 16. At 32 he became serious about photography. As a naturalist he felt that a camera, in addition to a pair of strong binoculars, belonged in the equipment of a nature lover. He says of his first real camera purchase, "At that time I did not have any visions of being a photographer, although I had studied many photography books and was delighted with their beautiful, artistic pictures. Maybe in my soul there was some kind of emptiness, and I was waiting for this kind of hobby to bring satisfaction."

His success story with photography—from hobbyist to professional after age 32—is a matter of record. He does not advertise, but his photos are in demand all over Europe; his prizes for contest entries are many and varied.

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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.]

New Distribution Desired

We were delighted to read "An Exciting New Price Structure" [June 14]. (We receive our *Review* very late.)

We are happy that the denomination has now made it possible to distribute certain of our books widely in missionary work, but in our minds one great big question has been left unresolved: When is the church going to make it possible for these same books to be found on newsstands and in magazine stores all over the English-speaking world?

As I began to read the article, and especially as I noticed the attractive new cover designs with modern captions, I expected to find that the church was offering some new plan for public sale and distribution of our literature. I was disappointed.

Taking advantage of the bookstand eye

appeal that these three books offer, a whole new field opens up. Imagine a new type of "colporteur," employed by the denomination solely to service bookstores and newsstands. It would mean employment to thousands of people if properly developed. And it would reach many that our literature evangelists are not reaching.

We know that a person is more likely to read what he buys than what he is given. There is even more motivation for him to read it if he himself selected it from a newsstand than if he is induced to buy it in his own home. It seems to us that this ought to be given a trial run in some area.

JAMES HOFFER
Santa Catarina, Brazil

Easter and Christmas

Re "Adventists on Easter" [July 5 letter]:

Although it may be true that in the U.S.A. "virtually all Seventh-day Adventists observe Christmas, and our churches and schools usually offer Yuletide programs," a large number of Seventh-day Adventists outside of the U.S.A. do not and never will celebrate Christmas and Easter.

G.F.R. VYSMA
Paramaribo, Surinam, South America

Stir the Blood

Every church member should get out *The Great Controversy* and read the chapter "God's People Delivered," not silently—but aloud with much feeling and expression! It will stir the blood in anyone who reads it in this manner.

Then, each reader should purchase this volume in the new paperback edition at approximately 40 cents each and give them away like the "leaves of autumn."

JAMES FRANCE
Mt. Jackson, Virginia

Too Many Confused

Re "Contrasting Voices Proclaim the Advent" [beginning Sept. 20]:

After 46 years of denominational work I have recently become semiretired. However, I am frequently asked to preach in our Adventist churches, not having a pastorate of my own. Thus I meet a considerable number of our people at camp meetings and in individual churches. Over and over again I am meeting members who have read the widely distributed paperback by Lindsey, *The Late Great Planet Earth*. I am surprised at the effect this book is having on some of the less studiously-minded among us. Recently, on a visit to California where I preached on the Second Coming, I was impressed by the number of our members, including church officers, who seem to have been very much influenced by this book. I am also meeting similar situations here in the Midwest, where I live. Speaking with other pastors, I have gathered that they too, are meeting the same thing.

Your series "Contrasting Voices" is therefore, in my thinking, very timely and appropriate. Powerful preaching on the events surrounding our Lord's return is much neglected today in some of our pulpits. Would it not be helpful to urge our preachers to make a refutation of these false, widely disseminated Second Coming errors in their Sabbath-morning preaching?

CLIFFORD A. REEVES
Terre Haute, Indiana

Hush!

God the Son Is Praying

By ETHEL R. PAGE

IT IS DUSK. A lone figure wearily climbs a narrow path up the hillside. Near the summit, he pauses a moment, then drops to the tufted grass in welcome relaxation. The events of the day have been taxing. At last, he is alone, free to spend the hours of the night as he will.

For a time, he sits looking over the valley below where late travelers and workmen straggle through the lanes and villages. Tender compassion and concern are written upon his face. As darkness deepens and physical weariness is somewhat relieved, he assumes an attitude of prayer. Under the sheltering olive boughs he kneels, hands clasped, and face upturned, as he begins speaking. It is God the Son praying to God the Father.

Hour after hour, the night is spent in communion and meditation. All else is forgotten, except concern for the needy souls for whose sake He left His Father's house. As the flush of dawn mounts up the sky, the vigil is brought to a close. This God-man, Jesus of Nazareth, rises refreshed and strengthened for another day of ministry down in the valley.

This is only one of many such instances recorded by His disciples.

"And when he had sent the multitude away, he went up into a mountain apart to pray; and when the evening was come, he was there alone" (Matt. 14:23; cf. Mark 6:46).

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

The entire life of Jesus was patterned by prayer. Close, constant fellowship and communion with His Father kept His human nature from contamination of sin. Hear His words shortly before the close of His minis-

Ethel R. Page is a retired music teacher, now doing free-lance writing in Concordia, Kansas.



try: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12).

But can these works be done without the prerequisite of prayer? In the Garden of Gethsemane, Jesus asked His disciples to watch with Him through this momentous crisis. He longed for their support. Each time He staggered back to them He found them sleeping. "What, could ye not watch with me one hour?" (Matt. 26:40). They all miserably failed Him! Does this give a clue to the reason why we are not seeing more of "the works that I do" today? How many of His professed followers spend one hour in prayer—much less a whole night?

The first recorded prayer of Jesus was at His baptism. "Being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3:21, 22). Fortified by the prayer and the voice of His Father, He went into the desert to meet, and resist, the implacable foe.

Every crisis, every decision of import, was preceded by a special season of prayer. When the pressure of popularity became too strong, Jesus withdrew from the multitude and sought the security of solitude.

"But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed" (Luke 5:15, 16).

After feeding the five thousand, Jesus did not tarry to receive their acclaim. He sent them away and "went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matt. 14:23).

"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John 6:15).

It is not the tendency of human nature to flee from fame and popularity; in fact, the opposite is true. Yet the warning is given by the Saviour Himself to beware "when all men speak well of you." This is an appropriate time to withdraw to a place of solitude and pray earnestly for humility and meekness, lest we think more highly of ourselves than we ought to think. Tempted in all points like the rest of the human family, He knew the constraining force of public renown.

Humility and Meekness

Again there is a decision of great consequence to be made. Jesus seeks advice and direction from the Father, as heretofore. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). While the tired old world sleeps, its Creator is consulting with the Father in heaven concerning plans for its salvation and the propagation of the gospel to every nation. In this divine counsel there will be no mistakes made, no rash judgment, to bring regrets and disappointment later. Oh, that men would so seek the Lord for wisdom! He has promised to guide the meek in judgment. Is it because of so much self-sufficiency that His counsel is regarded so lightly? So seldom sought?

The following verse reveals the purpose of this night of communion. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." A weighty matter, indeed! The choosing of a group of men—weak, sinful men—to whom He would commit the trust of carrying forward His gospel to all the world after His own mission was completed. No wonder He spent the night in prayer!

Brief glimpses are scattered through the Gospels that reveal the continual contact between Father and Son. In the midst of preaching or teaching Jesus' voice would break into words addressed to God. When reproving the cities for their wickedness and rejection of His message, He suddenly ex-

claimed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

At the tomb of Lazarus, His words indicate that He had previously counseled with God about the miracle He was about to perform. "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (John 11:41, 42).

Shortly before the crucifixion Jesus was trying to explain to His disciples what was soon to take place. Overcome for the moment, He cried in anguish, "Father, save me from this hour." Then, with the next breath He added, "But for this cause came I unto this hour" (John 12:27).

He spoke to the Father spontaneously, as though He was always right at His side.

Jesus' prayers in these private seasons with the Father are not recorded for us to know. They are too sacred. However, on one occasion some of the disciples came upon Him unexpectedly as He was praying. They listened in solemn awe. As He finished, they entreated Him, "Lord teach us to pray."

Jesus might have been accused of preaching and teaching for the purpose of acquiring a following. He might have been accused of performing miracles to display power. He might have been accused of associating with all classes of people to gain social prestige. But no one could accuse Him of any ulterior motive in spending whole nights in agonizing prayer on a lonely mountain, unobserved by human eye.

Many Bible readers consider Jesus' prayer of John 17 the most sublime passage of scripture. Here He pours out His soul in behalf of His disciples. Here His heart of infinite love is laid bare for them to see. Here is an example of perfect prayer. Anyone who reads it, even though limited in understanding and appreciation, will be constrained to cry, "Lord, teach me to pray!" □

NO SMITH IN ISRAEL

By JOSEPH B. PIERCE



WHEREAS the prophets, the apostles, and our Lord all preached repentance, modern popular revivalists soft-pedal the hard line of repentance. They seem to declare tacitly that if one wants a large and affluent following it is expedient to come down off Mount Sinai and come over to Mount Calvary. Those who proclaim, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord" (Joel 2:17), are characterized as modern Jeremiahs.

Repentance in the genuine sense will never be popular. It is repugnant to the natural man. In fact, it can be downright embarrassing! Who wants to make a spectacle of himself by confessing his sins? I believe that Mark Twain has been credited with the remark, "Honest confession is good for the soul, but it is hard on the reputation."

But the question remains: What is the significance of Calvary if we ignore Sinai? Why evangelize at all?

These questions are so obvious that even popular revivalists have been forced to make a token recognition of the need of some kind of repentance. But if one is to repent he must have something of which to repent. Their problem, then, is how to picture sin in such a light as to make repentance appear "respectable."

As described by the law of God sin

is an odious thing. It calls for humiliation of heart and mind. It calls for cleansing. It can be expunged only by heartfelt confession. And it can be washed away only by Jesus' blood.

This, then, is the point of difficulty for the popular revivalist. Humiliation and heartbreaking confession will never go over with the crowds! And the law of God is too exacting for the sin-loving heart. Therefore, it is imperative to find a more palatable definition of sin and a more acceptable concept for repentance. Only thus will the multitudes return night after night and swell the streams of "converts" swarming down the aisles. Only thus can huge congregations be built, imposing churches be constructed, and evangelistic fame be established.

What, then, is "sin"—according to the soft-spoken revivalist? It is simply man's failure to reach the heights of God's glorious will for him. Who can quarrel with that description of sin? But the significant fact is that such a definition completely by-passes condemnation of sin. There is no longer anything embarrassing about it. It holds out for man only the ambition for greater achievement. It insinuates that there lies within each one a greater capacity for development than anyone has discovered. And man's great sin, of which he must repent, is that he has never yet found his real fulfillment! According to this definition, sin is terrible because it limits man's development. It keeps him from fully revealing Christ. It dwarfs him.

It even brings in some unlovely things that blight his soul. He must accept Christ in all His fullness, so that he can be complete in Him. Christ must wash him clean of his failures and unloveliness and incompleteness. Accepting Christ by faith he is made whole.

And there is so much that is true in this modern definition that to criticize it makes one appear unevangelical. But to accept it one must deny the essence of the plan of salvation!

True, there are popular preachers who exhort to repentance and who urge the claims of the law of God; but, curiously, they do not present its penetrating demands, nor fully point out the nature of sin as revealed in its light, nor do they set the example in obeying its most obvious requirement: to honor the Creator by observing the true Sabbath memorial of His creatorship.

What does all of this mean to Seventh-day Adventists? And especially what does it mean to Seventh-day Adventist evangelists and laymen as they witness for the "faith which was once delivered unto the saints"?

Significance to SDA's

The witness of both the Old Testament and the New Testament is that salvation is received only through genuine repentance and confession of sins and through faith in the Lord Jesus Christ. There is no other brand of salvation revealed in the Bible. And there is no other true brand of re-

pentance. All other brands are a deception, and they lead to the great eternal disappointment at last. To urge sinners to accept the assurance of salvation without the experience of genuine repentance and confession of sin only places them in a position of false security—a position from which it is extremely difficult to arouse them to a true experience at a later time.

Shall we follow the popular swing in evangelism?

One of the most humiliating and shameful experiences of Israel is recorded in 1 Samuel 13:19-22. We quote this passage in part: "Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears; but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. . . . So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan."

The cutting irony of this situation is seen when the incident is viewed in the light of what God had promised His people if they would be faithful to Him: "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deut. 28:13). In the Samuel experience the enemy was the head and Israel was the tail. There was no smith in Israel. They could not even fashion their own weapons!

Could This Happen to Spiritual Israel?

Shall the remnant church go down to the modern Philistines to sharpen its instruments of labor, and shall it even be that the weapons themselves are borrowed from the Philistines? Shall it learn from them how to do the Lord's work? Is there no smith in Israel?

What kind of testimony shall we bear to the world in our witnessing for our Lord? Shall we follow the example of John the Baptist and of Peter and of Paul, of John and of the Lord Jesus Christ, and of the prophets of old? Shall we lay bare the odious nature of sin in the light of the holy and righteous law of God? Shall we call sinners to repentance and confession and conversion? Or shall we take the easy, "respectable," convenient popular route?

Shall we sound a loud cry of warning in a day of great peril? Or shall we be a weak echo of a watered-down revivalism? Shall we be the head or the tail? □

put me to the test

By M. S. NIGRI

Vice-president, General Conference

THERE IS NO DOUBT that God's challenge, along with His strong and marvelous promises to His people through the prophet Malachi (Mal. 3:10, 11), still is the same for us today: "Bring the full tithes into the storehouse . . . ; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil" (R.S.V.).

From South America comes this recent thrilling experience that R. F. Mattison, stewardship secretary of the South American Division, shared with me:

In San Carlos, Argentina, December 4, 1971, the radio announced that the temperature would fall to 30° to 25° Fahrenheit and that a hard freeze would hit an area close to the mountains in the fertile province of Mendoza.

Fernando Soriano and his two brothers, who are members of our church in San Carlos, became very concerned with the news because they had planted 200 acres of tomatoes that were just at their peak; the frost, of course, would destroy them.

The brothers decided to hold a special prayer meeting in the church that night with Delfin Gomez and Eloy Martinez, elders who were visiting them. Heavy frost in the month of December is something very rare because in Argentina, December is summertime.

The next morning they were speechless when they saw that not one tomato plant had been burned by the hard frost that had fallen during the night. But, to their even greater surprise, they saw that all the crops from the surrounding farms had been totally burned by the frost. It seemed as though a flame thrower had hit the entire county. God had performed another miracle for His children in San Carlos, providing a testimony for His church and for the neighbors who had lost everything.

At harvesttime the Soriano brothers were able to state that this had been the best harvest they had ever had and that they had been able to sell the tomatoes at prices they never thought possible. Once more the Lord kept His promises to the faithful.

Farther south, but in the same province of Mendoza, another Adventist member was visited by Silvio Fernandez, the local stewardship secretary, after the marvelous miracle in behalf of the Soriano brothers.

When Elder Fernandez greeted our brother and asked him how his tomato harvest had been, the member told him: "We have lost our harvest of 250 acres this year. The December 4 frost burned everything."

"How is this possible," asked the pastor, "that you lost everything, and the Soriano brothers did not? Do you know how God saved their harvest?"

"Yes, I know what happened to the Soriano brothers. I want to tell you, Pastor Fernandez, if the government does not declare the entire province of Mendoza a disaster area, we will not be able to pay up our loans to the bank, and we might even lose our land next year."

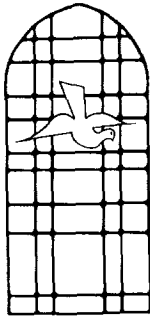
"I don't understand," said the pastor, "why God did not protect your farm as He did the Sorianos."

While they sat around the table, his wife and one son joined them. (The son had to leave our college because they had not been able to pay his tuition.)

"Pastor," said the farmer, "no one but I am to blame, because I have not been faithful to the Lord. I have not respected the stewardship covenant I made with Him. The Lord was patient with me for one, two, and even three years, but finally the lesson came." His voice broke with emotion. "I am to blame. I know the Lord always keeps His promises, but unfortunately I have not kept mine. Pastor, I want to set my account straight with God and make up for all I have defrauded to date as soon as possible. I want the Lord to bless my home, my farm, all my plans, and our very lives."

The contrast of these two experiences shows us how God keeps His promises when we are faithful and accept His challenge, "Put me to the test."

THE HOLY SPIRIT AND TIME



Continued from cover

Time never wearies, nor halts, nor turns aside; "On, on," is its motto. Time is the space of man's existence, the bounds of his probation, and eternity is an extension of time.

Our present age is limited in two directions: the backward direction by creation and the forward direction by the drama of end-time. The New Testament concept of time consists of yesterday, today, and tomorrow. One day soon the past will give way to eternity.

God alone rules over time. He fixes the terminal points. He does not always permit men to know exact times in the divine clock, but He does permit them to taste "the powers of the world to come" (Heb. 6:5). He also points men forward to unmistakable periods. We know that we are now in the end-time, but it is not yet *the* end of redemptive history.

At the turn of this century our Lord related to the remnant church that—"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."¹

Thus the church is alerted to signposts pointing to the final event, but she does not know "the hour." It has not been revealed.

"God has not revealed to us the time when this message will close, or when probation will have an end. . . . Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting."²

Moreover, "I have no specific time of which to speak when the outpouring of the

Holy Spirit will take place."³

Each passing decade now finds the inhabited world in a state of instability and shock worse than the preceding period. Every sweep of the horizon discloses widening crevices. The ideas by which men shape their social life have become warped and individualized. Much of art and literature is no longer simply Christian-pagan, but pagan-Christian; the humanistic motif has triumphed and reaches even into many churches. When has paganism dared, as in this decade, to incorporate even Jesus as one of its fleshly themes?

Our streets are crammed with pagans. Not even the present "revivals" of religion have hidden from view the conformity of religion to paganism. It is claimed that more worldly-wise adults in the Americas consult horoscopes than consult the Bible for light to help in daily decision making. The old landmarks of Christian culture are vanishing. National fatigue seems to be contagious, and despair is increasingly mirrored in the face of the man on the street.

Is there no basis for optimism? Is mankind beyond salvation? Some men claim it is not only the last hour but one hour past the last hour. What really lies ahead? Have we had our time and are really near the end of it? Has the church used time selfishly and shortsightedly? Have we endangered our future by present overconcern with comfort, pleasure, and self? In times of peace has the church prepared for spiritual war? Many church people are plagued by the fear that the time has passed.

Steadily Worsening Conditions

To some it may seem a needless concession to pessimism to speak of modern culture as headed for doom and as outside the pale of redemption. But to those familiar with the New Testament this perspective must appear realistic—"in the last days perilous times shall come" (2 Tim. 3:1). Days of peril shall merge into a "time of trouble" (Dan. 12:1). Referring to this Daniel passage, Ellen White wrote: "When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people."⁴

Only so long as we can be sure that a man and a culture have not drifted past redemption's point does any semblance of hope remain. In any event, we are far down the road to final destruction. Hope is fast running out that our culture, so afflicted with moral paralysis, can recover from its crippling deformities.

Arnold Toynbee was considering this possibility when he wrote: "We may and must pray that a reprieve which God has granted to our society once will not be re-

fused if we ask for it again in a humble spirit and in a contrite heart."⁵

"Reprieve" is a hope word. Does it suggest God is yet "holding" the winds? It may also imply intercession by the church—intercession for more time and more power.

There is hope. This was brought forcefully to me recently. A few minutes after the concluding class in the course "Christian Eschatology" at Walla Walla College one of the students came to my office to express his view about the course. His eyes were moist as he said, "I enrolled in that course because I felt hopelessly lost. Thank God, that feeling is gone. Now I have a new lease on life. There is a bright future." After a fellowship in prayer the renewed student went back to his job. He can never be the same.

There Is a Bright Future

Hope also changes things for you, for me, for the church. An Advent believer need not feel he is set adrift without the ability and opportunity for taking compass bearings. It is one thing to be awed by a sense of the limit of Heaven's tolerance. It is quite another to know for sure God holds ajar a door of hope in the "valley of Achor." Collective shame may have reached a critical depth, but there is a way out, a way back. There is yet time. No man knows how much. God has spoken of these things to the remnant church. In timely messages He has held out hope to you and me:

"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."⁶

"The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel."⁷

"Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man."⁸

When the power of the Holy Spirit actuates the end-time church, "multitudes will receive the faith and join the armies of the Lord."⁹ Then the church's power for witness will result in diffusing truth everywhere: "Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation."¹⁰

The time is now, for the crisis is here.

"A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come."¹¹

Time Is the Essence

Time is the essence! It was for the early Christians, and it is now. For them, the only hope for the whole world lay in the appearance within it of new persons—a new category of men. The advancing Christian witness dealt with regeneration, justification, and sanctification. Redemption through Jesus altered the total sphere of men's lives as they were "filled" by the Holy Spirit. The early disciples were not committed to the perpetuation of the Greco-Roman culture. They were not primarily concerned with the fate of governments. Theirs was not a social gospel. Their message centered on the person. They were bent on capturing the heart of the sinner. They were fully aware that only supernatural regeneration could produce the superb moral man. They did not regard it a Christian responsibility to aid a dying culture in explaining non-Christian or pagan-Christian avenues of survival. They had a gospel to preach, and they preached it as to dying men and doomed nations.

The frontiers before the remnant church now are either nihilism and futility or faith and repentance. Once a world was dying in its sins, and Christianity seized the initiative. From the home base Christ's witnesses systematically moved beyond the frontiers of the empire into barbarian lands. When the old culture succumbed, Christianity survived.

So today we must sound again the Biblical dictum that the modern mind is unsound, and requires renewal. Modern man stands in need of supernatural rebirth. It isn't a matter of "maturing" the modern mind or "shaping" his mind as speculative philosophers still maintain. It is the utter necessity of regenerating the whole man.

The church has a responsibility without parallel in previous generations. Our civilization is in critical danger NOW. By our response to this need for moral and spiritual renewal and the world's response to the witness we seal our destiny.

Does God hold back the hands of the prophetic clock? Is He waiting for the church to get down to serious business about receiving the "latter rain"? There are certain conditions to be met by the church. Surely God is waiting for us to meet those conditions. The Lord has attempted numerous times to "nudge" the remnant church into action. The following urgent appeal from the pen of Ellen White has been timely and appropriate since it was directed to church

members some fourscore years ago:

"Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing

from the presence of the Lord—fitted for the baptism of the Holy Spirit."¹²

When the church has this experience we shall have the power and desire to rush to the side of dying men everywhere carrying our imperishable hopes with us. □

Continued next week

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- ³ *Ibid.*, p. 192.
- ⁴ *Testimonies*, vol. 5, p. 213.
- ⁵ Arnold Toynbee, *A Study of History*, p. 544.
- ⁶ *The Great Controversy*, p. 464.
- ⁷ *Ibid.*, p. 611.
- ⁸ *The Acts of the Apostles*, p. 55.
- ⁹ *Evangelism*, p. 700.
- ¹⁰ *Ibid.*, p. 694.
- ¹¹ *Ibid.*, p. 703.
- ¹² Ellen G. White in *The Review and Herald*, March 22, 1892.

When You're Young

By MIRIAM WOOD

"A Sunday Kind of Love"

THE OTHER DAY when I was driving along the highway, the words of a very old song suddenly crossed my mind. The reason I say the song is very old is that I can't recall having heard it for years and years and I doubt that anyone under thirty will ever have heard it. I'm not sure that I can remember the exact words, but I can recall enough of them to make my point. The message of the song, condensed, is that the most desirable kind of romantic love is a "Sunday kind."

Now I interpret this to mean that the songwriter is thinking of Sunday in the context in which most people think of it; namely, as a day free from the ordinary routine of living, a day when one wears clothes he likes, whether formal or informal, and when he does pretty much as he pleases. He is released from the routine cares and annoyances of the week. He is living in a kind of encapsulation; he is suspended in a joyous moment of time, free to do things his own way, happily unanswerable to employers, parents, and teachers.

Certainly no one would argue that this isn't a great deal of fun. The "Sunday feeling" is not to be discounted lightly. However, I have a strong conviction that a "Sunday kind of love" would be both unrealistic and unenduring. I wonder whether this concept, though it isn't expressed in precisely that way, could be responsible for so many broken homes, hearts, and marriages. A "Sunday love" wouldn't be able to stand up to the real stresses of life. You see, true love is not just an emotion, it is a principle. Whenever one forgets that, he is bound to be heading for difficulty. By the very nature of things, "Sunday love" would be composed entirely of emotion.

Love that lasts between a man and a woman can't always be dressed in its best clothes; it can't always avoid getting its hands dirty and its brow sweaty; it can't always be problem-free (in fact, just the opposite); it can't exist on a thin diet of whims and inclinations. Love that is lasting, that will endure for the lifetime of the partners, has to exist on the level of everyday living, which includes the wear and tear of daily problems, the strains and tensions of employment, the—in most cases—very special dilemmas of parenthood. In other words, real, genuine, basic, "Monday through Friday love" has to exist in every dimension. It can't be put aside and taken out as a kind of special object on Sunday, or even on Sabbath, for that matter. If its warp and woof is so fragile that it can't endure the trials and stresses mentioned here, then it isn't genuine. And any-

thing ungentle is bound to carry with it disillusionment and disappointment.

"Sunday love" wouldn't, of course, make any demands on its protagonist. If it did—then it would likely be discarded as impractical and a "drag." Who wants to meet the needs of another when he's dedicated to a carefree relationship?

"A Sunday kind of love" for God would be a pretty unrealistic variety, also. If we keep the same kind of analogy with which we started, we would say that this kind of religion (love) could and would be exercised only under ideal conditions, under problem-free situations. It wouldn't permeate every cell of one's being. It would exist in the vacuum of irresponsibility. It would never be put to the test of workability and practicability. And it wouldn't make any demands on its protagonist, in the same way that human love wouldn't under the same circumstances.

If a relationship with God becomes what it must become in order to ensure a meaningful life on this earth and a place in heaven, then it will, by the very nature of things, make demands that the shallow "lover" is just not at all prepared to cope with. Love to God that demands high standards of conduct, that demands changes in concepts and attitudes, that causes one to make this his central point of existence can't fit into a one-day-per-week category.

For that matter, I'm wondering just how practical a love for God would be that is only a "Sabbath kind of love." I suppose this would mean not such a carefree existence as the "Sunday love" but it would imply that the love exists more or less as a showpiece, and not as a genuine article. On Sabbath one would take out his "love" for God, dust it off, dress himself suitably, and parade his virtues. And that isn't the way true love or true religion works.

When you come right down to it, both romantic love and love for the Lord demand a great deal of the human being—that is, if the love is genuine. I could wish devoutly that it were possible to live on the superficial level portrayed by the songwriter. I would enjoy it very much, I'm sure, if I weren't so completely aware of the dangers involved. No one would enjoy being free of "everydayness" more than I, since I've always found it boring and distasteful. But I have learned to accept the truth; this is life *as it is*. This is love *as it is*. This is religion *as it is*.

If you've been inclined to set up a "Sunday kind of love" in your relationships with the opposite sex, or with God, I would strongly advise that you stop to think it through pretty carefully. A great deal depends on the decision you come to—your life here and hereafter, as a matter of fact.

Contrasting Voices Proclaim the Advent—7

Transition From Israel to the Church

We have been emphasizing that the proponents for the secret rapture, pretribulation theory (that Jesus can come any time now to translate secretly the living saints) regard the modern state of Israel as one of the strongest evidences for their position. However, it should be noted that almost everyone else who believes that Jesus is returning soon, even though he expects Him *after* (posttribulationist) the great tribulation, also contends that the existence of modern Israel is one of the chief indicators of the end of time.

Seventh-day Adventists disagree with all those who contend that Israel has particular prophetic significance, no matter how emphatically the nearness of the Second Advent is proclaimed. We agree with their sentiment but not with their Biblical exegesis or logic.

As we discussed last week, those who see in modern Israel a fulfillment of last-day prophecy fail to recognize that the Jews as a people, after rejecting Jesus as their Messiah, relinquished their privileges and responsibilities as God's chosen people. The prophecies that foretold great material prosperity in their ancestral homeland could not be fulfilled, because the Jewish people as a nation did not fulfill the conditions of those prophecies.

The glory that *could have been* Israel's is probably the saddest story in literature. Placed at the crossroads of the ancient world, "God furnished them with every facility for becoming the greatest nation on the earth."—*Christ's Object Lessons*, p. 288. Israel was to be rewarded with every physical and spiritual blessing as they put into practice the clear-cut principles that God had graciously taught them through His prophets. (For further study of Israel's projected role as God's Exhibit A in Old Testament times and how they failed to fulfill their opportunities, see *The SDA Bible Commentary*, volume 4, pages 25-38.)

The Old Testament records the sad story of how the vineyard of Israel produced, not the mature fruit of a Christlike character, but "wild grapes," a misinterpretation and perversion of what the God of Israel was really like. "What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes?" (Isa. 5:4, R.S.V.)

Even when the Jewish nation was suffering the bitter consequences of disobedience during the Babylonian captivity, God mercifully promised that a restored Israel was possible and that there was yet time to recover its special role as His quality representatives on earth—if they would honor His law and submit to His principles. Even then, the Jews could have become, if faithful, the head and not the tail in matters physical and spiritual; all nations would have looked upon Jerusalem as not only the center of wisdom but also the spiritual capital of the world.

Failed Their Second Chance

But the Jewish nation failed during its second chance. The promises given to Abraham and expanded though the writings of Moses "should have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the whole earth be prepared for the first advent of Christ, even as today the way is preparing for His second coming. At the end of the years of humiliating exile, God graciously gave to His people Israel, through Zechariah, the assurance: 'I am returned unto Zion, and will dwell in the midst of Jeru-

salem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.'"—*Prophecies and Kings*, pp. 703, 704.

The prophecies of the Old Testament that picture Israel dwelling in peace and prosperity, with all nations beating a path to her doors, could have been fulfilled centuries ago if the Israelites had indeed prepared the world for the first coming of Jesus. But instead of fulfilling their greatest assignment they missed their last hour of opportunity, and Jesus, their Lord, finally had to pronounce with irrevocable judgment: "'O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate'" (Matt. 23:37, 38, R.S.V.).

The mistake made today by those who regard the establishment of the modern state of Israel as a fulfillment of last-day prophecies is that these prophecies that look forward to a restored Jewish state in the land of Palestine were made either prior to their release from their Babylonian captivity or during the rebuilding days soon after their return. God would have fulfilled these promises if Israel had been faithful and obedient to the conditions on which the promises were made.

Although God promised a second chance to Israel after their failure leading up to the Babylonian captivity, He promised no third chance to them after they rejected the apostolic message of the first century, which proclaimed the story of the Lord Himself who "came to his own home, and his own people received him not" (John 1:11, R.S.V.).

God Did Not Give Up

But God did not give up, though Israel as a nation failed Him. Although corporate Israel no longer was to function as God's special agent, the Jews who received and obeyed His Son would constitute the new organization through which He would now work.

Paul describes this remarkable transition in Romans 9 to 11, where he appeals to individual Jews (such as himself) to respond to God through Jesus, join the Gentiles who have found in Him the solution to their anxious, sinful hearts, and together arouse the world to the simple fact that God wants to make an end to sin and set up His eternal kingdom of those who indeed are finished with rebel thoughts and acts.

Paul makes it very clear that the literal Jew has a future, a part in the eternal plans of God, but only as a Christian, not as a Jew. Even as individual Gentiles are grafted into the saving fellowship of God's people, so individual Jews are "grafted back into their own olive tree" (Rom. 11:24, R.S.V.). In New Testament language, the "Jew" is no longer the literal descendant of Abraham but the person (Hebrew

SUNSET

By VIRGINIA VESS

The sky is taking the day away
and consoling us with the lullabies
of color.

Soon all will be behind
the curtains of night.

May our days of living be
as beautiful at the close
when God's curtain is dropped.

or Gentile) who has been converted and has become a disciple of Jesus Christ. "For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal" (Rom. 2:28, 29, R.S.V.). Indeed, before Jesus returns we expect a large number of our Jewish friends to join those who wait eagerly for Him (see *Evangelism*, pp. 578, 579).

In conclusion, the Old Testament prophecies that depicted a central role for the nation of Israel as (1) God's evangelistic agency for the whole world and (2) the world's center of material and spiritual prosperity have not been fulfilled and will not be fulfilled because Israel as a nation defaulted on her responsibilities. The prophecies of blessings were dependent upon Israel's obedience. The glorious pictures of Zechariah 9 to 14, for example, will not be fulfilled as they could have been.

But the over-all drama will be fulfilled. God's plan for the renovation of this earth will be consummated. Sin will be forever obliterated from the universe. But before that happy day there will be a struggle for the hearts of men on this earth. That struggle will mount in intensity until men everywhere will actually divide themselves over the same issues that Israel as a nation stumbled over centuries ago. To make the nature of this struggle clearer and reveal what the church will finally do about it will be the subject of our next editorial.

H. E. D.

To be continued

They Shall Take Up Serpents

A reader of the REVIEW inquires, "Since the news media have reported deaths by snake bite among certain cults, I have seen a reference to the contention that Mark 16:9-20 is spurious. Could you enlighten me on this?"

Members of the snake-handling sect place a literal interpretation on Mark 16:18, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Several members of the sect have been bitten by snakes, and a few years ago one of them died of rattlesnake bites. In April the assistant pastor and lay leader of a church in Tennessee died of taking poison.

In addition to demonstrating their faith by handling poisonous snakes and drinking poison, members of the sect refrain from taking medicines or going to doctors for medical care. Concerning the healing aspect, Jimmy Ray Williams, the assistant pastor who died after drinking strychnine in April, had said, "I come to the church and ask the elders to pray for me—to lay hands on me. That's all I need. That's the first step, and there ain't no second step. Don't need a second step."

The Longer Ending of Mark

As implied in the reader's question, there are those who consider Mark 16:9-20 spurious, that is, that it is not a genuine part of Mark's Gospel, but an addition by some later writer. On this basis, they would conclude, the sect is basing its peculiar tenet on a nongenuine passage of Scripture.

This conclusion is based in part on the fact that some of the old Greek manuscripts of the Gospel of Mark do not contain Mark 16:9-20. On the other hand, many extant manuscripts contain it.

There is a third variation in still other manuscripts. Instead of verses 9 to 20, they have the following (here quoted from the T.E.V.): "The women went to Peter and his friends and gave them a brief account of all they had been told. After this, Jesus himself sent out through his disciples, from the east to the west, the sacred and ever-living message of eternal salvation."

The T.E.V. calls verses 9-20 "An Old Ending to the Gospel,"

but, after translating the old ending, cites the passage quoted in the paragraph above under the heading "Another Old Ending."

The New International Version, the latest translation of the New Testament to come off the press (copyright 1973), has the following note after verse 8, "The most reliable early MSS omit Mark 16:9-20." However, it gives a translation of these verses. In an early editorial we shall review this translation.

In its footnote to verse 8 *The New English Bible* states, "At this point some of the most ancient witnesses bring the book to a close."

As another of their arguments against the genuineness of either of these so-called additions, scholars set forth the claim that both the style and vocabulary show that these passages are not the work of Mark.

Seventh-day Adventists have accepted the longer ending of Mark as genuine. They point out that textual evidence cited against its inclusion, while impressive, is not conclusive. They further point out that Ellen White has numerous references to verses 9 to 20, in which she makes no distinction between them and other passages in Mark so far as inspiration or authority is concerned. In the light of this a Seventh-day Adventist would not use the argument of spuriousness in combating the fanatical interpretation that the snake-handling sect gives of verse 18.

On the other hand, because of the presence of footnotes and other notes in many of the new translations questioning the genuineness of Mark 16:9-20, Seventh-day Adventists should be familiar with at least some of the arguments advanced. As they share their faith, more and more they will find their students resorting to these translations and asking questions concerning problems raised by the new readings and notes. If Adventists can answer these questions inquirers will be more disposed to accept their witness.

D. F. N.

Christ Is Lord

Continued from page 2

"Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this, he is unworthy of the Christian name."—*Ibid.*

"The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision: 'How then can I do this great wickedness, and sin against God?' The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart."—*Ibid.*, p. 331. (See also pp. 121-127.)

The wonder and mystery of the plan of salvation is not merely that Christ came to this earth in human flesh (John 1:14), but that He is willing to dwell within our flesh by His Spirit (Eph. 3:16, 17; Col. 1:27), and that He will be Lord of the life so completely that every thought is brought into captivity to Him (2 Cor. 10:5). "Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness."—*The Adventist Home*, p. 128.

Church members often have difficulty making judgments, choosing legitimate activities, and determining how to relate to various issues. But once they establish Christ as Lord, problems are resolved more easily. They follow Paul's counsel: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Christ as Lord, Christ as the polar point of the life, places everything in proper perspective. And not just in perspective, but under divine control.

K. H. W.

LEARN AND LIVE

By CORA STARK WOODS

THE CAR had not come to a full stop when little Seth, who could not wait one more second, opened the door. Out he tumbled and landed on the hard-topped parking lot. "Live and learn," reprimanded Billy with all the wisdom of a five-year-old Solomon. I was amused until I looked at Seth's skinned knees and palms. His mother dried his tears and we were thankful that he had lived to learn. But sadly I wondered, why can't children listen and learn?

Six-year-old Darlene came running to me and anxiously shouted, "Amy ran home!" I carelessly said, "I guess you'll have to play alone." "But," she pleaded, "Amy won't look both ways!" Then I remembered where Amy lived and sent Darlene after her, for Amy might not live to learn.

Every day the papers are full of tragedies in which a child or even an adult just didn't live and learn. A speeding car carrying six teen-agers crashed headlong into an abutment. There were no survivors—just heartbroken parents. These youngsters had not listened and consequently had not lived to learn. These news items make little impression until the incident happens nearby or to an acquaintance or loved one.

Other teen-agers of this town were sobered, but not for long. A high school girl and her younger brother raced to beat the train to the crossing. They lost the race and the parents lost their only two children! They, too, did not live to learn.

Not long ago I visited in a nearby church. I sat behind a dedicated Ad-

ventist couple I had known for years. I watched their joy as they took turns holding their first grandchild. I had never seen them look happier. I rejoiced with them for I knew of the glorious experience they were sharing and would share in perhaps twenty or thirty years ahead. Little did I dream that in two short months the young grandmother would have to enjoy that baby and the babies-to-be without the grandfather. How cruel that a man who had dedicated his whole life to serving youth should lose his life in an accident caused by youth who didn't listen.

Forcible Instruction

Like most young people, I disliked discipline and what I considered over-protectiveness. My father was proud that his little army marched or halted on order. He was a road commissioner in a small town and our yard was the meeting point for men and equipment. We were forcibly instructed to head for the porch when any vehicle approached or left the yard. By the time we could run, this was automatic and the men could count on this. Later when we were old enough to go to school, we knew there was to be no dillydallying en route. Our companions were screened and all play was visible from the house. We had to make our own sled trails on nearby slopes while neighbor children could slide on paved roads that had been plowed. We felt persecuted until we saw newspaper items of the fatal results of such folly.

In vital matters we were not allowed to "live and learn." If words of caution were not heeded, immediate action was taken.

It has been said that if a child is

properly disciplined, his spankings will occur so early in life he will not remember them. Apparently this was true in our home as we children recall very few. Somehow we got the message that they would be forthcoming and we avoided them. We resented this vigil at times, but as years went by we acquired a healthy respect for authority. Perhaps we missed out on some of life's adventures, but we were spared a lot of scars, physical, and otherwise.

I recall that while reading *Uncle Arthur's Bedtime Stories* to my daughter, one in particular made a profound impression. A young couple were walking down the hill with their small son. The boy was lagging behind. The father looked back and could see a landslide beginning above the child. He shouted "Jump!" Instantly the boy obeyed and the father was just able to pull him free of the slide. Instant obedience was emphasized in this story. The boy did not ask why. He obeyed. There was no time to learn to obey at that moment. He was trained from birth by wise parents, who knew his life someday might depend on just such instant response and respect for authority. Children deserve to know the whys in some matters but not at the expense of obedience. Occasionally they can be told simply that they will understand why when they are older.

I was visiting my father when my daughter was about four years old. I bought her a special summer dress. I tried it on her and then asked her to take it off and put on play clothes. She asked, "Why?" I said that I wanted it to be kept for Sabbath. She said that she would be careful. Then I said it was not a warm enough day. She said she would put on a sweater. This went on until I finally said, "I told you to

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take the dress off, now take it off!" My father just quietly said, "Now you have given her the real reason!"

No parent would consider turning a small child loose on a busy street or near the edge of a cliff with a "live and learn" philosophy. Words of caution would be followed by physical restraint if need be. Yet many parents are taking just such risks with teenagers in matters vital, if not to their physical safety, certainly to their emotional stability.

My husband teaches in a so-called progressive high school. The pupils are permitted to choose to attend or not to attend certain classes and study periods. Student supervision replaces teacher supervision in cafeterias and other areas. By the end of the school year this lack of adult authority is visible in the physical plant and in scholastic achievement. The object of this experiment is to develop character but even the students recognize the failure of self-government at that age level.

Failure of Self-government

Last summer, while visiting relatives, I spent several afternoons beside an apartment swimming pool for small youngsters. There were the usual squeals of glee and splashing and much refereeing by the young mothers. And there was much wailing and protesting when it was time to leave. The pleading and cajoling went on over and over. One mother sat quietly reading a magazine. After a while, she looked at her watch, went to the edge of the pool, snapped her finger and called three boys by name. She said one quiet sentence, "Out of the pool." The boys immediately came out, put towels around their shoulders and left with the mother. I said, as loudly as I dared, "Shall we applaud?" Others smiled approval. What a refreshing sight, and how rare! Certainly, those boys were the happiest children there. The mother was relaxed because her energy was not wasted in argument. Obviously, she had laid the groundwork and her children could be taken anywhere without embarrassment.

Most of us have heard older young people ask their parents, "Why didn't you make me study or practice or come in at a decent hour?" How much easier it is to accept a moment's resentment from a young child than to accept a lifelong rebuke from an older child.

Many of us will remember the expression, "Every child must climb fool's hill." Perhaps in bygone days this was not a matter of great concern. But fool's hill today is a one-way hill, with no turning back and certain destruction at the end. How can a child "live and learn" by experimenting with drugs, speeding cars, and moral

laxness? If this doesn't cost him his life here, there is the greatest risk it will cost him eternal life!

Some argue that children must be allowed to make decisions, but do they have to be decisions of right versus

Some argue that children must be allowed to make decisions, but do they have to be decisions of right versus wrong?

wrong? A child may be allowed to choose between two foods of equal nutritional value. He should be permitted to pick his closest friends among several acceptable companions. A form of wholesome recreation should be chosen according to his individual preference. Clothing selection may be made by the child provided he accepts appropriate guidelines and doesn't exceed his allowance. A child will feel content to make small decisions, and this prepares him for more mature decisions.

Children become weary of undue censure. It causes them to abandon all rules once they are free. A wise parent will close his eyes and ears to anything that does not affect the physical safety or character of a child. We tend to measure children by the yardstick of our years and this discourages them. By overlooking misdemeanors, a greater impact is made when we give a positive reprimand or command. Children build up confidence in parental counsel if it is given sparingly but with absolute finality. And above all, it must be given kindly and in love.

Admit Imperfections

Every parent becomes overwhelmed at times by the awareness of his failures. Perhaps even these mistakes can be turned into an advantage if the parent will admit his imperfections to the child. I still remember a childhood incident that hurt me deeply at the time. My grade-school room had won a contest for the Sunkist Orange Company. Each child was presented with a large beautiful orange. Fruit trees were plentiful in our yard but not orange trees. This was a real treat, and like any little girl, I could hardly wait to present it to my mother. My mother took it and said, "I'll give it to your brother since he is not feeling too well." I was crushed and stormed out of the room. My mother realized

her mistake and I was made to understand her reason, which was simply that she was so used to giving and so unused to accepting.

My father had an annoying habit of lecturing when I washed the dishes from the evening meal. I felt trapped and often wondered whether he had followed his own good advice. Now I realize that this is no criterion for giving counsel. If we could learn from the mistakes of others, the world would be a better place. I raced through the dishes but no matter how disinterested I tried to appear, the lectures continued.

I remember some very serious mistakes I made in rearing my own child. According to my rigid schedule, I awakened at 6:00 A.M. and raced through my work so that when my daughter awakened at 8:00 A.M., I could give her my undivided attention. Normally she awakened on schedule, but on one particular morning she called to me at 7:00 A.M. I sighed, and leaving my work undone, I walked into her room, raised the window shade, and laid out her clothes for the day. She watched me, and then she said, "I don't think you are very happy about me!" I was shocked for I hadn't realized that my face revealed my displeasure over my undone work. From that one rebuke I decided that a broken schedule was better than a broken heart. I resolved to become more flexible.

A Good School

I learned another lesson in her sixth year. She came home from school with several boxes of Christmas cards to sell. I was very upset, because I did not want the folks in our college trailer camp to feel obligated. They were married students who simply could not afford any extras. I complained loudly about the teacher and the school for putting me in this position. When I finished, my little girl asked, "Mommy, am I going to a good school?" This made me realize how utterly stupid it is to invest in church school education for your child, and then undermine the whole thing by criticism of the teacher and the school policies. I assured her that it was a good school and that Mommy was tired.

We have all made such mistakes but children forgive and even forget if we are forthright with them. A child with a perfect set of parents could never cope with the normal frustrations that will surely come to him. Someday he will have a teacher that is unfair, a boss who is cantankerous, a friend who is unfaithful, and a mate with human failings. It will never hurt a child to make allowances for parents in some situations. Parents are people and not slaves. It is good now and then simply

to say, "Daddy is tired," or "Daddy is busy." "This month the new dress goes to Mommy." "That formal you wore last year will have to be worn again." And so on. While we must always strive to be the best possible parents, we should not be bogged down with guilt feelings over blunders.

Many books have been written on the subject of raising children. But we are not preparing children to win popularity contests, to be governors, or heroes of the world. We are raising children to be citizens for eternity in a better world. The best possible help is found in the Bible, the Spirit of Prophecy writings and various programs of the church.

How dare we shrug off this responsibility with a "live and learn" philosophy? Our children must learn and live and we must teach them. We are told in the book *The Adventist Home*, page 468: "Prayerfully, unitedly, the father and the mother should bear the grave responsibility of guiding their children aright. Whatever else they neglect, they should never leave their children free to wander in paths of sin. Many parents allow children to go and do as they please, amusing themselves and choosing evil associates. In the judgment such parents will learn that their children have lost heaven because they have not been kept under home restraint."

On page 469: "Accustom your children to trust your judgment and experience. Teach them that you have a clearer perception of character than they in their inexperience can have, and that your decisions must not be disregarded." Page 471: "Children should be trained and educated so that they may calculate to meet with difficulties and expect temptations and dangers. They should be taught to have control over themselves and to nobly overcome difficulties; and if they do not willfully rush into danger and needlessly place themselves in the way of temptation, if they avoid evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve . . . their morals untainted. The moral powers of youth who have been properly educated, if they make God their trust, will be equal to stand the most powerful test."

We must study and apply this counsel, and if we pray for God to save our children as Solomon did for wisdom and knowledge, and as Moses did, even if our names are blotted out, our prayer will be heard. We must adopt a new philosophy of "learn and live" and surely God will fulfill His promise toward our "beautiful flock." □

A Walk in the Snow

By MABEL HILLOCK

"OH, DADDY," cried four-year-old Ted as he stared wide-eyed out the big picture window in the parlor, it's snowing!"

"Yes," agreed his father, "and it must have snowed for a good share of the night, too. Look how white the ground is. Let's go for a walk after breakfast to see how many tracks we can find in the snow."

Ted was so thrilled that he could scarcely eat. Even though the snow was still falling, the weather was mild so that some of the snow was melting off the wires and trees. It was just perfect for a stroll around the block.

"Stand still, you wigglesworm," laughed Ted's mother when she helped him into his snowsuit, boots, and mittens. "If you'd stop jumping around so much, you'd get outside sooner."

"May Jimmy go with us?" Ted asked his father as they left the house. Jimmy was the little boy who lived next door, and he and his daddy were already outside. Ted could see them making a snow man on their front lawn.

"Of course," answered Father. "We'll see if they want to go along. Then maybe we can help them finish their snow man when we get back."

Jimmy was delighted with the idea, and so it was that two fathers and two excited little boys walked down the street.

As they passed a neighbor's driveway, Ted's father said, "Let me show you something and see if you can guess what it is." While the other three stood on the road, he walked up onto the white snow of the driveway and made four big marks in the snow. Then he rubbed a patch in the middle. "Now, what is that?" he asked.

Both boys stared at the marks for a few moments before Jimmy ventured, "Is it a dog?"

"No," chuckled Ted's father. "It's supposed to be a bear. See, here are its four feet and here is its body. But I guess you wouldn't recognize a bear,

anyway. Let's look for something you know."

Taking Ted by the hand, his father walked on down the road. "Oh, I see some tracks you know. Who made these?"

"Those are dog tracks!" announced Ted proudly. "I can tell that!"

A few feet farther along they came to another driveway, and Ted's father stopped again. "I see some more tracks. Who made them?"

Jimmy knew that one right off. "A car!" he shouted.

"Right! And can you tell which way it was going?"

Both boys were stumped.

"Well, look here," said Ted's dad as he pointed to the road. "It backed up this way and then went down the street in that direction. You can read it all in the tracks. Let's see what other tracks we can read."

They had barely moved on when Ted's father halted once more. "I see some more tracks right here along the side of the road. Can you tell me who made them?"

"Tears," suggested Ted.

Daddy laughed. "Not quite, but you are almost right. Look up. What do you see?"

Obediently both lads raised their eyes toward the sky and found the wires running along the side of the street.

"See," said Daddy, "the snow is melting and the water is dropping off those wires. The drops are the tears you said made the holes in the snow, Ted."

Just then a flock of birds fluttered through the falling snowflakes. "Snowbirds!" shouted Ted. "I know them. These are some snowbirds!"

"Right again," agreed his dad. "I wonder how many more things we can find in the snow before we get home."

Don't you think Ted is having a lot of fun learning to use his eyes when he goes for a walk?



One in the Series
The Most
Unforgettable
Adventist
I Ever Met



AMBASSADOR of Good Will

By H. K. CHRISTMAN



Above, with some of his grandchildren in California in 1970. Center, the Maxwell family about 1936 while still in England. Left to right the children are A. Graham, C. Mervyn, Maureen, Lawrence, and D. Malcolm. Younger daughter Dierdre was born later in the United States. Bottom, Malcolm, the twins Lawrence and Mervyn, and Graham, congratulate their father upon receipt of his honorary degree from Andrews University, Berrien Springs, Michigan, in 1970.

A. S. MAXWELL (Uncle Arthur) was the most unforgettable Adventist I ever met. He and his family came to the Pacific Press from England in 1936, where he had served with distinction as an editor and as manager for more than a score of years in the Stanborough Press.

Seven years later, in the spring of 1943, I joined the staff of the Pacific Press. It was in this institution that Elder Maxwell and I were inseparably involved in a dynamic worldwide program of literature evangelism with *Signs of the Times*, our "silent pulpit" of historic fame for the entire world. This delightful fellowship was destined to continue through the years until my retirement in 1962.

Early in this period of our intimate fellowship we were winging our flight homeward from attending a session of the Autumn Council in the East. We were reflecting appreciatively on the favorable response of the Council to appeals in behalf of *Signs of the Times* amid the unfolding scenes of a turbulent and chaotic world. "This one thing I do," he said with his usual enthusiasm, "I will endeavor to make *Signs* true to the vision of its founders in 1874—a silent pulpit that will reach clear around the world!" I immediately registered a hearty accord with this dedication, and the intervening years have brought enduring satisfaction in participating in its realization. There were problems and perplexities along the way, but ever and anon the optimism and radiant personality of Elder Maxwell overshadowed any possible depression of spirit.

Time and space naturally place definite limitations on the effort adequately to portray the admirable characteristics of Elder Maxwell that enabled him to make a notable contribution to the cause of Adventism in its triumphant march across the world. He was literally "an ambassador of good will," constantly on the alert to create an atmosphere of optimism with his inimitable, self-perpetuating smile, which allayed prejudice and opened wide the doors to human hearts, thus making these hearts readily receptive to the faith of Jesus. One incident especially exhibited to me his efficient "ambassadorship." Several years ago he was invited to address a meeting of the faculty of the College of Religion of Columbia University in New York City. While introducing him to the assembled group of ecclesiastical celebrities, the chairman jovially suggested that "our guest speaker is a member of the Seventh-day Adventist

H. K. Christman was circulation manager at Pacific Press for 19 years. He is now retired and living in Yucaipa, California.

organization—a 'fringe' group of the 'Protestant fraternity.'"

Rising to the occasion in true ambassadorial genius, Elder Maxwell introduced his presentation with the text "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deut. 7:7). In addition, he quoted Zechariah 4:10: "For who hath despised the day of small things?"

I came to know Elder Maxwell as one without peer in the art of storytelling. His excellent command of the English language in dramatism and picturesqueness, with a delightful simplicity, always found an enthusiastic response in youthful hearts and minds. Through the years he was affectionately known as Uncle Arthur around the world. His *Bedtime Stories* finally totaled a release of 48 titles, the last of which was released shortly before he passed away on November 6, 1970.

His Entertaining Genius

On one of his occasional visits to Andrews University, Rachael Christman, the dean of women and my sister, utilized his entertaining genius in conducting a candlelight hour at the close of a busy day. Here is the story of a typical event in her own words:

"I can see them now, my 300 girls from Michigan, Indiana, Wisconsin, Illinois, and many from overseas, after the alert that Uncle Arthur was here and would conduct a lullaby story hour in the convocation room. It was ten o'clock—the sleep-time hour. For wasn't this the bedtime-story man? and no other time would cast the same glow, the same spell. The housecoats and the candlelights were a fitting setting for his subdued warm greeting, which fused warm hearts immediately.

"We followed him through rising crescendos, and then like a great orchestra leader's wave of his baton, his voice would lower for emphasis. With his background of experience he took us around the world, always emphasizing God's engulfing providences, never letting us forget for a moment the sublime objectives of Christian education—the destiny of being chosen to finish this work. Often we would walk with him among the stars through story lure, for always uppermost in his mind was the culmination of the phrase 'We have this hope.'

"Fleeting minutes, and finally an hour, passed all too soon. The silver hair, candle-lit, still held us; the master voice had finished; the girls in utter silence left the room, not sleepy, but fed, impressed, inspired, persuaded more than ever to the principles of our wonderful faith. Who knows but that after each such visit to the candle-lit room of Andrews University,

it could be said of him, 'Who knoweth but thou hast come for just such a time as this.'"

The name of Elder Maxwell holds high rank in the roster of literary lights of modern times. In a unique sense he demonstrated the truthfulness of the assertion that "the pen is mightier than the sword." For a little more than half a century he devoted his life to writing and to editorial work. He authored more than 100 books and many hundreds of magazine articles. More than 50 million copies of his books have been sold.

The Bible Story, a set of beautifully illustrated books, Elder Maxwell's greatest triumph, has become the major item of our literature sales organization around the world and has been translated into more than 20 languages.

Another volume appeared in due process titled *Your Bible and You*. Containing more than 450 pages, it was designed for popular distribution by the church's sales organization. Every one of its 44 chapters is phrased with personal appeal, and the whole presents the unfolding scenes of life's adventure from beginning to end.

Irresistible Logic

Recognizing the power of personal appeal that coursed through practically all his writings, Elder Maxwell finally released another manuscript, titled *Your Friends the Adventists*. He remembered the inspired statement that in the past "our people have been regarded as too insignificant to be worthy of notice, but a change will come" (*Testimonies*, vol. 5, p. 546). With irresistible logic and loving appeal, he opened this 96-page treatise with the "People of a Book," followed by ten chapters, ending with "People With a Future."

In hundreds of churches, committees, boards, conventions, and conferences, both within the Pacific Press and around the circle of our world organization, Elder Maxwell and I were "fellow-grenadiers" in a great adventure. Many years ago inspiration had provided a large place for *Signs of the Times* in the finishing of the work. This vision and counsel fired us with unbounded enthusiasm. I was constantly enamored with the expansiveness of his ingenious ideas in our mutual endeavor to enhance the circulation and increase the soul-winning efficiency of the journal.

In addition to his varied talents, Elder Maxwell demonstrated a fine genius as a scenarist. A wealth of thrilling soul-winning experiences were gathered from every section of the field. Exercising his imaginative and dramatic genius, he filled the role of masterful script writer for several

years. Promotional films were prepared and distributed among the conferences in large numbers for presentation in the churches. Church members responded to his leadership and appeals, which eventually boosted the circulation to a third of a million copies per issue, the largest in its history.

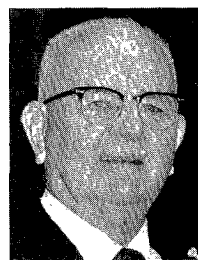
Six devoted and talented children have graced the home of Elder and Mrs. Maxwell. All of them have received high scholastic honors, preparatory to their chosen professions in service to the cause of Adventism. One wears the mantle of his father, as editor of *Signs of the Times*. In 1970 Andrews University of Berrien Springs, Michigan, awarded Elder Maxwell an honorary degree.

Elder Maxwell and I met for the last time in Tucson, Arizona, where he addressed our church on a Sabbath morning. It was my privilege to introduce him to the congregation, with whom I had enjoyed frequent fellowship. It was a heart-warming occasion as he reflected over the span of devoted service covering more than a half century. With his usual exuberance he emphasized the certainty of the church's prophetic interpretation, assuring us that we are nearing the close of human probation. In an appealing climax he portrayed the unfolding scenes of a dying world where "the only action that will bridge the gulf between time and eternity will be the resurrected and translated saints, meeting the Lord in the air."

Following the service we bade each other good-by, neither of us knowing it would be the last good-by. He returned to his home in Mountain View, California, for a brief restful season preparatory to filling another appointment the next Sabbath—an appointment that could not be met because he fell asleep. He lived his best to the last moment of life.

When the sad news arrived, the last prayerful words of John Greenleaf Whittier, found by his bedside, flashed into my memory:

As Thou hast made my world without;
Make still more fair my world within.
Shine through its lingering clouds of doubt;
Rebuke its haunting shapes of sin.
Fill, brief or long, my granted span of life,
With love to Thee and man;
Strike when Thou wilt my hour of rest;
But may my last days be my best. □



Pastor Shares Impressions of Bellona, Solomon Islands

By GORDON A. LEE

I AM SEATED on the veranda of the thatch house that has been my home for the past three weeks. I have been visiting Bellona Island, which is about 100 miles south of Guadalcanal and is eight miles long and four miles wide. It is part of the Solomon Islands, although its people differ from other Solomon Islanders in that they are Polynesian rather than Melanesian.

Bellona is shaped like a sandwich plate, with the rim sloping into a long flat plain in the center. Normally it would be a lake, but the porous rock absorbs the rain as it falls. It is a very fertile and fruitful island but largely undeveloped.

The people number fewer than 700 and live well, though on an almost nonexistent monetary system. Life runs at a very steady pace on Bellona—somewhat, I believe, as God intended for man. The people have their sicknesses and diseases, but not the coronary and stomach complaints common to high-pressured Westerners.

The Adventist Church has the largest number of any church on the island. We have three main centers where churches are located. There is also one elementary school.

Gordon A. Lee is president of the Western Pacific Union Mission.

The school is made of bush material, which lasts but a short time in these tropical conditions. White ants and borers begin their work of destruction even as the people put up the building. Roofs made of iron to provide drinking water have proved inadequate. The floors are dirt. Desks are timbers hewn from the jungle and set on stumps driven into the ground. Teaching facilities are limited and a library is nonexistent.

One wonders how students can learn enough in such a school to enable them to go on to high school and later to be trained as workers for the church. However, workers who have been trained here have proved themselves talented leaders.

Why Disturb Paradise?

Some may question why we should disturb such a tiny paradise. Why not give the people some medicine to cure their ills and leave them in their idyllic life? This would be wonderful if we could get the rest of the world to stand still, but no people are an island to themselves in this world today. Bauxite and phosphate have been found on the island. The quality is high. Already the rumblings of industries in search of these products are heard on this little Eden. The safety

of their homes and their way of life demands an education and a preparation to meet the expansion of a culture they themselves, perhaps, have no desire to absorb.

Independence of the entire protectorate looms in the near future. Where are the educated leaders coming from to govern their nation if they are not trained today?

There is urgent need for a better school, better equipment, and an adequate water supply. The economy at present is totally inadequate to meet the costs of such a program.

Yesterday was Sabbath. Offering time came. The deacons each went around with a large basket and a small glass jar. The offering baskets were filled with taro, yams, sweet potatoes, bananas, and other produce. Sabbath school offering in actual cash amounted to \$1.11. (I had given a paper offering.)

The purpose of my three-week visit is to preach the gospel story in a MISSION '73 campaign. We have had a wonderful series so far. God has been preciously near. The hearts of many non-Adventists have been touched, and a revival is evidenced among the members and former members. At an altar call this evening 14 people came forward to request baptism.

A new church must be built in the center of the village to accommodate these new believers. An iron roof could be built on it with a large water tank to collect rain and provide a water supply.

The joy and satisfaction I have received over the past three weeks are beyond words. These lovable people



Generous church members on Bellona built a house for an old man, Vakaiika, who is standing in his doorway beside Church Elder Kaitu.

have been so kind to me, offering me one of their best homes to live in, and preparing their best foods for me to eat.

I have watched them show their kindness to others, also. Recently the church members built a new house for an old man named Vakaiika, who was very sick.

The Adventists I have met in Belona are proud, independent, kind, and generous with what they have. But their thinking men are looking outside their island for help. Can we, their fellow church members, let them down? □



Thatching the roof of Vakaiika's house is a job shared by several church members.

PHILIPPINES

Evangelist Holds Meetings on Town Boundary Line

Five Moslems were among those baptized at the end of an evangelistic effort held in Milbuk, Palimbang, South Cotabato in the South Philippines.

Milbuk is predominantly a Moslem community that has seen a great deal of strife between Moslems and Christians. The government has even established a boundary line with guards between the two communities.

When planning the evangelistic crusade, however, the Adventist workers did not wish to eliminate either group, so held their meetings right at the boundary line, adjacent to the police guardhouse. In fact, the series was conducted by a former Moslem, J. H. Adil, now evangelist for the Southern Mindanao Mission.

Many times the meetings were disturbed by shooting nearby, but despite these adverse circumstances, 23 persons were baptized at the end of the crusade. Two of the Moslem converts are children of an Iman, a Moslem theologian. Now the Iman, his wife, and other children are studying for baptism.

JANE ALLEN
Editorial Assistant
Far Eastern Division

A student missionary gives her appraisal of

Missionaries "Too Old" to Serve Overseas

By Dawna Maeda

[The subjects of this article are Dr. and Mrs. Roy Yeatts, who when this student missionary worked with them were stationed at Masanga Leprosy Hospital, Sierra Leone, West Africa. They have since accepted an assignment in Zambia.—EDITORS.]

As my plane left the airport in West Africa and soared above the white clouds, I thought back over the 11 months I had spent in Africa as a student missionary. I couldn't believe it was over now and I was flying home. All the time spent at the leprosy hospital would just be memories—pleasant ones and not-so-pleasant ones—but all precious, for I had learned a great deal.

Bonnie Gulka and I had arranged our flights so we could fly over together. She was 20 and from Union College; I was 18 and from Pacific Union College. We had both just finished our sophomore year.

Like a Sauna Bath

As we came out of the plane after landing in West Africa, we felt as if we had just entered a sauna bath. It was sticky—humid and warm.

After collecting our luggage, we spotted the doctor and one of the other missionaries who had come to meet us. You wouldn't believe how glad we were to see them. Bonnie and I had been afraid that perhaps no one would be there. We had heard of one nurse who telegraphed her arrival date, and the telegram got there two weeks after she did!

We passed customs in a few minutes and were on our way to the hospital by 10:00 P.M. Four hours later, after a 147-mile ride inland over bumpy roads, we arrived at our new home. It had been some ride!

At 2:00 A.M. we settled into our rooms at the doctor's house, where Bonnie and I were to spend the next seven months. Since there was no electricity after 10:00 P.M. the doctor's wife met us with a storm lantern and later Bonnie and I took our first of many cold showers.

We were accepted readily by all the other missionaries and soon were caught up in the routine of things. We never lacked for work and were busy from dawn to dusk (literally). I burned the midnight oil frequently, trying to plan interesting lessons for my lively class of lepers between the ages of 10 and 23.

Our lives had to be modified because we now were working not only in Africa but in a leprosy hospital. Certain precautions had to be taken.

It must have been hard on a 72-year-old doctor and his wife (70) to live with two lively, unpredictable, inexperienced, and sometimes troublesome college girls with "great" ideas on

how to "reform" Africa. Yet through it all they were wonderful to us.

Theirs was the spirit of true missionaries. Never a request for help from an African standing at our front door at breakfast, noon, or midnight did they turn aside. No distance was too far to drive in rain or shine, no person too unworthy or too disfigured to receive care.

They saw, but in a way didn't see, the deformed hands and feet with the phalanges missing, and the noduled faces with absorbed nasal cartilage that gives the "pig-nosed" look. (Fingers, toes, ears, and noses do not just drop off. Leprosy only destroys the nerves. Osteomyelitis and other things cause the bones to be absorbed).

The leper children loved the doctor and his wife. Any injury or problem was reported to the doctor, although there were many others at the hospital the children could have gone to. He regarded each problem as important, no matter how small. Even the smallest wound on the smallest hand was not left unattended by him.

They also cared for the Africans' spiritual needs. Mrs. Yeatts started JMV and Pathfinders for the little leper children who were left by their parents.

She lived for those children. No hungry child was turned away from her door. They went to her for buttons, needles, thread, trousers, and shirts. It was she who made several dozen Pathfinder uniforms and helped them build new and badly needed desks for the classrooms. It was she who kept the JMV's and Pathfinders going, even though the younger missionaries (including me, I must confess) said, "Let's not go this week; I'm too tired."

Africans Loved Them

The Africans loved the doctor and his wife as Bonnie and I learned to love them. All the patients who could walk, hobble, or be carried, attended their farewell. The doctor's wife cried.

Eighteen years ago the General Conference told them they were too old. But at 55 and 53 they were better equipped to serve the Lord than most people in their 20's and 30's. They were armed with the love of God, and they just had to share it (and still are sharing it at a new post in East Africa, where the doctor is doing research to help cure leprosy).

People, especially children, do not learn what Christianity is by words and fancy sermons, but by the living example. By the kindness and Christian love of the doctor and his wife, many Africans caught a glimpse of God. □

Actions of General Interest From 1973 Annual Council—1

By Duane S. Johnson

The 1973 Annual Council of Seventh-day Adventists, which met in Washington, D.C., October 7 to 18, focused on plans for a unified outreach to proclaim the church's unique message of Jesus' coming and to prepare a people for this great event. Ministers and laymen were invited to commit themselves to a program of revival and reformation in reaching the objective of proclaiming the three angels' messages to the entire world.

Our members everywhere will be stirred by the appeal from the Annual Council (which will appear in next week's REVIEW), and that the response is already evident. It is hoped that throughout the field there will be ripples of coordinated evangelistic effort for the next two years, ending in waves of evangelistic thrust. There is to be a new emphasis around the world on witness to the non-Christian. The MV Task Force in North America and youth activities around the world are to work toward a great worldwide youth emphasis from 1975 to 1980.

A part of this evangelistic thrust is a call to the world field for scores of ad-

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ditional literature evangelists—full time, part time, students, and magazine workers. Incentives are offered that will make it possible for many to participate. The plan also includes the intensification of efforts in lay training for personal evangelism and lay soul winning. Linked with this is a carefully designed program for communications. Renewed emphasis is placed on literature distribution including *The Great Controversy* worldwide.

Every member, every department of the church, every institution, is to give priority to evangelism. Each person in our educational, health, food factory, and other institutions is expected to carry a part in the evangelistic program. Ministers, physicians, dentists, and other health workers are called to a blended ministry, for which field tested material is ready for use. There is to be a continuing emphasis on the recruitment, training, and involvement of professional workers at all levels.

Following are actions of the Annual Council that are considered to be of general interest. To conserve space in some actions only portions of major interest have been included:

Administration

► 1974 Spring Meeting, Annual Council, 1975 General Conference Session—Dates

Voted, To record the following dates and locations for Spring Meeting, Annual Council, and the General Conference session: 1974 Spring Meeting, April 2-4, 1974, Washington, D.C.; 1974 Annual Council, October 9-17, 1974, Loma Linda, California; 1975 General Conference session, Pre-session Meetings, July 7-10, 1975; Session, July 10-19, 1975, Vienna, Austria.

► European Consultation on SDA Affairs—Meeting Place

Voted, To schedule a meeting of the European Consultation on Seventh-day Adventist Affairs committee in Helsinki, Finland, August 12-15, 1974.

► Seychelles Island Field—to Euro-Africa Division

In harmony with the request of the Euro-Africa Division and with the concurrence of the Afro-Mideast Division, and because of greatly improved transportation facilities,

Voted, To transfer the Seychelles Island Field of the East African Union, from the Afro-Mideast Division to the Indian Ocean Union Mission of the Euro-Africa Division.

► Direct Contacts—Prospective Workers

Voted, To request all divisions to instruct their subsidiary organizations and institutions not to offer employment to any person in, or employed by, another division unless a call is first processed through the regular channels (i.e., the division and the General Conference). This procedure is to apply to all prospective regular appointees,

and to prospective Sustentation Overseas Service, Adventist Volunteer Service Corps, and Student Missionary assignees.

► Departmental Creative Aids, Availability

Voted, 1. To request the General Conference departments to provide lists of specific departmental materials which could be made available to world divisions with reproduction and translation privileges without additional permission.

2. To request all sections of our worldwide organization to respect copyrights and to ensure that prior written approval be obtained before reproduction or translation of copyrighted material.

3. To request all sections to obtain specific approval from the department involved where uncopyrighted materials not included on the list mentioned in paragraph one are desired.

► Denominational-Records Program

Voted, To request that special plans be made by the divisions for the preservation of denominational records either in one of the institutions of higher learning or in the division office itself. The General Conference now has an archivist available for consultation on these matters.

► Terms of Service of Overseas School Employees

Voted, To recommend, that whenever possible the terms of service of missionaries employed in Seventh-day Adventist schools be coterminous with the school year.

► Secretaries of Multiple Departments

Many departmental secretaries are responsible for two or more departments and it is often necessary for them to gather for councils, advisory committees and similar meetings at considerable

expense in time and money; and to travel extensively with visiting departmental secretaries from higher levels of administration.

Voted, To request executive committees in the interests of economy and efficiency, when appointing departmental secretaries who must carry more than one department, that as far as possible the grouping of departments at the next higher level of organization be followed except where the special technical skills of an individual may indicate otherwise.

► Departmental Leaders—Tenure of Office

Voted, To request administrations of divisions, unions, and local fields:

1. To avoid as much as possible the frequent changing of departmental secretaries.

2. To seek counsel when changes in departmental leadership are necessary:

a. In the case of divisions, to seek counsel from the General Conference department affected, and make recommendation to the General Conference administration.

b. In the case of unions and local fields, to seek counsel from the administrative and departmental leadership of the next higher organization.

► Division Department Advisory Committees and Union Department Councils

Voted, To request overseas divisions, where possible, to hold departmental advisory committees at least twice each quinquennium, and to authorize annual union departmental councils.

Communication

► Communication Secretary—Local Church

Voted, 1. To identify the secretary of the Department of Communication on the local church level as the "Communication Secretary," with the understanding that this individual will fill the roles formerly occupied by the public relations and radio/TV secretaries.

2. To refer this item to the Church Manual Committee and to the 52d General Conference session (1975) for insertion into the *Church Manual*.

► Department of Communication—Media Contact Procedures

Voted, To follow these procedures for contacts with the media:

1. Contacts with the media for the local church and conference will be supervised and coordinated by the local conference communication secretary.

2. In conferences where the department is not yet merged, contacts will be coordinated jointly by the public relations and radio-television secretaries.

3. Other departments should work through or in cooperation with the Department of Communication at all levels so as to avoid confusing multiple contacts with the media.

► Training Program in Communication

Voted, To encourage all divisions:

1. To give study to providing courses in various aspects of communication in their tertiary level institutions.

2. To include in the required courses for ministerial majors one course in communications.

3. To adopt a plan of periodic seminars (of two to three weeks in length) specifically for the training and updating of departmental leaders.

► Emergency Communications Systems in Divisions

Voted, To encourage licensed amateur radio operators in all divisions to organize legal and national and international networks for swift communication in times of disaster.

Education

► Tours Abroad, 1974

Voted, To approve Tours Abroad for 1974 as follows:

1. **Andrews University**
Southern Europe Geography Field Tour

Date: April 8-May 24, 1974
Academic Credit: 4, 6, and 4 in three courses
Director: R. G. Pierson

East African Biology Expedition

Date: June 10-August 9, 1974
Academic Credit: 1-5 credits in five courses
Director: R. M. Ritland

English—Western Europe Study Tour

Date: June 9-August 17, 1974
Academic Credit: 3-9 credits in two courses
Director: Merlene Ogden

2. Andrews University and the Academy of Adventist Ministers

Bible Lands Study Tour

Date: May 27-June 26, 1974
Academic Credit: 4-6 credits
Directors: J. J. C. Cox and Orley M. Berg

3. Columbia Union College

Prophetic Bible Lands
Date: August 10-September 1, 1974
Academic Credit: 2 credits
Director: G. Arthur Keough

4. Loma Linda University

French Tour
Date: July 1-August 15, 1974
Academic Credit: To be determined
Director: Margareté Hilts

5. Pacific Union College

European Watercolor Painting
Date: Three weeks in June, 1974
Academic Credit: 4 hours in Watercolor I or II
Director: Vernon Nye
Southern Europe and Middle East (History, Geography and Literature)
Date: June 18-August 6, 1974
Academic Credit: 6-8 hours
Directors: Elmer Herr and Verne Wehtje

6. Southern Missionary College

Southern Europe
Date: June 3-June 17, 1974
Academic Credit: 2 hours
Director: Don Aalborg
German Tour
Date: May 15-June 6, 1974
Academic Credit: 3 semester hours
Director: Robert R. Morrison

7. Union College

Israel and Middle East
Date: March 4-14, 1974
Academic Credit: One hour to qualified applicants
Directors: George Thomson and Cedric Ward
Far East
Date: June 17-July 29, 1974
Academic Credit: 3 semester hours
Director: George Thomson

8. Walla Walla College

English History
Date: June 14-August 7, 1974
Academic Credit: 12 quarter hours
Director: Helen Evans

► Adventist Education Year—1978

Voted, To designate 1978 as an "Adventist Education Year" in order to give special promotion to Christian education throughout the world field and secure greater support for such education by Seventh-day Adventist parents.

► Educational Liaison With Governments

Seventh-day Adventist education is often influenced and affected by local and national government laws, decrees and regulations. Therefore,

Voted, To designate in each division individuals at the division and/or union and/or local field levels who will accept responsibility for keeping abreast of current and proposed legislative actions and official governmental proclamations as these affect Seventh-day Adventist schools, with the object of presenting Seventh-day Adventist views of education to public officials.

► Journal of Adventist Education for Education Majors

Voted, To request union conferences/missions make available to junior and senior education

majors in our colleges and universities *The Journal of Adventist Education* at the reduced rate of \$2.00 for each subscription. Orders are to be initiated by the college/university departments of education and channeled through the union education secretary. This plan is to be reviewed after one year.

► SDA Students in Mission Schools

In areas where the Seventh-day Adventist membership is small, yet the opportunity to operate a mission school is open,

Voted, To recommend that in addition to the regular Bible instruction required by the mission school program of studies, the local organization study the possibility of meeting more fully the educational needs of Seventh-day Adventist children attending such schools by providing for them a special curriculum in Seventh-day Adventist instruction.

► Parent Education

Voted, To recommend that full support be given to the various ongoing church programs of family education and to request the divisions to give study to organizational lines for promoting and guiding in family education. Some of the programs are:

1. The use of study guide programs for the Spirit of Prophecy volumes *Child Guidance* and *The Adventist Home*.
2. Programs similar to that of the Australasian Division *Happiness Home Made* project.
3. The Early Childhood Education program being developed by the North American Division curriculum committee.
4. The Family Night program.
5. The use of seminars on family life.

► Courses in Witness Training

Voted, To request Seventh-day Adventist secondary schools and institutions of higher learning to include courses in witness training which will help to prepare students for soul-winning opportunities in cooperation with the youth-evangelism plans of the local fields.

► Certification of Teachers

Voted, That each division establish a type of teacher certificate to include:

1. In addition to other required academic qualifications, completion of such courses as Bible Doctrines, Spirit of Prophecy, Philosophy of Christian Education, which will meet the needs of the field.
2. Provision of appropriate financial incentives.
3. Decision on nomenclature in consultation with the General Conference Department of Education.

► Implementation of Work Program in Schools

Voted, To request administrators of elementary, secondary and tertiary level schools to emphasize manual labor as a part of the school program by:

1. Endeavoring to incorporate useful manual labor as an integral part of the educational program of the school.
2. Studying the possibility of introducing into the school curriculum credit courses in which supervised student labor will function in a laboratory setting.
3. Having teachers work with the students in a supervisory capacity.

► Guidelines for Cultural Programs

Voted, To recommend the adoption of the following guidelines for cultural programs:

1. That Seventh-day Adventist schools refrain from the use of content, language, dress and actions in cultural programs which would not be approved in the normal activities of Christian life.
2. That each area appoint a representative committee to draw up guidelines for the schools within their respective territories.

► Technological Training

Voted, 1. To request divisions, in counsel with the General Conference Department of Education, to study the possibility of establishing, within their territories, technological training programs based on sound Christian principles.

2. To develop, through a program of orientation and education, an attitude on the part of the church membership, and especially parents, that will emphasize the dignity of labor, that will favor the teaching of trades, and will open alternative forms of employment to the youth of the church.

3. To take advantage, where possible and appropriate, of secular programs of aid provided by cooperating government agencies.

► SDA Teachers in SDA Schools

Voted, To reaffirm the denominational position that Seventh-day Adventist schools, both church and mission, operate with Seventh-day Adventist teachers, and that where the employment of a non-Seventh-day Adventist teacher is unavoidable, the approval of the responsible conference/mission executive committee, in consultation with the union education department secretary, be first obtained, and such appointment be only on a temporary basis. Where a school is directly under union supervision, this principle shall also apply.

► Supplementary Educational Program

Voted, To maintain the structure of organization of the Seventh-day Adventist educational system on union and local levels, at least on a part-time basis, in areas where the church is not able to operate formal Seventh-day Adventist sponsored schools, in order to provide orientation by such programs as:

1. Giving assistance to Seventh-day Adventist students in problems which may arise in their attendance at secular schools.
2. Leading out in the organization of home, school, and teacher organizations.
3. Structuring a program of religious instruction out of school hours.
4. Keeping in touch with Seventh-day Adventist teachers who work in secular schools.
5. Organizing parallel meetings with special lessons for children and youth during prayer meetings.
6. Cooperating with the Sabbath School Department to make the Vacation Bible School programs available to Seventh-day Adventist youth.
7. Cooperating with the Youth Department to give added strength to such activities as youth camps, retreats, MV classes, Pathfinder organizations, etc.
8. Strengthening the program in parent education.
9. Encouraging all other departments of church life to place special emphasis on the participation of children and young people.

► Bible Textbooks in Overseas Divisions

Voted, To adopt the following plan for providing Bible textbooks in overseas divisions:

1. That divisions build into their annual budgets a textbook fund from which those unions able to make Bible textbooks available for the youth of the church may receive assistance for translation and production purposes.
2. That the divisions set a day wherein a special offering will be received to provide funds for Bible teaching materials.
3. That in all educational institutions in North America a special offering be sponsored by the Department of Education to be received between March 18-22, 1974, for the purpose of assisting in the translation and printing of Bible textbooks for those areas in overseas divisions where there are too few Seventh-day Adventist students to make the printing of Bible textbooks economically feasible.

► Literacy Program

Voted, To give study through the department of education of the various divisions to the possibility of contributing to the solution of national illiteracy problems by:

1. Offering literacy programs in Seventh-day Adventist churches and schools, and encouraging members that need this instruction to participate.
2. Organizing literacy teams which would visit different areas to provide instruction as a part of the witnessing program in cooperation with other departments involved.

3. Offering church cooperation in fulfilling national literacy programs by:

a. Lending certain facilities for this purpose at times when a special literacy program is being promoted.

b. Utilizing Seventh-day Adventist teachers to participate in instruction when special efforts are being made.

4. Encouraging members to do much more reading, especially in the Bible and the Spirit of Prophecy, and by providing inexpensive materials for this purpose.

Evangelism

► Bible Correspondence School Interests—Follow-up

Voted, To endeavor to meet the challenge of following up Bible correspondence school interests which are an effective source of baptisms by:

1. Requesting conference administrators and department secretaries to encourage pastors to select laymen to assist in the follow-up of Bible correspondence school interests which the pastors are not able to follow up personally.

2. Considering the names of Bible correspondence school interests as prime contacts for development through witnessing and lay Bible evangelism.

3. Ensuring that these interests are visited within two weeks after reception of the names and having the first visit report returned immediately to the conference office.

4. Including the names in the church-interest file.

► Making an Institution Evangelistic

In order to assist our institutions in determining and developing the role they play in the evangelistic mission of the church,

Voted, To encourage our institutions to: 1. Restudy their goals and objectives periodically to make sure that evangelism is given priority.

2. Include within job descriptions and in-service training suitable information for both Adventists and non-Adventists on the role individuals play in the mission of the institution.

3. Assign the coordination of evangelism to one specific person.

4. Make evangelism a major item of business during at least one board meeting each year.

5. Mesh the institutional program and its personnel into the over-all evangelistic outreach of the church.

► Creating a Positive Image for the Church's Institutions

Voted, To initiate a more vigorous program to improve the public image of the church and its institutions by:

1. Encouraging our members and institutions, wherever doctrine or principle is not threatened, to identify with the legitimate hopes, plans and ambitions of their nation, city and community.

2. Contributing church experience and expertise in health planning, temperance leadership, and disaster aid to community and national programs.

3. Developing and maintaining contact with government and business officials and with mass media personnel, educators and other thought leaders.

4. Providing sufficient staff so that department of communication secretaries and public relations directors of institutions may, in counsel with the administration, develop plans to enhance the image of the church and its institutions, and may structure and implement an adequate news and information program.

5. Identifying clearly all institutions and churches with the denomination, including on their signs the full name of the church.

6. Working within our educational and health-care institutions in the following ways:

a. Making literature on our beliefs and standards readily available for non-Adventist staff, students and visitors.

b. Training Seventh-day Adventist staff in principles of Christian communication.

c. Communicating clearly to Adventist and

non-Adventist staff and students what the church believes and upholds and the Biblical reasons for these standards.

► Coordinated Evangelistic Thrust for the Coming Quinquennium

To reach the objectives of revival and reformation together with the training and harnessing of both ministry and laymen in a unified evangelistic outreach to proclaim our unique message of Jesus' coming, and to prepare a people for this great event,

Voted, To adopt the following six-point program for the 1975-1980 quinquennium with each point receiving due emphasis to assure that the chain of action be maintained:

1. That a call be made to each church member to strengthen his personal prayer and devotional life through quiet meditation and a daily study of the Word of God.

2. That the church endeavor to help the individual member in his preparation for the second coming of Christ by providing a spiritual climate through meaningful worship services and through various helps such as Bible Conferences, weekend spiritual retreats, church revivals, Weeks of Prayer, Testimony Countdown series, and other Bible and Spirit of Prophecy study guides offered from various sources, and the organization of the church into small study groups for adults and youth where the power of group dynamics may be utilized for spiritual growth and witnessing.

3. That the strengthening of the Adventist home and family relationships be encouraged with a great emphasis given to family worship, and that opportunities be increased for parent-child training, marital guidance, and family-centered outreach programs.

4. That earnest effort be made for the enlistment, training and involvement of every denominational worker and layman for witnessing and community outreach.

5. That major thrusts in public evangelism with emphasis on the whole man in his physical, spiritual, social, and mental needs be conducted by every church or district at least once a year, led by ministers and/or laymen with an appeal to the constituency to give full personal support—moral, physical, and financial—to such efforts.

6. That well-organized plans be carried forward under the guidance of division, union, and local conferences or mission administrative and departmental leadership to involve every minister and layman in following up all interests which are generated through the evangelistic outreach of our churches and institutions.

7. That each department of the church develop specific plans outlining its contribution to and participation in this six-point program.

► Church Witness to the Non-Christian

Voted, To adopt the following plan to assist the outreach of the church among non-Christians:

1. The Department of Communication will prepare a special contact piece for translation and printing by our publishing houses. This contact piece to feature health, temperance, educational and aid programs of the church and be used in contacts with government officials and officers of large organizations.

2. Special advertising, literature, broadcasts and displays will emphasize aspects of the Adventist message such as dietary standards, temperance, moral principles, health practices which set us apart and which frequently provide common ground for the Adventist Church in non-Christian communities.

3. Departmental leaders, publishing houses and Bible correspondence schools, in using existing programs, literature and materials, will take care that these are adapted and edited to the thought patterns and cultures of the country and racial group where they will be used.

4. The use of the terminology "The Seventh-day Adventist Church in (COUNTRY)" is encouraged as part of a plan to develop the image of the church as an indigenous movement.

5. Church members throughout the world should recognize the universal nature of our message by:

a. Developing and increasing the leadership role of national workers and laymen.

b. Emphasizing that our members be law-abiding, loyal citizens consistent with Christian principles and doctrine.

6. The Lay Activities and Youth departments shall continue to incorporate into their training programs specific counsel on how laymen can witness to non-Christians.

► Worldwide Youth Emphasis for 1975-1980

One of the most important responsibilities of the church is to save its own youth. Today more than half of the population of the world is under thirty-one years of age.

Voted, To adopt the following plan for a worldwide youth emphasis by the church during the coming quinquennium—1975-1980:

1. To plan all public evangelism and mass media releases with youth in mind.

2. To recruit and train Adventist youth in many methods of soul winning with a renewed emphasis on systematic Bible studies which present the uniqueness of the Advent message, the preaching of the Word through Voice of Youth evangelism, and an expansion of the witness team concept.

3. To publish more youth-oriented books and literature, including a Spirit of Prophecy paperback series on important issues.

4. To expand the student missionary and youth volunteer service programs, including more inter-division exchange of young people in this area of service.

5. To introduce a new comprehensive training course in youth leadership which will give help to pastors and other workers in their ministry to young people and which will train church members for strong leadership in re-establishing and revitalizing the local church MV Society organization in its total concept.

6. To cooperate with the Department of Education in giving strong emphasis to Christian education.

7. To encourage divisions to schedule each year a youth baptismal day or month which shall be coordinated with MV Week and its follow-up.

8. To set an objective of 300,000 baptisms of persons whom youth have helped to win and establish in the faith.

9. To recommend that each division give study to making funds available annually on a matching basis with unions and local conferences for:

a. Approved youth evangelistic projects

b. MV Camp development

Health

► Medical Missions

Voted, 1. To request the president's Administrative Council to appoint a representative committee to study in depth the philosophy and trends in Seventh-day Adventist medicine, particularly as they relate to overseas medical missionary work. This study is to include the education of medical workers, their service to the church and the means of enlarging the outreach of mission hospitals through health evangelism and health education and such other items as may be referred to it for consideration. This committee is requested to report to the 1974 Annual Council.

2. To request division committees to make provision for in-field orientation of medical and paramedical personnel on an individual or group basis; giving particular attention to inter-division workers serving their initial term.

3. To urge overseas divisions to make continuing efforts within their own territory to promote health careers for Adventist youth, to prepare and recruit physicians, dentists, nurses, and other health-care workers.

► Health Education for Adventists

Voted, To encourage conference administrations to arrange, in cooperation with the Department of Health, for the following programs:

1. Regular classes in healthful living at camp meetings. These should be promoted and ad-

vertised as a means of bringing our church membership to higher planes of Christian living.

2. Regular classes for health workers and interested laymen to enable them to share their faith by conducting Better Living programs in their communities.

► Administrative Workshops—Health-Care Institutions

Voted, 1. To encourage overseas divisions to hold administrative workshops for health-care institutions on a division-wide basis at least once between General Conference sessions.

2. To encourage divisions outside of North America to invite at least one qualified administrator from outside the division.

► Inter-institution Administrative Organization

As a means of providing our health-care facilities with maximal administrative cooperation, of giving optimal assistance in the recruitment of staffs, of facilitating the pooled purchasing of supplies and equipment, of establishing standardized procedures, of promoting meaningful in-service education programs, of providing upgrading advantages, and of providing relief personnel for emergencies, vacations and furloughs,

Voted, To recommend that, where possible and desirable, an administrative organization be established in overseas divisions and/or unions to collectively supervise health-care institutions where there is a sufficient number to warrant such an arrangement.

► Subscriptions to *The Ministry* for Health Professionals

Voted, To request overseas divisions to make provision, in cooperation with controlling organizations, for subscriptions to *The Ministry* magazine for Seventh-day Adventist physicians and dentists.

► Financing Health Education and Preventive Medicine Programs

Voted, To request the divisions to give study to:

1. Sending carefully-chosen individuals to Loma Linda University School of Health for such health education training, and to financial planning for such training.

2. Giving financial support for current health education and preventive medicine programs for the expansion of our health education activities and the more effective use of "the entering wedge."

3. Requesting the General Conference and Loma Linda University School of Health to study the practicability of having overseas extension schools offer courses in health education.

► Purposes and Goals of Health-Care Institutions

Voted, To request division health secretaries to assist the ranking health-care institutional officers in their divisions by:

Developing specific goals and purposes for their facilities in harmony with the basic health objectives of the church.

► Adequate Nutrition

Recognizing the presence of famine in many parts of the world, and the malnutrition suffered by large segments of the population in areas where adequate food supplies are available, Seventh-day Adventists have a solemn responsibility to help alleviate these problems. It is therefore

Voted, 1. To request each division to encourage the administrations of its health-care and other institutions, with other qualified health workers, to study and experiment with the indigenous products of the soil in the countries where they serve in an effort to develop foods and combinations of food that will provide nutrition for their peoples.

2. To encourage interested and qualified laymen to participate in this study and in the development of food products which harmonize with the counsel given to the church.

► Adventist Nurse-Service Agencies

The Adventist Nurse Service Agency authorized by General Conference action at the 1968 Autumn Council has proved to be eminently successful, not only financially but also as a means for medical missionary witnessing in critically needed and much appreciated service in private homes. Furthermore, the training of aides for this service is a means of qualifying many laymen to carry out the instruction that, "every member of the church should take hold of medical missionary work" (7 T 62), for "... soon there will be no work done in ministerial lines but medical missionary work" (CH 533). It is therefore

Voted, 1. To encourage conferences to establish, wherever feasible, Adventist Nurse Agencies for the provision of home health aide services, and with them to establish a training program for aides.

2. To assign to the Department of Health of the General Conference the responsibility of promoting this project throughout the world field.

3. To make available to the world field full instructions on how to organize and operate such agencies.

► Counsel With Overseas Health Personnel

Continuity of overseas service by health personnel demands long-range planning and free communication between administration and employees. It is recognized that there have been misunderstandings resulting in unnecessary permanent return. It is therefore

Voted, To request that administrators, at least one year before a health worker's furlough is due, discuss freely with the worker future plans for his service, especially where change in location or responsibility is envisaged, or discuss suggestions concerning postgraduate training or similar programs, and that guidance be given in harmony with the needs of the field and the desires of the family involved.

► Division Health-Care Associations

It is important for health personnel to meet from time to time to discuss matters of mutual interest for the improvement of their own effectiveness in achieving church objectives. It is therefore

Voted, To recommend that associations of Seventh-day Adventist health personnel be organized in each division, and that such associations, have sections for physicians, dentists, nurses, chaplains, administrators, and other health workers. Such associations must be non-political and shall foster the professional and spiritual interests of the church.

► Sponsoring Health-Care Personnel

Education costs of health personnel are very high, and few aspiring overseas students possess adequate funds. Furthermore, we face the needs of an expanding medical work and difficulties in obtaining qualified personnel. It is therefore

Voted, To encourage overseas divisions to sponsor students of medicine, dentistry, nursing, and allied fields, and graduate professionals for further training, and that financial assistance be made available on a contractual basis, and that where possible the medical institution or service concerned share in the costs of such training.

► Diet in SDA Health-Care Institutions

We have been instructed by the Lord through His servant, that the diet in our medical institutions should be simple, wholesome, and palatable. (See *Counsels on Diet and Foods*, p. 281), and that "... no tea, coffee, or flesh meat be served" (*Ibid.*, p. 283), and medical science increasingly substantiates the validity of the above statements. It is therefore

Voted, To urge administrations of health-care institutions:

1. To restrict the use of highly refined foods and those with a high sugar and saturated fat content.

2. To arrange special training for institutional

chefs and cooks in the fine arts of vegetarian cookery.

3. To adhere to the counsel, "No tea, coffee, or flesh meat is to be served, unless it is in some special case, where the patient particularly desires it, and then, these articles of food should be served to him in his room. . . . Every effort should be made to win the confidence of the patients, that their hearts may be reached by the truth."—Ellen G. White letter 213, 1902, pp. 8, 9.

4. To appeal to all Seventh-day Adventist health workers to uphold the principles of good nutrition by precept and example.

► Health-Care Institutions Staff Recruitment

Voted, 1. To issue a call to boards/administrators of Seventh-day Adventist health-care institutions throughout the world to study the unique role and objectives of these institutions in fulfilling the work of the church in the proclamation of the gospel.

2. To alert our people to these needs and during camp meetings, constituency meetings, retreats, workshops, summer camps, congresses and general meetings challenge them to meet these needs.

3. To feature articles for church papers and periodicals, presenting these institutions as instruments to proclaim the gospel through healing ministry, and urging qualified health-care workers to make themselves available for church service.

4. To request the General Conference Department of Health, in consultation with the Department of Education and the Department of Communication, to develop a complete program of career information directed to our schools and for all suitable age levels. These should include posters, bulletins, news releases, classroom teaching aids, brochures, motion pictures, slide programs, books and information on developing Career Days and/or Career Emphasis Weeks.

5. To request the General Conference Department of Health to continue its bulletin page releases in the *Review and Herald* to publicize health-care institutional openings.

► Health-Care Workshops

Because of the value of upgrading through instruction, demonstrations, and the sharing of experience, and the desirability of meeting together to provide inspiration, to generate enthusiasm and to discover new methods, innovations, and techniques, and in view of the specialized nature of health-care needs, it is

Voted, 1. To request each overseas division administration to authorize its health secretary to organize and hold health-care workshops annually in each union that has one or more health-care institutions.

2. To vary the annual emphasis in each workshop successively focusing upon administration, health care, nursing education and/or service, dentistry, nutrition, chaplaincy, et cetera.

3. To hold a division-wide health council, where advisable, at least once every four years emphasizing one or more specific aspects of health care as a means of enhancing the objectives of the church's health ministry.

► Relationship of Church Administration and Health-Care Institutions

Voted, To request union and local field administrators to maintain close cooperation and involvement with their respective health-care facilities by:

1. Providing opportunity for the administrative staff of health-care institutions to participate in decision-making, and to communicate news of such decisions to other staff members.

2. Keeping in close contact with the spiritual potential and interests of the institution's staff and clientele through its administration and chaplain.

3. Arranging for the administration of health-care institutions to participate in mission and/or union committee meetings and planning councils where the welfare of health-care institutions is involved. (Concluded next week)

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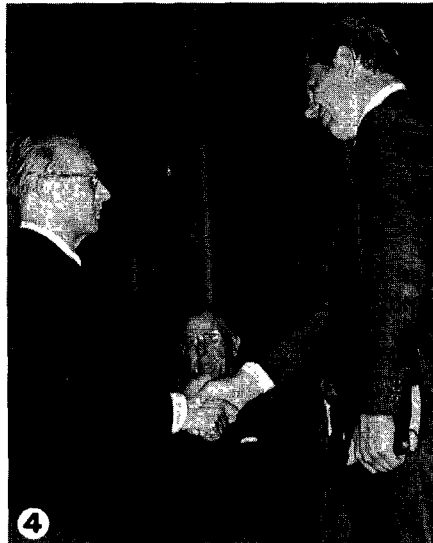
Offer good through January 31, 1974

Ministers Ordained at Camp Meeting



at Camp Meeting

1. Ontario: Clifford K. Okuno, Canadian Union publishing secretary, and Mrs. Okuno.
2. Arizona: Elder and Mrs. Sherman L. McCormick.
3. Newfoundland: Elder and Mrs. Gordon Miller, pictured with R. A. Matthews, conference president.
4. British Columbia: Verne Snow, right, conference evangelist, is welcomed to the ministry by J. W. Bothe.
5. Central California: Front row, Elder and Mrs. Dale Ratzlaff; Elder and Mrs. Robert Engstrom; W. R. Beach, vice-president of the General Conference; Elder and Mrs. Ralph Neidigh; back row, Elder and Mrs. Paul Egan, Earl W. Amundson, conference president; W. J. Blacker, formerly Pacific Union Conference president; David Neidigh, father of Ralph Neidigh.



NEWS NOTES

Afro-Mideast

► O. C. Bjerkan, president of Middle East College, reports that the enrollment of the college this year has risen 30 per cent over the previous record year. Almost 200 students are enrolled. Although there have been transportation problems because of war in the Middle East, the students are looking forward to a good year.

► The country of Iraq has recognized Middle East College's accreditation and will allow students from that country to travel to Lebanon to attend this educational institution.

R. W. TAYLOR, *Correspondent*

Inter-American

► Antillian Union secretary C. Dionisio Christian has just finished a short evangelistic campaign at La Romana church in the Central Dominican Conference. As a result, 83 enrolled in the It Is Written course, five were baptized, and five more are preparing for baptism.

► Central American young people pursuing medical studies at Guadalajara, Mexico, met September 15 with their chaplain, Bobby Roberts; Central American Union secretary of education, D. G. y Poyato; and district pastor J. L. Bonnabel, to discuss matters of special concern to them.

► As a result of evangelistic campaigns, four new churches were established this year in the East Puerto Rico Conference. They are the Yabucoa, Trujillo Alto, Los Angeles, and Loiza Valley churches.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► P. Prabhudas and Ch. Ananda Raj, chaplain at Giffard Memorial Hospital, worked together to win and baptize 48 persons at Nuzvid. In addition to his responsibilities at Giffard Memorial Hospital, Pastor Raj pastors the Pothureddipally church.

► N. C. Dewri recently held two series of evangelistic meetings simultaneously in the Garo area of Bangladesh. Besides holding meetings in Gobindapur every night for one month, Pastor Dewri walked eight miles each way, four times a week, to hold afternoon meetings for an average of 60 persons. The result of his labors was 59 baptisms—36 in Gobindapur and 23 in the second village.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► The American Cancer Society and the Watertown, New York, district of Adventist churches are combining for a county-wide school and civic group smoking- and drug-education program.

► Thirty-two persons graduated from three different training courses at the Bronx Temple, in New York, on October 13. Twenty had completed the Sabbath school teachers' training course conducted by Luther Pottinger; six graduated from the Daniel and Revelation class, and six graduated from the Family Bible Course.

► Fifty nursing students participated in a dedication service October 19 in Atlantic Union College's Machlan Auditorium.

► The Atlantic Union conducted a Bible Conference at Camp Berkshire in Wingdale, New York, October 3-7. *Real Happiness Is*, a revised edition of *Steps to Christ*, was used as the theme of the conference. Approximately 175 junior high and high school students participated.

EMMA KIRK, *Correspondent*

Central Union

► The Nebraska Supreme Court recently announced its decision to uphold the decision of the Hall County District Court and rejected the appeal of Hall County to discontinue the exemption from taxes on all land and buildings at Platte Valley Academy. The county maintained that because of the presence of private business on the campus, it was impossible to decide which portions of the academy property should be taxed and which should be tax-exempt. The State court said it has "consistently held that property owned and used exclusively for educational, religious, or charitable purposes and not owned for financial gain or profit to either the owner or user is tax exempt. There is no evidence of any kind that the basic operation of the academy as an educational institution has been altered or changed in any way by the addition of the two private factories except to provide additional student work." The court further ruled that there was "no difficulty in separating the taxable property from the tax-exempt property."

CLARA ANDERSON, *Correspondent*

Columbia Union

► Four persons have been won as a result of summer evangelism by the Bethel church in Staunton, Virginia.

► An evangelistic series by Edgar T. Mimms in the Cleveland, Ohio, Glenville church resulted in the baptism of 103 persons.

► Waverly Glover, Springfield's assistant city manager, recently cut the

ribbon officially opening the Community Services center at the South Fountain Avenue church, Springfield, Ohio.

► Ana Camacho, a member of the Vineland, New Jersey, Spanish church, has recently won seven persons through her work as a literature evangelist.

► Twenty-one people have been baptized as a result of a series of meetings conducted by Roland Lehnhoff and Stuart Harrison in Newark, New Jersey. Thurman Petty, local pastor, is continuing with the follow-up program.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Five hundred and twenty-one people enrolled in a cooking school held by Dr. and Mrs. Arthur Weaver in Detroit, Michigan. Eleven persons signed up for Bible studies, while 54 asked for a Bible correspondence course. The Voice of Prophecy's free correspondence health lessons were requested by 139.

► The 106-year-old Otsego, Michigan, church, with 44 members, was reorganized on August 4 by R. D. Moon, Michigan Conference president.

► A total of 3,500 calls were logged in September by Hinsdale Sanitarium and Hospital's four dial services—Slim Line, Smokers Dial, Inspiration Dial, and Dial Meatless.

► Sixteen were baptized in the Galesburg, Illinois, district as a result of evangelistic meetings conducted by A. R. Friedrich and Edwin Swan.

► Ten persons joined the Brownsburg, Indiana, church as a result of meetings held earlier this year by Earl Boccock.

GORDON ENGEN, *Correspondent*

Northern Union

► Six Pathfinder Clubs in the Iowa Conference received the Diamond Award for their attainment during the Pathfinder year.

► Twenty-six were baptized into the Sioux Falls, South Dakota, church as the result of the Bill Hoffman-Paul Kemper evangelistic campaign. A local dentist, Donald Hawley, who has seen patients at the State Penitentiary, was happy to see one of his penitentiary assistants baptized with the group.

► A new church has been organized in Caribou, Minnesota, as a result of a dark-county project of distributing *Signs of the Times*. Philip Young is the pastor.

► One hundred and twelve young people attended the Northern Union Bible Camp conducted at the Minnesota youth camp near Brainerd, Minnesota, by Clark Willison, union youth leader. On Sabbath afternoon the young people visited 265 homes in the surrounding community and found 49 persons interested in Bible studies.

► The Waterloo, Iowa, congregation has secured the former Christian Science church building in downtown Waterloo. E. L. Marley was guest speaker at the opening ceremonies.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Before leaving the Long Beach, California, Philadelphian church, Clinton F. Warren led the membership in a church renovation program. Twelve were baptized at the official opening of the church, before Elder Warren moved to the Berean church in Los Angeles.

► The eighth annual Japanese camp on Oahu featured C. D. Watson, of the General Conference Temperance Department. Harold Kono was the camp coordinator.

► Elizabeth Aguirre, of Riverside, California, is working for one year as a volunteer medical secretary at the Monument Valley Hospital in Utah.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Community Services personnel from the Orlando, Florida, area recently conducted a multiphasic screening program at the Mercury Outboard Motor Company in St. Cloud. They administered 1,065 tests during the two-day period and distributed more than 1,300 pieces of literature. Seventh-day Adventists soon became a well-known group throughout the factory. A number of workers are currently driving to the Dale Brusett evangelistic meetings in Orlando.

► Margaret Urick Bledsoe, a graduate of Southern Missionary College, will be named in the publication *Outstanding Elementary Teachers of America*. She is a member of the Forest Lake Academy church, and her husband is a music teacher at the academy.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► The Southwest Region Conference workers met recently at Lake Murray, Oklahoma. Speakers included W. M. Starks, GC secretary for stewardship and development; E. E. Cleveland, GC associate Ministerial secretary; Robert Connor, evangelist in metro-New York; W. J. Cleveland, Southwest Region Conference president; and B. E. Leach, Southwestern Union president. At this meeting the conference officially opened its Ingathering campaign. More than \$24,000 was reported, with the Houston and Fort Worth, Texas, churches already having reached their goals.

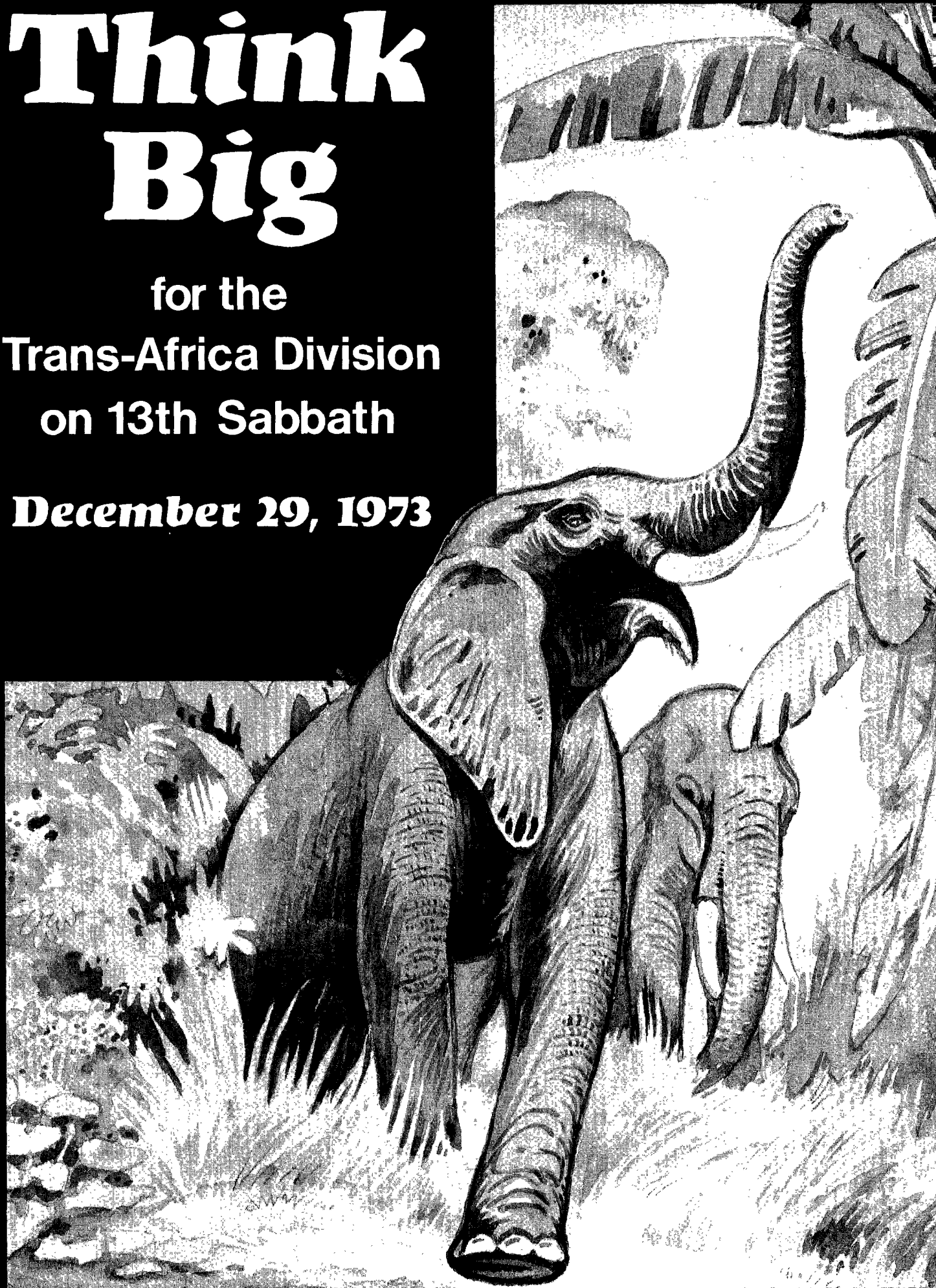
► Thirty-six persons made decisions to become Adventists during the Hope for Today crusades in Alamogordo, New Mexico, and Littlefield, Texas, conducted by Harold Friesen, conference evangelist.

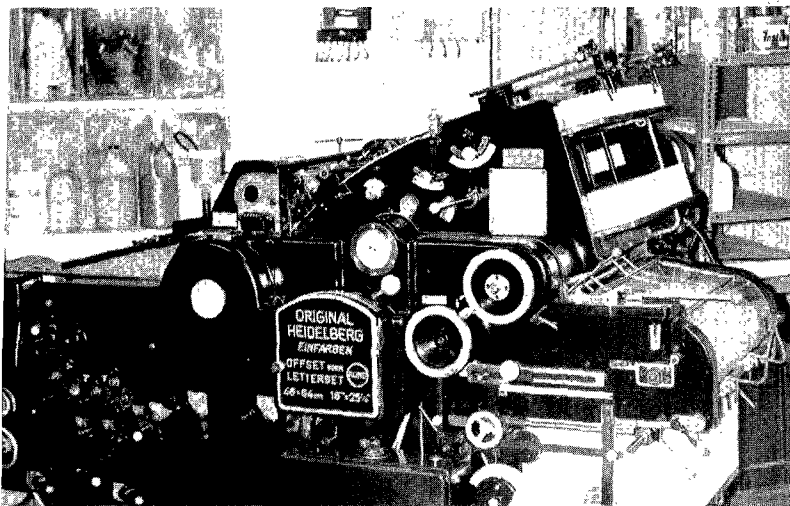
J. N. MORGAN, *Correspondent*

Think Big

for the
Trans-Africa Division
on 13th Sabbath

December 29, 1973





Today's needs demand a new publishing house for Malamulo Mission, Malawi.



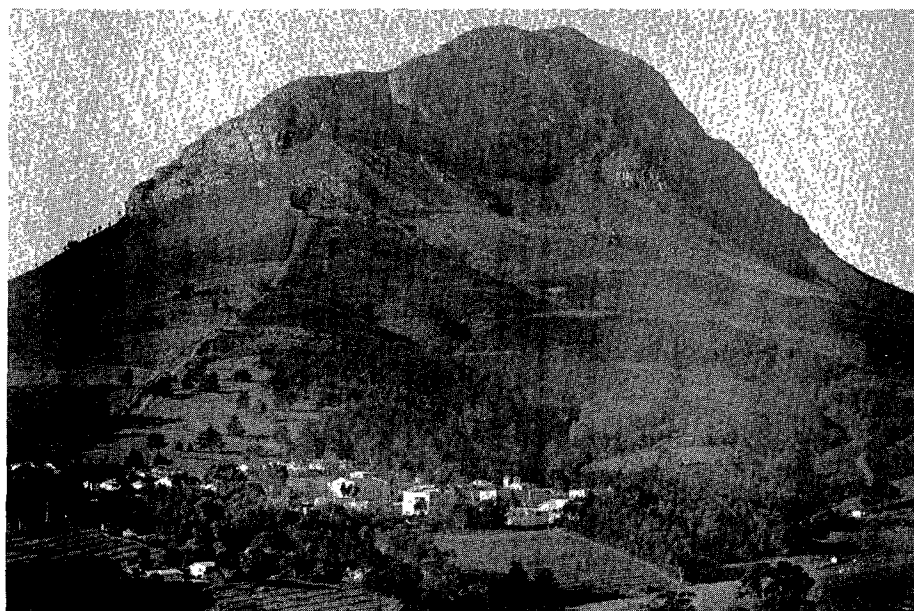
Yesteryear—the 1926 hand press did the job.

“The God of heaven, he will prosper us; therefore we . . . will arise and build” (Neh. 2:20).

God can use your means to proclaim His message through the printed page published in many languages by the Malamulo Publishing House. Machines and men we have, but no adequate place in which to house them.

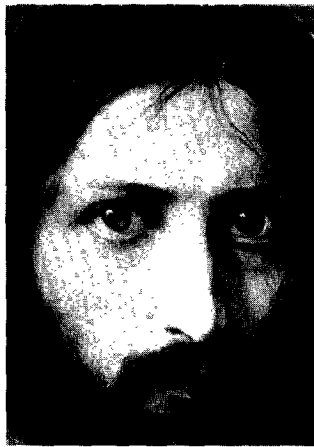
Increasing the number of Helderberg graduates will help to finish the work in Trans-Africa.

We need your help and will appreciate your special Christmas offering on thirteenth Sabbath, December 29, 1973.




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To New Posts

FROM HOME BASE TO FRONT LINE

James A. Aikman (SMC), returning as manager of the Middle East Press, Beirut, Lebanon; **Dorothy (Bishop) Aikman**, and two children of Chattanooga, Tennessee, left Washington, D.C., October 16, 1973.

Gershon N. Amayo (Howard U. '73), to serve as a teacher, Bugema Adventist College, Kampala, Uganda, on the basis of a national returning; and **Dinah Amayo** (Howard U. '72), of Washington, D.C., left Washington, D.C., October 18, 1973.

F. Victor Anderson (LLU '35; WWC) to serve as a teacher, Masanga Leprosarium, Sierra Leone, W. Africa, under the provisions of the Sustentation Overseas Service Plan; and **Faye (Smith) Anderson** (PUC; LLU) of Colton, California, left Los Angeles, September 19, 1973.

James Bourgeois (PUC '69), to serve as principal of Mt. Rose Secondary School, St. Patrick's, Grenada, West Indies, on the basis of a national returning; and **Shirley (Kellawan) Bourgeois** (Nottingham Eng. Sch. of Nursing '70), of Richmond Hill, New York, left Southampton, England, February 28, 1973.

Mrs. Agnes (Berge) Christie (WWC '36) to serve as an elementary teacher, Bella Vista Hospital, Mayagüez, Puerto Rico, of Lynnwood, Washington, left Seattle, September 29, 1973.

Ronald A. Close (AUC) to serve as a teacher, English Language Center, Seoul, Korea, on a special basis, of Glen Falls, N.Y., left Los Angeles, August 23, 1973.

Merritt R. Crawford to serve as a building construction supervisor, North Philippine Union, Manila; **Doris J. (Levis) Crawford**, and daughter, of Baltimore, Maryland, left San Francisco, October 3, 1973.

Samuel C. Jackson (EMC; NYU '51; Columbia U '54) to serve as head of the music department, West Indies College, Jamaica, of Detroit, Michigan, left New York, September 25, 1973. His wife and daughter will follow later.

Jose Maria Leer (AU '69) to be a teacher, Metropolitan Academy, Rio Piedras, Puerto Rico, on the basis of a national returning; **Joyce (Daley) Leer**, and three children of Benton Harbor, Michigan, left New York, August 27, 1973.

D. Clifford Ludington, Jr., M.D. (CUC '48; LLU '53a) to serve as relief surgeon, Saigon Adventist Hospital, Vietnam, of Glendale, California, left Los Angeles, October 6, 1973.

Hilda Matar (LLU '73) to serve as office secretary in the Inter-American Division office, on the basis of a national returning, left Los Angeles, July 23, 1973.

Genevieve McWilliams, M.D. (UC '44, LLU '50), returning as acting director and medical doctor, Giffard Memorial Hospital, Nuzvid, India, of El Monte, California, left New York, October 7, 1973.

R. Martin Moores (CUC '67; Inst. of Ch. Acct. of B.C. '70) returning to serve as accountant-assistant treasurer, East African Union, Nairobi, Kenya; **Eileen (Bayliss) Moores** (CUC '65) and two children, of Kelowna, B.C., left New York, September 27, 1973.

Kenneth W. Pierson, D.D.S. (PUC; LLU '71) to serve as a dentist, Malamulo Blantyre Clinic, Blantyre, Malawi, Africa; **Gloria Ann (Tym) Pierson** (CUC; LLU '69) and son, of Colorado Springs, Colorado, left Washington, D.C., October 2, 1973.

Donald D. Sandquist, D.D.S. (UC; WWC;

Tune in to VIEWPOINT...

A brief editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

- KLLU (Loma Linda University) 89.7 Mhz FM Saturday, 12:30 p.m.
- KANG (Pacific Union College) 89.9 Mhz FM Friday, 9:30 p.m.
- WSMC (Southern Missionary College) 90.7 Mhz FM Friday, 10:10 p.m.
- KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:00 p.m.
- VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 6:15 p.m.

LLU '69) to serve as a dentist, Rawalpindi Clinic, Rawalpindi, Pakistan; **E. Jane (Turner) Sandquist** (UC; WWC) and three children, of Hamilton, Montana, left New York, October 3, 1973.

Jeffery S. Sargeant, son of Dr. and Mrs. Donald J. Sargeant, of Salem, Oregon, left Portland, August 27, 1973, to join his family in Zambia.

Miriam N. Sibila (AUC; CUC '73) to serve as accountant, South American Division, Montevideo, Uruguay, of Takoma Park, Maryland, left Miami, July 1, 1973.

Roy E. Stotz (AUC '49) to serve as secretary-treasurer, Central Africa Union, Bujumbura, Burundi; and **Pauline F. (Wendell) Stotz** (N.E. Mem. Hosp. '38) of Angwin, California, left Boston, Massachusetts, September 12, 1973.

Kent S. Taylor, M.D. (LLU '46) to serve as relief physician, Ile-Ife Hospital, Ile-Ife, Western State, Nigeria; and **Mrs. Taylor**, of Exeter, California, left Washington, D.C., September 19, 1973.

Fay P. Welter (AU '56), returning as dean of girls, Far Eastern Academy, Singapore, of South Milwaukee, Wisconsin, left Chicago, October 4, 1973.

J. Hudson Zachary (AU '52, '61) returning to serve as chairman of the Bible Department, Mountain View College, College Heights, Malaybalay Bukidnon, Philippines; and **Jean (Rowe) Zachary** (UC; CUC; AU) of Riverview, Florida, left Miami, October 5, 1973.

STUDENT MISSIONARIES

Monterey Anthony (WWC), of Missoula, Montana, to serve as a nurse, Maluti Hospital, Lesotho, left New York, September 27, 1973.

Ulena B. Baptist (AU), of Jacksonville, Illinois, to serve as elementary teacher, East Mediterranean Field, Nicosia, Cyprus, left New York, September 27, 1973.

John E. Bohlman (WWC), of College Place, Washington, to serve in evangelism, Tanzania Union, Musoma, Tanzania, left New York, September 27, 1973.

DeWayne H. Boyer (AU), of Middletown, Pennsylvania, to serve as a teacher, Mombera Secondary School, Mzimba, Malawi, left New York, October 1, 1973.

Debora E. (Sundin) Close (AUC), of Glens Falls, New York, to serve as a teacher, English Language Center, Seoul, Korea, left Los Angeles, August 23, 1973. Her husband is to serve the Language Center on a special service basis.

Keith Fry (WWC), of Anacortes, Washington, to serve in the Karachi Adventist Hospital, Karachi, Pakistan, left New York, September 19, 1973.

James and Rae Lee (Cain) Lester (WWC), of Bellevue, Washington, to work in medical and teaching areas, Tanzania Union, Musoma, Tanzania, left New York, September 27, 1973.

George Manley, Jr. (PUC), of Riverside, California, to serve as a teacher, Cambodia English Language School, Phnom Penh, Cambodia, left Los Angeles, September 20, 1973.

Calvin B. McGinn (CUC), of Olney, Maryland, to serve as high school teacher, Central Jamaica Conference, Spanish Town, Jamaica, W.I., left Washington, D.C., September 10, 1973.

Elaine E. Smith (WWC), of Armstrong, British Columbia, Canada, to serve as a teacher, Tai Po Sam Yuk Secondary School, Hong Kong, left Los Angeles, September 17, 1973.

Raymond L. Vercio, of Denver, Colorado, to serve as a teacher, Kingsway High School, Kingston, Jamaica, West Indies, left Miami, August 30, 1973.

Connie G. Wildt, of Roseburg, Oregon, to serve as a nurse, Songa Hospital, Kamina, Zaire, left New York, September 13, 1973.

Claudia J. Wold, of Jamestown, North Dakota, to serve as a teacher, English Language School, Osaka, Japan, left San Francisco, September 14, 1973.

Health Personnel Needs

NORTH AMERICA

- | | |
|------------------------|---------------------------|
| Air-cond. mech. | Nurse, oper. rm. |
| Carp.-cab. maker | Nursing serv. dir. |
| Housekpr., exec. | Nursing serv. dir., asst. |
| Housekpr., asst. exec. | Occup. ther., OTR |
| Industr. eng. | Orderlies |
| Info. desk clerk | Painter |
| Inhal. ther. | Pharmacists |
| Nurse aides | Phys. ther., cert. asst. |
| Nurse-anes., OB | Plasterer |
| Nurses, ICU | Psych. tech. |
| Nurses, LVN | Refrig. eng. |
| Nurses, med.-surg. | Secretaries |

Write 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.

Coming

- | | |
|--|----------------|
| Ingathering Crusade | December 1 |
| Church Lay Activities Offering | December 1 |
| Stewardship Day | December 15 |
| Thirtieth Sabbath Offering (Trans-Africa Division) | December 22 |
| 1974 | |
| Soul-winning Commitment | January 5 |
| Church Lay Activities Offering | January 5 |
| Health Evangelism Emphasis | January 12 |
| Liberty Magazine Campaign | January 19-26 |
| Religious Liberty Offering | January 26 |
| Bible Evangelism | February 2 |
| Church Lay Activities Offering | February 2 |
| Faith for Today Offering | February 9 |
| MV Day | February 16 |
| MV Week of Prayer | February 16-22 |
| Listen Campaign Emphasis | February 23 |
| Tract Evangelism | March 2 |
| Church Lay Activities Offering | March 2 |
| Spring Missions Offering | March 9 |

Ghana Pastors Aim for 2,001 Goal

The Ghana Conference recently passed the 20,000 mark in membership as the result of MISSION '73 evangelism. At the end of the first nine months of this year, 1,641 persons have been reported baptized into the Seventh-day Adventist Church, to swell the total membership to 20,202 members.

Early in the year Ghana pastors accepted the challenge of MISSION '73 by setting a high objective of 2,001 baptisms. They had just finished the best year in the history of the work in Ghana, with 1,767 baptisms during 1972. With three quarters of 1973 behind them, the pastors look forward to reaching their goal.

Tithe in Ghana is growing too, but the 12 per cent gain over last year's tithe has been counteracted by higher costs and the need to increase workers' pay.

WILLIAM E. JONES

Students Released From Libyan Jail

Basim Abidir, Jalal Doss, Nadi Sottan, and Malaka Ibrahim, four students from Middle East College, have been released after spending 65 days in jail in Libya. The four decided last spring to work for God through the summer by selling literature in Libya.

Basim went first and got the permits that were needed to sell books in the country. After obtaining the permits, he notified the others to come, and the four began their literature ministry the first of July.

On July 30 they were arrested and accused of preaching, because they had been selling literature that contained Christian principles and beliefs. When their permits to sell were presented to the officials, they said a mistake had been made in giving them the permits. The young men were then put in jail.

Even though they were separated from one another at the first three jails to which they were taken, they were confident that their Master would see them through. Finally they were put together in another jail in Tripoli. When they realized that the accusations against them were very serious and that it would be two years at least before they would be released, they requested to have their heads shaven.

Meanwhile, news had reached the Egypt Field headquarters that these young men had been arrested in Libya.

On October 3, Basim, Jalal, Nadi, and Malaka were called from jail to the governor's office, where they were overjoyed to find the fathers of Basim and Jalal and ministers who had been working with Libyan officials to obtain their release.

These four young men are now attending Middle East College.

R. W. TAYLOR

Adventists on TV in India

Seventh-day Adventists on government-controlled All India Television is news in the Southern Asia Division. Never before has the Adventist denomination's name been thus mentioned, because it is the policy of AIT not to give prominence to any religious group.

On a program entitled "Ponder Over It," P. K. Peterson, communication and temperance secretary of the Northern Union, was interviewed by Sahman Kurshid, grandson of the late Dr. Zakir Hussain (former president of India). The Five-Day Plan to Stop Smoking was featured during the interview.

W. H. MATTISON

First Youth Congress in Spain

For the first time in the history of the Spanish Mission, now consisting of 4,000 members, a countrywide youth congress was conducted. Three hundred young people were expected, but more than 1,000 youth and adults attended.

On November 1, the first ordained pastor in Spain, Aquilar Isidro, now retired, carried the torch of present truth down the aisle of the crowded auditorium in Bellus, Spain, and placed it in the hands of a young man and a young woman representing Spanish youth.

"Maranatha," the theme, permeated the weekend. Leo Ranzolin and C. D. Henri, both of the General Conference, were the guest speakers. Jose Arias, youth leader of the Spanish Mission, directed the event.

At the pool, where 11 young people were baptized during the congress, Samuel Monnier, Southern European Union president, made a call for more young people to prepare for baptism, and more than 50 responded.

The spirit of dedication, witness, and consecration of Spanish youth is an indication that the future grows brighter for the finishing of God's work.

C. D. HENRI

Pilot Series for Cable TV

A series of public health-religion evangelistic meetings featuring J. Wayne McFarland, M.D., and Robert Spangler, both of the General Conference, will appear on cable television in the North Pacific Union Conference.

Morten Juberg, communication secretary for the union, reports that the staff of the audio-visual department of the Portland Adventist Hospital will videotape the series in color.

After being edited, the regular health series will be made available to nearly 300 cable stations in the union.

The series is being piloted in the Portland Adventist High School in preparation for the 1975-1980 coordinated evangelism thrust that will focus on combined spiritual and health ministries for the public.

W. R. L. SCRAGG