

Review[®]

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



Text: John 3:1-16. Now if there is nothing more in the whole Scripture which points out definitely the way to heaven we have it here in these words. It tells us what conversion is; it tells us what we must do in order to be saved, and, my friends, I want to tell you this strikes directly at the root of the surface work in the religious world; it strikes directly against the idea that you can become a child of God, and yet there is no particular change. There is a decided change wrought in us if the truth of God has found a place in our hearts. For it has a sanctifying power upon life and upon character. And when we see the fruits of righteousness in those who claim to have an advanced truth, as we claim to have, then there will be a course of action which testifies that we have learned of Christ.

[This hitherto unpublished sermon by Ellen G. White was preached May 11, 1889, at Ottawa, Kansas. It appears here just as it was taken down, without polishing or the addition of punctuation. Inasmuch as the sermon was presented within months after the 1888 Minneapolis General Conference, at which the subject of Christ's righteousness was given special emphasis, this sermon is especially interesting and significant. It deals not with theological technicalities, but with the practical, simple aspects of the subject—of what Jesus means to the Christian and of the fact that faith in Jesus makes drastic changes in the life of the believer. We urge Adventists everywhere to read the sermon at least twice, meditating on the implications of every sentence and paragraph. See page 16 for further information regarding a recent use of this same message.]

After the terrible disappointment of the disciples, and after Christ, the hope of Israel, was hung upon the cross and was lifted up as He told Nicodemus He would be, then the disciples' hope died with Jesus, they could not explain the matter. They could not understand all that Christ had told them beforehand about it.

But after the resurrection of Christ their hopes and faith were resurrected, and they went forth proclaiming Christ and Him crucified,— how that by wicked hands they had taken Him and crucified the Lord of life and glory but He had risen from the dead. And thus with great boldness they spoke the words of life at which they were much astonished.

The Pharisees and those who heard with such boldness the disciples proclaim Jesus as the Messiah, they interpreted it that they had been with Jesus and learned of Him. They talked just as Jesus talked; therefore they settled it in their minds that they had learned of Him. Well how will it be with His disciples in all ages of the world? Why they have learned of Jesus; they have been in His school; they have been His students, and have learned the lessons of Christ in regard to the living connection that the soul has with God,— To page 6

Righteousness by Faith

By ELLEN G. WHITE

Avoid "Linguistic Sexisms"

Should publications do everything possible to eliminate "linguistic sexism"—words and expressions that tend to make women feel disparaged? Yes, according to the editors of the *Journal of Ecumenical Studies*, published at Philadelphia's Temple University. In a statement appearing in the magazine and shared by mail with editors of other periodicals, the editors point to a number of "sexisms," then offer alternatives, and invite dialog and suggestions concerning five guidelines that they feel will help eliminate sexism from secular and religious language. Here are the guidelines, condensed and paraphrased:

1. Avoid the generic use of the word "man," both by itself and in compounds such as "mankind." Substitute words such as humanity, humankind, human beings, humans, persons.

2. Avoid use of masculine pronouns such as "he" or "his" to refer to men and women together. Substitute "he and she," "hers and his," or the as-yet-ungrammatical "their," as in "let everyone perform their worship."

3. Avoid referring to God with masculine pronouns. Avoid third-person pronouns in reference to God, or mix or alternate the feminine and masculine pronouns, thus referring to Her (Him).

4. Avoid using feminine pronouns to refer to entities such as the church or ancient Israel. Such usage normally reflects the assumption that the feminine is inferior to the masculine.

5. Avoid other male-dominant phrases when more than just males are meant. For example: "Sons of God," and "faith of our fathers."

We do not go along 100 per cent with the suggestions offered by the editors of JES—and later we shall note two areas of difference—but we feel they have some merit. For example, to understand how strange the generic term "brethren" may sound to feminine ears, and how imprecise it is since it often is intended to include women, substitute the term "sisters" in the widely used post-Vatican II term "separated brethren." Most men would feel uncomfortable if they were to be included in the term "separated sisters." The editors of JES suggest that one way to test any expression suspected of being a linguistic sexism is to substitute a feminine word for the masculine and see how males would feel about being included in the resulting term.

One great service the JES guidelines render is to point up again how important it is for all who use words, whether privately, from the platform, or in writing, to be sensitive to connotations, overtones, and symbolic meanings that words have acquired as a result of contemporary movements within society. For instance, the civil-rights movement made us conscious of the fact that our language was filled with linguistic racism. True Christians realized, for example, that their children might acquire unfortunate attitudes from their finger-play-song "Satan makes my heart all black with sin." They saw that this song might suggest that black is intrinsically bad, that somehow it is connected with Satan, and that "whiteness" is better. So they changed the words of the song. And they made scores of other changes in their conversations and terminologies.

Everybody, if he is truly Christian (and hence loves others as himself), must listen carefully all the time to what his fellow human beings are saying, in order not to give unnecessary offense.

Currently the feminist movement has made all of us more conscious of language and practices that discriminate against women. Various expressions in our language seem to suggest that men are both dominant and superior, and that the male is the true human ideal.

We do not believe that good men—Christian men who sincerely want to reflect the spirit and wisdom of the Master—deliberately discriminate against women either by linguistic sexism or by acts of policy. We think they merely have a "blind spot" in this area, as they once did regarding racism. Whether a minority group (and we include women in this, even though numerically they may be in the majority in the world and in the church) is right or wrong in feeling that discrimination is intentional, may be debated. But it is beyond debate that those who use language and those who are in administrative positions must be aware of how minority groups *perceive* the situation. If minorities *feel* discriminated against, the "majority" should know this and take it into account. People must "listen." Too many "hear," but they do not "listen."

Treat Bible With Integrity

Now, while we believe that women should be accorded equal dignity with men (since all human beings are equal under God), and we favor equality for women in job opportunities and pay, we do not favor the JES suggestion that we cease using masculine pronouns to refer to God, and feminine pronouns to refer to the church. To do this would destroy the impact of the strong imagery and symbolism of the Scriptures.

Jesus was born into this world as a man, not a woman. The prophet Isaiah declared, "Unto us a son is given" (Isa. 9:6). If we are to treat the Bible and the plan of salvation with integrity we must use masculine pronouns to refer to Jesus. "God so loved the world, that he gave his only begotten son" (John 3:16). And throughout His earthly ministry Jesus referred to God as His *Father*. When Philip requested, "Shew us the Father," Jesus replied, "He that hath seen me hath seen the Father" (John 14:8, 9).

It is important for us to keep in step with the times. It is important for us to avoid giving unnecessary offense to any group. But let us not become so relevant that we become irrelevant. In our efforts to do justice to the feminist movement or any other contemporary movement, let us not do injustice to the Word of God. "Had God thought us in need of revelations other than those made through Christ and in His written word, He would have given them."—*Testimonies*, vol. 8, p. 266. True, "our knowledge of God is partial and imperfect" (*ibid.*, p. 267), but nothing would please Satan more than to have Christians become so obsessed with linguistic problems that they would hesitate to speak boldly about their faith. So let us proclaim the gospel with all the skill and vigor that we possess. Part of the good news is that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28).

K. H. W.

This Week

Ellen G. White (1827-1915) provided spiritual leadership for more than 70 years as she spoke to and wrote for Adventists and non-Adventists alike while laboring on three continents. Seventy years of constant public glare normally provides any man or woman with plenty of time for inconsistencies and contradictions, for changes in basic concepts, for superficialities to be exposed, and whatever else happens to most people over so long a period. But the record of Mrs. White looms up higher and higher when compared with her contemporaries. The consisten-

cies within (1) her obvious growth in personal experience and theological awareness, (2) the basic Biblical themes reflected and clarified within all her theological development, (3) her lifelong pattern of Christian grace, forbearance, and integrity—all add up to an awesome contribution.

The cover article is a candid insight into the freshness, directness, and remarkable balance of a sermon preached by Mrs. White on righteousness by faith—a subject often made so complicated or mystical that few people really understand it to-

day. Her opening paragraph is a theological gem.

Robert H. Pierson, president of the General Conference, preached the sermon that appears on page 4 in its condensed form at the 1974 Annual Council in Loma Linda, California. His basic appeal is remarkably akin to that flowing through our cover message.

Joseph S. Damazo, a graduate of Atlantic Union College, 1946, has pastored some of our largest churches in eastern North America prior to his present appointment at Cincinnati, Ohio. "To Know God's Will" (page 11), a

subject that must be known through experience, provides the reader with clear steps by which God's will may be personally understood.

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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.]

Why Such Abhorrence?

I have no burden to stand in the pulpit or to see other women there for the purpose of preaching as an ordained minister; however, I do, indeed, have a burden for the attitude of some of the "saints" who write to the editor expressing their feelings of abhorrence at the thought of a woman being ordained for anything at all.

In some of our churches men hold the offices of elder and deacon who are not Biblically eligible, or qualified, simply because they are men. How can we hold up the work the church ought to be doing because there are no men to fill certain positions of leadership within that church? Do we not "allow" women to train the men of tomorrow in every division from cradle roll through the adult Sabbath school? Is a Bible study so different from a sermon? Does not Ellen G. White say in the book *Welfare Ministry*, page 146: "It was Mary who first preached a risen Jesus; and the refining, softening influence of Christian women is needed in the great work of preaching the truth now. If there were twenty women where now there is one who would make the saving of souls their cherished work, we should see many more converted to the truth?"

There is more than one way to "preach," of course; but should we not simply do that work which we are best fitted to do, depending on circumstances, and stop this

fretting over whether it is man or woman who should fill that role? How thankful I am to have a husband who is not concerned whether it is he or I who stands in that pulpit to give a sermon or whether it is he or I who feeds and changes the baby. Most women would agree that it seems as though God ordained man to do the preaching and woman to take care of the baby (and like it that way), but would it do any harm or be wrong in the sight of our God in heaven should they each try a bit of the other?

MRS. G. THOMAS WHITE
Bourbon, Missouri

Coverage Appreciated

The REVIEW articles (Nov. 21) "Annual Council 1974" by Shirley Burton and "Women at Annual Council" by Miriam Wood are outstanding examples of comprehensive and interesting reporting. It is sheer art to make convention sessions alive and inspirational. Also, "How Do You Like Being a Pilot's Wife?" by Sandra Roberts was much appreciated. God bless you.

GRETTA JEAN MOHR
Minneapolis, Minnesota

Adventist Rudeness

I was intrigued by Miriam Wood's recent column ("Of Salespeople and SDA's," Dec. 5), in which she wrote about SDA's and courtesy. I too have been concerned about this. It is apparent that SDA discourtesy goes further than merely salespeople. It seems that there is an all-too-common lack of courtesy in the Christian classroom, at secular meetings, and even in worship services.

Does possession of "the truth" give us carte blanche to consider

ourselves superior, somehow above the rules of common courtesy? We not only are rude to our fellow men but also show discourtesy to God.

Christ threw the money-changers out of the Temple because they were polluting the holy atmosphere of that place. Would He do the same if He came to our churches and found us loudly laughing and talking out loud about our daily activities? The worship service, including the entrance and exit of the congregation, is a time for us to express adoration and love for God, not to glorify ourselves and express our own opinions.

Courtesy and reverence are irrevocably linked. It is self-defeating simply to pad churches with more plush carpets and heavy drapery, and ask the organist to play a little louder to cover the noise. To do so is dealing with the symptoms and results of the disease, not its causes.

We need to be quieter and more reverent, not simply to try to muffle the sound. Does God's throne room have plush carpeting in it to quiet noise made by boisterous angels? I doubt it.

Unfortunately, Adventist rudeness is not confined to the church. As a teacher in a church school I encounter it every day. Too many students (fortunately not all, perhaps not even the majority) are rude to one another, to their teachers, to the principal, and even to visiting adults and parents.

It is too bad that Adventists have a reputation for discourtesy, rudeness, and irreverence. We each need to do our individual part to change this reputation.

HARVEY BRENNEISE
Napa, California

Brother or Mr.?

Just when did SDA's stop being brethren and sisters? As a fourth-generation Adventist I grew up and was educated in the days when no reputable church member would think of speaking to or of a fellow believer by any other title than that of Brother or Sister, and I look back upon it as heartwarming. Now we're all Mr., Mrs., or Miss, even Ms. This distresses me and other old-timers. When late-comers hear us using that form of address they look at us pityingly as if they feel sorry for us.

If we would get back to the old Brother-and-Sister custom and the old Advent hymns that meant so much to the early believers, might it not improve the spiritual health of the church in 1975?

MRS. MILDRED KUPJIAN
Hendersonville, North Carolina

Annual Council Appeal

Medical people frequently remind the public of the importance of periodic examinations. The "famous last words" of many a supposedly healthy person are, "No need for my having a check-up. I'm quite well, thank you!" Often a physician or dentist inquires, "Why, oh, why, didn't you come sooner?"

The Laodiceans' problem was that they believed themselves to be in the best of health. They felt no need for a "check-up" and saw no symptoms of the malignancy that plagued their souls. They felt "quite well, thank you!"

In the earnest appeal from the 1974 Annual Council God has spoken to us today as Laodiceans in need of a "check-up." Through Ellen White the Lord

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Follow On to Know the Lord

We made a good start

12 months ago. But a good beginning
is not enough.

By **ROBERT H. PIERSON**

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. . . . Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:1-3).

THE PORTION OF THE PROPHET'S MESSAGE that I wish to emphasize is found in verse 3: "Then shall we know, if we follow on to know the Lord: . . . he shall come unto us as the rain, as the latter and former rain unto the earth."

If we truly return to the Lord, if we are truly revived, if He has raised us up, and if we are truly following on to know the Lord more earnestly, there will be no question about the outpouring of the latter rain—and this is what we need—what we have been praying for!

The Lord came precious near to His people during the 1973 Annual Council. There was much praying together, much sober reflection upon the needs and the spiritual priorities of the church, more speaking of the true values among us. The leaders of the church enjoyed a precious communion together.

It was a period of deep heart searching, not only during Council sessions but also in our homes and in our hotel rooms. As leaders we recognized that as a church we had come far short of our Master's desires and expectations, and we searched our souls in an effort to discover what could be done to end our Saviour's delay and hasten the coming of Christ.

Becoming like Jesus and achieving victory over sin in our

Robert H. Pierson is president of the General Conference.

lives was the preoccupation of church leaders during the week or ten days we were together.

We were frequently reminded by speakers publicly and by colleagues privately: "The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven." *The Desire of Ages*, pp. 555, 556.

An earnest appeal to God's people everywhere to recognize our undone condition and to seek, through heartfelt repentance, a new and lasting experience with Jesus was the main item on the agenda.

With these thoughts bright in our memories can we honestly say that in the year that has passed we have truly followed on to know the Lord? Have we let the Saviour, through His Holy Spirit, keep alive within our hearts and lives the precious experience that was ours 12 months ago? Is our love for Him and our zeal for His work as real and consuming as it was during the last Annual Council?

The '73 Council Theme

The appeal of the 1973 Council was "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). There was a call for a change of *direction*, for a change of *emphasis*, for a change of *priorities*—personally, as well as in the church. There was a concern for ourselves and for our leadership in the light of the early return of our Lord. It was a blessed sitting.

During the 12 months that have elapsed have our priorities changed or have they continued much the same as they were before the Lord visited us? What about our committee and board agendas—have they been that much different? Has business as usual been the order of the day? Have we placed the spiritual needs of the church—of our workers and members—at the top of the agenda? Have we wept and prayed over some of these vital concerns? Some leaders have led their boards and committees into just such beautiful experiences. I know. I participated with them. It was a precious experience. Were you such a leader?

Some have declared the 1973 Annual Council to be the most significant meeting the Adventist Church has held since 1888. Did the Lord truly speak to us in a special manner? Did He call us to continuing repentance and renewal or was it just a passing emphasis? Did we respond to a *lasting* victory over sin or did we leave Takoma Park and return home in the same Laodicean experience as formerly?

To make it practical—did our fellow workers and church members note any difference in us when we returned from the past Annual Council? Did our wives, our husbands, our children, notice a change?

Are you nearer God's ideal this year because you attended the Annual Council last year? Is your character nearer that of Christ our Pattern? Are you kinder, more thoughtful now? Have you gained victory over impurity, over that temper, that unruly tongue of yours? Did the 1973 Annual Council really make a difference?

Perhaps the most probing question of all: if the church membership and its leadership on every level of administration and in every field, entered into the same experience you and I enjoy, could we expect the falling of the latter rain, the resumption of the loud cry *soon*—very soon?

These questions, these heart-searching messages, are for *my* heart! Brethren, I want to get this work finished! I want to see Jesus! I want to follow on to know the Lord so that this great controversy can be finished once and for all!

We made a start—a good start—12 months ago. Thank God for that beginning. But a good beginning is not enough. Revival once a year at Annual Council time, blessed as it is, simply is not enough. Our revival must grow into a lasting reformation!

“A revival and a reformation must take place, under the ministration of the Holy Spirit.”—*Selected Messages*, book 1, p. 128.

In the spiritual race you and I are running today, of which the apostle Paul speaks, we must endure and with God’s grace make a strong finish. We must follow on to know the Lord more and more as the days slip by.

It was Jesus Himself who said, “He that shall endure unto the end, the same shall be saved” (Matt. 24:13). *The New English Bible* says we must “hold out to the end” if we are going to be saved. There will be hardships, trials, temptations, problems, frustrations, suffering, and testing ahead. Through such experiences we must *endure, hold out*, to the end! We must *continue, follow on*, knowing the Lord better each day we live and labor for Him!

This continuing experience involves making things right with God and with our fellow men—uprooting sins and misunderstandings from our lives. The King’s highway must be cleared. This is not always easy—I know, through the years I have had to write letters of apology and to have heart-to-heart talks with those whom I have wounded.

This “following on” experience will ripen into a rich, abiding fellowship with God only if Christ has truly done something for us during those initial encounters. There is the new-birth experience that must be ours. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5:17).

Writing to the Christians in Rome, Paul underscores the experience of true repentance: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:6).

It is easy to play games instead of truly gaining victory over our old natures and becoming new men and women in Christ. This sham experience will never prepare us to meet our perfect Saviour in the near future!

It is not enough to say what must be done—merely to depict the glorious experience that must and will be ours on the other side of the cross. We need to know how to get there! Is it possible? If so, how?



“It is easy to play games instead of truly gaining victory over our old nature and becoming new men and women in Christ,” said Robert H. Pierson, General Conference president, at the Annual Council, 1974.

The Lord makes His way of victory clear. The life of precious victory through Christ is a life of trusting, talking, telling. It is a life of full—total—surrender. It is a life of giving, growing, glowing, and going. We give all. We grow in Christ. Ours is a glowing, joyful experience. Our newfound love will compel us to go everywhere and share our sweet fellowship with those whom we meet.

Ellen White amplifies this experience in these precious, practical words: “Do you ask, ‘How am I to abide in Christ?’ In the same way as you received Him at first. ‘As ye have therefore received Christ Jesus the Lord, so walk ye in him.’ ‘The just shall live by faith.’ You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that He for Christ’s sake did all this for you. By *faith* you became Christ’s, and by *faith* you are to grow up in Him—by giving and taking. You are to *give all*—your heart, your will, your service—give yourself to Him to obey all His requirements; and you must *take all*—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey.”—*Steps to Christ*, pp. 69, 70.

Christ Gives Power to Obey

Notice the *giving* and the *taking*? We *give all*! We *take all*! It is then that Christ, the fullness of all blessing, abides in the heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey. What a blessed promise! What a sweet, abiding experience the overcoming life is with Christ, our Captain, at the helm! The storms of life are not removed. They are calmed. The temptations of the evil one do not vanish. They are met in Christ’s strength. It does not mean that problems no longer come our way. It means we solve these problems in Christ’s strength and wisdom.

How clearly Ellen White charts the course of victory. Even a child can understand these beautiful and practical words: “Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, ‘Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.’ This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.”—*Ibid.*, p. 70.

When God’s church responds, when we move into line individually and collectively, when we truly follow on to know the Lord, we may expect the latter rain to fall soon in North America, in South America, in Europe, in Asia, in Africa, in Australia, in the islands of the seas!

“Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hosea 6:1-3).

At this first meeting of the 1974 Annual Council, let us stop keeping our Lord waiting! Let us permit Him to continue the work He began in our hearts during the 1973 Annual Council. By His grace, let our experience in the days and weeks ahead be the richest, the sweetest, the most power-filled that the leadership of this church has ever known, because *we follow on to know the Lord!* □

that living faith that is essential for our salvation that we should lay hold upon the merits of the blood of the crucified and risen Saviour, on Christ, our righteousness.

There seems to be such a cloudy atmosphere that has gathered about the soul and that has shut in the mind, that it is next to an impossibility to break through this atmosphere of doubt and unbelief, and to arouse the vital interests of man that he shall understand what he must do in order to be saved.

He who will lay hold of Christ's righteousness need not wait one moment, that he may blot out sins himself, or wait until he has a suitable repentance before he shall take hold upon Christ's righteousness. We do not understand the matter of salvation. It is just as simple as A B C. But we don't understand it.

Now how is it that a man will repent? Is it anything of himself? Why no; because the natural heart is at enmity with God. It is at enmity. Then how can the natural heart stir itself up to repentance when it has no power to do so? Well then, what is it that brings man to repentance? It is Jesus Christ that brings him to repentance. How does he bring him to repentance? What way? Why there are a thousand ways that he may bring him to repentance.

Now the God of heaven is working upon human minds all the time. Invitation is given in the Word of God, and it is given not only there but in all those who are revealing Christ in their characters and who believe on Jesus Christ. And although they may not preach a discourse, although they may not come directly to man and speak to him in regard to his condition of impenitence, yet he sees when brought in connection with any of the disciples of Jesus Christ that there is something there they have not, just as the Pharisees saw that there was something in those disciples that they could not interpret. They saw something wonderful and, not only settled it that they had heard of Jesus, that they had been listening to Him, but that they had learned their lessons of Him.

There are the impressions that are going forth all the time. There is an atmosphere that surrounds the human soul and that atmosphere is a heavenly atmosphere or a hellish atmosphere. There are but two distinct lines. It is either, we are on Christ's side of the question, or on the enemy's side. And if we are continually drawing divine rays of light from glory, angels of God are around about us, and there is an atmosphere that surrounds the human soul, that no one can come within the sphere of our influence but that our very attitude, our very words,—the very expression of a child of God that has genuine conversion, says, come, and the spirit and the bride say come, and he that heareth let him say come, and whosoever will let him come and partake of the waters of salvation.

A Position of Living Faith

Now that we are a branch of the living vine, you see that we will be nourished by the sap and the nourishment that flows from the vine. It flows from every branch all the time, and every branch will bear fruit to the glory of God, and it is my Father's good pleasure that ye bear much fruit. Well then, what is our position? It must be a position of living faith. How can I do this?

I want, says one, to reason out this matter. Well reason it out if you can. The wind bloweth where it listeth and thou heareth the sound thereof but you cannot explain it. And no more can you explain the things of God upon the human heart. You cannot explain this faith which lays right hold upon the merits of the blood of a crucified and risen Saviour to bring Christ's righteousness into your life, and be clothed with the righteousness of Christ and not your own righteousness, not depending upon what you can do, or what you will do. Why, don't you know you cannot do anything without Christ? "Without me," He says, "ye can do nothing."

Why, can't you believe that you can never sit down at your

table, but that it is an expression of the love of Christ to you. The food that you eat at your table is an expression of Christ's love. And the listening to the truth of God's words from the desk is a message which is sent to proclaim unto us the words of life.

Who has been gathering all the doubts and questionings that they could gather and heap up against this righteousness of Christ? Who has been doing this? What side have we been working on?

Have we been grasping the precious truths point after point as they have been presented to us, or have we been thinking that we would take up our own ideas, and our opinions, and we will read the word of God and judge that word by our opinions and theories? Or are you going to take your ideas and theories to the word of God, and let the living oracles discover to you where the deficiencies and defects are in your ideas and theories? We cannot take a position that we are to judge the word of God because we believed thus and so, but to "The law and to the testimonies, if they speak not according to this word it is because there is no light in them."

Grasp the Arm of Infinite Power

If ever a people needed light it is those who are living in the very closing days of this earth's history. We want to know what saith the Scripture; we want to come to the living oracles of God. We want that living faith which grasps the arm of infinite power, and we want to rely with all our being upon Jesus Christ, our Righteousness, and we may do it. Yes, we do it profitably to our own soul's interest. You may be united to the living vine, and there every member of the soul and the whole being may be united with that vine, until the sap and nourishment that comes from the vine will nourish the branch that is in the vine, until you are one with Christ as He was one with the Father, and thus His blessing is imparted unto you. But brethren we have not had faith. We have dishonored God by unbelief long enough.

I will refer to the paralytic who had not used his limbs for many years. There he was. He called for the priests, the rulers, and scribes and examined his case and pronounced it hopeless, that on account of his own sin he had brought himself into this condition, and there was no hope for him. But there was word brought to him that there was a man called Jesus who was doing mighty works. He was healing the sick, and that He had even raised the dead. But how can I go to Him, he said, why the friends say I will carry you to Jesus, carry you into His presence. I have heard He has come in such a place.

And so they took the hopeless case and they bore him where they knew Jesus was. But the multitude surrounded so closely the building where He was that there was no chance for them, not so much as to come at the door. And then what were they going to do? The paralytic suggests that they open the roof and take off the tiling and let him down through the roof.

And so he manifested his earnest faith and they did it, and he was brought right up before Jesus where he could look at him. And Jesus as He looked at him pitied him, and He said, "Son, thy sins be forgiven thee." Well, what a joy that was. He knew just what that sin-sick soul needed. He knew he had been tortured on account of his own conscience, but He said, "thy sins be forgiven thee." What a relief came to his mind! What hope filled his heart!

And the very next feelings that arose in the hearts of the Pharisees, who has this power to forgive sins? It is God alone that has this power, and He said unto him "that ye may know that the Son of man has power on earth to forgive sins," He says to the sick of the palsy, "Arise, take up thy bed and go to thy house." What, take up his bed with his palsied arm? What, get upon his feet with his palsied limbs! What did he do? Why, he just did as he was bidden. He did as the Lord told him to. The power of the will was set to move his limbs and his palsied arms, and they answered, when they had not responded for a long time. This manifestation showed before

the people that there was one in their midst that could not only forgive sins, but that could heal the sick.

Now you see that that mighty evidence given before the Pharisees did not convert them. Men can so incase themselves in unbelief, doubt, and infidelity that the raising of the dead would not convict them; they would be in the same unbelieving position, unconvicted, unconverted, because of their unbelief. But all those who had hearts to receive the truth and ears to hear,—they glorified God. Why, we have never seen it on this wise before!

Well then, there was the impotent man and Christ talked with him, and he told the pitiful story to Christ that just as soon as he would go down into the water to be healed there was somebody that would step in before him. Christ asked him if he would be made whole. What a question! That was what he was there for; but He wanted to call the desire in that man's heart to be made whole. And when Christ bade him to be whole, to take up his bed and go, he did just as Christ told him to do. He did not say, "Why, I have been here thirty years and have not stepped a step for so long now." He did not stop to argue at all, but did just as he was bidden and walked out and took up his bed, and was healed from that time. This is the faith that we want. But if you stop to explain every thing and reason out every point you will die in your sins because you will never have it satisfied.

Here is another case He presents before Nicodemus, as the serpent was lifted up in the wilderness so shall the Son of man be lifted up. "And if he is lifted up he will draw all men unto him, that whosoever believeth on him should not perish but have eternal life." Now you just look at that brazen serpent. The children of Israel had not realized that God had been keeping them by His angels, that He had sent to their help and their protection, that they had not been destroyed by the serpents in their long travels through the wilderness. They had been an ungrateful people.

We are just so. We do not realize the thousand dangers that our heavenly Father has kept us from. We do not realize the

great blessing that He has bestowed upon us in giving us food and raiment; in preserving our life, and in taking charge of us, by sending the guardian angels to be over us. We should be thankful for this every day. We ought to have gratitude stirring in our hearts and offering to God, a gratitude offering every day. We ought to gather around the family altar every day and praise Him for His watch care over us. They had lost sight that God was willing to have anything to do in protecting them from the venomous beasts, but when God withdrew His hand their venomous sting was upon the children of Israel.

What then? Why He tells Moses—Christ himself, He was the one that was talking with Moses—to erect a pole and make a brazen serpent and put it upon that pole and to erect it in the sight of the Israelites, and every one that looked could live. They had no great work to do. They were to look because God said it should be.

Look and Live

Now suppose that they had stopped to reason it out, and said, "Why, it cannot be that by us looking at that brazen serpent we will be healed! There is no life in it!" But it did heal them, just as God had told them it would. And those who looked lived, and those who stopped to argue and explain it, died. What are we to do? Look and live. For as the serpent was lifted up in the wilderness so must the Son of man be lifted up, that those who behold Him "should not perish but have everlasting life."

What kind of faith was that? Was it to believe simply, or was it a faith of admission? There are many of us who have that kind of a faith; we believe that Jesus was the Son of God; but have you a personal faith in regard to your own salvation? That He is your Saviour? That He died on Calvary's cross to redeem you? That He has offered you the gift of everlasting life if you believe on Him?

And what is it to believe? It is to believe that Jesus Christ has died, our sacrifice; that He became the curse for us, the curse



Elder and Mrs. James White were much-sought-after speakers at the early camp meetings. After the death of James White in 1881, Mrs. White continued extensive itineraries. The above picture is of a camp meeting held in the 1880's, but the site and the exact date are not known. However, the scene is typical of camp meetings of that period and of the Ottawa, Kansas, camp meeting held in 1889.

that was upon sin, and took upon Himself, and imputed unto us His own righteousness; therefore we claim this righteousness of Christ, we believe it, and it is our righteousness. He is our Saviour: He saves us because He said He would. Are you going to go into all the explanation how He can save us? Unless we have the goodness in ourselves, and we will make ourselves better and cleanse ourselves from the spots and stains of sin, and then come to God—You simply cannot do it.

Don't you know that when the young man came to Christ and asked Him what he should do that he might have life, Christ told him to keep the commandments. Said he, "I have done it." Now the Lord wanted to bring this lesson right before us. "What lack I yet? I am perfectly whole." He did not see that there was a thing the matter with him, why he should not have eternal life. "Why, I have done it," he says. Now Christ touches the plague spot of his heart. He says, "Come, follow me, and ye shall have life." There, what did he do? He turned away very sorrowful for he had great possessions.

Now he had not kept the commandments at all. He should accept of Jesus Christ as his Saviour, and take hold of His righteousness; and then as he has the righteousness of Christ, he can keep the law of God. This is how he can keep it. He cannot trample that law under his feet; he will respect it; he will love it and Christ brings divine power to combine with man's efforts.

Christ took upon Himself humanity for us; He clothed His divinity, and divinity and humanity combined, and Christ showed that that law that Satan declared could not be kept, could be kept. Christ took humanity to stand here in our world, to show that Satan had lied. He took humanity upon Him, that with divinity and humanity combined, man could keep the law of Jehovah. He [Satan] separated humanity from divinity, and you may try to work out your own righteousness from now till Christ comes, and it will be nothing but a failure.

By living faith, by earnest prayer to God, and the righteousness of Jesus, and depending upon His merits we are saved. "Oh yes," some say, "you are saved in doing nothing. In fact I am saved, I need not keep the law of God, it is the righteousness of Jesus Christ."

He came to our world to bring all men back to their allegiance with God. But to take the position that you can break God's law, that Christ has done it all,—you see it is a position of death, because you are a transgressor just as much as any one. Then what is it? It is to hear, to see that with the righteousness of Christ that you will hold by faith, with His righteousness, with His efforts, and His divine power, you can keep the commandments of God.

We Want the Faith That Works by Love

Now we want that faith. But will man be saved in indolence? Never, never! Can he be saved in doing nothing? He must be a co-laborer with Jesus Christ. He cannot save himself. "Ye are laborers together with God." And how is it? All heaven is laboring to elevate the human race from the degradation of sin. All heaven is open to them. The angels of God are sent to minister to those who shall be heirs of salvation. "It is God that worketh in you, both to will and to do of his good pleasure."

And it is that faith that you want that works. How does it work? It works by love. What love! Why, you have the cross of Calvary. It is set up midway between earth and heaven, and it is by looking at this cross of Calvary. The Father has accepted it, and the angelic host have come to that cross, and God Himself has bowed in acceptance of the sacrifice, that it answers the demand of heaven; and that man can be saved through Jesus Christ, if we only have faith in Him. Man is reconciled to God, and God to man, through the full and perfect and entire sacrifice.

Now brethren we want faith; we want to educate the soul in faith; we want every step to be a step of faith. We want faith in this sacrifice that has been made for us. Mercy and truth have met together, righteousness and peace have kissed

each other. Now we want, when we see a ray of light, to lay hold upon it, because the devil is working against this all the time. It is the faith that works by love that is witnessed by Jesus Christ on the cross of Calvary. It is the love that He has had for my soul. He has died for me. He has purchased me at an infinite cost and everything that is offensive to Christ He has atoned for it all. I must be a laborer with him; I must take the yoke upon me; I must wear the yoke of Christ; I must lift His burdens; I must teach others how to be lifted up from the sinful state that I was in, and to grasp the righteousness that was in Christ Jesus by living faith. That is the only way that the sinner can be saved. Now you may cling to your righteousness, and think that you have tried to do about right, and that after all, you will be saved in doing this work. You cannot see that Christ does it all. "I must repent first," some say, "I must go so far without any Christ, and then Christ meets me and takes me up."

**With the righteousness of Christ
that you will hold by faith . . .
you can keep the commandments
of God.**

You cannot have a thought without Christ. You cannot have an inclination to come to Him unless there are influences which He sets to work and the impression of His Spirit through man, bears upon the human mind. And if there is a man on the face of the earth who has any inclination toward God, it is because of the many influences that are set to work to bear upon that man's mind and heart to impress him with his allegiance to God and the great work that has been done for him.

Then don't let us say any more that we can repent of ourselves, and then Christ pardons. Why, no indeed, but it is the favor of God that pardons. It is the favor of God that leads us by His power to repentance; therefore it is all of Jesus Christ, everything of Him, and you want to just roll back glory to God. Why don't you respond more when you meet together in your meetings? Why don't you have the quickening influence of the Spirit of God when His salvation is presented before you and the love of Jesus is presented to you? It is because you do not see that Christ is first and last, and best, and the Alpha and the Omega, the beginning and the end, the very Author and Finisher of our faith. But you don't realize it and therefore you stay in your sins. Dammed! and what makes them damned? Because Satan is here wrestling and battling for the souls of men. He casts his hellish shadow right athwart our pathway, and all that you can see is the enemy and the power.

Why does the Lord let the enemy have such power? Why has God permitted it? Why don't you look away from his power to the One that is mighty to save to the utmost. Why doesn't your faith plow through the shadow to where Christ is? He has led captivity captive and given gifts unto men. He [will] teach you that Satan claims every soul that will not [join] with him as his property. He is the author of death. All who come under the dominion of death are his.

What did Christ do after he brought Him under the dominion of death? Why the very last words of Christ while expiring on the cross were, "It is finished." The devil saw that he had overdone himself. Christ by dying accomplished the death of Satan, and brought immortality to light.

And after He came up from the resurrection what did He do? Why, there He grasped His power and holds His scepter; He opens the grave and brings up the multitude of captives, testifying to every one in creation and in our world that He

had the power of death and that He rescued his captives from him.

Not all that believed in Jesus were brought up at that time, but only a specimen of what would be, that we may know that death and the grave were not to hold the captives, because Christ took them up to heaven. And when He comes again with power and great glory He will open the graves. The prison house will be opened and the dead will come forth again to a glorious immortality.

Now there are the trophies which He takes up with Him and presents them to the universe of heaven and the worlds that God has created, that the last item of affection that ever they had for him who was the covering cherub is destroyed. God gave him a chance to work out his character. If he had not done this there might have been accusation against God that He didn't give him a fair chance.

The Prince of life and the prince of darkness were in conflict; but the Prince of life prevailed—but at an infinite cost—and His triumph is our salvation. He is our substitute and surety and [what] He says to him that overcometh—that tells whether man has anything to do or not. And how? "To him that overcometh will I grant to sit with me on my throne even as I overcame and am sit down with my Father on his throne."

Did He not have something to overcome? Did not He keep up the battle with the prince of darkness until He was a victor on every point, and He left the work in our hands, right in the hands of His followers. Now have not we something to do? Have not we the overcomers' portion to work out the victory? Have we not to follow on step by step to know the Lord until we shall know His goings forth are prepared as the morning, and light will flow out until we come to the brighter light? You will grasp it and go on and gather brighter light from the oracles of God by earnest supplication to the God of heaven.

Jacob was ensnared. He defrauded his brother of his birthright; and yet he wrestled with Christ, and his sins came up before him. And the angel wrestled with him and said let me go, and Jacob said, "I will not let thee go except thou bless me."

God Has Made a Way

Will you do that, will you wrestle with God at this meeting until you know that He reveals Himself to you; that your sins afflict your souls; that your sins grieve you? Will you say, "Now Lord, I must have pardon written opposite my name; and you wrestle and plead with God and so lay hold upon the righteousness of Christ. He must save; I believe in Him; I take Him at His word. Now brethren what shall we do?"

Why, Jacob obtained the victory and so his name was changed that day. It was when he prevailed with God. I am so thankful that God has made a way that we may have full and free salvation. We need not look at the shadows that Satan casts before our path that he shall eclipse heaven and Jesus and the light and power of heaven to us and we will keep talking of the power of Satan. But we need not talk of that, because Isaiah presents it as "Unto us," he says, "a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of peace." Does not that say that I and my Father are one?

God help us brethren to wake up and stir ourselves now and to do as much as the paralytic did; to do as much as the impotent man did and as much as the one that had the palsied arm did, to do just as he was told, to believe on the Son of God and ye shall have everlasting life. To believe that He can save you to the utmost. But many of you seem to act just as though there wasn't enough animation in your souls to respond to the truth. Then what is it? Some of you seem to act as though you thought Jesus is locked up in Joseph's new tomb. He is not there: He is risen from the dead, and we have a living Saviour today who is making intercession for us.

Then talk of His love, talk of His power, praise Him. If you have a voice to say anything, talk of God, talk of

heaven, talk of eternal life; praise Him. I have heard persons who in their homes would speak so loud that their neighbors could hear them; but they would get up in meeting and mumble over a few words that we could not hear. You want to show that you have been learning in the school of Christ and that you have been making progress. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." How many believe the truths they have heard here today? Do you want to go a few months before you will acknowledge there is light in it? Do you want to stop to reason it all out? You will die before that time.

You want to believe it because it is the truth, because God says it, and to lay hold upon the meritorious blood of a crucified and risen Saviour as your only hope, and as He is your righteousness, your substitute and surety, your all and in all. And when you realize that, you can but bring to Him an offering of praise. But when you are not willing to come to Christ and acknowledge that He does it all, but that you must first take a few steps, and if you will come so far God will meet you; no, it is no such thing, that is just exactly like Cain's offering. He did not know Jesus and he did not know that the blood of Jesus could cleanse his sins and make his offering acceptable to God. There are more Cains than one, with offerings tainted, and polluted sacrifices, without the blood of Jesus. Now it is to come to Jesus Christ at every step. With the blood of Jesus and its cleansing power, offer your petitions to God and pray to Him in earnest, and study your Bibles as never before.

What is truth? is the question, not how many years have I believed that makes it the truth. But you must bring your creed to the Bible and let the light of the Bible define your creed and show where it comes short and where the difficulty is in your creed. The Bible is to be your standard, the living oracles of Jehovah are to be your guide. You are to dig for the truth as for hidden treasures: you are to find where the treasure is, and then you are to plow every inch of that field to get the jewels. You are to work the mines of truth for new jewels, for new gems, for new diamonds, and you will find them.

You know how it is with the Papal power; you have no right to interpret the Scriptures for yourself, you must have some other man to interpret it for you. Have you no mind? Have you no reason? Has not God given to the common people, just as well as He has to the priests and rulers? Just as the people when Christ came to our world, if they had known Him they never would have crucified the Lord of life and glory. Had not God told them to search the Scriptures, "for in them ye think ye have eternal life, and they are they which

By living faith, by earnest prayer
to God, and the righteousness
of Jesus, and depending
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testify of me." And they had the Old Testament and we have the New, and it reflects its glory back upon the whole Jewish age, which shows that Christ is the foundation of the whole Jewish system. It is thus that we have the Old and New Testament and it is the word of God that will judge us in the last days.

God help us to be Bible students. Don't trust to any living man to interpret the Bible for you, until you can see the reason for it yourself and a thus saith the Lord in the Scriptures. And when you can see this, you know it, and you know it for

yourself, and know it to be the truth of God. [You say] "I have read it, I have seen it, and my own heart takes hold upon it, and it is the truth God has spoken to me from His word." Now this is what we are to be, individual Christians. We want to have an individual, personal experience. We need to be converted as did the Jews. If you see a little light you are not to stand back and say, I will wait until my brethren have seen it. If you do, all is, you will go on in darkness.

God help us to have a knowledge of the truth, and if you have seen the truth of God, press right to the light and put up the bars behind you; make not flesh your arm; but have a living experience for your selves, and then your countenance will shine with the glory of God. You have walked with Him and He has upheld you. You have wrestled with Him and plead with Him and He has let His light shine upon you.

Now, brethren, you have educated yourselves so much in doubts and questionings that you have to educate your souls in the line of faith. You have to talk faith, you have to live faith, you have to act faith, that you may have an increase of faith; and thus exercising that living faith you will grow to strong men and women in Christ Jesus. God grant that this meeting that we are holding may be a meeting where the Sun of righteousness may rise upon you and shine in your hearts with its clearest rays, making you all light in the world that you can be just what Christ said His disciples should be,— "Ye are the light of the world," and that you should diffuse that light, hope, and faith to others. You are not to go groaning your way onward in His service, as though He was a hard task master, laying upon you burdens that you could not

carry. For it is no such thing; He wants you to be filled with joy, to be filled with the blessing of God, to know the length and breadth and height and depth of the love of God which passeth knowledge. He wants you to be so that when His name is mentioned it strikes the key note, and that there will be a response in your heart and you can offer up thanksgiving and glory and honor and praise to Him that sitteth on the throne and to the Lamb.

Now you want to learn to sing the song here; and then when you are changed in a moment in the twinkling of an eye we know just where to strike the song of triumph with the heavenly angels and with the redeemed saints; and we shall make heaven's arches ring with praise and glory. Now let this arch ring here; let this place waken praise in your hearts. While you are upon this ground look at the lofty trees the green velvet carpet and let praise awake in your hearts, and praise God we are privileged to be in this world, as good and as beautiful as it is. We are going to a better place; this earth is going to be purified, melted over and made without sin.

Have we not everything to make us heavenly minded, and to bring us right up from this earthliness and sensuality, this cheap talk, and nonsensical talk, this jesting and joking, and this false reporting and babbling, and evil surmising. Put it away! It is a disgrace to the church! It enfeebles and weakens the church. But let our conversation be holy. As God is holy in His sphere let us be holy in ours, and let us rejoice in the precious Saviour who has died to redeem us, and reflect back glory to God, that we may join with heaven in our praises here, and unite with the songs of the heavenly angels in the city of our God.—Manuscript 1, 1889. □

When You're Young By MIRIAM WOOD

One Little Candle

WHILE I WAS LYING on the floor in one of the hallways of a Holiday Inn, I was made totally aware of the truth of the familiar song, "It is better to light one little candle, than to stumble in the dark." Before going further, I had better explain my strange sleeping quarters, lest you question both my sense of propriety and my sanity.

It all happened on the Sunday after Thanksgiving, when I was driving home from Andrews University, where I'd spent a delightful three days with some very dear members of my family. In that part of the world—and here on the Eastern Seaboard—any time after about November 15 is a "good" time for snow. Actually ski-lovers try to will it into existence, though I'm not in that enthusiastic contingent who feel that the most beautiful sight on earth are those puffy white flakes. And I certainly had my negative feelings reinforced on that fateful Sunday as we started out from

Andrews with snow falling steadily.

Well, it's bound to get better, we told ourselves. But it was bound to do no such thing. It got steadily worse through the long width of the State of Ohio. Later we tried to hazard a fairly accurate guess as to the number of cars that had skidded into ditches and down embankments. A conservative estimate is between 75 and 100. We crept along with our hearts in our mouths, a most uncomfortable anatomical feat.

But when we arrived in Pennsylvania we thought our troubles were over. The snow turned to rain—briefly. Then it turned back to snow, of the greatest magnitude I have ever seen. Truly, the flakes weren't flakes at all in the accepted sense. They were great clusters the size of oranges. (I'll be glad to supply verification for that statement, if anyone wishes it, using my traveling companions to testify to my veracity.) Almost immediately the

turnpike was impassable. But what do you do when there are thousands of cars on the road, no place to put them, and no place to turn off? We set as our goal the next exit about 35 miles away. Of course everyone else set the same goal; it took us about six hours to traverse the distance.

Thankfully we pulled off by the tollgate into a snow-bank and spent the rest of the night in fitful, chilled dozing. Since the authorities closed the turnpike to further traffic, we had a whole day in the little town and another night to cope with. Graciously, the manager of the Holiday Inn allowed the poor "refugees" to lie down in his hallways and lobby and restaurant. (All the rooms had long since been rented.) To make matters worse, the town had had its main transformer hit by lightning, so the town was without electricity. Holiday Inn, though, had a small auxiliary system that supplied very feeble lights down those long hallways, with their wall-to-wall bodies.

Soon after midnight, though, the auxiliary lights

began to flicker. Then they went out altogether, leaving us in darkness so total as to be almost palpable. The darkness was like a thick velvet curtain pressing down and smothering us all. Momentarily, I felt the beginnings of panic. What if people should start rushing for the exits, blindly seeking light, any kind of light? The crowd up and down the hall began to mutter ominously. Children sobbed.

Suddenly, though, there was this little light, and a cheerful young voice announced, "It's all right, folks. I've got a little candle here and I think it will hold out until the power comes back on."

That tiny candle cast its brave beams into that long, dark hall. It chased away the imaginary fears. It brought reassurance and hope. It was something to cling to. It wasn't much, but it was enough.

If lighting one little spiritual candle through our lives and our caring can do as much as the little candle of that fateful night did, why don't we light that candle and keep it lighted? No light is too small.

TO KNOW GOD'S WILL

For those willing to follow
the divine plan, it is possible
to ascertain God's will for them.

By J. S. DAMAZO

GOD IS CONTINUOUSLY sending out, as it were, a beam of direction, namely His will, for each of us to follow. To the degree that we stay on the beam we are living right and going straight; when we are off this beam we are lost.

The "providential supervision of each life, as well as of all history, takes in our personal life and its concerns and affairs and interests and welfare. Your times are in God's hands. Moreover, it is possible for you to be so in harmony with the Will that controls and orders the universe, and the most insignificant atom in it, that your life may follow its prescribed and prearranged course, and fulfill in every detail the purpose and plan God has, and is working out, for you."—C. B. HAYNES, *God Sent a Man*, p. 5.

In order to understand better the broad range of this beam—God's will—let's consider it from several points of view.

1. *The Original Will of God.* Specifically God's original, absolute, in-the-beginning perfect intention for this world and its inhabitants. When I view the will of God from this elevation, with the Bible in one hand and the Spirit of Prophecy writings in the other, I can see God's will clearly all the way—all the way down the corridor of time and eternity. I have no questions. It all makes sense. A perfect, eternal, and just God dwelling in face-to-face, visible communication with perfect, loving creatures. No sin. No barrier of any sort.

2. *The Present Situational Will of God.* The will of God within the circumstances of man's present fallen state. We live in a situation where Satan is constantly at work jamming the lines of communication between heaven and earth, God and man. Seemingly, this would make it difficult to ascertain His will at given points, to hear His voice saying, "This is the way, walk ye in it." Nevertheless, it is a time throughout which His will is still constantly manifest and available, being also momentarily adapted to our present circumstance.

3. *The Ultimate Will of God.* Often when we speak of God's will we are referring to His ultimate goal—that final purpose He has in mind in spite of all evil, with all its detours and involvements.

One doesn't have to be too perceptive to observe that thousands of things happen every day that God never intended. However, it is most encouraging to know that nothing can

happen that can ultimately defeat His purposes. His ultimate goals will be reached in spite of every interruption.

These three are one. The past, present, and future will of God are all one and the same. Our problem is that we think of God's will most of the time only within the setting of the present, immediate circumstance. This is somewhat natural, because the present is important to us. It's where we live. Nevertheless, to view the will of God only in the present is shortsighted. It takes into account only one third of the picture.

The answer to our present, immediate question is inextricably hinged to both God's original and ultimate will for us. It must all be considered together, as a whole. To separate the present will from His original and ultimate will is not to understand. God incessantly holds in His mind's eye eternity's full panoramic painting. You are in it. He sees everything about you in clear focus.

Today, we are cautioned against man-made tests. Wrote Mrs. White: "Whenever I have been called to meet fanaticism in its varied forms, I have received clear, positive, and definite instruction to lift my voice against its influence. With some the evil has revealed itself in the form of man-made tests for ascertaining a knowledge of the will of God; and I was shown that this was a delusion. . . . If we follow such methods, we shall be found aiding the enemy's plans."—*Selected Messages*, book 2, p. 28.

How God Reveals His Will to Us Today

"There are three ways in which the Lord reveals His will to us, to guide us. . . . In His word, the Holy Scriptures. . . . In His providential workings. . . . Through the appeals of His Holy Spirit, making impressions upon the heart."—*Messages to Young People*, p. 156.

Here's what we can do within the three avenues of revelation that will help us learn His will on specific things:

1. *Research the Bible.* In the Bible God has already clearly expressed most of His will for us. Use the Bible as an unmatched index and guide to ascertaining the will of God in everything.

2. *Study the Spirit of Prophecy Writings.* In these pages God has outlined volumes of detail on His will for His remnant people. For instance, the Bible and Spirit of Prophecy settle that it is the will of God:

- a. To cleanse us from sin.
- b. To make us His children.
- c. To enable us to live a holy life. (*Steps to Christ*, p. 51.)
- d. To encircle us in the arms of His love.
- e. To bind up our wounds.
- f. To cleanse us from all impurity. (*Ibid.*, p. 52.)
- g. To have us live, not perish. (*Ibid.*, p. 53.)
- h. "That we should be cheerful."—*In Heavenly Places*, p. 274.
- i. That we keep His commandments.
- j. That we live healthfully.
- k. That we pray.
- l. That we keep the Sabbath holy.
- m. That we dress modestly.
- n. That we not use flesh foods.
- o. That we not use tea and coffee.
- p. That we pay a faithful tithe.

3. *Pray!* Talk it over with God. More things are solved this way than in any other. The light will come on. "Communion with God imparts to the soul an intimate knowledge of His will."—*Ibid.*, p. 73. "God desires us to come to Him in prayer, that He may enlighten our minds."—*Ibid.*, p. 75.

"Provision has been made whereby the communication be-

J. S. Damazo is a pastor in Cincinnati, Ohio.

tween heaven and our souls may be free and open."—*Ibid.*, p. 70. "It is our privilege to stand with the light of heaven upon us."—*Ibid.*

4. *Counsel With a True Christian Friend.* Two heads are better than one. But be sure you have the right head. How often the right course has revealed itself through the godly counsel of a Christian physician, a pastor, or some other friend.

5. *Go to the Church. Seek Out Its Prayer Circle.* Why shouldn't the church be the right place to go when you need help to ascertain the will of God? No church is fulfilling its mission if its members and others cannot come to it with their perplexities and obtain counsel and direction from a thoughtful, heaven-connected group.

This group should lay before God their inquiring brother's needs and seek the mind of God for him and with him.

6. *Use Your Good Judgment.* Use common sense. We must never forget that God also gave us good judgment. It is to be used in making decisions. By carefully evaluating each step we can be spared so much wrong.

7. *Observe Your Conscience.* God designed, created, and placed within each one of us a conscience. It is a directional finder. It works. However, let us never forget that it can be trusted as a dependable voice only as it is kept in tune with the Word of God.

8. *Wait. Wait on the Lord.* Don't jump into something. Don't get ahead of God. The path will reveal itself. Paul was three days in prayer before he discovered that God's will was that he preach to the Gentiles.

The worst thing we can do is go against God's will. "Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best and who plans for the good of His creatures."—*Steps to Christ*, p. 46.

Assurances and Promises of His Guidance.

"Put all your trust in the Lord and do not rely on your own understanding. Think of him in all your ways, and he will smooth your path" (Prov. 3:5, 6, N.E.B.).

"If any of you falls short in wisdom, he should ask God for it and it will be given him, for God is a generous giver who neither refuses nor reproaches anyone" (James 1:5, N.E.B.).

"He has marked out every step of the way; and that no one may make a mistake, He tells us just what to do."—*In Heavenly Places*, p. 53.

"The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue."—*The Desire of Ages*, p. 668.

In *God Sent a Man*, C. B. Haynes once wrote that it is meaningful to "arrive at a firm conviction, which will undergird your entire life, that men and nations are in God's hand, that He does according to His will among the people of earth, that 'in every thing God works for good with those who love him,' that those who follow Him are not now or ever the helpless victims of environment or circumstances, that circumstances can always be turned into providences because God uses circumstances to bring about His own overruling purpose, that you can have a life and live a life in which nothing goes wrong, and in which all the disciplines of life are allowed to shape and mold you into the person God has in mind to make, made after His own image, in complete harmony with His all-ruling will."—Page 6. □

For the Younger Set

Keep in Touch

By MYRTLE COOPER

I WONDER whether Moses ever met any of Mr. and Mrs. Courser's ancestors. You see, Mr. and Mrs. Courser, as I call them, were Egyptian plovers living near the sandy bank of a river. Since Moses lived in Egypt, he may have seen many of these long-legged shore birds.

The Coursers belong to a family of birds that specialize in running. They are a beautiful gray and white with black and green markings. Often they gather in small groups and as they run about they have the habit of stopping to stretch up on tiptoe and crane their necks while peering around in all directions.

Deciding to rear a family of their own, Mr. and Mrs. Courser left the group and found what they considered a suitable place. Mrs. Courser laid two smooth eggs on the bare ground. It was not necessary to build a nest. At night, when the ground rapidly lost its heat, Mrs. Courser kept the eggs warm through the hours of darkness. When the sun came up she would stretch her legs and join her husband in finding tasty caterpillars or beetles for breakfast.

Meanwhile inside each egg a ball of cells was forming. By a miracle of God, minute by minute a new life was developing.

As the sun climbed higher in the clear blue sky, the temperature rose rapidly.

"Those eggs must be getting too hot," one can imag-

ine Mother Courser saying to herself. She must keep them from getting cooked in the sun.

How did she do it? Energetically she covered them with sand, judging the correct amount so that they would be just the right temperature. Then as it became still hotter the parent birds would kick more sand over their precious charges.

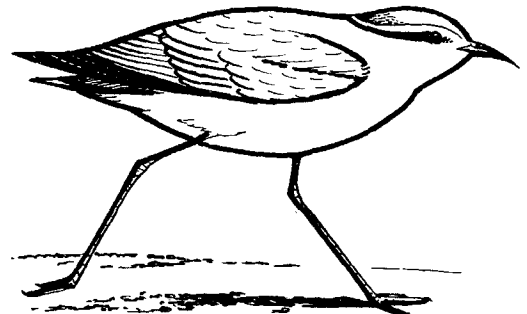
Toward evening as the shadows were lengthening the sand was removed. Then before the chill of the night could arrest the growth of the developing chicks Mrs. Courser settled down over her eggs to keep them warm. During all this time there was great activity going on inside those shells. Blood vessels were forming, and two little hearts began beating.

Day by day this activity continued. Slowly but wonderfully, head, eyes, and ears were growing. Later feet and wings developed, and last of all, God covered the little creatures with down.

When the time came that they no longer needed the protection of a house of shell, the young birds began pecking to get out. Excitedly the mother bird made encouraging noises, and the chicks with spasmodic bursts of energy eventually freed themselves.

Soon the chicks were noisily begging for food, keeping Mr. and Mrs. Courser busy feeding them.

Do you suppose Moses, his brother Aaron, and sister Miriam, might have discovered these life habits of plovers when, as children, they romped in nature?



Family Living

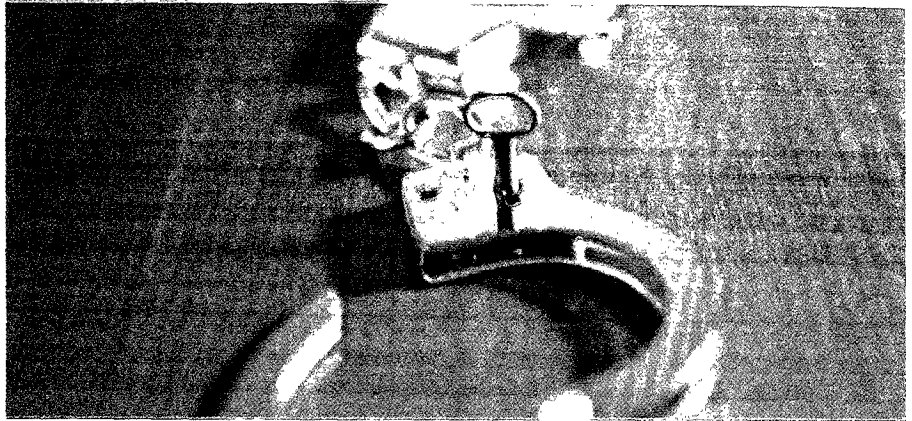
How many children

lie in their

beds at night

afraid of

God's judgments?



How I Found Freedom From Fear

By PATRICIA SAUNDERS

I WAS RAISED in the era when sermons pictured hell in most violent terms and colors. The descriptions would send chills of fear down my spine and I would spend the following week in vivid states of terror. Not a day would pass that I hadn't done some terrible thing, at least it was terrible in the eyes of a frightened child—I may have carried my boots home instead of wearing them as I'd been told, or I may have dumped the disliked egg-and-tomato sandwiches into the ditch beside the road on the way home. Sometimes I would have done some "unforgivable" thing, such as stealing a cookie from the jar on the corner cupboard or telling my mother that I'd gotten an A on my paper at school when in fact it was a D. So every night, as I lay in my darkened room, the thoughts of all the bad things I'd done would flood my mind, and so too would flow the pictures of hell—dark (like my room), hot, agonizing hell. I could see my loved ones afar off with tears in their eyes, watching me in my final agonies.

When I began to go to school and learned to read I discovered that if I smuggled a book to bed that I would fall asleep thinking about what I was reading. The important thing was not to get caught with the flashlight on and not to fall asleep with it on, wearing the batteries out! One of the first books I read was a mystery that my parents' friends had left at our house. Many of the words I couldn't pronounce, let alone understand, but the book was exciting. Unwittingly, in desperation for hope of deliverance from my hell, I'd incorporated another fear into my life, the fear of people around me, that they might kill me. So it was often a tossup whether I feared hell most or someone in the dark about to stab me.

I realize, of course, that persons are different, and that perhaps I, as a child, looked more upon the fearsome side of life. Perhaps I was not positive enough in my outlook to

accept all of the truth I was hearing in the sermons, or perhaps the emphasis in sermons at that time was more negative. I do know that last summer, after 38 years of worry and fear, of covering up fear and, finally, of rejecting God completely, I learned that I had been nurtured on only a part of God's revelation.

God offers eternal life to all and provides the help needed to be ready for it. The price for it has been paid by Jesus, by His death upon the cross. He died so that all would have a chance and a choice. We must make the choice between hell and eternal death, or life. Think of the blessings of life—living forever with the gentle Lord who died for us. We will have homes of our own (think of the millions here on this earth who have no home, little food, often no love). We will have companionship, and all of this forever!

Reason for Rejection

Is it really a matter of choice? Who would choose a death by fire? As I look back over my life, I find that's exactly what I did. In my fear of not reaching perfection, I chose the destiny that I felt would be my lot. I wonder how many people there are who seem to have rejected God's gift of life but in truth have given up trying because they feel they are unable to reach the required state of perfection. He will take their circumstances, knowledge, and capabilities into account. He has made it possible for all to have life.

How many children today lie in their beds at night, afraid of God's judgment? How many people turn on a radio or play music on their record players or tapes to shut out heart-chilling problems? How many people read until sleep releases them from fearsome questions?

God will strip away our shells of fear, however hard the shells may be or of whatever material they may be made. We have only to reach toward Him, only to choose Him. He has multitudes of angels ready to help us if need be. □

Patricia Saunders and her husband are active foster parents in Madison, Wisconsin.

Team Spirit or Individual Achievement

A manager who over-rewards individual effort, a coach who unduly lauds individual performance, a president of a college who purposely distinguishes individual merit—all may be spoiling the total effort of the group they are responsible for. Such is the conclusion drawn by Alvin F. Zander, professor of psychology, director of the Research Center for Group Dynamics, and assistant vice-president for research at the University of Michigan, in his latest book, *Motives and Goals in Groups*, and discussed in *Psychology Today*, November, 1974.

Extensive research in productivity and group success also indicates that a worker may strive harder for the success of his group than for himself and that a unified group that can set its own goals develops its own positive aspirations and will rise to meet them.

Such conclusions run contrary to most modern concepts. In the day of the superstars, whether they be in professional sports, industry, education, or government, selfless commitment to a group seems to be as dead as the passenger pigeon. When the super-achiever leaves his group for greener pastures, rating his true value by the highest bidder, teamwork and group pride seem to be either old-fashioned notions or outworn restraints on individual success. For many people indeed, their only involvement with others in their group is that they have a common employer who writes their checks. That is very sad but too often true; the greatest loser is he who sees himself as a star rather than a team player.

Dr. Zander's conclusions were based on an assortment of work experiences, ranging from assembly lines to United Fund organizations (a central money-raising organization for a large number of individual community service groups in the United States). Surprising as it may seem for those who read headlines regaling the superstars, he found that men and women in most circumstances felt more pride in their local group's success than in their personal efforts.

Groups tend to perform as individuals when confronted with a challenge or problem. That is, after a person or a group has had an opportunity to choose a goal and to decide how hard he (they) will strive, he faces (or they face) two conflicting desires: his need to succeed, and his fear of failure. For many reasons, some are more success-oriented than others; thus, their fear of failure is much less than those who would choose goals easy to achieve or goals that are extremely difficult (so that in their failure they could say, "We tried our best, but we really didn't have a chance").

In one experiment with high school boys, the researchers attempted to induce a strong team spirit in one group by telling them that their abilities and temperaments were well-matched, that they would make a good team, and that they should pick a group name. The other random group was told that they did not match up well and persons were spoken to individually.

When these two groups were asked to set performance goals for themselves, members of the group that were induced to think of themselves as a team consistently set more realistic and challenging goals than the boys who considered themselves a weak group. The latter group chose, as predicted,

very easy or very hard goals; they became failure-oriented because they felt a lack of unity and team spirit within their group.

A second important factor in group success, in addition to a strong feeling of group unity (or team spirit), is the level of responsibility felt by the group for reaching its goals. Those nearest to "where the action is" tended to feel more group-consciousness and responsibility for realistic goals than those on the periphery.

This principle was clearly at work when the researchers asked a group to make certain patterns with dominoes as quickly as they could. One boy was asked to be the leader who had to put his domino in the proper place before the others could place theirs. When the boys were asked to set goals, those boys closest to the leader in central positions, compared to others around the table, chose realistic goals (not too easy, not too difficult) compared with those in peripheral positions.

In applying this principle, effective groups and leaders will recognize that a group, consciously or unconsciously, will set aspirations of their own, regardless of "management." In fact, ambitious managers could induce failure by setting goals too high and thus creating a situation where the group does not even do what it is capable of doing, because they sense failure.

Even revising downward once-set goals has a negative consequence on a group. *Continued on next page*

When an Angel Stopped Runaway Horses

By EINAR THUESEN

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

At harvesttime in the fall of 1916 I was driving a team of four horses home from a wheat field. They were young and lively. The wagon was the large tank type used by farmers to haul grain to the elevators in town.

Since the horses were eager to get home after having been away for a week, I let them trot gaily along. Suddenly as an open newspaper blew up under them, they became panicky and began running as fast as they could—and I could not stop them.

In my helplessness I called on the Lord. I had hardly started my petition when, just as suddenly, the horses stopped, as though they had run up against a stone wall. They would not go ahead one step, nor to the side. They jumped up and down, and were shaking from fright.

I felt that the Lord had sent an angel to stop the horses. After a while I decided that as long as the angel was holding back the horses I would take the two horses on the sides to the back of the wagon and tie them there. It would be easier to manage only two in front. After I had done this I climbed up into the wagon again.

As soon as I took hold of the reins the horses advanced, and I had no more trouble the rest of the way home. This wonderful deliverance has given me deep appreciation for the promises in Psalm 34:7; 91:11, 12.

To get the most out of any group, the simplest method is to include as many workers as possible in the goal-setting process, and thereafter provide accurate and continual feedback to the group so that they can appraise their own achievement. In effect, management would be putting the group as near as possible to the central position of the leader in the domino experiment. Any statistical way of measuring their output (whether they be teachers, assembly-line workers, basketball players, or a local church concerned with the budget) would be more than interesting information; it becomes the source of personal satisfaction or dissatisfaction and can only help in increasing future performance of their group.

Rewarding Individuals Splinters the Group

The corollary to these principles of group action suggests that organizations rewarding individual achievement tend to "splinter rather than unify groups." In fact, the research strongly implies that any group that rewards its members primarily by a certain amount of money in a paycheck, even though it may come as part of a group incentive plan, may not develop group pride and team spirit at all. The real results

of such motivation is an efficiency lower than the group's potential.

For the Christian and his church these principles clarified by Dr. Zander's research are important indeed. Such conclusions help us to understand why Jesus emphasized so often the importance of group action—"that they may become perfectly one, so that the world may know that thou hast sent me" (John 17:23, R.S.V.), and why Paul pointed out that the work of the church is to fulfill Christ's prayer, "Until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (Eph. 4:13, R.S.V.).

Sin began when a created being wanted to go it alone; he splintered the group because he wanted more individual recognition. God made angels and men to be group-conscious, persons in relation to persons. Love is the glue that keeps men and women from separating into private dens of individualism. Although there may be moments when superstars make spectacular plays, the truly great advances and successes are the products of team spirit, wherein the success of the group is even more important than each player's reward.

H. E. D.

Letters *continued from page 3*

admonishes, "I entreat you to 'examine yourselves, whether ye be in the faith; prove your own selves' (2 Cor. 13:5). . . . God would have His servants become acquainted with the moral machinery of their own hearts. . . . If we are loath to be searched by the Lord, our condition is serious indeed."—*God's Amazing Grace*, p. 330.

How soon the Lord might come if each of us would, on our knees, reread the message from the Annual Council, and cry out, "Examine me, O Lord! Show me the malignancy of my soul that I may let Thee bring health and healing through Jesus, the Great Physician!"

KRISTIN EVANS

British Columbia, Canada

Just What Was Needed

Your article "Orientation for New Christians" (Nov. 28) was just what I needed, at a time when I needed it most. I had what many of my Christian peer group term a conversion worthy of a testimony. I came a long way in a short time span, thanks to some SDA young people and their prayers.

I was "on fire" for some time, longer than most fires burn, or so I'm told, yet something happened and Satan won a battle. I became a lukewarm Sabbath-morning bench warmer. I still realized the truths of the Bible were important, but each day they seemed to become less and less meaningful. My prayer and daily study were lost in my new schedule, and worldly ideals began to take root again.

For whatever reason, I took a moment to glance at the REVIEW when I took it from the mail slot. I'll always be thankful. When I saw the cover pronouncing an "Orientation for New Christians" I decided now was the time to renew my stand with my Jesus. REVIEW staff, thanks!

MRS. KATHY (ROHRER)

SUMMERS

Santee, California

"Orientation for New Christians" was written for "old ones," as well. I wonder sometimes why it is taking us so long to become Christlike. We say sanctification is the work of a lifetime, but what about those who have only a short life?

Looking at God's people, myself included, change seems to come slowly; so very slowly. Does it really take that long for a cocoon to change into a butterfly?

JO ALBRECHT

Englewood, New Jersey

Study "Travel German"

I have just finished reading the interview with R. M. Reinhard, in reference to the General Conference session in Vienna next year (Dec. 12). He made the point that language barriers may create some difficulties for Americans.

At Home Study Institute we have a method of solving this problem. We've produced a crash course called Travel German. Those who want to enroll should write to us.

D. W. HOLBROOK

Takoma Park, D.C.

Third-Generation McAlpine

As a third-generation "McAlpine," the article "Not of the World . . . But in the World" (October 31) almost made me say "Ouch." The meaning was too plain to be misunderstood. But it left me with the rather hopeless conclusion that almost all of us in the "clan" are completely selfish. Then along came that wonderful Week of Prayer issue. Now I realize as never before that there is hope even for us "McAlpines," as well as our brothers and sisters outside the clan. God is no respecter of persons, and He will give the free gift of salvation to all who truly believe in Jesus and receive His robe of righteousness.

If we would do more hungering, thirsting, and seeking for Christ's righteousness, perhaps we wouldn't be doing so much worrying about the high prices or scarcity of groceries and other commodities. Then as we really get to know God and spread the good news of His love and kindness we could hasten His coming, and could say, "Here He is," instead of "He is coming soon."

BETH CLARK

Sparta, Tennessee

Rehabilitation Centers

The homeless, helpless, and despondent of the world and church, should be of special concern for those seeking to do the Master's work. In fact, nonconcern and/or nonaction is indicative of a spirit void of the righteousness of Christ!

I would like to offer a few interrelated suggestions that I think are within immediate possibility of fulfillment:

1. Designate suitable campground buildings to be used year-round as halfway houses and rehabilitation centers. Settled, middle-aged Adventist couples could be designated to supervise the spiritual, educational, and work therapy programs. Adjacent campgrounds (of different conferences) could specialize in particular programs, for example "problem" Adventist youth, ex-alcoholic and ex-narcotic addicts, or even for the temporarily homeless.

2. Each conference would hire an experienced full-time social worker to specialize in coordinating emotionally troubled individuals with homes and Government or private agencies. The latter (in most cases) would finance the cost of the individual's upkeep on the campground, as well as within individual homes (suggestion 3).

3. After "recovery" of their sense of direction, persons from the Adventist Campground Rehabilitation Centers would be "adopted" into screened Adventist homes, as a second state of readjustment. In many cases, a change of atmosphere and surroundings would help tremendously toward complete rehabilitation toward normalcy. This suggestion is a spin-off from the seldom-heeded admonition of the Spirit of Prophecy in *Testimonies*, volume 6, page 272.

JAMES E. WELLS

Yonkers, New York

SDA Heritage Is Studied by Sligo Church Members

By KIT WATTS

AS THE AUTUMN SUN set old oak trees ablaze with color during a rare October afternoon of Indian-summer temperatures, more than 1,100 persons gathered around a rough-hewn platform near a busy intersection in Takoma Park, Maryland. Dressed in black, ten men and a diminutive woman, who wore her hair pulled back in a bun, ascended the antique platform to address the crowd. They had gathered on a historic site to get a glimpse back into history.

Arthur L. White, secretary of the Ellen G. White Estate, reminded the crowd that the General Conference session of 1905 had been held in tents just a few yards away when Takoma Park was a country town. His grandmother, Ellen G. White, had been a guest at that meeting.

Wearing a 100-year-old dress, Miriam Wood, administrative secretary at Home Study Institute, presented a sermon on righteousness by faith that Mrs. White had delivered the summer of 1889 at the Kansas camp meeting. Said one bystander afterwards, "You don't hear sermons like that very often. That was powerful."

The Sabbath afternoon program on the corner of Carroll and Flower avenues was one of 25 presented during the Adventist Heritage Series at Sligo church on four weekends, from October 18 to November 9.

The series aimed to bring early Adventist history to life. Music, drama, pathos, and preaching combined to recapture the emotions and events that had led a small band of New England farmers, housewives, and other ordinary folks to mark out an extraordinary course of history.

"Until we are aware of our

past and identify our heritage, we will find it hard to pinpoint our mission and our work for the future," said M. Dale Hannah, senior pastor.

The first weekend of the series examined "The Roots" of the church. They lay deep in the preaching of William Miller, a New York farmer who served in the War of 1812 and then began to study his Bible.

The King's Heralds Quartet sang hymns from the early 1800's and C. Mervyn Maxwell, professor of church history at Andrews University, illuminated the meaning of Miller's Midnight Cry message. A Sabbath afternoon skit dramatized Miller's struggle with the call to preach. An actual sermon he used during the months preceding October 22, 1844, was

presented from the open-air platform by Don Hawley, managing editor of *Life and Health*.

The pathos of the Disappointment was evident to the several hundred people who met for a commemorative service on October 22 entitled "Day of Hope, Day of Sorrow." Ringing in their ears were the words of Hiram Edson, who recalled years later how the disappointed believers had wept, and wept, until the day dawned.

Righteousness by faith was the central theme of "The Testing," for the second weekend of the series.

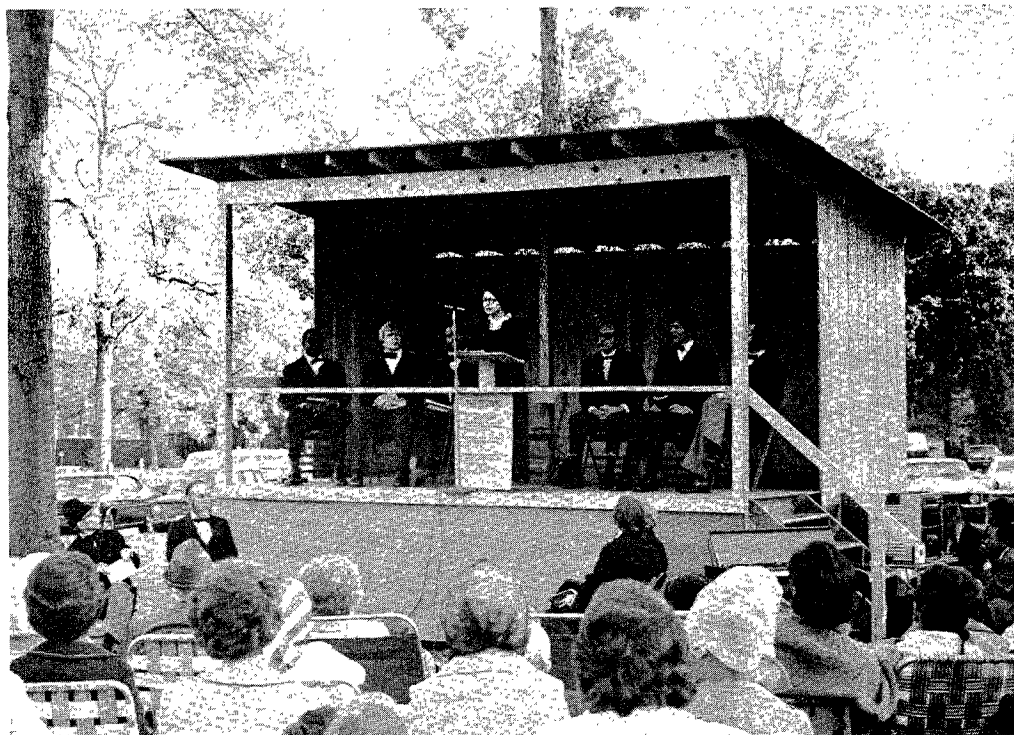
In a re-enactment researched and written by Tom Dybdahl and Judy Rittenhouse, Uriah Smith gavelled the 1888 General Conference into session during the opening scene. The main characters were, a father and son, both ordained ministers, who portrayed through their own words and emotions the debate on righteousness by faith that dominated that session.

The meaning of the doctrine

for present-day Christians was explored during the Sabbath worship service by Elder Hannah. The afternoon program set the scene for the 1889 camp meeting and the presentation of Ellen White's sermon, which she wrote in the aftermath of the Minneapolis General Conference.

"Mission to Black America," a slide-narrative program by author and White Estate researcher Ron Graybill, opened the third weekend of the series. Elder Graybill traced Edson White's work among Southern blacks when he launched the ship *Morning Star* on the Mississippi River in 1894. A third-generation missionary, now president of Home Study Institute, Delmar W. Holbrook, gave an overview of a century of Adventist mission during the worship hour.

The afternoon program provided a flash-back to 1925 when F. D. Nichol and A. L. Baker debated scientist Maynard Shipley on evolution versus creation. Participants were Roland R. Hegstad, editor of *Liberty*, and W. H.

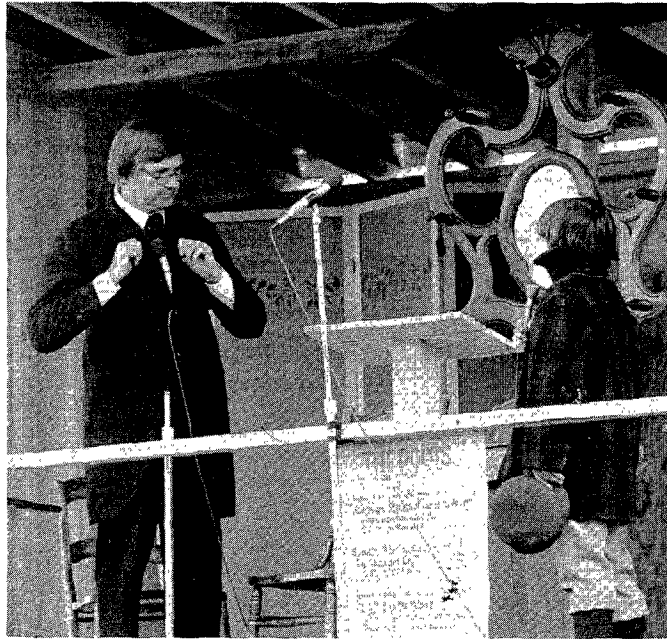


On Sabbath afternoon, October 26, in an old-fashioned camp meeting setting across the street from Sligo church, Ellen G. White's sermon on righteousness by faith, printed in the front pages of this REVIEW, was read by Miriam Wood, administrative secretary at Home Study Institute, Takoma Park.

Kit Watts is publications editor at Sligo church, Takoma Park, Maryland.



Participants in the Sabbath program get last-minute instructions.



In a re-enactment during another Sabbath afternoon program, this one on October 19, William Miller's nephew invites him to preach.

Engelking of Washington Adventist Hospital.

Hundreds of Sligo members met in homes of friends during the week of November 2 to 8 in another re-enactment of Adventist heritage—small groups meeting to study and pray together, even as Ellen Harmon and her friends had met on an eventful December morning in 1844. Using the articles on righteousness by faith published for the Week of Prayer by the REVIEW, Sligo readied itself for the

series finale, "The Hope."

H. M. S. Richards, Sr., preached of "A Changeless Christ in Changing Times" on November 9. Eighty-year-old Elder Richards founded the Voice of Prophecy, which was first broadcast coast to coast in 1942.

Sabbath afternoon Wayne Hooper, composer and arranger from the Voice of Prophecy, led the congregation in singing hymns of the early Advent Movement. This was augmented by special

numbers sung by Columbia Union College music groups and accompanied by a brass quartet and organist Van Knauss.

The effect of the series was that of total immersion. Sabbath school programs, Wednesday night prayer meetings, and discussions of the Adventist Forum picked up the theme. A souvenir brochure included an article establishing the historical setting, notes on all Advent hymns used, as well as a list of the entire set of meetings.

A high light of the series was a display every week of documents and artifacts dating from the periods under discussion. This was a cooperative venture of the Review and Herald Publishing Association library, the General Conference archives, the White Estate, and the Columbia Union College museum. These rare and treasured items, usually available only to scholars, were displayed for the first time to the public. Among them were handwritten letters from Ellen White, a hymnal used by Millerites, historical photographs, and artifacts such as the spyglass that was used aboard the Adventist sailing vessel *Pitcairn* in 1890.

Remarked Associate Pastor Walton Smith about Sligo's series, "A tragedy as old as Eden is that there is so little transfer of wisdom over the generations. We are familiar with Mrs. White's statement about having nothing to fear for the future except as we shall forget how God has led us in the past. But it's so easy to forget, or not be impressed by the wisdom inherent in our own religious culture.

"We hope that the heritage series has been a way to remember with pride, with curiosity, with hope, the assurance that God did indeed lead and that He still is leading."

Concluded Jiggs Gallagher, Sligo member and program director of WGTS-FM, "It is worth the time to look back so long as we do not forget to look ahead. I have been convinced that we should look ahead, just as the pioneers did, with longing anticipation to the second coming of Christ." □

MASSACHUSETTS

Hospital Banquet Commemorates 75th Year of Service

Little did the builders and administrative officers of the New England Sanitarium dream in 1899 that three quarters of a century later their hospital would have grown into a 300-bed, acute-care, community hospital with an annual budget of more than \$10 million and assets of \$17 million.

Under the direction of W. A. Wilcox, a 22-bed, Seventh-day Adventist hospital was built to serve the town of South Lancaster, Massachusetts, and its surrounding communities.

What was then known as the New England Sanitarium has now become the New England Memorial Hospital, located 10 miles north of Boston in Stoneham, Massachusetts.

To commemorate the hospital's 75 years of service to the community, members of the board of trustees, the Civic Advisory Board, and the hospital administration hosted a banquet on November 3, 1974, to mark the culmination of the year's celebration programs. More than 500 guests attended the affair, reports T. O. Moore, administrator.

After the banquet, guests were treated to a brief look at the past, present, and future of the hospital through a multi-media production.

One of the important presentations of the evening was the Outstanding Hospital Employee Award made by Mr. Moore to Stephen Gascay for his 47 years of continuous denominational service at NEMH.

With the beginning of another quarter century of service to its communities, New England Memorial Hospital is looking forward to a still brighter future. On the "drawing board" are plans for a completely new data processing system, radiation therapy, and the expansion of several departments.

DAVID A. ROTH
NEMH Community
Relations Officer

Council in England Hears Reports From Union Leaders

By WILLIS J. HACKETT

THE Northern Europe-West Africa Division year-end council convened at the division office in St. Albans, England, on November 18. Alf Lohne, division president, led out in the meetings, during which reports were given by the division's eight union presidents and one detached-field president.

S. Gustavsson, of the Nigerian Union, reported that during evangelistic meetings in Lagos conducted by C. D. Brooks, of the General Conference, there was an average attendance of 600 to 800 people, with 200 deciding to keep the Sabbath. On World Baptism Day 2,343 persons were baptized.

Eight countries make up the West Africa Union. These are divided into one conference and six missions. Thorvald Kristensen, president of that union, told of nearly 70 evangelistic campaigns held in the first nine months of 1974, resulting in 2,245 baptisms. A great challenge, however, faces the church in Sierra Leone, Liberia, and the French-speaking countries.

Pastor Kristensen reported a substantial gift from the Swedish International Development Authority, which has helped to open primary school work in the union. Sweden has been active in helping underdeveloped countries through various mission organizations. Odd Jordal, Swedish Union president, reported on the efforts put forth in Sweden to nurture these gifts. It appears that much more money will be coming to Africa.

"Our medical work," reported Pastor Kristensen, "is a must in these lands." He gave specific facts about medical institutions caring for Africa's physical, as well as spiritual, needs.

Willis J. Hackett is a general vice-president of the General Conference.

Jens Madsen reported that the work in the West Nordic Union has a strong base, but develops slowly. The union's more than 9,000 members are working for the upbuilding of the church in Norway and Denmark, and in the first nine months of 1974 more than 200 new members were added.

The first message book in the Norwegian language to be sold on bookstands and in bookstores is selling well. The press in Oslo is publishing *Bedtime Stories*, *Christ's Object Lessons*, *The Great Controversy*, and other message books for sale by litera-

ture evangelists. The union is in great need of a new publishing house.

W. E. Aittala, president of the Finland Union with its more than 5,000 members, reported 245 accessions to the church in the first nine months of 1974. The first Adventist church was organized in Helsinki in 1894, but in spite of several periods of revival, it has progressed very slowly.

Conventional methods of evangelism are not able to reach the 5 million people of the Scandinavian countries, and for this reason they are using the Five-Day Plan to Stop Smoking, the health approach, and the sale of literature to spread the Advent message. Pastor Aittala appealed to the committee for special help for a new dormitory at the school in Piikkio, Finland, where nearly 200

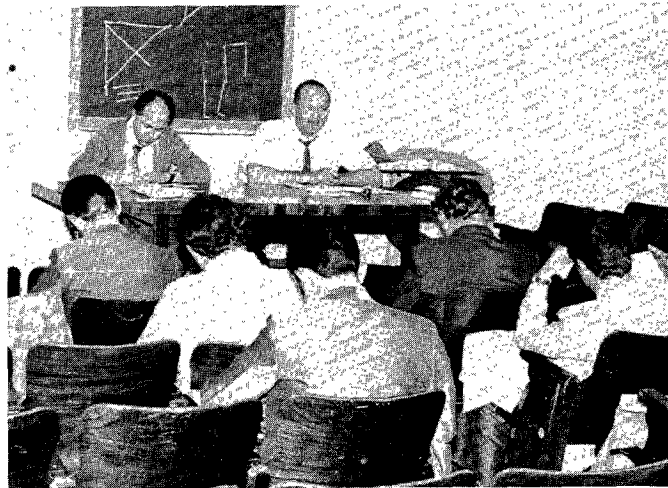
youth receive an Adventist education and many are preparing for the ministry.

Stanislaw Dabrowski brought greetings from the more than 4,000 members in Poland. He reported more than 1,000 students in the Polish Spiritual Seminary—100 of them majoring in theology. Many Polish church members are looking forward to fellowshiping with the world church at the Vienna General Conference session in 1975. Permission has been granted to publish a number of Spirit of Prophecy books that have not been accessible in Poland before. This has brought great courage and strength to the Polish church.

The church in South Netherlands, which heretofore has been unable to get a foothold, has been developing in an unusual way. K. C. van Oossanen, Netherlands Union president, reported 177 baptisms during the first nine months of 1974. He pointed out that while the Dutch are slow to accept Adventism, they are faithful to the message once they have accepted it. The 177 baptisms will give the union a net gain of 110.

The Netherlands Union has tried a new approach to the Dutch-speaking people. They have printed and distributed more than a million copies of a newspaper-type publication. It has opened the way for many new enrollments in the Bible course. The Five-Day Plan to Stop Smoking, being presented under the auspices of the Dutch Cancer Society, also is bringing favorable publicity to the church in the Netherlands.

Odd Jordal, of the Swedish Union Conference, reports that the union's 3,819 members have won more than 300 new members during the first three quarters of 1974. Pastor Jordal feels large sums of money can be secured for Adventist mission work from the philanthropic people of Sweden. Already the union has taken on a number of projects in West Africa, and Pastor Jordal has agreed to launch yet another one in the West Africa Union. The school at Accra is in great need of a new library, and it



ANDREWS PROFESSOR TEACHES IN S. AMERICA

Harold Phillips, of the Andrews University business administration department, recently was a guest of the health food production department of the South American Division. He visited several institutions and taught classes on personnel management, marketing, and economy.

In São Paulo, Brazil, his classes were attended by approximately 45 employees of Superbom Factory, Brazil College, and other institutions. In Buenos Aires, 25 from Gránix Food Factory, Buenos Aires Publishing House, and other institutions benefited from his instruction. And in Villa Libertador San Martín, Entre Ríos, Argentina, 45 River Plate College and River Plate Sanitarium personnel, besides some students from the college economic-sciences department, attended his classes.

Dr. Phillips, right, is pictured conducting a class with Alejandro Pizarro, division health food company manager.

H. J. PEVERINI, *Correspondent*

will take more than a Thirtieth Sabbath Offering overflow to complete the project. Swedish business and industry will help with a substantial amount if they are informed of the need and asked for money.

Sigurdur Bjarnason, president of the Iceland Conference, said residents of the Island of Vestmann, where havoc was wrought by a volcanic eruption in January of 1973, are returning. The church has a good work going on this island, where there is a mission school and where more than 80 non-Adventist students are attending the academy. A number of the workers on the island are the product of the mission school. Eight persons were baptized by September of 1974. The church is producing undated copies of *Signs of the Times* in Icelandic, hoping that through the sales and gifts of this magazine they can create an interest in Adventism.

E. H. Foster, British Union Conference president, reported that during the past 20 years West Indians have swelled the number of Seventh-day Adventists in Britain. On Sabbath, November 24, the South England Conference called a Fellowship Day in the large Methodist church adjacent to Westminster Abbey. Nearly 2,000 people attended.

More than 500 had been baptized in the union during the first three quarters of 1974. The New Gallery Center continues to use the health approach to attract Londoners, and the Five-Day Plans, the extension of medical institutions, and youth witnessing all continue as strong allies of the evangelistic program.

Newbold College, under the direction of R. E. Graham, makes a strong impact on the work of the whole division. More than 40 countries are represented by the youth studying at Newbold. Ministerial training is the major offering, but new areas are being explored. The new library building and the Ellen G. White Research Center provide much-needed training facilities.

Pastor Lohne, president; B. B. Beach, division secretary; and R. Unnersten, treasurer, make a strong administrative team. An effective staff works with them for the development of the work in this large, diverse division. Their courage in the Lord is good. The year-end meeting closed with earnest prayer for the Lord's guidance in finding ways to finish the work in Northern Europe and West Africa. □

ZAIRE

Pastor Has New Name and a Vision of a New Church

I met him at the General Conference session in San Francisco in 1954. He was a tall, handsome African dedicated to the preaching of the gospel.

I remember saying to him, "Do you speak English?" and being surprised to hear him say, "I understand English, but French is the official language of my country."

"Do you speak any other languages?"

"Yes, several African lan-

guages, and I understand several dialects."

My poor English made me feel very humble in the presence of this cultured African worker. I was impressed.

When I visited Africa recently, I wanted to find him, if possible. I had no address, and all I knew was that they had called him Pastor Jonas.

After two weeks of visiting from country to country, I attended the Trans-Africa Division business meeting. Surely I would find him here among the leaders gathered from many parts of Africa. His name was not on the list of delegates. However, one leader I saw seemed to have strangely familiar features—Mobotse Mbyirukira. He had a new name because his country had requested that all citizens use African names. He is now the president of the Zaire Union Conference. It was a thrill to meet him again.

Pastor Mbyirukira told me how he had become an Adventist through the influence of a Belgian soldier who had been in his country during the first world war. The Belgian had returned as a missionary and had selected five young

men to train to be leaders of the church. That work has grown until today 17,000 church members gather on Sabbaths to worship.

I visited the foothills of the volcanic mountains where the work had begun. There I saw a boys' school, with about 350 students in attendance. The thing that intrigued me most was the pile of burnt bricks that Pastor Mbyirukira had mentioned. There they were, waiting on a beautiful hill that overlooked a vast valley. Here he had dreamed for 15 years of building a church that would hold a thousand people and be a memorial to God. He needed beams for the roof but lacked the \$7,000 to buy these materials.

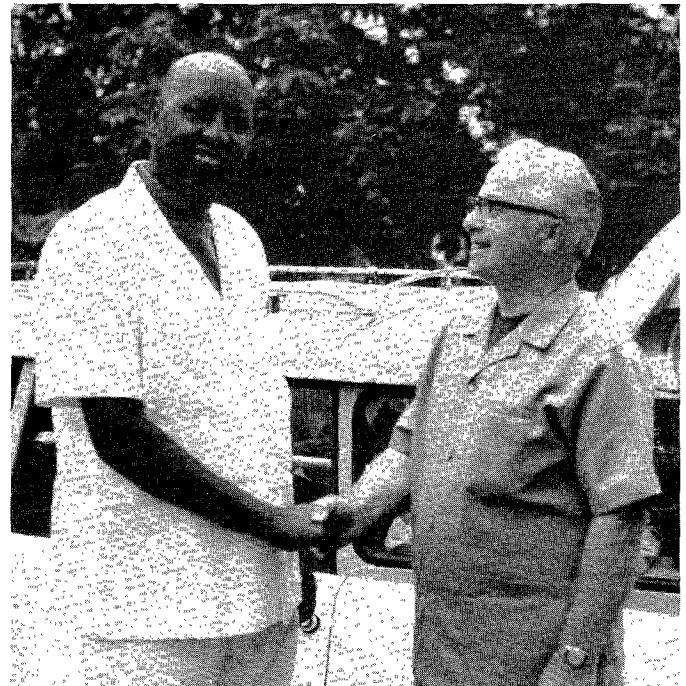
"Someday the Lord will impress someone to send us the money," Pastor Mbyirukira said. "We have the foundation ready, and the bricks are made for the church."

He is a man of faith and courage. He still believes that his dream will come true.

PHILIP MOORES
Manager, TV Arm
SDA Radio, Television,
and Film Center



His name was Jonas when he met the author in the U.S.A. in 1954.



Now his name is Mobotse Mbyirukira, and he is president of the Zaire Union. The author, right, met him during meetings in Africa.

Australasian

■ Full-time stewardship and development directors have been appointed in each of the union missions. The new directors are: Western Pacific Union Mission, Lui Solomon; Central Pacific Union Mission, Saula Ratu; and Papua New Guinea Union Mission, Yori Hibo.

■ The following paragraph appeared in a Thursday issue of a large Sydney metropolitan newspaper, *Daily Mirror*, under the column titled "Town Talk" by Jim MacDougall: "That old landmark on Hunter Street, the Seventh-day Adventists' vegetarian shop which disappeared when the building was demolished, is to return to Hunter Street soon, occupying the former butcher's shop below the Sports Club. Whazzat? A vegetarian shop on the site of a butcher's shop? Maybe the ground will have to be reconsecrated."

Far Eastern

■ "Nutritious cooking, healthy citizens, and a strong nation" is the motto of the East Java Mission parent-and-home department. Departmental Secretary Sie Tiong Gie keeps a busy appointment calendar of programs for both Adventist and non-Adventist groups, where she demonstrates the preparation of various vegetarian dishes, emphasizing those recipes which are economical and time-saving. Her assistant, Sally Supit, discusses proper nutrition and child guidance. The only negative response Mrs. Gie has ever received from her programs is that they are too short.

■ "Why did you come so late to preach to us?" asked an ex-gambler, of Delores, Quezon, Philippines. Perhaps it had been stories of unsuccessful ventures by other Protestant groups in this town that had discouraged Adventists from preaching the gospel in Delores for so many years. However, the South-Central Luzon Mission of the North

Philippines boldly proceeded with a ten-week evangelistic crusade. The result was a baptism of 23 persons. Ten more persons in Delores were baptized before the end of 1974.

Inter-American

■ The president of Haiti sent his personal representative to the groundbreaking for the expansion of the polyclinic on the grounds of the Franco-Haitian Seminary, Port-au-Prince, Haiti, on December 18. In his report, Dr. Honore, director of the clinic, stated that the clinic had treated 15,709 patients during 1974 up to the end of November.

■ On Sabbath, November 23, just before the Colombia-Venezuela Union session, six young men were ordained to the gospel ministry. They were: Ramon H. Maury, union treasurer; Arturo Grayman, teacher in the Bible department at Icolven; Winchi Chow, secretary-treasurer of the East Venezuela Mission; German Cortes, East Venezuela Mission; Luis E. Barbosa, Pacific Mission; Lisido Urdaneta, East Venezuela Mission. Ninety pastors attended this ordination.

Northern Europe-West Africa

■ Five hundred and twenty people have been baptized in the British Union Conference in the past nine months, reports E. H. Foster, union president.

■ The Polish Bible correspondence school, which began 12 months ago, now has more than 1,000 students. Forty-two persons have been baptized as a result of the work of the school, according to Stanislaw Dabrowski, Polish Union Conference president.

■ A literature evangelist in the Faroe Islands sold more than \$7,000 worth of denominational literature in one week, according to J. T. Knopper, Northern Europe-

West Africa Division publishing director.

■ Elder Knopper also reports that seven new books are being published in Poland. Four are already in circulation; three titles remain to be published. These seven titles will involve about 70,000 volumes.

■ Six months after the initial printing, a reprint has been ordered for volumes 1 and 2 of the Dutch edition of *The Bible Story*. Literature sales in Holland are just about double what they were last year. Three hundred sets of *The Bible Story* are being sold each month.

South American

■ The South American Division triennial council was held in Montevideo, Uruguay, from December 2 to 8. Its 31 regular members and 31 other specially invited workers were in attendance. It was the last session to be held in Montevideo, since the division headquarters will be transferred to Brasilia, the capital of Brazil, during 1975. The urgency of the mission that must be fulfilled was emphasized during the sessions and will be emphasized during 1975 by the slogan "Tell It Now."

■ An evangelistic campaign begun September 14 in Santa Fe City, Argentina, in an inflatable tent seating 700, has continued in spite of the tornado that on October 23 damaged the tent and forced suspension of a meeting. A Bible investigation course, begun two weeks after the campaign began, has an enrollment of 800 people. Some 250 people are attending the Sabbath meetings, which began October 26, in the tent.

■ As a result of the evangelistic campaign held in Rio de Janeiro, Brazil, by Ruben Pereyra, South American Division Ministerial secretary, 140 persons were baptized in October. Rolf Belz, East Brazil Union evangelist, took over the work, and by November 30 more than 200 others had been baptized.

North American

Atlantic Union

■ A two-year degree in Bible instruction has been added to the Atlantic Union College curriculum. It is now in its first year, with a dozen students enrolled. The college's Committee of 100 is supplying the salary of a minister, Marion Kidder, pastor of the Fitchburg, Massachusetts, district, to work with the two-year program. Elder Kidder joined the religion department at the beginning of the second semester and will locate people interested in Bible studies. Once the studies are begun he will help AUC students carry the studies to their completion. Theology students taking an evangelism class will then hold evangelistic meetings.

■ The Metro evangelistic team held three weeks of meetings recently at the Jamaica, New York, church. Eighty-five persons were baptized on November 9.

■ An evangelistic crusade was conducted in the rural Erin, New York, community last fall by the men of the Elmira, New York, church. The roster of lay preachers included Harold Washburn, Rodney Leonard, Richard Tribett, and Vincent Dolan.

Canadian Union

■ New work has begun in Kincolith, the most northerly Indian village on the British Columbia coastline. For many years this village has been unentered by the Seventh-day Adventist Church, but when school opened in September one of the teachers was an Adventist. During the winter and spring of 1974 one of the villagers who had attended an evangelistic campaign in Prince Rupert and had been baptized returned to her village. This fall the Rudolph Dixon family moved into the village.

■ A new church was organized December 14 in Rutland, British Columbia. Called the Orchard City church, the 38 charter mem-

bers are primarily those who have branched off from the Rutland church, of 624 members.

Columbia Union

■ During 1974 literature evangelists in the New Jersey Conference prayed in 4,849 homes, gave 1,176 Bible studies, and enrolled 2,783 persons in Bible courses. Five hundred and four persons were invited and transported to a Seventh-day Adventist meeting, 171 former church members were contacted, and 47 persons were baptized as the result of literature ministry.

■ The new Putneyville, Pennsylvania, church held opening services on December 28.

■ Dedication services were held November 2 for the Southern Maryland Elementary School, which serves the Waldorf, Melwood Park, Prince Frederick, and Patuxent churches.

■ Britt Bowman, Ellis Maas, and Robert Kirk, laymen of the Winchester, Virginia, church, recently held meetings in Gore, Virginia.

Lake Union

■ Retiring Pathfinder director Ray Kraus, of the Raymond, Wisconsin, church, at the annual Pathfinder Day program held October 19, was presented with a desk plaque in recognition of his 24 years of Pathfinder leadership in the Wisconsin Conference.

■ Drs. Merwyn and Donna Crandall, a husband-and-wife radiology team, are coming to the Battle Creek Sanitarium in Michigan, from Atlanta West Hospital in Georgia. Both are M.D.'s and are certified by the American College of Radiology.

■ Bethany Chapel in Elkhart, Indiana, is taking on a new look as members help to put new siding on and to redecorate the interior of the church.

■ The secondary-leadership seminar October 3 to 6 at Camp Timber Ridge, Indiana, had 189 academy youth leaders, faculty members, principals, and conference youth and temperance directors in attendance.

■ A new church has been organized in Chicago as a result of an evangelistic series. Eighty-four converts were baptized at the end of the meetings, and they formed a new body of believers called the "Beacon of Joy."

Northern Union

■ Marion M. Mohr, a pastor for more than 30 years, has joined the Minnesota Conference Trust Services.

■ Mr. and Mrs. Paul Tooley are the new elementary teachers in Bismarck, North Dakota, transferring there after 18 years of service in Africa.

■ Manning J. Whitsett, father of the late Robert M. Whitsett, long-time Northern Union evangelist, and of Marie Keymer Cook, Bible worker in Iowa, celebrated his one-hundredth birthday recently.

■ The baptism of 18 at the close of a crusade by Les Fowler, South Dakota evangelist, and Harold Gray, pastor in Custer, almost doubled the size of the Custer congregation.

Southern Union

■ Jack Fry, of Greenville, North Carolina, directed a Five-Day Plan to Stop Smoking on the campus of Eastern Carolina University.

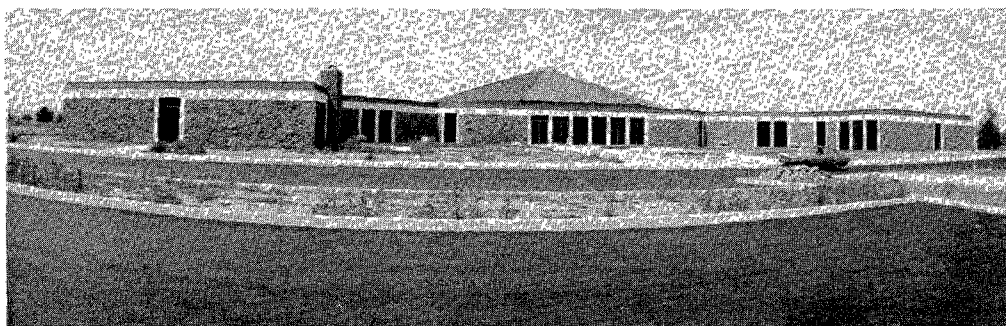
■ David Arnold, a literature evangelist in Miami, Florida, made a cash sale in November totaling \$963 to a housewife. Included were five sets of *The Bible Story* for her grandchildren, and the Conflict of the Ages set and *Bible Readings for the Home* for herself.

■ WSMC-FM, the radio station of Southern Missionary College, Collegedale, Tennessee, is the recipient of a \$59,000 grant from the William Bingham Foundation of Cleveland, Ohio. Most of the studio equipment now being used will be replaced by July, and other improvements will also be made.

Andrews University

■ Benjamin Reaves, assistant professor of the SDA Theological Seminary at Andrews, received a Doctor of Ministry degree from the Chicago Theological Seminary recently, following research defending the spontaneity and emotion of black worship as vital in a repressive society. This research won the black professor a standing invitation to teach, as a visiting professor, at the Chicago Cluster of Theological Schools.

■ Twenty-seven seminary students were graduated at Andrews, December 18. Twenty-six of the graduates were recipients of the Master of Divinity degree; one, Horne Silva, a Brazilian, received a Doctor of Ministry degree. Graduating with special honors were Michael G. McBride (*cum laude*), Jose Monteiro de Oliveira and Richard Martin Tibbitts (*magna cum laude*). Dr. William G. C. Murdoch, professor of systematic theology at the seminary, gave the commencement address. Degrees for the mid-school year were conferred by Richard Hammill, university president.



DENVER FIRST CHURCH OCCUPIES NEW BUILDING

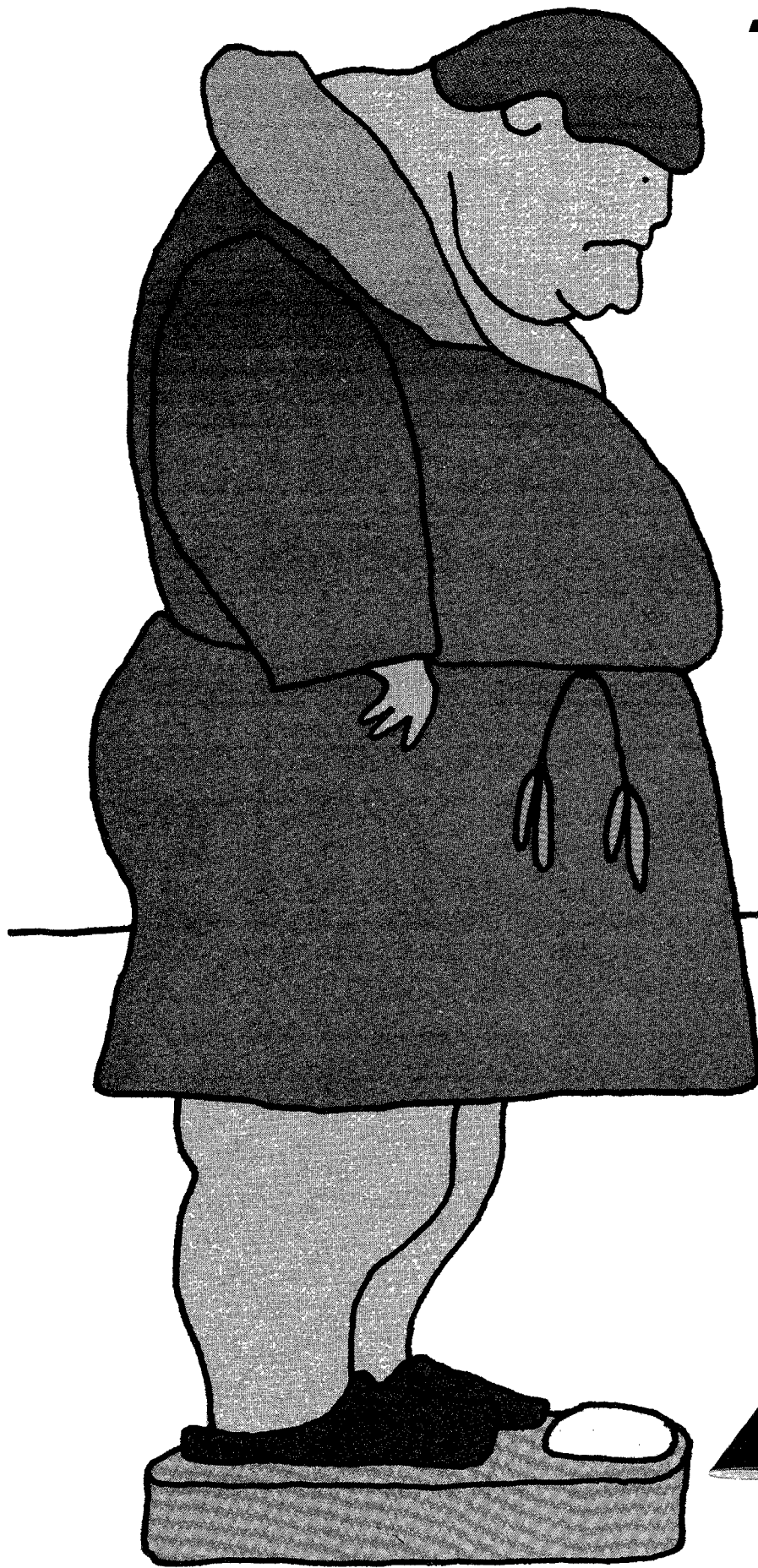
The opening service—Communion—in the new Denver, Colorado, First church was held Friday evening, July 19. More than 120 visitors came to worship with the congregation Sabbath morning, July 20. The evening vesper service featured William C. Hatch, president of the Colorado Conference. On July 27, R. H. Nightingale, president of the Central Union Conference, spoke to the congregation.

The building, with more than 30,000 square feet, all on one floor, is situated on six acres of land in southwest Denver. When fully completed and landscaped, the project will represent an investment of approximately \$1 million. The sanctuary seats more than 800 and features a back-lighted projection screen on the left side so visual aids can be used even when the sanctuary is fully lighted.

C. E. Bishop, pastor, designed and built many pieces of furniture that will occupy the Sabbath school rooms and offices.

C. GERRY FISHER

Communication Director, Colorado Conference



'i wonder if it was the maraschino cherry?'

Extra pounds . . . who doesn't fret about them? They seem to appear from nowhere, little by little, until you find yourself covering your eyes before you can get up enough courage to peek down at the bathroom scale. Or you put the scale in the closet to avoid it entirely! But now there's something you can do about it. **OBESITY**, the latest word on the subject from the editors of **LIFE AND HEALTH** magazine, presents a simple, down-to-earth approach to slimming down permanently. For practical help towards a svelte silhouette and a well-deserved feeling of accomplishment, order your copy today!

Fill out today and send to your local Adventist Book Center or give to your church lay activities secretary.

Please send me _____ copies of **OBESITY**, at \$2.00 each. (Add sales tax where necessary.) I enclose \$_____

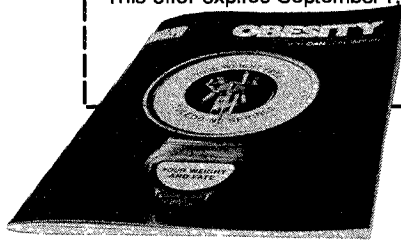
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OB 202



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An index is published in the last Review
of June and December. The Review is
indexed also in the Seventh-day Adventist
Periodical Index.

Health Personnel Needs

NORTH AMERICA

Carpenter, fin.	Nurses
Cashier	Nurse's aides
Clerk-typists	Nurse, head
Cooks	Nurse, ICU
Dietary, asst. dir.	Nurse, med.-surg.
Diets., admin.	Nurses, staff
Diet., asst. adm.	Nursing-serv. dir.
Groundskeepers	Pharmacist
Groundskpr., hot house	Phys. thers.
Housekp. cust.	Pub.-rel. dir.
Inhal. ther.	Radiol. technol.
Med. technols.	Receptionist
Med. transcrib.	Secur. offcr.
	Systems op.

Write or call Health Personnel Place-
ment 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.

Jack B. Bohannon, pastor,
Jacksonville, Florida, from
Middle East College, Beirut,
Lebanon.

Albert M. Ellis, pastor, New
England Memorial church,
Stoneham, Massachusetts, from
Roanoke, Virginia.

C. J. Fry, pastor, Greenville,
North Carolina, from South-
western Union College.

John K. Griswell, Jr., pastor,
Stoneham, Massachusetts, from
St. Louis, Missouri.

William Holbrook, staff, New
England Memorial Hospital,
Stoneham, Massachusetts, a re-
cent graduate of Loma Linda
University Graduate School.

H. S. Kaufmann, pastor, Po-
tomac Conference, formerly
evangelist, Colorado Conference.

Candy Krouch, staff, New
England Memorial Hospital, a
recent graduate of Loma Linda
University.

Bill Miller, assistant publishing
secretary, Missouri Conference,
formerly literature evangelist,
Colorado.

Ted Moore, staff, New England
Memorial Hospital, a recent gra-
duate of Atlantic Union College.

Keith Murray, staff, New
England Memorial Hospital,
from staff, La Sierra Campus,
Loma Linda University.

Sherry Sherrard, staff, New
England Memorial Hospital, a

recent graduate of Loma Linda
University.

Sherry Storz, staff, New Eng-
land Memorial Hospital, a recent
graduate of Loma Linda Uni-
versity.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Carey C. Carscallen (WWC)
(R/SS), of Potlatch, Idaho, to
serve in construction, Yuka Hos-
pital, Zambia, left Vancouver,
British Columbia, September
30, 1974.

**Robert Lester Robertson (U. of
So. Calif. '57) (R/SS)**, of Sacra-
mento, California, to serve as re-
lief dentist, Seoul Adventist
Hospital, Seoul, Korea, and
Valetta (Rosengren) Robertson,
left Travis Air Force Base, Cali-
fornia, November 4, 1974.

Linda Susan Jordan (LLU)
(R/SS), of Arcadia, California,
to serve as teacher, Palau Acad-
emy, Western Caroline Islands,
left Los Angeles, California, Oc-
tober 16, 1974.

Helga Mueller, to serve as
teacher, Adventist Junior High
School, Monrovia, Liberia, on a
special basis, left New York
City, June 24, 1974.

**James Trygg Wenzel (U. of
Denver '71) (AVSC)**, to serve as
building supervisor, Honduras
SDA Hospital, Honduras, Cen-
tral America; **Renda Lee (Reck)**
Wenzel and two sons, of Engle-
wood, Colorado, crossed the
border at Mercedes, Texas, Sep-
tember 4, 1974.

STUDENT MISSIONARIES

JoAnn Davis (PUC), of Em-
pire, California, to serve as
teacher, Thailand Mission, Bang-
kok, Thailand, left Los Angeles,
California, November 27, 1974.

Robin Jester (PUC), of Los
Angeles, California, to serve as
pilot, Kanye Hospital, Botswana,
Africa, left Los Angeles, Cali-
fornia, November 13, 1974.

Jennie Mariatte (WWC), of
Tacoma, Washington, to serve as
teacher, Adventist College of
West Africa, Ikeja, Nigeria, left
Vancouver, British Columbia,
September 17, 1974.

Vicky R. Ras (UC), of Rugby,
North Dakota, to serve as
teacher, SDA Language School,
Seoul, Korea, left Los Angeles,
California, June 17, 1974.

Robert Swenson (WWC), of
Halliday, North Dakota, to serve
in maintenance, Yuka Hospital,

Zambia, left Winnipeg, Canada,
September 30, 1974.

Karen Rae Sulzle (PUC), to
serve as teacher, SDA English
Language School, Osaka, Japan,
of Angwin, California, left San
Francisco, California, September
23, 1974.

Douglas W. Teller (AU), of
Berrien Springs, Michigan, to
serve as science and math
teacher, Mombera Secondary
School, Mzimba, Malawi, left
Detroit, Michigan, November 6,
1974.

Deaths

WENNERBERG, Alfred W.—b. May
1, 1892, Ystad, Sweden; d. Aug. 29,
1974, Olney, Md. He became a col-
porteur in 1911, and in 1916 married
Nina Stone. He became a pastor in
1919. His fields of labor included
South Dakota, Minnesota, Montana,
Upper Columbia, Illinois, Ontario-
Quebec, Oklahoma, and Chesape-
ake conferences. While in Canada
he served the Indians on their reser-
vation for eight years. Survivors in-
clude his wife, and sons Floyd and
Arvid, all of Maryland; five grand-
children; and seven great-grandchil-
dren.

WILSON, Forest E.—b. June 15,
1893; d. June 18, 1974, Los Alamos,
Calif. He was an ordained minister
and served in Puerto Rico and Cuba.
He was instrumental in starting our
work in Corrales, New Mexico. Sur-
vivors include a son, Bob; three
daughters, Elaine Gooch, Marion
Rodgers, and Irene Pike.

YINGST, Carrie May—b. Feb. 26,
1882, Trinidad, Colo.; d. Nov. 16,
1974, San Jose, Calif. Mrs. Yingst
was on the Laurelwood Academy,
Gaston, Oregon, staff for five years.
Then for six years she served at Lodi
Academy, Lodi, California. Survivors
include two daughters, Mrs. Francis
Millard and Bernice Hanson; and
two sisters, Marie Lucas and Grace
Kelley.

Coming

February

1	Bible Evangelism
1	Church Lay Activities Offering
8	Faith for Today Offering
15-21	MV Day/MV Week of Prayer
22	Listen Campaign

March

1	Tract Evangelism
1	Church Lay Activities Offering
8	Christian Home and Family Altar
8-15	Christian Home Week
22	Educational Day and Elementary School Offering and Sabbath School Community Day
29	Thirteenth Sabbath Offering (Southern Asia Division)

April

5	Missionary Magazine Campaign
5	Church Lay Activities Offering
12	Literature Evangelism Rally Day
19	Loma Linda University Offering (Alternates with Andrews Uni- versity Offering)
26	Adventure in Faith Offering

The Back Page

Prayers Requested for Vietnam

Church leaders and members in the Vietnam Mission recently cabled the General Conference soliciting the prayers of members throughout the world for the work in Vietnam. General Conference leaders immediately joined in a season of intercessory prayer, then took committee action that this appeal be conveyed to each member through an announcement in the REVIEW. The special concerns include:

1. Rallying for evangelism a membership having suffered the ravages of war and helping to restore damaged church buildings.
 2. The success and safety of literature evangelists traveling through the country by foot, bicycle, rickshaw, and river launch. Twenty literature evangelists have been captured, and eight of these have been killed.
 3. Finishing the new hospital building in Saigon, on which construction has been halted for financial reasons, although it would be best to transfer out of the old Third Army Field Hospital and into the new facility by June, 1975.
 4. Staffing the hospital. Despite the heavy load of Vietnamese and foreign patients at the hospital, the staff has had to be reduced for economic reasons.
 5. Paying for the care of heart patients. The Loma Linda University Heart Team, which performed 60 heart surgeries in April and May, 1974, is performing another 60 during January and February, 1975. Loma Linda University and the Heart Team are donating the time and much equipment, but the care and overhead cost for each patient is carried by the Saigon Adventist Hospital.
- In Vietnam, Seventh-day Adventists have gained the reputation of being "peacemakers" and "heart menders." This may indeed be our "finest hour" to stand by our brethren working in Vietnam. DUANE S. JOHNSON

Australian Camporee

Two thousand 10- to 14-year-olds from Australia and New Zealand attended a six-day campout at Yarramundi on the slopes of the Blue Mountains January 1 to 6.

The young campers are representatives of 161 Pathfinder Clubs in Australia and New Zealand. Almost 11,000 youngsters belong to Pathfinder Clubs in the Australasian Division.

Much of the time at the camporee was taken up with the Camporee Award of Merit, awarded to each club member achieving 22 out of a possible 25 points. To qualify for the Award of Merit patch, a Pathfinder must participate in four out of the following activities: aquatics, hiking, skills, pioneering, and incident course.

Leo Ranzolin, world Pathfinder director, and seven union mission observers from South Pacific countries attended the camporee.

M. G. TOWNEND

Pell City Tornado

The Seventh-day Adventist Community Services center in Pell City, Alabama, was damaged during a recent tornado in that city, and the church, several blocks away, received more than \$40,000 damage.

Although the Pell City Community Services center was unable to give assistance to tornado victims (clothing from the center was found hanging on nearby trees), the Alabama-Mississippi disaster van was sent to Pell City to help. H. D. BURBANK

In Brief

Events: At a January 7 meeting of the Blue Mountain Academy Student Association, W. A. Howe, General Conference associate education director, accepted a check for \$1,800 for the Overseas Bible Textbook Fund. The presentation, largest donation to date from any secondary school, was made by Randy Schleinbaker, SA president. □ From January 10 to 12 an institute was conducted in the New York Center for the Spanish-speaking literature evangelists from the Atlantic and Columbia unions. This is the first time such a meeting has been conducted in the North American Division. Sixty workers were present, 25 from the New Jersey Conference alone.

NA Ingathering Report—9

The total amount of Ingathering raised through January 11, the ninth week of the 1975 Ingathering Crusade, is \$7,908,974, or \$16.06 per member in the North American Division. The total amount raised through the ninth week of last year's crusade was \$7,941,874.

Members raised \$166,435 this week, as compared with \$148,120 raised in the ninth week of last year's campaign.

Four unions, Canadian, Northern, Southern, and Southwestern, have exceeded their final totals for last year. Six unions and 34 conferences showed gains when compared with last year's achievement for this period. The Canadian Union Conference leads the other nine unions with a gain of \$34,822.

C. C. WEIS

Hinsdale Hospital on TV Network

NBC television channels across the United States will carry a program on nutrition that was produced at Hinsdale Sanitarium and Hospital.

The NBC-TV team, with Bob Hale as host, spent one entire day at the hospital film-

ing a 30-minute program on nutrition for the Chicago area. Interviewed on the program was Walter C. Thompson, a Hinsdale physician, reports Joyce Griffith, hospital public relations director.

The program made its first appearance on a series called Memorandum, aired in Chicago on December 8. Miss Griffith describes the Hinsdale section as "15 minutes of the best footage we've ever had on the topic of vegetarian diet."

Response to the program was so good that NBC has set up the following schedule for airing it on its network: February 11, Washington, D.C.; March 11, Cleveland, Ohio; April 8, New York City; May 6, Burbank, California.

For exact time of showing in these areas it is necessary that viewers check their local listings.

M. CAROL HETZELL

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