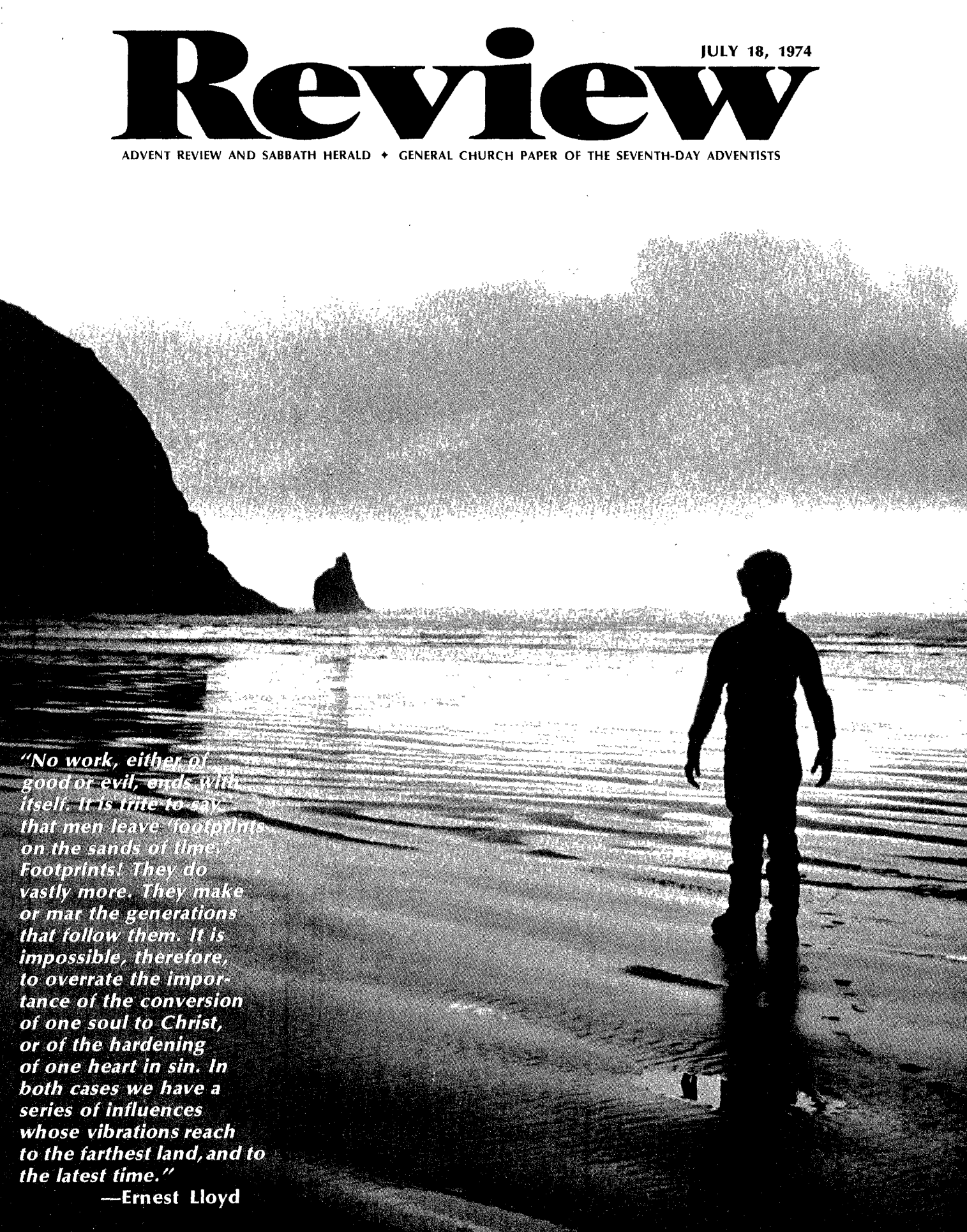


Review

JULY 18, 1974

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



"No work, either of good or evil, ends with itself. It is true to say that men leave footprints on the sands of time. Footprints! They do vastly more. They make or mar the generations that follow them. It is impossible, therefore, to overrate the importance of the conversion of one soul to Christ, or of the hardening of one heart in sin. In both cases we have a series of influences whose vibrations reach to the farthest land, and to the latest time."

—Ernest Lloyd

Love v. Selfishness

Who will be admitted to heaven? Who will be excluded?

Answers to these questions are important, for most people who have responded to the Master's call have a deep desire to be saved; they have a horror of being lost.

Yet the line from the Negro spiritual expresses a shocking truth: "Everybody talkin' 'bout heav'n ain't goin' there." Many who fully expect to spend eternity in heaven will be disappointed because they will be excluded.

Why? Because either they do not understand the principle by which the inhabitants of heaven live or they are unwilling to be controlled by it. They note with shock the sins of worldlings—immorality, dishonesty, greed—but they seem unconcerned about the "respectable" sins in their own lives or in the lives of fellow church members. They feel sure of heaven because they have "accepted Christ" and have their names on the church book.

To answer the questions raised at the beginning of this editorial, let us note first that "God is love" (1 John 4:8). Everything that He does is motivated by, and is an expression of, love. Because He is love, He seeks the good and happiness of His creatures; He seeks to bring blessing and joy to His children on this earth and in the universes throughout the vast reaches of space.

Since "God is love," it follows that His law—which is an expression of His character—is love, and that wherever this law is observed perfectly—for example, in heaven—love is the prevailing principle.

Gems From *Steps to Christ*

Recently, while making a transatlantic flight, I re-read carefully Ellen White's little book, *Steps to Christ*. As I read I was impressed deeply with the fact that unless human beings understand and accept love as the controlling principle in their lives they will not be admitted to heaven. God is too good to place people in an environment that would be to them sheer torture.

Here are some of the inspired statements that impressed me.

"His law . . . is founded upon the *eternal principle of love*." *—*Steps to Christ*, p. 19. "The law of God is an expression of His very nature; it is an embodiment of the *great principle of love*, and hence is the foundation of His government in heaven and earth."—*Ibid.*, p. 60. "Nature and revelation alike testify of God's love. . . . It is transgression of God's law—the *law of love*—that has brought woe and death."—*Ibid.*, p. 9.

As I read these statements I found it completely understandable that God cannot admit to heaven anyone who is out of harmony with the law of love. It would be unthinkable for Him to open heaven's gates to anyone who is selfish, anyone who might disrupt heaven's harmony, anyone who might institute rebellion, as Lucifer once did.

Describing the change that took place in man as the result of transgression in the Garden of Eden, Mrs. White wrote: "Through disobedience, his powers were

perverted, and *selfishness* took the place of *love*."—*Ibid.*, p. 17. Here the two opposite principles are set forth—love and selfishness. Love is God's principle, selfishness is Satan's.

Writing further on this point, Mrs. White said: "The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of *unselfish love* that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. . . . Heaven would be to him a place of torture."—*Ibid.*, pp. 17, 18.

Note that the spirit of heaven is "the spirit of unselfish love." We do not know all that is involved in this spirit, but we presume that at the very minimum it motivates heaven's inhabitants to be extremely sensitive to the feelings of others, to watch out for the welfare of others, to do that which will bring joy to others. It excludes jealousy, backbiting, misrepresentation, cutting remarks, and desire for first place.

In an effort to place sin in true perspective—and particularly the sin of selfishness—Ellen White wrote: "Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while *pride*, *selfishness*, and *covetousness* too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of His character, to that *unselfish love* which is the *very atmosphere of the unfallen universe*."—*Ibid.*, p. 30.

No sin is trivial or small to God. Even the "smallest" sins helped crucify God's dear Son. But the "biggest" sins are those that are "contrary . . . to that unselfish love which is the very atmosphere of the unfallen universe." How distorted at times is our sense of perspective! We excuse pride in ourselves and in the church; we pass over selfishness and covetousness. "But these are sins that are especially offensive to God."

Love Perfectly Exemplified

Now, as might be expected, "in the Saviour's life the principles of God's law—love to God and man—were perfectly exemplified. Benevolence, *unselfish love*, was the life of His soul."—*Ibid.*, p. 28. "Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions."—*Ibid.*, p. 59.

It is not surprising that Jesus exemplified perfectly the principles of unselfish love. For Jesus is one with the Father. He is in absolute harmony with the spirit of heaven. Indeed, He helps create that spirit.

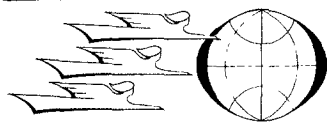
But what about His followers? Are they to possess this same spirit? They are. "The loveliness of the character of Christ will be seen in His followers."—*Ibid.* "The spirit of Christ's self-sacrificing love is the spirit that pervades heaven and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do."—*Ibid.*, p. 77.

How can this be achieved? In one way only—by receiving Jesus into the heart and letting Him possess

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* Throughout this editorial emphasis on key words and phrases in Spirit of Prophecy quotations has been supplied by the editor.

Review



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only are committing spiritual suicide but their self-centeredness may mean eternal death for someone they love.

"Ruth, 'Daughter-in-Love'" (p. 4) by Shirley Burton, communication secretary for the Pacific Union Conference, is another article in the continuing series "Women in the Bible." Faced with the difficulties of being a stranger in a strange land, Ruth nonetheless chose to go with her widowed mother-in-law and live where the God she had grown to love was worshiped. The memorable words of Ruth as she told Naomi of her decision are frequently used today in wedding ceremonies, an ageless expression of enduring love and mutual commitment.

Since our Speaking Out article "Do Our Cooking Classes Teach Health Cookery?" (June 20), the editorial office has received considerable mail for Mrs. Donna Patt, of the Veg-A-Weigh Control Program. Here is her address: Mrs. Donna Patt, P.O. Box 918, Battle Creek, Michigan 49016.

Lawton G. Lowe, "God Give Us Quiet Hearts" (p. 8), received a B.Th. degree from Canadian Union College in 1958. In 1959 he graduated from Andrews University with an M.A. in systematic theology. After serving as a pastor-evangelist in Quebec and Ontario, Canada, from 1958-1961, he then went to India as an evangelist, lay activities secretary, and Ministerial secretary until 1966. After a year back in Ontario he returned to Asia as president of the Ceylon Union, a post that he held until taking up his present duties.

The *Agta Adventure* by Dorothy Minchin Comm (p. 14), describes the advances in healthful living that were made in Agta, a small village in the Philippines, while a team of students from Loma Linda University's School of Health worked there. Readers will be interested in the outcome of the toilet-building contest held as part of the sanitation program.

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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.]

Love, Forgiveness . . .

During the early hours this morning my wife and I read the editorial "Love, forgiveness, and harmony" in the March 21 *REVIEW*.

Thank you for such a timely, powerful editorial. Through it God has once again spoken to our hearts. We needed that message—possibly as much as countless thousands do.

The *REVIEW* is such a tremendous blessing and we thank you and your associates for the good work you are letting God do through you.

RUBEN NEUHARTH
Angwin, California

How Much Longer?

What a blessing it was to read Robert H. Pierson's stirring appeal (May 23). This article points out in a kind and loving way the great need of our people if we are to meet Jesus in the clouds of heaven anytime soon. May God help us not to make our earthly pilgrimage any longer than is absolutely necessary. The world is becoming so impersonal and cruel. How much worse must it become before in us is stirred a strong desire to be with our dear Saviour in His kingdom of righteousness?

GORDON A. FRASE
Monument Valley, Utah

Women Pastors

We have been reading and hearing pros and cons recently concerning women becoming pastors in our denomination. We wish to register our vote against the proposal.

From a young woman at a nearby academy we heard what appears to us the best argument yet: If God had desired women pastors, then sometime wouldn't there have been a woman priest?

WILMER AND LORENA DICKEN
Egnar, Colorado

Weekends for the Lord

Re letter by G. T. Burgess (May 2) "Supporting Foreign Missions" I say a hearty Amen. I believe there are many others in our ranks who are of the same mind.

My personal opinion is that we here in America have accustomed ourselves to such a high level of living, that we have become selfish and wasteful with the Lord's money. He has lent us to use wisely. This includes all of us—leaders, workers, and laymen. We are all guilty. Perhaps in varying degrees, but guilty.

For some years my wife and I have dedicated extra work projects for foreign missions. I work eight or nine hours a day for our support, weekends and evenings for foreign missions. A portion goes for Investments, the rest goes directly to foreign missions. These gifts in no way cut down on the regular church or the special calls that come occasionally for various reasons because of the devaluation of the dollar, et cetera. We feel a truly mission-minded individual is not going to cut down on his local giving because he has special mission projects but in most cases gives more. Nor will he be unmindful of the needy in his own locality.

I am sure what we do is only a drop in the bucket to what is done by some or to what needs to be done by many. Unless we give until it hurts at least a little, it cannot be enough.

The extra mission offerings that we send direct to the fields is an interesting, happy project. I receive thrilling letters from the workers in these fields, and it is a real joy.

CARL R. NELSON
Kalamazoo, Michigan

Itinerant Psychiatrists

I was interested in the article "Psychology and Ellen G. White." Adventists with serious emotional problems often avoid worldly psychiatrists, either because of personal experience or because of what Mrs. White has said.

Most Adventist ministers are patient and long-suffering in trying to help members

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This Week

Our cover reminds us once again that no person in our world really can be an island, living only to himself. Every action in some way affects the lives of those about us. This is why Jesus placed so much emphasis upon letting our light shine, why Paul would not eat food offered to idols that he might not cause another to stumble. Those who think that they can live only for themselves are living under a satanic delusion; they not

RUTH, “Daughter-in-Love”

By SHIRLEY BURTON

IN AN AGE OF mother-in-law jokes, the 2,200-year-old story of Ruth seems somewhat anachronistic. But the story has a beauty that fascinates and inspires, for it portrays love of the purest, most unselfish, extraordinary kind. Down through the ages has come Ruth's beautiful plea to her mother-in-law, Naomi, "Intreat me not to leave thee, or to return from following after thee" (Ruth 1:16). No wonder someone has made a play on words by calling Ruth a "daughter-in-love."

Ruth's love was born out of a relationship with her new-found God, for hearts bound by love of and for God are more closely knit than are those with merely blood ties. Ruth and Naomi had a kinship of the soul, a kinship that alone brings true love—between mothers and daughters or daughters-in-law and mothers-in-law.

With God in her heart, Ruth wanted only to live with people whose God was the Lord. With her surrender to Naomi's God, the beauty of her heathen heart and the generosity of her loving soul came to light.

Widowed in her home country of Moab, Ruth felt the bitterness of a sorrowful heart but saw beyond the grief to those things that God could provide.

Hearing that Israel had been blessed with good crops again, Mother-in-law Naomi felt called back to her husband's land near Bethlehem. "Go back, both of you, to your mothers' homes," she suggested to her two daughters-in-law. Thinking of their future, she added, "May the Lord keep faith with you, as you have kept faith with the

dead and with me; and may he grant each of you security in the home of a new husband" (Ruth 1:8, 9, N.E.B.).

At the second of Naomi's suggestions Orpah did return to her childhood home. But Ruth was resolute, insisting upon staying with Naomi in whom she had found a home for her heart.

Sensing that a new house in an adopted country might never bring her another home and that she might be compelled only to be a companion for the aging Naomi, she still chose the life of full love in Christ. Showing there her Christian determination—an attribute of quality in any daughter—Ruth made her speech of commitment: "Do not urge me to go back and desert you. . . . Where you go, I will go, and where you stay, I will stay. Your people shall be my people, and your God my God. Where you die, I will die, and there I will be buried. I swear a solemn oath before the Lord your God: nothing but death shall divide us" (verses 16, 17, N.E.B.).

Alliance to Naomi and God

You see, it was not only Naomi to whom she was pledging allegiance but to her God as well. Ruth was converted, and when she had made up her mind she could not be persuaded to do otherwise.

This simple account of the domestic occurrences of one small family in one of the shortest books of the Old Testament exhibits desirable traits for any daughter turned daughter-in-law. Coupled with her conversion was an infilling of love.

Ruth was a woman of integrity. Without doubt, she exhibited forbearance. Apparently she had married into a less-than-hardy family, for all the men died at early ages.

And probably her mother-in-law was a little dismal at times in her grief for the loss of two sons and a husband—even to the point where she changed her name from Naomi, which meant "pleasant," to Mara, signifying "bitter." Still Ruth loved her.

Arriving in Bethlehem at the beginning of barley harvest, Ruth showed her principles of industriousness. "May I go out to the cornfields and glean behind anyone who will grant me that favour?" (chap. 2:2, N.E.B.) she offered.

There was apparently no designing, scheming plot for a husband in Ruth's mind. She seemed intent only on getting food, and gleaning was God's method of providing for the poor. Chancing by a field where other gleaners were busy, she asked permission of the foreman to join them. And she worked energetically all day, stopping only for a few minutes' rest in the shade. It was not until night that Ruth learned the field's owner was an eligible wealthy relative.

Ruth went enthusiastically about her work, catching the attention of Boaz when he checked on this field. Knowing her good, thoughtful reputation, from the influence of her unselfish life, Boaz asked her to stay with his gleaners permanently—even inviting her to lunch. Her pleasure in useful labor caused Boaz to instruct his men to drop stocks of grain purposefully for her. She must have radiated sunshine to be asked to join them for a meal. Beyond that, without a doubt, she observed enough of her new country to have something to talk about with them.

Her careful workmanship netted a whole ephah (30 pounds) of grain by evening, and her consideration for the older woman prompted her to share with Naomi some of her

Shirley Burton is communication secretary for the Pacific Union Conference.

lunch. Such thoughtful kindness and generosity and gentle, unselfish courtesy must have made her mother-in-law love Ruth all the more.

Efficiency and Joy

Because of Ruth's joy of work and her efficiency, she was invited to stay with Boaz through both the barley and wheat harvests. Matching strides with the gleaners, she wondered at the strange customs of her adopted country—some of them outlined by the new God she had chosen.

But one yet more strange was still to come. After some months, Naomi expressed another challenge. "My daughter, I want to see you happily settled. Now there is our kinsman Boaz; you were with his girls. Tonight he is winnowing barley at his threshing-floor. Wash and anoint yourself, put on your cloak and go down to the threshing-floor but do not make yourself known to the man until he has finished eating and drinking. But when he lies down, take note of the place where he lies. Then go in, turn back the covering at his feet and lie down. He will tell you what to do" (chap. 1:1-5, N.E.B.).

Teachable and obedient, Ruth responded without a question. "I will do whatever you tell me" (verse 6, N.E.B.).

With a trustful, peaceful attitude she marked where Boaz went to sleep. Carrying out the instructions with careful self-control, she lay at his feet until he was startled by her presence. Noting her concerned, modest dignity, he protected her till daybreak before giving her a shawl full of barley for Naomi.

A dependable observer, Ruth recounted for Naomi each item of her conversation with Boaz. And

Naomi knew her relative well enough to believe Boaz would make the necessary arrangements immediately.

Ruth might have selected a younger man, but her faith in Naomi's God gave her peace of heart in following His leading. Moreover, she was able to present to Naomi the grandson who was so important to the family even those many years ago.

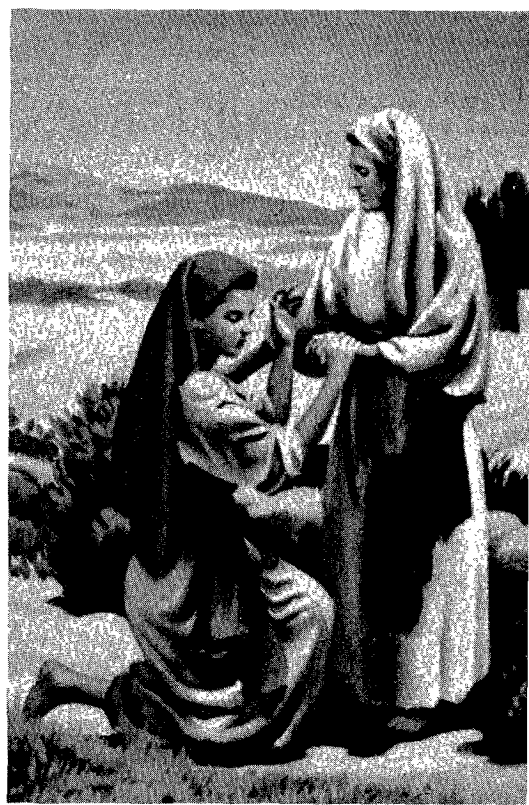
"The child will give you new life and cherish you in your old age; for your daughter-in-law who loves you, who has proved better to you than seven sons, has borne him" (Ruth 4:15, N.E.B.), exclaimed the neighbors.

The narrative makes no mention of the beauty of Ruth's face, but the account repeatedly describes the beauty from within. Peter wrote about that countenance many years later when he admonished, "Your beauty should reside . . . in the inmost centre of your being, with its imperishable ornament, a gentle, quiet spirit, which is of high value in the sight of God. Thus it was among God's people in days of old: the women who fixed their hopes on him adorned themselves by submission to their husbands" (1 Peter 3:4, 5, N.E.B.).

It is the inward qualities that make a girl a good wife, a kindly daughter-in-law, a contented mother. They make her the "sight worth seeing," as one language indicates for the name *Ruth*.

Seeking the well-being of her widowed mother-in-law, Ruth exemplified "the great principle which is the law of life for the universe" (*The Desire of Ages*, p. 21). Unselfishness alone brings the reward of true happiness.

And what was Ruth's happiness? Ruth became a mother in the lineage of the world's Redeemer. □



Ruth's love for Naomi was born out of a relationship with her new-found God, for hearts bound by love of and for God are more closely knit than are those with merely blood ties.

COME BACK, MY SOUL

By RUTH JAEGER BUNTAIN

AN ADVERTISEMENT in a popular magazine was an unlikely place to find refutation for the doctrine of the immortality of the human soul. And yet, there it was: a series of pictures that provoked questions about the go-to-heaven or go-to-hell theory of life after death.

The advertisement, courtesy of the Metropolitan Life Insurance Company, was titled, "Do you know how to restore the breath of life?" Pictured was a woman who was applying mouth-to-mouth resuscitation, endeavoring to restore the breath of life to a boy who had stopped breathing.

According to popular theology, the soul is a separate conscious entity and at death wings its way to heaven or hell—the destination determined by the kind of life the deceased has lived.

If the soul leaves the body at death, just where is the soul while mouth-to-mouth breathing is applied? Is it still encased in the physical body, delaying departure to determine whether "the breath of life" will be restored?

Or, when breathing has stopped, does the soul depart immediately? And then, if life is restored, will it return to re-enter its former habitation?

If so, then speedily and happily it would return from hell, grateful that it had escaped for a time, at least, the tortures of the damned.

If, on the other hand, the soul had ascended to heaven, sadly and reluctantly it would return, having glimpsed too briefly the kind of glories that "Eye hath not seen, nor ear heard, neither have entered into the heart of man" (1 Cor. 2:9).

The implications would be that no person should attempt to restore life to a person who had lived a Christian life. Why bring him back from a land where there is "no

more death, neither sorrow, nor crying, neither . . . any more pain" (Rev. 21:4)?

Contrariwise, any and every means should be attempted to restore life to a person who has been a rejector of God's grace. Anything and everything should be done to save him from doom!

Fortunately, the Scriptures teach no such doctrine. Man is an integrated being sustained by the breath of life. When he is deprived of the breath of life, consciousness ceases.

The doctrine that the soul possesses "an immortal essence" was borrowed from the pagan beliefs of Greece and Egypt. It was adopted by Christianity during the early centuries when the church accommodated its teachings to pagan concepts.

It was not until God breathed into Adam the breath of life that Adam became a living soul.

Man Forfeits Eternal Life

It was God's intent that man and his posterity should be sustained by the breath of life forever. However, through disobedience man forfeited life.

Because Adam chose disobedience, man became subject to death. Life that had known only a beginning would also know an ending.

It could not have been otherwise. For had life not become measured, sin would have been immortalized. With its immortalization, there would have been no possibility of its eradication. Immortalized sin would have made of no effect the plan of salvation.

"Dust thou art, and unto dust shalt thou return" had been the sentence pronounced upon Adam. Consequently, the sentence also was pronounced upon his posterity. For Adam could not transmit an immortality he did not possess. The death decree made certain that a day would come when Adam would inhale the breath of life for the last time—and so would the sons of Adam. The plan of salvation interposed between man and his sins,

otherwise utter and eternal extinction would have been man's lot.

In the Garden, in the presence of the defectors, God made known in a preliminary form His plan, a plan that opened to the repentant a gateway of hope. To the serpent He said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

In the outworking of the plan the seed of the woman, the Redeemer, would ultimately—but not immediately—free man from the grave's entombment. He, the propitiation for the sins of the world, would taste death for every man. And in the tasting, He would break the domain of death and would open the gates of paradise. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Not at the expiration of the breath of life would the gates of pearl swing open. Rather, "at that day," "at the last trump"—the resurrection day—the righteous would be called forth from their graves to receive the gift of immortality: to have restored to them the breath of life, now immortalized, never again to be extinguished. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

Not at the expiration of the breath of life would the rejectors of God's grace receive their punishment. At the appointed day of judgment they would have restored to them the spark of life. It would be a temporary restoration: for the pronouncement and execution of judgment. Eternal extinction would follow.

Jesus taught, "Marvel not at this: for the hour is coming, in the

Ruth Jaeger Buntain is a retired schoolteacher and free-lance writer living at Angwin, California.

which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Obviously, there would be no need of a resurrection or a day of judgment if rewards were given at death. Tyndale, the English Reformer and Biblical scholar, was aware of this. In referring to the state of the dead, he said: "I confess openly, that I am not persuaded that they be already in the full glory that Christ is in, or the elect angels of God are in. Neither is it any article of my faith; for if it so were, I see not but then the preaching of the resurrection of the flesh were a thing in vain."—William Tyndale, Preface to New Testament (ed. 1534). Reprinted in *British Reformers*—Tindal, Frith, Barnes, p. 349.

Just and Unjust Resurrected

Paul did not believe that rewards are given at death. He believed "that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). He did not expect to be with the Lord until "that day." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

John wrote that he saw "the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books" (Rev. 20:12).

Enoch prophesied, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all" (Jude 14, 15).

Peter did not believe in rewards at death. In speaking of David, he said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." "For David is not ascended into the heavens" (Acts 2:29, 34).

The psalmist wrote, "His breath

goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:4).

And so will our breath "go forth" and our "thoughts perish" when we come to the end of our days. But if we have become heirs of the promise, "one short sleep past, we wake eternally." At that day, when He shall come in the clouds of heaven and every eye

SPEAKING OUT

Warming Up the Church

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

MANY SEVENTH-DAY ADVENTIST churches are "cold." The members come Sabbath morning, go to their usual seat, listen to the Sabbath school program, sit in a class, listen to the sermon, and leave. If a visitor happens to appear, no one speaks to him or shakes his hand except the pastor and elders as everyone files out of church. Admittedly, going to church is not like going to a social, but, unless people are friendly, feelings get hurt and grudges are born. Soon people stop coming to church. They feel they can get as much blessing by studying their Bibles at home. They haven't been able to receive one of the richest blessings of church attendance, that of fellowship with other people who believe as they do.

What can be done about this problem? Following are several suggestions I have heard, and my evaluation of each:

If such a problem exists in his church, the minister is certainly aware of it. He could preach a sermon on friendliness, urging the members to welcome visitors personally and to speak to their fellow church members. This approach would reach at least those who actually listen to the sermon. But unless these few become deeply involved in trying to warm the church, they will soon lose interest and go back to their old ways.

A second means would be for the pastor and the board to appoint a committee that would be responsible for seeing that someone welcomes any visitors. They could ask different families each week to be prepared to invite someone home for dinner in case a visitor should happen by. This approach would make sure that visitors were taken care of, but it would tend to lack the warmth of a welcome that comes from the heart. And would do nothing for the regular church members who may need a warm handshake to waylay the feeling that they aren't welcome.

shall see Him (see John 5:25-29; cf. Rev. 1:7), "this corruptible" shall "put on incorruption," and "this mortal" shall "put on immortality." Then, and not until then, shall be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" Then, and not until then, will death be "swallowed up in victory" (1 Cor. 15: 53, 55, 54). □

A third solution would be to organize a weekly potluck dinner to be held after church. This would let the people keep their habits in regards to attending church and give them a time when they can talk to one another and welcome visitors. This might work in a large church where not every member would be involved every week and which has proper facilities for such dinners. If every member were to participate each week, it would become such a part of the Sabbath ritual as to lose its purpose. Then there is the danger that members would tend to congregate at tables and the visitors would be left out.

A fourth solution is my own. I see no way to force all the members into a new way. All I can do is to change my own ways and thereby set a good example. I would pledge to myself that not a Sabbath would go by without my speaking to at least five other church members—a different five than the week before, if possible. I would make myself a committee of one to see that all visitors can find a Sabbath school class for themselves and their children. I would plan in advance to invite a visitor (or, for a change, a regular church member) to come home with me for dinner. I would be sure that I had at least smiled at everyone present, if at all possible.

When a visitor (or a regular church member) came in during a song and sat in a pew near me, I would offer him a song book, with a smile. If some regular member wasn't there, I would find out why and let him know that he was missed. If someone had been sick, I would be sure to speak to him, telling him that he looked good (if he did), asking how he felt and *listening* to the answer, and expressing how good it is to see him today.

I would pray each day that I would be sincere in everything I did and said. I would pray also that other people would follow in their way the example that I was trying to set. For I know that the only way this problem will be solved is for *me* (and *you*) to become personally involved in its solution. Only then will the coldness disappear from our churches and the warmth of true friendship invite others to let their hearts be warmed by the fire of Christ's love.

JUANITA R. MILES
Collegedale, Tennessee

"God, Give Us Quiet Hearts"

By LAWTON G. LOWE

"Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:11, 12).

Yes, keep me calm, though loud
and rude

The sounds my ear that grate,
Calm in the closet's solitude,
Calm in the bustling street.

IT WAS H. BONAR who wrote the words to this hymn back in the nineteenth century, but the words are still applicable to the Christian who lives in today's world. A world that is "loud and rude." A world that has many noises to keep us from being calm and serene and undisturbed at heart.

The apostle Paul also lived in a disturbing and noisy time. But he was calm about the things that happened to him. As a minister for God he expected trouble, yet he did not let the trouble that came to him destroy his confidence in God (2 Tim. 1:12).

Can we learn anything from looking at Paul's attitude toward troubles? Yes. We can learn calmness of spirit that will enable us to help the multitudes who do not have quiet hearts.

In verse 11 Paul calls himself a preacher appointed by God. But as

Lawton G. Lowe is ministerial department secretary for the Ontario Conference.

a herald of God he suffered, yet this suffering did not drive him to despair. The Epistle reveals that he was concerned about Timothy, who probably was not as calm as he was under the trials of life. Paul wanted Timothy to put his trust in God and not to put confidence in himself. This is what we need to do in our frustrated world today. We

together

By D. A. DELAFIELD

Law
embodied
in people
without Christ
is
legalism.

Christ
held
by people
without law
is sentimentalism.

Christ
and
His law
together
lived
in us
is
Adventism.

need the same confidence and trust today that Paul experienced in the Roman dungeon when he wrote the second Epistle to Timothy.

Let us allow our imagination to work: Paul sits in the dungeon, his mind occupied with the work of God. Perhaps at this time he is reviewing some of the reports from the field. He senses that Timothy is all worked up over the things that are happening. Paul knows that this is not a good sign. It is a sign of self-trust and not God trust. Paul wants Timothy to be calm, quiet, confident. Paul knows that God will see Timothy and His people through.

Paul Gave Everything

Paul's secret can be ours, if we are willing to make the same deposit that he made. What deposit did Paul make? Himself! In all his complex, frustrated being, with all his anxieties and fears, with all his weaknesses of flesh and spirit, he gave his all to God.

He had made this commitment deposit many years back. Now as he looks back upon life and sees that all the experiences through which he has passed have but confirmed the faith that he had put in Christ on the Damascus road. Even though he is now sitting in death row—with the ax and the block almost in sight—he is neither ashamed of his faith nor dissatisfied with the interest his deposit has brought.

It was at the stoning of Stephen, when he looked into Stephen's face, that Paul knew he must have the same faith that Stephen had if he was going to gain eternal life. So he deposited his all in God's hand (Acts 9:3-6).

If we know ourselves we also will deposit all we have in God's hand. For we, like Paul, will recognize:

"Myself I cannot save,
Myself I cannot keep,
But strength in Thee I surely have,
Whose eyelids never sleep."

This depositing of oneself does not result in the "I don't worry" attitude. Nor in the carefree, fatalistic attitude of the many who have never bowed their will to God's purposes. This depositing that Paul is writing about is the giving of oneself so completely to God that a peace, a trust, a confidence, comes into the heart in spite of trouble, sickness, or persecution. A quiet spirit prevails and he is not beside himself when he faces the disturbing elements of this old world.

Our text also gives a picture of a peaceful heart in the face of death. Paul is getting old, he is a prisoner, his labors have been stopped—but he doesn't fret. The bitterness of his solitude is increased by the apostasy of some of his converts and by the negligence of others. He is poor and thinly clad and he requests his cloak to be brought (2 Tim. 4:13). He has had his trial and now he waits for the death call, yet one does not sense any fear or despondency. In fact, he said, "I am not ashamed." He knew his God. He had been through other experiences with God and by now he knew that his God "was able to keep" that which he had deposited in His hand.

If we who live in the midst of this noisy and troubled world desire to have Paul's serenity we must also possess Paul's faith. Only complete trust in God can deliver us from the cuts and blows of the enemy. No sham, no imitation of faith or armor will do. No painted pasteboard armor that looks like steel, such as that worn by an actor, will avail. We must have on the real armor of God (Eph. 6:11-18), if we are going to be able to have a quiet heart when we face death.

Paul's religion was not second-hand! His religion was tested by trial. His whole life was one of trial. Through the daily experiences of this life of trial he had become acquainted with his God. He wrote, "I know whom I have believed" and "I know" that He "is able to keep" me.

No person who makes a deposit such as Paul made regrets the risk he takes. Even though Paul is in the dungeon, he doesn't regret the choice he made on the Damascus road.

Neither did David have any regrets for following God when he sang, "taste and see that the Lord is good" (Ps. 34:8). He knew what he was saying. Already he had been tried by his enemies, but he had also been saved by his God.

Able to Keep Me

Paul believed in the judgment. To Paul this was one event no one could stay away from. He wrote, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). It was a solemn thought, it was a firm conviction. Yet it was not only in the face of death by the Romans, but it was in the face of the "tribunal

of God" that he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

It may be easy for some to remove their thoughts of the judgment by taking a tranquilizer or some other nerve deadening drug; or by taking a trip to the "far country" and becoming intoxicated by pleasures; or by endeavoring to escape the judgment by wine, women, and song. But none of these can bring a quiet heart when a person is alone and his inward self speaks the truth to his heart.

Some say, "If I have done my best, God knows it and He will not be too hard on me." Friend, God has mercy but He also has justice! No amount of rationalizing will change a wrong deed into a right one.

The fact that God knows and understands everything is a solemn consideration. If we think about

it, it will make us stop, look, and listen. It is the thought that God does know, and that He does understand everything that is so frightening to the man or woman who is not at peace with God.

If after watching the news on television or reading about war and crime, riots and demonstrations, we feel all upset and disturbed, let us take our Bible and read 2 Timothy 1:11, 12. Then let us bow our heads, and surrender our hearts to God and deposit everything we have in God's hand. Then we too will experience something that Paul experienced in the dungeon in Rome—a quiet heart. A heart full of peace, because it has victory; a heart that is quiet, because it has Christ.

Calm me, my God, and keep me calm,

Reclining on Thy breast;

Soothe me with holy hymn and psalm

And bid my spirit rest. □

"Just My Ball and Me"

By ENID SPARKS

FOR THE YOUNGER SET

SUNDAR BRUSHED HIS dirty cheeks and tried to open his eyes. He could no longer hear the fiery birds in the sky, but he still felt very frightened.

Trembling, he listened. He heard no sound at all. Everything was very still. "Grandpa," he whispered, "are the fiery birds gone?"

But Sundar's grandfather did not answer. He had been killed by the enemy planes that came in the night and dropped bombs on a nearby village.

After a while Sundar started walking down the road away from his home. He did not look back.

Instead he looked down at the ball he held in his hand. Grandpa made my ball, he thought to himself. He was the only one who cared about me.

Sundar walked for a long time. He grew very tired. Finally, he lay down and fell asleep.

Strange voices awoke him. Some men were standing around him. Suddenly, one of the men spoke to Sundar in the language he knew. "Where did you come from? Are you lost? Won't your folks be worried about you?"

Sundar shook his head. "Grandpa won't worry about me. The fiery birds came last night. They dropped flaming eggs and one hit our house. Grandpa never answered me anymore when I called to him. I don't have anyone now. There's just my ball and me. There's no one to care about me."

The man who had spoken to Sundar knelt on the dusty road. "Yes, there

is Someone who cares very much about you," he said gently. "He lives way up in the sky in a place called heaven, but He thinks about you all the time."

Sundar's eyes opened wide, and he suddenly felt very glad that Someone cared for him.

He listened as the man spoke to him again. "Come with us, and we will take you to a place where they will teach you all about Jesus and give you good food to eat."

Sundar nodded and put his hand in the man's. He got into the jeep with the men and went with them to the mission orphanage.

Sundar was happy at the orphanage. He learned many things about Jesus and he learned to read the Bible. One day he decided he wanted to help others learn about Jesus just as he had.

When Sundar was older, he went to a Bible college. Someday soon he will be ready to really explain the meaning of God's Word as a minister. But for now he just tells everyone he meets how much Jesus loves all people.

Sundar sometimes remembers his home with his grandfather. And sometimes he remembers how he said as a little boy, "There's just my ball and me. There's no one who cares about me."

He knows now that he was wrong. He knows that Jesus always cared for him just as Jesus always cares for boys and girls everywhere.



Nicodemus

By DALLAS YOUNGS

WHO, EXACTLY, WAS Nicodemus? To begin with, he was a "ruler of the Jews." He was a "master of Israel." He was a member of the Sanhedrin, the highest ruling body of the Jews. He was the man who in Jesus' day came to the Lord "by night." "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night" (John 3:1, 2).

Nicodemus was attracted to the teachings of the young Galilean, Jesus, but was ashamed to be seen visiting Him by day, so he went "by night." He did not want his fellow Pharisees to see him talking with Jesus, so he went in the dark. Though convicted that Jesus was teaching the truth, he could not bring himself to be seen even in conversation with Him. He shrank from being questioned by his associates. Yet, he felt that he must talk with Jesus, so he went "by night."

This way he would avoid embarrassment. He would not subject himself to difficult and embarrassing questions. Too, he would not jeopardize his position. Therefore, he determined to go secretly. This way he would not expose himself to ridicule, yet he would see and talk with Jesus.

Was this secret visit to Jesus as pleasing to our Lord as though Nicodemus had come openly by day? Unless we are here dealing with an exception, I cannot believe that it was. I cannot believe that anyone ever ought to be ashamed

of the Son of God. Said Jesus: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Again the Lord said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). This appeals to our sense of fairness. If we are ashamed of Jesus, then He will be ashamed of us. If we deny Him, then He will deny us. If we confess Him before others, then He will confess us before His Father.

Nicodemuslike Actions Today

And why should men be ashamed of Jesus, the Prince of heaven, the sinless Son of God, the Man of our salvation? If anyone is to be ashamed in this relationship, it is that Jesus should be ashamed of poor, sinful, corrupt man.

It is as easily possible for us in this century to deny Jesus as it was for Nicodemus. At that time Jesus and His disciples constituted a minority group. They were not popular. At times they were even unpopular. Nicodemus would not risk his position and status by uniting with a poverty-stricken, itinerant preacher from Galilee. And it is no different today. Many belong to the Nicodemus class. They will not go to church because they are ashamed to endure the re-

proaches of their associates. So they deny Christ by continuing on with the sinful crowd.

Sometimes—too often—Christian men and women will not identify themselves in the crowd as Christians. The group is scoffing at religion and blaspheming Christ, but the Christians will not speak up in Christ's behalf. They will not fly their Christian colors. They will not identify themselves as Christians. They will not take a position on the Lord's side. And in failing to do this they deny Christ.

Denying Christ

Some deny Christ by allowing friends or relatives to dictate their religious beliefs and practices. It should be kept in mind that no man will stand in the judgment before a friend or relative, but before God. Therefore, we ought to "obey God rather than men" (Acts 5:29).

Others deny Christ by not obeying His truth. Admittedly, some truth is unpopular, but truth is truth even though accepted only by a few. Noah preached an unpopular truth, so did Elijah, so did Jeremiah! As recorded in John the sixth chapter, Jesus lost nearly all His followers by an unpopular truth. Coming closer to our time, Martin Luther, John Calvin, Roger Williams, and others presented unpopular truths.

Still others deny Christ by refusing to obey such unpopular requirements as the ordinance of humility (John 13), the paying of the tithe (Mal. 3:8-10; Matt. 23:23), the observance of the Sabbath (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16), and the denying of the world (1 John 2:15-17).

Some deny Christ by refusing to follow on from light to light, and from truth to truth. Suppose the Reformers had not followed the leadings of the Lord—where would Protestantism be today? How would Paul have become the "apostle to the Gentiles" had he not followed as the Lord led him? And how will it be with us if we are unwilling to leave parents, friends, and church members and walk in the light of the Lord's truth?

Others deny Christ by their unwillingness to sacrifice anything of comfort, ease, and popularity. God calls for courage. He said to Joshua, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9). □

Dallas Youngs is a pastor in Huntsville, Texas.

Christ's Object Lessons—5

Fitness for Heaven, Now

In previous editorials we have been discussing one of Ellen White's basic theological principles, especially as developed in *Christ's Object Lessons*: the gospel commission will be completed and the return of Jesus hastened by the emergence of a quality, Christ-reflecting people who will vindicate the power, mercy, and justice of God.

Each of the parables referred to reveals some aspect of this basic theological principle. The parable of the barren fig tree could not be misunderstood by the Jews (page 214). God expected a distinctively different harvest of character from the Jews, but they "misrepresented God among the nations. They were not merely useless, but a decided hindrance. To a great degree their religion was misleading, and wrought ruin instead of salvation" (page 215).

The application holds with no less impact today. "You have taken the name of Christ, you are outwardly a member of the church which is His body, and yet you are conscious of no living connection with the great heart of love. The tide of His life does not flow through you. The sweet graces of His character, 'the fruits of the Spirit,' are not seen in your life" (page 216).

The rationale behind the close of earthly probation is given: "The heart that does not respond to divine agencies becomes hardened until it is no longer susceptible to the influence of the Holy Spirit. Then it is that the word is spoken, 'Cut it down; why cumbereth it the ground?'" (page 218).

Probation closes arbitrarily on no person. Each person is sealing his own destiny by the habits and life pattern that he is developing throughout life, the seeds of love or those of selfishness are maturing, and the harvesttime reveals whether the person has chosen to grow "wheat" or "tares." When probation closes, before the plagues fall, all the living will have faced the crucial tests brought to the world by God's commandment-keeping witnesses, thus revealing each person's true relationship to God's appeal to his heart. The judgment only recognizes the fact already revealed in each person's life as to whether he eagerly listens to and obeys God's Spirit. If not, after years of forbearance, the sentence goes out: "Cut it down; why cumbereth it the ground?"

Go Into the Highways and Hedges

The parable of the great feast taught, among other lessons, that many who thought that they were favored guests were actually rejecting the invitation. Many who identify with God's church "rejoice that they are saved by Christ, when they do not comply with the conditions upon which salvation is promised" (page 221). Such a person is "not thinking of his own fitness for heaven but of what he hoped to enjoy in heaven" (*ibid.*).

Another lesson is that "in order to accept the invitation to the gospel feast, they must make their worldly interests subordinate to the one purpose of receiving Christ and His righteousness" (page 223). The fitness is a matter of allowing Christ to work out His righteousness in the lives of each grateful guest.

The invitation to the feast, given in Christ's day to

the Jews and others, is repeated for the last time by those who proclaim the nearness of the Advent. By 1900 Ellen White could say: "The signs which He Himself gave of His coming have been fulfilled, and by the teaching of God's word we may know that the Lord is at the door" (page 227). The only event for which Jesus now waits is the ripened harvest of Christ-reflecting church members. When such occurs all the last-day events connected with Satan's aroused ire and the persecution of the church will follow in dramatic and rapid order.

The parable of the rich man and Lazarus taught "that in this life men decide their eternal destiny" (page 260).

The interesting parallel is drawn between the man who trusts in his external correctness and social acceptance and the man whose "faith in God was not a mere theory, but a reality" (page 262).

Another principle (to be enlarged by Ellen White in her analysis of the parable of the talents) taught in this parable was that "man's responsibilities are proportionate to his opportunities and privileges. God gives to every one sufficient light and grace to do the work He has given him to do. If man fails to do that which a little light shows to be his duty, greater light would only reveal unfaithfulness, neglect to improve the blessings given. . . . It is the purpose of redemption, not only to blot out sin, but to give back to man those spiritual gifts lost because of sin's dwarfing power" (pages 265, 266).

The gulf that separated the rich man from Abraham in this parable was "a character wrongly developed" (page 269). There is no future time, before death or after death, when a church member can hope to have his pampered weaknesses changed by an act of God. "When the voice of God awakes the dead, he will come from the grave with the same appetites and passions, the same likes and dislikes, that he cherished when living. God works no miracle to re-create a man who would not be re-created when he was granted every opportunity and provided with every facility. During his lifetime he took no delight in God, nor found pleasure in His service. His character is not in harmony with God, and he could not be happy in the heavenly family" (page 270).

For all of us, it is never too soon to realize that "to learn of Christ means to receive His grace, which is His character. But those who do not appreciate and utilize the precious opportunities and sacred influences granted them on earth, are not fitted to take part in the pure devotion of heaven. Their characters are not molded according to the divine similitude. By their own neglect they have formed a chasm which nothing can bridge. Between them and the righteous there is a great gulf fixed" (page 271).

God is eminently fair—He gives each person time to reveal where his loyalties and interests lie. But there comes a time when habits become firmly set and character becomes irreversible. For the unsaved, no matter what God pleads, the heart is unresponding. For the saved, every whisper of the Spirit prompts a happy Yes to whatever God says. These reactions become spontaneous as time passes. It is now we are sealing our future. In this life God is either able to place or thwarted in His desire to place His seal of approval on all those who love to do things His way.

H. E. D.

To be continued

Love v. Selfishness

Continued from page 2

the life fully. "There must be a power working from within, a new life from above, before men can be changed from sin [selfishness] to holiness [love]. That power is Christ."—*Ibid.*, p. 18. "Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns [not visits, but reigns]. . . . In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennoble the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around."—*Ibid.*, p. 59.

Satan wants us to think that heaven will be open to us even if we retain self as the center of our lives. He encourages us to believe that since we are not drunkards or thieves we are qualified to enter heaven. But "when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. . . . We shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness. . . .

The soul thus touched will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for the purity of heart that is in harmony with the law of God and the character of Christ."—*Ibid.*, pp. 28, 29.

How much we need Jesus if we are to be fit to dwell in heaven! We need Him to draw us by His love. We need Him to help us see our sinfulness. We need Him to lay our sinful pride in the dust. We need Him to give us repentance. We need Him to impute to us His righteousness. We need Him to come into our hearts and replace selfishness with love.

Who Will Be Admitted?

Who will be admitted to heaven? Those who will be happy there. Who will be excluded? Those who would be unhappy there.

Who will be admitted? Those who have placed Christ on the throne of the heart, those who live by the principle of unselfish love. Who will be excluded? Those who retain self as the reigning power in the life, those who live by the principle of selfishness.

So, with hearts made tender by the Holy Spirit, let our prayer be, "Dear Father, I want to go to heaven. Please fit me to live in that wonderful place. Let the spirit of unselfish love possess me. And may I cooperate by linking my will with Yours. In Jesus' name I ask this. Amen."

K. H. W.

Letters

Continued from page 3

with their problems. But most of these ministers are also busy and feel that they should spend more of their time in soul winning.

I have often wondered whether Christian psychologists or psychiatrists could visit our churches regularly, maybe once a month or so. They could work with the pastor. I think many of the members would be willing to pay, as they are able, for this help.

It would give the pastor more time for his important work of winning souls. I believe many marriages could be saved and nervous breakdowns avoided if people would seek help before small problems become large ones.

NAME WITHHELD

Getting Better

I find the REVIEW getting better all the time. It is my spiritual newspaper. Besides, it tells me where my friends are with whom I went to school, whether they are in the United States or overseas. I could not get along without the REVIEW.

WILLIAM C. DUPPER

Okeechobee, Florida

The Right to Life

The REVIEW is wonderful! I thought that the REVIEW for February 7 was the best one I had ever read—now, the one I received the following week is just as interesting.

I particularly enjoyed the article on John on the isle of Patmos; also, "The Age of Vicarious" was especially appropriate.

We would be interested to see something in the REVIEW about the Adventist stand on "The Right to Life." There is so much in our local newspaper, pro and con, on the question of abortion.

AMY BAUER

Pittsburg, Massachusetts

Delayed Advent

Your Viewpoints on the "Reaction to the Council Appeal" (Feb. 28) and "Hastening Christ's Coming" (March 7) were very helpful. Too many Adventists do not believe Christ has delayed His coming. I sincerely hope these editorials will cause many to stop and think.

LYMAN WHITE

Palmer, Massachusetts

Request or Command

Re "Request Rather Than Command" (March 14, 1974).

Several questions came to mind, and I would like to see a sequel that would deal with these basic questions raised by the article.

1. In quoting Mrs. White it is important that we study her *whole* view on the subject.

I found that Mrs. White *does* encourage us to command at times. *Child Guidance*, page 87, states, "Many Christian parents fail to *command* (italics supplied) their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. . . . In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They should not leave the children to guess at what is right, but should point out the way in unmistakable terms and teach them to walk therein."

"In all your commands aim to secure the highest good of your children, and then see that these commands are obeyed."—*Ibid.*, p. 248.

"The word of the parents should be law, precluding all arguments or evasions. Children should be taught from infancy to implicitly obey their parents. Strict discipline may at times cause dissatisfaction, and children will want their own way; yet where they have learned the lesson of obedience to their parents, they are better prepared to

submit to the requirements of God. . . . Children must be brought to the point of submission and obedience."—*Ibid.*, p. 85.

2. I believe that there is a question as to what age group Mrs. White was referring to when she counseled to "request rather than command." The quotations from *Steps to Christ*, page 43, and *The SDA Bible Commentary*, page 1087, both refer to adults. There is nothing more ridiculous than to see a mother (or father) trying to "reason" with a 2- or 3-year old. At that young age, a calm, firm command goes much further and accomplishes much more than all the requesting one can muster. Furthermore, is there anything more embarrassing to discover that what we have requested a child to do is declined? And then we have to resort to completely confusing the poor child by turning around and "commanding" something that we have already subjected to the child's choosing.

Yes, God says to "reason together," and He wants a willing submission from us. But we also recognize that "the age of accountability" is sometime *after* a child has learned the basic principles of obedience.

3. There is a time for requesting, yes, but we need to determine whether there is any principle involved. I submit that parents need clearly to understand that we need to "command" our children in the principles of God's government, and we can "request" them in other matters that do not pertain to their soul's salvation.

Many well-intentioned people think that firmness and command will greatly cramp a child's independence and self-expression, but this is a false notion. Children are naturals at self-expression, and teaching them to obey promptly will not dampen this talent. It merely builds a necessary framework in which their self-expression may be practiced with the maximum result of security, happiness, and success.

HELEN G. MCCARTNEY
Redlands, California

Our son is just past two and a half years old but already he is encountering playmates who are at times aggressive and "grabby." How should we teach him to act in these situations? We want him to act as a Christian, but does this mean he should be totally passive at all times?

► Ever since my only nice doll was broken in the 1930's because I was ordered to share her, I have pondered this question. We don't pass over the car keys to just anyone. Yet we are Christian people, and we want very much to have our boys and girls love those about them and this involves sharing—sharing their worldly goods, and especially themselves.

While our children grew up I tried to anticipate the visits of other children. If they were part of invited Sabbath company we chose ahead items from the toy box that wouldn't be easily broken in group play, adding some things from "Mom's Secret Place" that would make Sabbath play more fun. Even a new pencil apiece made the occasion special. Our last child has grown up alone, the others having been gone from home since she was two. Sharing has been more difficult for her, but the above idea has made situations many times easier. By deciding beforehand which toys were best, she had a feeling of having the moment well in hand. Very breakable things were put away, particularly if the visitors were in the under-five bracket!

Sharing should not be a word used only when other children are around, as in, "Now you have to share, Johnny!" It should be something that is talked over, beginning with stories for very tiny folks that they can understand. All their lives they will meet "grabby" people. What they need to understand—as do we all—is the difference between being a doormat and truly sharing out of love.

We are parents—these are our children. God shared His Son with us, and He's always willing to answer our prayers for guidance in rearing them.

JUNE ALLEN BECKETT
Paso Robles, California

► While it is good to teach a child to share, he should not be passive to the extent that his playmates have total pre-eminence. For example: when Johnny grabs Jimmy's toy and pulls it from him, you might say, "Jimmy is happy to share his toy with you but you must ask him for it. Now, say, 'Please may I play with it?'" Then you can have it."

Do not permit him to have the toy until he asks for it politely. (Do this even in the presence of his parents if they make no effort to do it. Speaking in an entreating voice in loving concern should avoid any offense.)

Once Johnny has done as you requested, then tell Jimmy he must share his toy, but put a time limit on it, say five or ten minutes or more, depending on the circumstances. In the meantime, look around for something that might interest Johnny and when

the time is up direct his attention to it, then ask him to hand the toy back to Jimmy. If he protests, kindly but firmly keep insisting until he has done as you ask him.

This approach can be used in many and varied circumstances. It will teach the aggressive child to practice the Christian grace of "give and take" and also help the passive child to learn the art of acting in defense of it.

If you untiringly perform this duty, in the next few years you may have the pleasant reward of overhearing your son repeat your words, in your tone of voice, to an aggressive playmate. You will thrill to see him carry on the work that you had begun. With much prayer and a Christlike love for all children, you can do much to guide not only the tiny feet of your son into the kingdom but also the tiny feet of those who come in contact with him.

FANNIE E. DILLER
Orlando, Florida

► A child who is just half-past two is not mature enough to rationalize situations between himself and playmates, whether he should be submissive or aggressive, even whether actions are right or wrong.

To the little child, the parent stands "in

the place of God." It is the parents' responsibility to guide the child's responses that his little feet may walk confidently in right paths. "The nicest work given to man" is dealing with human minds. How important, then, is the work of the mother to direct the developing minds of her children without arbitrarily dictating what they shall think.

Supervise all the children's activities, firmly and kindly dealing with the offending child as well as with your own—very tactfully, of course, if the "bossy" child's mother is present. You may even help another mother who does not know how to cope with her little one. The little child cannot manage the situations that arise. Do not expect him to.

RUBY VERNON
Weaverville, California

NEXT QUESTION

How much cooking is proper on the Sabbath? Can one cook frozen vegetables or leave potatoes or casseroles to be baked in an automatic oven during Sabbath school and church? According to God's instruction to Israel they were to "bake that which ye will bake" and "seethe that ye will seethe" on the day before the Sabbath (Ex. 16:23). Does this instruction still apply?

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

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

My Two Fathers

By CAROLYN BEAL

MY FATHER loved me even before I was born. He made plans for my life and he loves me still. When I was a baby, he took me for rides in my buggy. As I grew older he took me walking and swimming and horseback riding. He read to me. He built me a teeter-totter and a hand-over-hand. He was a good father—and he still is—and he loves me and I love him.

Although he was a good father, I wasn't always a good girl. One time I rubbed grape skins on our neighbor's clean wash. Another time I painted all the neighbor children with grease from under the steering wheel of our Model T. When he punished me I doubted his love. Punishment was not my idea of love.

Through the years he and mother have guided and directed me, sometimes forcefully, until they felt I could handle life myself. My joy has been his joy, my heartbreak, his heartbreak.

My daddy loves me. I have evidence. It's in a book, my photo album.

There is another Father who also loved me before I was born. This Father sent a special angel to accompany me. He knew every happening in my life, both good and bad.

This Father loves me too. He loved me enough that He sent His Son to die that my sins might be forgiven. The breadth and depth and length of His love so far surpasses those of my earthly father and mother and myself that there is no comparison.

My heavenly Father loves me. I have evidence. It's in a book. My Bible.

The Agta Adventure



Top: One of Rae Lynne's devoted little followers helps her tend the green peas, the first ever seen in Agta. Showing the school children how to plant and care for gardens was part of Rae Lynne's responsibilities. Above: On Sabbath Agta church members perch patiently on long two-by-fours, the only "pews" the Agta church has. Below: On December 15, 1973, John Sharffenberg, right, and Marilyn Bito-onan, left, gave the winners of the toilet-building contest their prizes—a shovel for Artemio Malabunga and an alarm clock for Melecio Viray.



THE GAS LAMP lighted up the circle of expectant faces in the barrio captain's half-built house as the sound of Mishael Zenith's fine voice and his guitar carried out across the village of Agta. And more people kept coming, for this was the climactic moment of a unique episode, the awarding of prizes in the toilet-building contest. Nothing quite like it had ever been heard of before in this 105-family village at the southern tip of Polillo, one of the eastern islands of the Philippine Archipelago—at least, not until October, 1973.

That was when a team of students from the Loma Linda University School of Health and one of their professors, John Scharffenberg, launched their field project in Agta, with the health education department of the North Philippine Union Mission playing a supporting role. The project was manned by Willard Osmunson, Rae Lynne Ward (candidates for the M.P.H. degree), Lorraine Haycock (a nurse from Monument Valley, Arizona), and Marilyn Bito-onan (a recent graduate of Philippine Union College with experience in working with underprivileged people of her own land). The staff was further fortified by two PUC students serving as members of the college's ACT team, Mishael Zenith and Cora Orbon.

Thoroughly mystified by what the team planned to do in their barrio (village), but unbearably curious, the villagers received the team and found an empty nipa (palm thatch) hut in which they could live.

For the next eight weeks, the visitors' every move was scrutinized, commented upon, and analyzed.

Preliminary testing showed that 100 per cent of the villagers had worms; many had three kinds. Furthermore, diarrhea was so prevalent as to be considered a normal and natural condition. So step one concerned the necessity of building toilets. The citizens, however, were not easy to convince. "Who wants a place that will smell so bad?" they argued.

It was soon apparent that much scientific know-how had to be laid aside so that the problem could be reduced to barrio-level understanding. "You're all fishermen," said Bill. "You know how to catch fish with hooks." A murmur of assent ran through the crowd. "Now there are worms that have hooks, and they can catch us . . ."

Rae Lynne, meanwhile, invented a little story for the school children. The chief characters were Hooky (hook-worm), Tricky (trichina), and Carrie (ascaris), the three smart worms who learned how to steal people's food and drink their blood. At the same time some of the children had been persuaded to take worm medicine, and presently everyone had ample evidence that people actually *could* be invaded by worms. So the audience suddenly became a responsive one.

The next step was to launch the

Dorothy Minchin Comm, Ph.D., teaches English at Philippine Union College.

toilet-building campaign and to promote the wearing of sandals, for worm larvae can remain active in the soil for years. Small concrete toilet bowls were available in the island capital of Polillo Town, just two hours' journey northward by *banca* (a motorized outrigger canoe). They cost only 10 pesos apiece (US\$1.40), and being water sealed, they were quite adequate.

Invitation to Imitate

Our students set to work with gusto building their own toilet, erecting a spacious palm shelter over the pit they had dug, with its rose-red bowl set firmly in cement. Outside they landscaped the yard and fashioned a well-swept path, with rows of coral rock on either side, right up to the door. The barrio residents were invited to look and to imitate.

Rules for the toilet-building contest were drawn up on an official 50-point plan. It was required that the toilet: (1) Be in a suitable location—away from water sources; (2) be used by the whole family—there's no virtue in an unused toilet, of course; (3) be clean; (4) be made of substantial materials, and (5) be beautiful, with flowers, rock fences, and other creative devices. The prizes were goals well worth striving for.

Although the worms were the first enemies to come under attack, many other areas of need were spotted and opened up. Nutritional deficiencies grew out of a precariously unbalanced diet of polished rice, cassava, fish, crabs, and snails, augmented by sugar and coconut. The benefits of vegetables and fresh fruit appeared to a great extent to be unknown, so gardening quickly became an item high on the promotional agenda.

In the students' gardens of cabbage, yellow sweet potatoes, mungo beans, and green peas, the tender little plants have been watched over with eager solicitude so that they might prosper and perform their mission in the world—that of convincing the villagers that the soil *can* produce more than rice and that gardening is a sensible and useful activity.

Rae Lynne's nutrition survey showed serious deficiencies in 89 per cent of the homes. So she and Lorraine held mothercraft classes to urge the women to weigh their babies and to supplement the diet at four months, and also to try the new foods being demonstrated in the cooking school. Height and growth charts showed that even the best nourished children were far below standard, compared to their peers in the affluent Filipino families of Manila.

Children, of course, constitute one of the area's most generous crops. In answer to the question, "Why do Americans like to have small families?" (an incomprehensible preference, from the barrio viewpoint), Bill drew convincing diagrams in the sand. He showed what happened to the inheritance of a farmer with 20 hectares (40 acres) of land when he had to divide it among 14 children.

In general, the people are given to short-range thinking, and the idea came to them as a jolt when they were told that some were spending 350 pesos (US\$50) a year on cigarettes. They had simply never added it up. Smoking and drinking in Agta, as in many parts of the country, constitute almost the sole entertainment available. Chewing betel nut is a kindred practice, guaranteed to rot the teeth. Skin problems, boils, and sores abound, owing to a simple lack of cleanliness.

On the credit side of the health ledger, it was found that high blood pressure was almost nonexistent—only one 79-year-old woman was discovered to have hypertension. Jogging is unnecessary for people who carry everything on their backs—Agta has only one cart with wheels.

The fundamental aims of this School of Health project are not new. They are simply to point people to the better life, both now and in the hereafter. Only the procedures in Agta have been, of necessity, a little different. The bearing of Christian witness by the "hand-out method" has been bypassed.

Of course, it's much easier to send clothes, pills, and money to the needy than it is to live and work with them in person. But Bill, Lorraine, Rae Lynne, and Marilyn have wrestled with all the time-consuming, frustrating problems that face the Polillanos: building a new nipa hut, tying on the hand-sewn roof, and then weathering a typhoon in which records, cameras, and every personal possession got soaked to the core.

They have hauled all their water from the well and boiled every drop of drinking water on a clay pot full of charcoal. Meals have been cooked in the same pot and planned without refrigeration—and the nearest "store" is far up the coast in Polillo Town. They have also woven thatch and laid a bamboo floor. In short, they have truly lived life at barrio level.

From Consumers to Producers

The Agta project is in complete conformity with the aims of President Ferdinand Marcos' New Society in the Philippines, now regulated by martial law. Turning people from consumers into producers and diverting them from the overstocked professions to the under-populated ranks of agriculture has been a mammoth undertaking. Moreover, the government wishes to wean the citizens away from the "big-city glamour" which draws thousands to Manila and ghetto living. The project has become a demonstration of how the country can become an attractive place, where a willing man may make a satisfying living and where the undisciplined one can begin to find purpose in his existence.

Long viewed as one of the most backward of all the island barrios, Agta is now regarded with astonishment and envy. Some ten other barrio captains are asking, "Why did they choose Agta, of all places? When are they coming to *our* villages?"

The evangelistic potential of the

project has been notable in revitalizing the Agta church through weekly meetings and nightly Bible studies. The practical demonstrations in nutrition, sanitation, and other phases of health education have earned the good will of the villagers, despite several minor misadventures, which could have very easily turned the tide of public opinion against the team.

"The Lord has been in this thing!" is a general consensus of opinion among the workers. Moreover, the reforms are being achieved entirely within the local setting, and the people are enjoying the pride and optimism that goes with being able to "do it yourself."

So it came about under the hissing gas lamp on that night of December 15 that Dr. Scharffenberg presented the awards, after an extensive judging tour carried out by himself, the students, and guests from Philippine Union College.

"To Mr. Melecio Viray for having built the best toilet in Agta so far, the first prize." The winner received an alarm clock, to the cheers and applause of his neighbors. To the runner-up, Artemio Malabunga, went the second prize, a shovel. It also is a status symbol, inasmuch as there is only one other such implement known to exist in Agta.

Questions About Adventism

And so one thing has led to another. Most recently Marilyn and her helpers, now carrying on alone, were invited to sponsor a newly formed teen-age club, created by the young people, inspired by the "new look" around Agta. They have undertaken the renovating of the dilapidated Catholic church, the landscaping of a playground for the children, and the building of a lighthouse. The ensuing "togetherness" has given our workers a chance to answer such questions as: "What happiness can Seventh-day Adventists have?" . . . "No movies, no dancing, no drinking, no smoking—what else is there to do?" . . . "We always see you laughing and having a good time. Don't you have any problems?"

"We'll have a social next Saturday night. You come and see." Marilyn seized the opportunity to show them how Adventists do have fun. They came, all of the villagers, down to the last member of the barrio council. Several hours passed—marching to lively phonograph music, games, and charades—all tied together by the running commentary of the irrepressible Mishael. In the end the guests had to be formally dismissed, for they showed no signs of going home voluntarily. Now each Sabbath brings new inquirers to church, seeking to discover what *really* makes the Adventists the way they are.

Now as a permanent North Philippine Union Mission employee, Marilyn has the continuing satisfaction of seeing the growing spirit of change in Agta—change into an entirely new dimension, the Adventist way of life. That's what the Agta adventure is all about. □

God's Spirit Leads Believers in South West Africa

By GEOFFREY E. GARNE

SOUTH WEST AFRICA was a German colony up to the time of the first world war. After the war the League of Nations mandated the territory to the then Union of South Africa, a mandate that was undisputed for the next 40 years.

However, during the 1960's the United Nations challenged South Africa's mandate on the grounds that both the Union of South Africa and the League of Nations had ceased to exist (the Union of South Africa became the Republic of South Africa in 1961, and the United Nations Organization succeeded the defunct League of Nations after the second world war).

In 1965 the case was brought to the World Court at The Hague, Holland. The court ruled in South Africa's favor. Not satisfied with the decision, the United Nations immediately brought another case against South Africa, and in the second hearing the court ruled in favor of the United Nations.

Ever since then the attitude of the world body has been that South Africa occupies the territory illegally. South Africa, however, refuses to relinquish her mandate and continues to administer the territory. This is where the constitutional deadlock stands at present.

ONE THING is certain about South West Africa, which stretches for a thousand miles along the west coast of Africa, from the Orange River in the south to Portuguese Angola in the north: God has His jewels in this country, and His Spirit is at work making ready a people for the day of the Lord.

Last year an Adventist pastor in the city of Windhoek, the capital, was providentially brought into contact with a young man who was in prison, awaiting trial on a charge of fraud. He had come to South West Africa in search of fortune and adventure. He soon ran out of funds and yielded to the temptation of writing checks that could not be honored. Eventually he was arrested. As a result of the pastor's visits, John Solomon found Jesus as his personal Saviour.

When John appeared in court, he pleaded guilty and gave a moving testimony of how Christ had changed his life. Those who were present testify that the magistrate, public prosecutor, and detective all wiped tears from their eyes while he was speaking.

After his testimony the magistrate turned to the pastor, who was present, and asked him whether he had confidence in the accused. The pastor, S. J. van den Berg, affirmed that he did. To everyone's surprise, the magistrate gave John only a suspended sentence.

John invited the magistrate and public prosecutor to attend his baptism. The public prosecutor was present, stating that he *had* to witness the baptism of a man whose life had been so completely changed.

Several years ago J. J. Bekker, a pastor now deceased, was conducting evangelistic meetings in one of the

small towns of South West Africa. Far along in the series a high school girl, Lenie Blaauw, picked up a handbill announcing his meetings and decided to attend. The first subject she heard was "Gruwels Op Ons Tafels" ("Abominations on Our Tables")—the presentation on health reform. She immediately sensed that the speaker was presenting truth and from then on attended regularly. She telephoned her mother on their farm, to tell her about the wonderful meetings she had begun attending. Her mother was upset and expressed her displeasure, but her daughter insisted that what she was hearing was truth.

Later the mother telephoned her daughter, presumably after discussing the matter with her husband, and put a proposition to her: She was not to attend any more meetings. At home they had some books they had bought several years previously from a man who had called at their home. The parents were now studying these books and felt that they were "safe." Their daughter should rather discover the "truth" she was looking for in these books and not attend any more of those meetings.

When Lenie told Pastor Bekker, he smiled, but said nothing. Later he told her he would like to accompany her to her parents' home, where he discovered, as he had suspected, that the books were Adventist publications.

Studies with the family resulted in the baptism of Lenie, her parents, and her elder sister.

A husband was feeling lonely. His wife had left him to live with another man. Often in his lonely hours he would pick up the telephone to chat to

the kind Christian woman at the telephone exchange.

One evening she said to him, "I've got some excellent books at home I would like to lend you." He agreed to read them.

The woman was Lenie Blaauw's elder sister, Solla. The lonely man devoured the message in the borrowed books and found not only comfort in them but also a new way of life.

After several months his wife wrote to him from South Africa, where she was living. She confessed that she had made a mistake and asked him to forgive her and take her back. He wrote and told her that during her absence he had found God and that she could come back to him on the condition that she was willing to seek to know the Lord with him and to enter into the joyous experience he had found.

She agreed and they were remarried, but no sooner did she have him back than she told him she wanted nothing to do with his religion!

He asked Pastor Bekker to call to visit her, but she called from behind the closed door that she didn't want to see him. He called again another day. This time the door was standing open. Instead of knocking, he threw his hat in! When she brought his hat to him, his hearty laugh disarmed her and she invited him in. He led her to the foot of the cross, and she and her family today are rejoicing in the Advent message.

In the Mariental district live the Liebenberg family. Five years ago, Mr. and Mrs. Liebenberg came to the conclusion, solely from their study of the Bible, that they should be baptized by immersion. They called on the minister of a church that baptizes by immersion and told him that they wished to be baptized, but that they did not wish to join his church. He agreed to baptize them.

As they continued studying, they discovered they were worshiping on the wrong day, so they began keeping the Sabbath, not knowing there were any other Sabbathkeepers in the world.



John Solomon, left, was led to Christ while in prison awaiting trial for fraud. The man who studied with him was S. J. van den Berg, Adventist pastor in the city of Windhoek.



The Liebenbergs discovered the truth about baptism and the Sabbath from studying the Scriptures for themselves several months before hearing of Seventh-day Adventists.

Geoffrey E. Garne is editor at the *Sentinel Publishing Association*, Cape Town, South Africa.

Then they were told by someone that a mutual acquaintance in a distant town also "kept Saturday for Sunday." They wrote to this person for further information, and he sent their name to W. J. Badenhorst, president of the South West Africa field at the time. When he called on them, they had already been keeping the Sabbath for three months.

Now, after several years of witnessing, they have had the joy of seeing their son and his family, and their married daughter and part of her family, take their stand for the truth, and they are praying fervently that the others of their daughter's family will be led to the truth.

The brethren in South West are of good courage. The constituency is small but closely knit and full of love for the Saviour. The believers there are one in heart and purpose with their brethren in all the world, and with them they look forward to the day when Jesus will come. □

BRAZIL

Grade Schools Increase and Academies Are Full

Much work has been carried on during recent months by Roberto C. de Azevedo, secretary of education of the South Brazil Union, in planning for the progress of the educational work not only in his home union but also in the East and North Brazil unions. Needs for the next few years have been projected, and conferences and missions are making their plans to try to fulfill these needs.

There appears to be an increasing awareness of the constituency in South Brazil concerning the necessity of providing a Christian education for their young people. During 1974 the number of children enrolled in grades one to eight has increased 31 per cent over the previous year, with a total of more than 15,000 students in the schools.

The national government has changed its system of education, increasing elementary grades from four to eight. This is presenting a serious problem, which is being met gradually by the constituency. Eighteen additional schools have been opened in 1974 offering the fifth grade, and the other grades will be added year by year until they reach the total of eight. Thirty-seven schools have added this additional year.

During recent years the number of elementary schools in Brazil has been diminishing, reaching a low of 156 within the South Brazil Union during 1973. The trend is now upward, and it appears that the total number of schools will reach 180 during 1974.

The boarding schools in Rio Grande do Sul, Campinas, and São Paulo are full. This is partly because one of the secondary schools, the Paraná Academy, had to close this year because the government of the state wanted to include the property in an industrial area, which has expanded from the city of Curitiba to beyond the school site. With



UNION COLLEGE SENDS OUT FIFTEEN STUDENT MISSIONARIES

While 11 student missionaries from Union College are now ending their duties at posts around the globe, 15 will begin new terms, linking Union College to widely scattered areas of earth this coming year. Nine of the 15 are pictured: from left to right, standing, Barbara Lokken, Eirø; Sharon Davis, Marshall Islands; Ben Clausen, Solusi, Rhodesia; Ron Carlson, Eire; Twila Pierson, Japan; Vicki Ras, Korea; seated, Pauline Sutton, New Guinea; Carla Maxson, Japan; Sherlyn Maas, Marshall Islands. Others not in the picture are Cynthia Toay and Dallas Eichele, Korea; Lynne Thornberry, Hong Kong; Myrna Fisher, Saigon; Mary Voss and Dale Woods, Korea.

Seven student missionaries from Union College have been in language school evangelism or nursing in Hong Kong, Saigon, Japan, Korea, or the Caroline Islands. Gary Wagner served one year in Korea and became so absorbed in the task that he agreed to remain in the Orient for a second year and become director of the English-language school in Phnom Penh, Cambodia. Sally Hoagland was the first student missionary to India; Dale and Lynne Rosette are in Balboa; and Betty Jo Bishop is in Zambia.

DUANE S. JOHNSON

Associate Secretary, General Conference

the funds obtained from the sale, new property has been acquired about 13 miles from Maringá in the northwestern part of the same state. It is fertile property with plenty of water, and the funds that have been obtained apparently will be sufficient to build a new campus.

WALTON J. BROWN
Acting Secretary
Education Department
General Conference

FINLAND

Colporteurs Sell 46 Million Pages of SDA Literature

On the average almost ten pages of Adventist literature were sold to each of the 4.7 million inhabitants of Finland during 1973—a total of more than 146,000 books and 750,000 magazines. The total number of pages in the books was 25 million, and the total number of magazine pages was more than 21 million, altogether 46 million pages.

The main books sold were *The Bible Story*, *The Great Controversy*, *The Desire of Ages*, and *Bedtime Stories*.

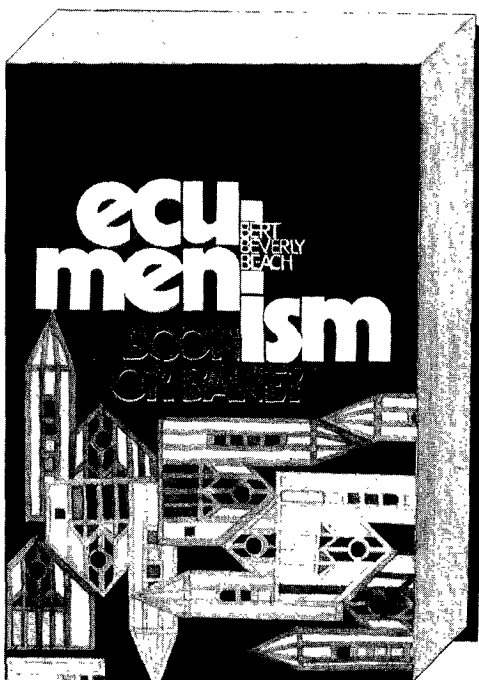
Magazines included *Signs of the Times* and a health magazine.

Many literature evangelists made outstanding achievements during the year. Mrs. Anna-Liisa Helevaara worked 1,569 hours and received 1,552 orders for *The Bible Story* set, valued at US-\$128,796. Mrs. Eila Pikkarainen worked 1,250 hours receiving orders for 1,059 sets. Mr. and Mrs. Martti Sahlstrom, who go together from house to house, sold 1,182 *The Bible Story* sets in 3,114 combined working hours. Erkki Mottus worked 1,886 hours and received 330 orders for *The Bible Story*, and 298 orders for *The Great Controversy*.

New literature evangelists joined the force during the year, following in the footsteps of these forerunners.

The first quarter of 1974 has proved to be a good one, showing an increase in sales of 23.4 per cent over sales during the first quarter of 1973. Literature evangelists in Finland hope with God's help to reach the goal for 1974 of selling literature valued at one Finnish mark (US 27 cents) for every inhabitant of the country.

UNTO I. HONGISTO
Publishing Secretary
Finland Union



THE ECUMENICAL STRATEGY... WHAT'S THE NEXT MOVE?

Ecumenism/Boon or Bane?

BY B. B. BEACH

This book is a penetrating analysis of the ecumenical movement as viewed by one who, from the vantage point of the insights provided by the prophetic writings of Ellen G. White has had an opportunity to observe first hand the workings of the World Council of Churches. It traces the history of the various endeavors to effect a union of all Christendom in one universal church from its beginning down through the ages to the present and into the near future.

Cloth — \$8.95 Order from your local Adventist Book Center or ABC Mailing Service, P. O. Box 31776, Omaha, Nebraska 68131. Please add 30 cents for postage for the first book, and 15 cents for each additional book. Add State Sales tax where necessary.



General Conference Guest Opens New Sustentee Home

Gospel Villa, a sustentee home in Hong Kong, the first of its kind in the Far Eastern Division, was officially opened by Kenneth H. Emmerson, treasurer of the General Conference, April 23.

Also present for the ceremony were guests representing various denominational organizations, including W. T. Clark, secretary of the Far Eastern Division, L. R. Colburn, secretary of the South China Island Union Mission, and T. M. Chu, president of the Hong Kong-Macao Mission.

G. O. Bruce, treasurer of the Far Eastern Division, officiated at the ribbon-cutting ceremony; Elder Emmerson unveiled the plaque on the side of the home.

The sustentee housing project was begun early in 1970 when local workers, with kind concern for the many retired denominational workers in Hong Kong who had difficulty in finding suitable housing, emphasized the urgent need of such a project. A development committee of seven was then appointed, with B. W. Loh as chairman, to promote the project, raise funds, and select the building site.

Construction began as soon as gov-



Gospel Villa, a newly completed sustentee home in Hong Kong, consists of 12 units. Two more are planned. Although small (approximately 400 square feet), the flats are light and airy.

ernment approval was given for the project, in August, 1973.

Because of inflation and increasing building costs, the funds raised in 1970 were not sufficient to cover the building expenses. Efforts were made to raise more. The General Conference granted a special appropriation of HK\$150,000 (US\$25,000). Chan Shun, general manager of the Crocodile Garments Company Limited, donated another HK\$50,000 in addition to the same amount pledged earlier, and HK\$200,000 was given by the Gospel Development Com-

pany Limited, of which Mr. Chan is general manager.

This project, from start to completion, took more than four years' time and cost more than HK\$600,000 (US\$120,000). It is hoped that this sustentee home, the first of its kind in the Far East, will be the first of a chain of similar homes in other fields as a token of Christian concern for the retired workers who have dedicated their lives to God's cause.

H. S. Lo, *Principal
Kowloon Sam Yuk Middle School*



West African Scholars Are Literature Evangelists

The Adventist College of West Africa not only trains workers for the cause of God in theory but also trains them in practice. The college sponsors a missionary campaign through the student literature ministry program.

For this purpose the college operates its own Book and Bible House to supply the students with subscription literature. It operates its own bus, obtained from special funds and donations.

In addition to the weekly missionary endeavor during the college year beamed at Lagos, the capital of Nigeria,

the students scatter over the country selling literature during their three-month vacation. This year approximately 100 will be canvassing for the summer. Territory is no problem, because Nigeria is a vast country of approximately 60 million people. The students' brief cases are kept filled with books produced in West Africa by the Advent Press in Ghana and with books imported from overseas.

J. T. KNOPPER
*Publishing Secretary
Northern Europe-West Africa Division*

\$10,000 Grant Paves Way for AU Dietetic Program

Aided by a \$10,000 grant from Worthington Foods, Andrews University is adding a new dietetics curriculum. Richard Hammill, president of Andrews, received the check at a brief ceremony in Worthington, Ohio.

The new program of study will shorten the time required by the student to finish professional study in dietetics. This new coordinated program places educational emphasis on the use of nonmeat proteins. With the rapidly increasing demand for vegetable-protein foods, Worthington and Miles Laboratories readily agreed to support such an educational venture by Andrews.

The dietetics program will be offered by the Department of Home Economics and will accommodate ten students each year. It will consist of an accelerated four-year generalist program. Students will enroll in their junior year beginning this fall term and will participate in a coordinated curriculum of classroom studies with practical experience in the working environment. Both Kettering Memorial Hospital, Kettering, Ohio, and Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, will be affiliated with the Andrews program.

Students successfully completing the course of study will receive a Bachelor of Science degree and become a member of the American Dietetics Association. Dr. Hammill stated that Patricia Mutch, Ph.D., R.D., will be the program director. Alice Marsh, Sc.D., R.D., is chairman of the Department of Home Economics.

TENNESSEE

Farm and Grounds Managers Meet in Collegedale

Workers from Seventh-day Adventist institutional farms and grounds, including hospitals, schools, and self-supporting units, gathered for the Professional Agricultural Management Association's 1974 convention at Southern Missionary College March 12 and 13. All but three of the North American union conferences were represented.

Spiritual emphasis at the meeting was provided by John Pierson, retired, who formerly operated the SMC farm and dairy, and R. C. Mills, SMC business manager. The two days were crowded with sessions on improvements in farm and grounds performance.

The meeting closed with a banquet on Wednesday evening, highlighted by the presentation of a trophy to V. E. Bascom for serving 50 consecutive years as farm manager of Platte Valley Academy. Bernard Anderson presented the trophy on behalf of the PAMA and the Andrews University Agriculture Department, which claims Mr. Bascom as a former student.

BEN NUTT
Editor, PAMA Journal

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

USE OF TITHE. On May 27 a committee spent considerable time studying the important, yet rather complex, matter of the use of tithe.

Instructions regarding the individual's responsibility of returning tithe to God's treasury are explicit and clear, both in the Scriptures and in the Spirit of Prophecy.

Not so explicit and not so clear, however, is the guidance that has been given regarding the use of tithe, and though not related to tithing, it is a concern that merits careful study on the part of those who bear the responsibility of channeling tithe funds to their intended use. The committee looked carefully at current policies relating to this subject and studied all of the available instruction related to this important matter. The committee is continuing work on this assignment with the objective of determining clearly God's will in this important phase of the church's mission.

ONE WAY SINGERS. Recently on two consecutive mornings during the General Conference worship the musical group known as the One Way Singers, directed by Calvin Knipschild, presented a program of sacred music that set the spiritual tone for the day's activities.

SPECIAL CONGRATULATIONS. Our congratulations go to General Conference Archivist Don Yost, who defended his thesis recently and has now received his doctoral degree in the area of communications from the University of Syracuse, New York; to C. O. Franz, secretary of the General Conference, who received an honorary doctoral degree from Andrews University, in June; and to Maurice Battle, who received an honorary LLD degree from the Southern Baptist Theological Seminary.

RETIRING. Elder and Mrs. Marvin Baldwin of the General Conference staff retired June 15, after having served the church nearly 42 years. Elder Baldwin served in the Washington Adventist Hospital, Walker Memorial Hospital, and for 15 years in the Far Eastern Division. Most recently Elder Baldwin served as director of SAWS, and Mrs. Baldwin has been serving in the General Conference Treasury Department. The Baldwins will be making their home near Fletcher, North Carolina.

KEEPERS OF THE KEYS PRESENT GIFT. The Keepers of the Keys is an organization made up of the secretaries who work in the General Conference offices. These fine women are very much involved in carrying forward the mission of the church as they attend to correspondence, travel details, maintaining records, and a myriad of other responsibilities that

are vital to the witness of our faith.

However, they are not content with this arm's-length involvement in fostering the gospel. Periodically they accept the responsibility of some overseas project. In May such a project provided equipment for the new publishing house in Lahore, Pakistan.

Mrs. Genevieve Bothe, chairman of the Keepers' projects committee, gave Mission Appointee Don Bretsch a check for \$487.50, gathered by the Keepers for this project. Mr. and Mrs. Bretsch will leave soon for Pakistan, where he will serve as publishing house manager.

TV PRESENTATION. Mrs. Audre B. Taylor, one of the capable secretaries in the General Conference, conducted an hour-long presentation on the "Seven Last Words of Christ," by Theodore Dubois, on channel 4 on Sunday, April 14. Mrs. Taylor conducted the choir of the First Seventh-day Adventist church in Washington, joined by soloists and orchestral accompaniment from Columbia Union College.

VISITORS. Recent visitors to the General Conference headquarters were: Elder and Mrs. Jack Tegler, on furlough from Kenya, where they are teaching on the staff of the Kamagambo Secondary School and Teachers' College; Mary Blanch Shields, of Angwin, California, on her way to New England to visit friends; Louise Kleuser, formerly associate secretary of the Ministerial Association; Mrs. Nazzi Srour, of Beirut, Lebanon, wife of Chafic Srour, evangelist of the Middle East Union; Nabil Riziuk, of Lebanon, a recent graduate of Andrews University; H. H. Hill, making preparation for joining the General Conference staff as field secretary assigned to liaison activities with the United States Congress, especially in the area of education and health; Elder and Mrs. José Siqueira, of the South American Division, visiting children and friends in North America; Mr. and Mrs. Robert L. Rawson, on furlough from Singapore, where Brother Rawson is assistant treasurer of the Far Eastern Division; Mario Nino E., stewardship secretary of the Colombia-Venezuela Union; two leaders of the Sanitarium Health Food Company in the Australasian Division—J. A. Wilson, director of the Warburton factory, and D. C. Myers, director of the Auckland, New Zealand plant; Dr. and Mrs. John Allen Sines, of Collegedale, Tennessee; A. C. Tetz and two daughters, from Fresno, California; Pearl Hall, from Union College, Lincoln, Nebraska; Henry E. Neupied, from Georgetown, Guyana; Mr. and Mrs. B. F. Warman, from Centerville, Ohio; and Pastor L. A. Watson, from Middlesboro, Kentucky.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Several Australian SDA dentists have given hundreds of dollars' worth of dental equipment to the Australasian Division mission field. They hope to develop a number of denominationally operated dental clinics in the mission field, to be visited periodically by home field dentists on a voluntary basis.

► Marjorie Greive, of Silverwater, New South Wales, has come out of retirement to serve as relief matron at the Youngberg Adventist Hospital in Singapore for a period of three months.

► Further evidence of development in Papua New Guinea is indicated by the sale by the Bougainville Mission of its mission vessel, *Davare*, and the purchase of a second motor vehicle. The roads on the island of Bougainville have developed to the extent that most of the work that was formerly done from the *Davare* can now be done by road.

► Pitcairn islanders, separated by thousands of miles of open sea from the nearest medical facility, may be getting a hospital of their own. On-island approval of a proposal for development and staffing of a small hospital on the island by the International College of Tropical Medicine has been given. The proposal must be studied in detail and given full approval by the commissioner in Auckland. The proposal envisions a four- to six-bed hospital on the island. A retired physician would be resident at all times, with medical interns from Australia spending short periods on Pitcairn in connection with training abroad. For a number of years Pitcairn's only medical help has been a registered nurse.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Baptisms for 1973 in the Southern European Union Mission totaled 963, with Spain, Greece, and Portugal showing increases over the previous year.

► Thirty theological students, including two young ladies, graduated from the French Adventist Seminary, Colonges-sous-Salève, France, in June. Fourteen received their degrees as evangelists, seven received diplomas as evangelists, seven as Bible workers, and two as evangelistic assistants. At the same time six students graduated from the teacher's course, four completed the commercial course, and 35 foreign students, mainly from the United States, earned certificates for

proficiency in the French language. Countries represented by the graduating class of 40 were France, Italy, Belgium, Spain, Portugal, Guadeloupe, Haiti, Austria, Switzerland, Martinique, Mauritius, Ruanda, and Tahiti.

► As soon as books arrive from the mainland of Portugal, three new literature evangelists will begin their work in the Cape Verde Islands, reports Malton Braff, president of the mission.

E. E. WHITE, *Correspondent*

Far Eastern

► Doña Josefa Edralin-Marcos, mother of President Ferdinand E. Marcos of the Philippines, was a guest of Manila Sanitarium and Hospital on Hospital Day, May 12. In connection with the commemoration of the forty-fifth anniversary of the hospital, Doña Marcos unveiled a historical marker in the lobby of the main hospital building. Other activities during the day included a walkathon contest, a hospital open house, a well-baby contest, a musical program, a speech by Clemente Gatmaitan, secretary of the Department of Health of the Philippines, a program by the Gymnares for Christ of Philippine Union College, and a film.

► Charles D. Brooks, field secretary of the General Conference, was the speaker at Indonesia Union College Week of Prayer, March 3 to 9. His theme was "Eternity Together." When he gave an invitation to the students to take their stand for Christ, 22 students responded.

► After 20 years as a pilot/missionary in Southeast Asia, Dick Hall is going home. Sometimes tagged "The Flying Samaritan," Elder Hall pioneered schools, churches, and medical mission work in Northern Thailand and in Laos, and for the past 12 years has been president of the Sarawak Mission on the island of Borneo. He and his wife, Jean, began their work in the Far East in 1954 in Ubon, Northern Thailand.

JANE ALLEN, *Correspondent*

Inter-American

► The new church building in Georgetown, Grand Cayman, was officially opened by the governor of the island on March 10. Under the leadership of L. V. McMillan, pastor, members in Cayman have worked hard and sacrificed much to construct this building.

► To date, 650 persons have been baptized as a result of a crusade conducted by J. P. Valentin in a large theater in Santo Domingo, Dominican Republic.

► Fifty-four persons were baptized in the first baptismal ceremony in connection with meetings K. S. Wiggins is conducting in Paramaribo, Surinam.

► Eighty-one pastors and departmental men from all sections of the West Indies Union met recently at the Forum Hotel in Spanish Town, Jamaica, for a Centurion retreat. V. W. Schoen and

A. H. Riffel, of the Lay Activities departments of the General Conference and Inter-American Division, respectively, were present to promote a closer cooperation between pastors and their church members in soul winning. B. A. Woodburn was honored for having baptized more than 1,000 persons during the past four years.

► After more than 25 years of renting space for offices, the Pacific Mexican Mission now has its own office building in the best residential section of the city of Nogales, Sonora.

L. MARCEL ABEL, *Correspondent*

South American

► On March 23 the Santa Rosa church in Temuco, Chile, was dedicated. The church was constructed largely through the initiative and efforts of Joel Bustos, elder of the Temuco Central church. On March 24 a series of meetings in two sessions was begun in the church by Juan Perez. The church has a seating capacity of 200, but approximately 250 are attending each session.

► The church of Laguna Redonda, in Concepción, South Chile, was organized on March 30. Brother Navarro sponsored the building of the church on the back part of his property.

H. J. PEVERINI, *Correspondent*

Southern Asia

► The Karnataka Section of South India has 27 evangelistic workers, who are conducting 25 evangelistic campaigns with the assistance of laymen. A layman, Prem Kumar, who was baptized in December, is leading out in an evangelistic campaign in Chintamani.

► Trevor Adie, a Christian Medical College graduate from Vellore, India, has located at the Echo Stevens Village Hospital in Kalliyur, Karnataka. Shortly after his arrival at the hospital a cholera epidemic broke out. A number of cholera cases were brought to the hospital and successfully treated. None of the people Dr. Adie and Nurse N. A. David treated died. This has given many of the village people great confidence in the Christian work done there.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► On March 30, the Mount of Olives church held a dedication service for its Community Health and Welfare Center, located at 522 Vermont Avenue in the East New York section of Brooklyn. A 15-passenger Dodge van was also dedicated. City Councilman Samuel Wright was guest speaker for the occasion.

► In the two years the Beautiful Way Vegetarian Restaurant, 149 2d Avenue, New York City, has been open, 14 persons have been baptized into church

membership as the result of the restaurant's influence. Some of those baptized are employees. The restaurant is operated by Rick Shorter, assisted by Gwen Simmons, soon to become his bride. In addition, 16 employees keep the restaurant open two shifts each day except during Sabbath hours.

► The Washington Avenue Spanish church, a 200-member church in the Bronx, New York, has been busy in recent weeks conducting an evangelistic crusade. On May 3, opening night, a group of young people told what Christ means to them. Gerardo Brito, pastor, reports ten baptisms on May 31.

► Herbert L. Fritz is a new ministerial intern in Albany, New York.

EMMA KIRK, *Correspondent*

Canadian Union

► Lyle Pollett, recently appointed evangelist for the Ontario Conference, held a Bible Prophecy Crusade in the Toronto East church from March 30 to May 4. Thus far 33 persons have been baptized.

► Four persons were baptized during May as a result of the work done by literature evangelists in Canada. During the same month the literature evangelists' sales exceeded \$100,000.

► At the annual meeting of the Committee of 100 of Canadian Union College in Lacombe, Alberta, Larry Shipowick was elected president; Ralph Haynes, vice-president; Gary DeBoer, secretary; and Mrs. Tracy McKibbin, treasurer. Clifford Tym is president emeritus. The group is planning a new water system, swimming pool, auditorium, and physical fitness complex.

► A new company recently was formed in Stauffer, Alberta, as a result of an active program of witnessing (including Vacation Bible Schools) by the church in Rocky Mountain House.

THEDA KUESTER, *Correspondent*

Central Union

► The Mary Lanning Hospital School of Nursing in Hastings, Nebraska, recently gave 225 nursing text and reference books to the Seventh-day Adventist Church for use in some mission field. After corresponding with the General Conference, church members learned of a need for these in Hong Kong. Several members spent a day weighing, wrapping, and addressing the books for mailing to the Hong Kong Adventist Hospital.

► The 16 children in grades 1-4 at the Sunnydale Academy elementary school in Centralia, Missouri, raised \$210 for Faith for Today under the direction of their teacher, Kathryn Ratzel.

► The Central States Conference has purchased a new mobile emergency unit to be used under the direction of Theus Young, conference Community Services director. Leader of the emergency program is Jose Thomas Richards.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Doug Kilcher is the new pastor of the Bucks County, Pennsylvania, church.

► J. Milton Thomas, pastor in Montclair, New Jersey, was guest speaker at the recent homecoming celebrated by the Emmanuel Temple church, Alexandria, Virginia.

► On May 25, a group of 30 believers in Glenville, West Virginia, was organized into a company. Leading out in the organization service were Richard Fearing, president, and Arlind Hackett, secretary-treasurer, of the Mountain View Conference.

► Sabbath school teachers of the Potomac Conference recently attended a seminar held at Blue Ridge Youth Camp, Montebello, Virginia.

► Members of the Wheaton, Maryland, church participated in a Seminar in Christian Growth conducted by Don Jacobsen, associate professor of evangelism at the Theological Seminary, Andrews University.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Earl E. Peters, Janesville, Wisconsin, family-practice physician, and Glenn Aufderhar, conference communication secretary, reported 174 attending the opening session, May 12, of a Five-Day Plan to Stop Smoking, at Madison General Hospital.

► Irwin Hansen has been appointed assistant administrator of Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, following the transfer of associate administrator, Harvey A. Rudi-

saile, to Saigon Adventist Hospital in Vietnam.

► Seventeen persons were baptized in recent Reach Out for Life meetings held by Stanley Cottrell in the La Grange, Illinois, church.

► Twenty-five persons were baptized as a result of an evangelistic series held by Gary Ehlert, Wisconsin Conference publishing secretary, and Dave Masterjohn, Rice Lake pastor.

GORDON ENGEN, *Correspondent*

Southwestern Union

► Bob Colgain led Texico Conference literature evangelists in the May Big Week with \$1,542 worth of sales in 57 hours. Literature evangelists raised \$10,577 in one of the best Big Weeks in Texico history.

► Southwestern Union College celebrated its fifth year as a four-year college by graduating 63 seniors on June 2. Harold Burr, a member of the religion teaching staff, spoke to the graduates at their consecration service; W. R. Beach, a vice-president of the General Conference, was baccalaureate speaker; and David Bieber, former president of Loma Linda University, delivered the commencement address.

► During the month of May, Dr. and Mrs. John Van Denburgh toured the Texico Conference giving sacred concerts. The Van Denburghs have appeared on television programs and radio broadcasts and had their own radio program for nearly three years. For the past 16 years they have provided a monthly Christian witness to audiences in the Municipal Auditorium in Riverside, California.

J. N. MORGAN, *Correspondent*



SOUTH ATLANTIC CONFERENCE REPORTS EIGHT CENTURIONS

The South Atlantic Conference had eight centurion pastors in 1973. Each baptized more than 100 persons during the year, together baptizing a total of 1,020 persons. Total baptized in the conference during 1973 reached an all time high of 1,635.

Seated from left to right are David Jones, 146; Ward Sumpter, 166; R. L. Woodfork, conference president; C. D. Henri, a General Conference vice-president; G. H. Taylor, 158; and K. S. Smallwood, 114. Standing are L. G. Rahming, 120; F. W. Parker, 100; A. L. LaCount, 100; T. W. Cantrell, conference treasurer; Matthew Green; Joseph Hinson, 116; and R. B. Hairston, conference secretary.

T. W. CANTRELL
Communication Secretary
South Atlantic Conference

Health Personnel Needs

NORTH AMERICA

Baker	Nurses, asst. head
Cooks	Nurses, LVN
Custodians	Nurses, med.-surg.
Dietitian	Nurses, staff
Diet., admin.	Nurses, superv.
Elec. engr., BMET	Nursing serv. dirs.
Housekprs.	Occup. ther. asst.
Housekpr., exec.	Orderlies
Inhal. ther.	Plumber
Lab. tech.	Psych. soc. wrkr.
Laundry mngr.	Refrigr. engr.
Managemt. engr.	Respr. ther. tech.
Med. rec. lib.	Secretaries
Nurses, head	Soc. wrkr., MSW

Write or call Health Personnel Placement Service, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

Ben Anderson, associate pastor, Takoma Park, Maryland, from California.

Austin Goodwin, ministerial intern, Potomac Conference.

Dwight Hilderbrandt, associate pastor, Takoma Park, Maryland, formerly pastor, Jacksonville, Florida.

Tom Hughes, coordinator, It Is Written telecast, formerly student, Columbia Union College.

Sun-uk Kim, pastor, Korean church, Takoma Park, Maryland.

David Lamp, ministerial intern, Potomac Conference.

Larry Lichtenwalter, ministerial intern, Potomac Conference.

Norman Middag, youth director, Potomac Conference, from same position, Florida Conference.

Evelyn Platt, office secretary, Potomac Conference, from same position, Michigan Conference.

Harold Reimche, pastor, Silver Spring, Maryland, formerly pastor in the Greater New York Conference.

Marshall Wright, Christian Record Braille Foundation, formerly pastor, Galax, Virginia.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF SPECIAL SERVICE

Susan Amundson (LLU '73) (R/SS), of Loma Linda, California, to serve as physician, Central Amazon Mission launch, Manaus, Amazonas, Brazil, left Miami, May 10, 1974.

Roy V. Berglund (LLU '54) (R/SS), to serve as physician, Saigon Adventist Hospital, Saigon, Vietnam, and **Leona J. (Carcallen) Berglund** (LLU '53) and two sons, of Lancaster, California, left Los Angeles, April 25, 1974.

Emma Binder, of Onaka, South Dakota

(SOS) to serve as a nurse, Karachi Hospital, Karachi, Pakistan, left Washington, D.C., May 19, 1974.

James Merlin Crawford (LLU '60), to serve as a dentist, Chiengmai Clinic, Chiengmai, Thailand, of Loma Linda, California, left Los Angeles, May 28, 1974.

Rolland M. Crawford (SMC '73) (AVSC), of Sullivan, Missouri, to serve as teacher, Wollega Adventist Academy, Gimbie, Ethiopia, left New York, April 24, 1974.

Sue Crockett (R/SS) of Loma Linda, California, to serve as nurse, Central Amazon Mission launch, Manaus, Amazonas, Brazil, left Miami, May 10, 1974.

Richard T. Hamer (LLU '31) (R/SS) of Loma Linda, California, to serve as physician, Montemorelos Hospital, Montemorelos, Mexico, crossed the border at Laredo, Texas, November 15, 1973.

Clarence W. Kilchner (LLU '31) (R/SS), to serve as physician, Adventist Medical Center, Naha, Okinawa, and **Edna E. Kilchner**, of Carmichael, California, left San Francisco, May 14, 1974.

Donald P. La Tourette (LLU '39) (R/SS), to serve as physician, Thailand Medical institutions, Bangkok, Thailand, and **Elsa V. (Ehlers) La Tourette**, of Modesto, California, left San Francisco, May 22, 1974.

Hugh C. Love (LLU '61) (R/SS) of Loma Linda, California, to serve as dentist, Karachi Hospital, Karachi, Pakistan, left Los Angeles, May 9, 1974.

Emanuel W. Pedersen, of Takoma Park, Maryland (SOS), to serve as acting president, Afro-Mideast Division, Beirut, Lebanon, left Washington, D.C., May 6. His wife will join him later.

Mary Louise Stewart (LLU '74) (R/SS), of Bakersfield, California, to serve as nurse, Mwami and Maluti Hospitals, Zambia and Lesotho, left Washington, D.C., April 21, 1974.

STUDENT MISSIONARIES

Carla Estelle Maxson, of Lincoln, Nebraska (UC), to serve as a teacher, English Language School, Tokyo, Japan, left Los Angeles, May 21, 1974.

Ira R. (III) and Linda Kay (Caporgno) Parrish, of Angwin, California (PUC), to serve as teachers, English Language School, Phnom Penh, Cambodia, left San Francisco, May 12, 1974.

Notices

Seminar to Develop Writers Among Minority Groups

September 2 through 6, 1974, a Seminar to Develop Writers Among Minority Groups will be held at Oakwood College. This seminar will be under the auspices of the Regional and Communication Departments of the General Conference for the purpose of discovering potential writers for Seventh-day Adventist publications.

The seminar is especially for younger workers and/or their wives, teachers, and laymen. Those persons who feel they have an interest in this type of work and who have some educational qualifications, such as a degree or undergraduate emphasis in English, journalism, or speech, and have a natural mastery of grammar and spelling, are eligible.

Academic credit may be obtained for those who qualify. A registration fee of \$25 will be required.

Please address communications regarding the seminar to your local Regional president's office or to the office of G. N. Banks, Regional Department, Pacific Union Conference, P.O. Box 146, Glendale, California 91209.

C. D. HENRI, Vice-President
General Conference

Morning Watch Index

A complete scriptural index of the Morning Watch devotional series has recently been published by the Pacific Union College Library.

The index makes available references to texts and textual subjects for all the *Morning Watch* series from 1945 to 1974.

A limited supply of indexes are available to interested church members. Send a check or money order for \$2.75 to PUC Library, Angwin, California 94508.

CLARENCE SLETTICK, Librarian
Pacific Union College

Council of Churches Statistical Report

The Seventh-day Adventist Church has recently cooperated with a statistical report for the National Council of Churches. The report is now in print and covers the membership of leading churches, including Seventh-day Adventists, by each State and each county in the United States, as of December 31, 1971. The full report (A-47), including a map showing intensity of certain religious denominations in certain areas, is available for \$15 each. The map alone (A-48) costs \$3. Perhaps each union and conference could profit by a copy. Orders should be placed with the Office of Research, Evaluation and Planning, National Council of Churches, 475 Riverside Drive, New York, New York 10027.

JESSE O. GIBSON, Statistical Secretary
General Conference

Coming

Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Lay Preachers' Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Missions Centennial Day	September 14
Review and Herald Periodicals Campaign	September 14-October 12
Bible Emphasis Day	September 21

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New FM Radio Station at SUC

FM radio station KSUC, the voice of Southwestern Union College, Keene, Texas, recently began broadcasting. Robert Mendenhall, college communication department staff member, is managing the new station. It will be staffed by communication students, who will learn radio broadcasting as they operate the station.

KSUC is the fruition of the dreams and aspirations of Mr. and Mrs. Raymond Beem, whose substantial gift made this station a reality. The Adventist Radio Network, of which KSUC is the newest member, includes eight radio stations on other Adventist college campuses and a conference-owned radio station in Newfoundland. J. N. MORGAN

Literature Evangelist Activities

Recent reports from world divisions reveal the highest record of soul-winning activities ever experienced by Adventist literature evangelists. In just 12 months' time they reported: pieces of literature given away, 4,203,801; persons enrolled in Bible correspondence courses, 525,971; interested persons attending church, 87,310; former Adventists contacted, 80,736; prayer in homes, 713,324; Bible studies given, 461,519; persons baptized, 13,104.

Soon, according to Ellen G. White, more than 1,000 will be converted in one day, "most of whom will trace their first convictions to the reading of our publications" (*The Colporteur Ministry*, p. 151). To help make it happen even more quickly we must double and treble our army of literature workers. J. N. HUNT

Grant to Lansing Welfare Center

A \$35,000 check was presented to Michigan Conference representatives recently to assist in the completion of the \$150,000 Community Services center in Lansing, Michigan.

The check was presented by Robert Fisher, senior vice-president of the Michigan National Bank of Lansing and chairman of the Frank S. and Mollie S. Van Dervoort Memorial Foundation. Accepting the check on behalf of the church were Gordon H. Carle, conference treasurer, W. M. Buckman, conference lay activities secretary, and Oliver Johnston, pastor of the Lansing church.

According to Elder Buckman, this latest gift means that close to \$250,000 has been received from foundations for the welfare work of the church in the past eight years, since the first \$1,500 was received. ERNEST N. WENDTH

Annual Meeting in Quebec

The annual meeting of the Quebec Church Association was held in Montreal, Canada, the weekend of June 28-30. This was the first meeting since the reorganization of the Quebec constituency, and the results reported at this meeting clearly demonstrated the wisdom of the brethren two years ago when they decided to combine the work for the English- and French-speaking populations into one organization.

P. F. Lemon, president, and his co-workers, who are bilingual, have started a forward movement in the Quebec Province. Many of the 800 members who gathered in the Westmount church sanctuary for the meetings were recent additions to the church, and larger baptisms than ever before are forecast for the future.

The French *It Is Written* program has brought thousands of names of persons interested in knowing more about Seventh-day Adventists. G. L. Hermans, the speaker, and the seven other workers on the conference staff are putting forth every effort to win them to Christ. Some 70 per cent of the inhabitants of the city of Montreal claim French as their native tongue, and many of the interested persons are from the French-speaking population. W. R. BEACH

New Solomon Islands Airstrips

A proposed Adventist mission airstrip adjacent to the Atoifi Hospital on Malaita, Solomon Islands, took a step nearer to being a reality recently with a contribution of \$1,000 from a donor in Australia. The new airstrip will be a great boon to the hospital when it is completed in the near future.

Another airstrip is planned for Talekale in the Langa Langa Lagoon area of Malaita. Clearing of the site has already begun. This will bring the total of Adventist airstrips in the Solomons to three. M. G. TOWNEND

East Africa Reports Growth

The East African Union reports outstanding evangelistic progress for the first quarter of 1974. During that period 49 evangelistic campaigns were conducted, 10,217 joined baptismal classes, seven new churches were dedicated, and more than 1,000 persons were baptized.

In addition to this membership increase, the union reports a large tithe increase. First-quarter tithe from one field equaled last year's total for the entire union. N. R. DOWER

People in the News

Rudy A. Bata, Kentucky-Tennessee Conference secretary, died July 3 in Madison, Tennessee.