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



First Chinese SDA Church in Australia Is Dedicated

The first church for Chinese-speaking Adventists in the Australasian Division was officially opened and dedicated on November 16 and 17, 1974, in Strathfield, a suburb of Sydney, Australia. Principal speaker for the opening services was R. R. Frame, divi-

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Dr. and Mrs. Chan Shun, of Hong Kong, liberal supporters of the Sydney Chinese church building project, were present for the church's dedication. Dr. Chan is chairman of the Crocodile Garment Company.

Looking Toward Vienna

By the time this issue of the REVIEW travels by surface mail to subscribers in the far corners of the earth, the 52d session of the General Conference, to be held in Vienna, Austria, July 10-19, will be a thing of the past. The nominating committee will have met. The reports will have been given. The major decisions will have been made. But for most REVIEW readers there are yet a number of weeks before the first meeting of the session is called to order. To them we wish to address a few remarks.

First a little history. General Conference sessions have been held by Seventh-day Adventists ever since 1863. To date there have been 51 regular sessions and five special sessions. At the first session, held in Battle Creek, Michigan, there were 20 delegates. The smallest number of delegates—14—gathered for the tenth session, held in Battle Creek in 1871, and the largest number—1,782—attended the 51st session, held in Atlantic City, New Jersey, five years ago, in 1970.

The session has been held in 13 cities (14 counting this year's meeting in Vienna). Thirty-two times the session has met in Battle Creek (27 regular meetings and five special), eight times in San Francisco, four times in Washington, D.C., and twice each in Oakland, California, and Lansing, Michigan. It has met once in the following cities: Rome, New York; Minneapolis, Minnesota; College View, Nebraska; South Lancaster, Massachusetts; Milwaukee, Wisconsin; Cleveland, Ohio; Detroit, Michigan; and Atlantic City, New Jersey.

One fact is obvious from this review—all 51 sessions have been convened in the United States. Thus history is being made this year by holding the 52d session in Austria. In 1975, 101 years after J. N. Andrews was sent to Europe, four-fifths of the denomination's membership is outside North America. The three angels' messages have been proclaimed in all parts of the world. The church is truly international. Appropriately, therefore, the General Conference session will be held outside North America.

General Conference sessions are expensive, and the 52d will, in all probability, be the most expensive to date. But we believe that the expense is justified, for three reasons: (1) Each member of the church, through appointed delegates, has a voice in saying how the denomination shall be operated. He has a voice in choosing church leaders, in passing recommendations, in modifying the constitution and bylaws, in setting policies, and in making other major decisions that affect the world church. In the Adventist Church the authority rests with the people, and the people ultimately, under God, determine what direction the church takes. Regular sessions of the General Conference are necessary in order to maintain this democratic system of representative church government.

(2) Jesus prayed that His followers would be "one" (John 17:11, 21-23). The unity of the Seventh-day Adventist Church, while capable of improvement, is remarkable. Organizationally it is almost unique, maintaining a headquarters office in Washington, D.C., that is directly or indirectly in touch with church activities in all parts of the world.

Theologically it possesses a unity that defies comparison. This unity of belief reveals that the Holy Spirit, the great

Teacher of truth, is leading the minds of God's people throughout the world as they study the Word.

In Christian fellowship the unity of the church is nothing short of miraculous, ignoring national, racial, and cultural boundaries. Any Seventh-day Adventist who has traveled outside his native land knows that he instantly feels at home with fellow believers wherever he meets them throughout the world. He feels closer to them, even though technically they may be strangers, than he does to his blood relatives who do not love Christ and have not accepted the three angels' messages. General Conference sessions strengthen church unity.

(3) Large gatherings of believers are part of God's plan for His people. Anciently all Hebrew men were required to gather at Jerusalem three times a year (Ex. 23:14-17; Deut. 16:16) to celebrate the three harvest festivals—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. These festivals had deep spiritual significance, and doubtless the chief purpose in requiring the men to go to Jerusalem was that they might have their personal spirituality strengthened. But it seems altogether possible that part of the purpose was for fellowship. Human beings need contact with fellow human beings of like faith, and the three annual festivals helped meet this need.

In our time, as God's people await the coming of their Lord, General Conference sessions, in addition to other purposes, meet an important need for inspiration and fellowship. Who can measure the value of a nine-day meeting where people of all races, coming from countries with differing political systems, and speaking a variety of languages, sing together, pray together, discuss together, vote together, and listen together to the preaching of God's Word. In this kind of environment, faith that has dwindled to a flicker may burst into flame, a vision that has faded may become bright, differences that have threatened to separate member from member or church from church are seen in better perspective and fade into insignificance. Inspired by God's Spirit and the concept of "all one body we," the delegates join hands and hearts to finish the task committed to the great Advent Movement.

These three factors and others must be considered when one asks the question, "Is a General Conference worth the money it costs?" And in the light of these factors, the answer to the question must be Yes.

Everything Costs More

We stated earlier that we believe the coming General Conference will cost more than any previous session. But we would like to point out that a substantial monetary saving is being made this time by extending the period between General Conference sessions from four years to five. The amount theoretically is about 25 per cent. Perhaps this is not enough to offset the added costs due to inflation, but it helps. And considering the fact that the General Conference sessions were held annually for nearly the first 30 years, and biennially for the next 15 years, today's four- and five-year terms are real moneysavers!

What are some of the issues to be discussed at Vienna? What should church members do to help make the session successful? These questions and others we will discuss next week.

K. H. W.

This Week

"Foot Washing in Early Adventism" (p. 4) begins a two-part series on the development of thought among early Adventist leaders that led to the practice of foot washing as part of the communion service.

Such a combination is a rare custom among Christians today, with Seventh-day Adventists as the largest of the Christian bodies joining these two New Testament practices. The arguments used by these early Adventists will help to clarify the subject for those who have not formulated their own ideas about their church's relatively unique position.

The author of the series, Ron Graybill, is assistant to the secretary of the Ellen G. White Estate at the General Conference in Washington, D.C., a position he has held since 1970.

Elder Graybill graduated from La Sierra College, now part of Loma Linda University, in 1966. He received his B.D. degree from the Seventh-day Adventist Theological Seminary at Andrews University in 1968. From then until 1970 he was associate pastor in Ukiah, California.

In addition to his work at the White Estate, Elder Graybill is attending the Johns Hopkins Uni-

versity, Baltimore, Maryland, working toward a Ph.D. degree in American Religious History.

Elder Graybill's articles have appeared in the *REVIEW*, *Insight*, and *Liberty*. He has authored two books: *Ellen G. White and Church Race Relations*, and *Mission to Black America*.

Margaret S. Hafner, Ph.D., authored the two-part family living article on child management, "Taught to Do Evil" (p. 14). Dr. Hafner graduated from Atlantic Union College in 1947; received an M.A. in reading education from Syracuse University in New York (SUNY) in 1962; and

earned her Ph.D. in the same field in 1968, also from SUNY.

Dr. Hafner taught in several schools, both public and Seventh-day Adventist, before beginning graduate work. While attending SUNY she was a teaching assistant. In 1967 she was asked to join the university faculty at the State University of New York, Brockport, where she still teaches as well as serving as campus reading coordinator.

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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.]

Keeping Power

When I was young, my parents subscribed to the *REVIEW*. I still read it from cover to cover. On my next birthday I will be four score and ten years.

Yes, I mean from cover to cover, for I enjoy the story For the Younger Set and also the column When You're Young.

I believe that those who read the *REVIEW* AND *HERALD* and study their Sabbath school lessons are in little danger of losing their way.

R. J. MEILICKE

Vancouver, Washington

Kasai Lesson

What have we learned from the Kasai project? If 100,000 plus prospective converts were waiting to be harvested today would we still end with less than 10 per cent three years later? The article "The Advent Hope Reaches the Kasai" (Feb. 27) focuses in on a dramatic event. But it has been a short day, for the same *REVIEW* issue carried in Scan the news note from Kinshasa, Zaire, that "Mobutu . . . has outlawed the teaching of religion in the country's schools and universities."

Had we known we had only three short years to work, would we have done things differently? But, knowing the political climate in Africa, how could we have expected a longer period?

My own year in Africa (1972-1973) and the letters from my

son Dan, head of the seminary in the Kasai project, have emphasized the shortness of the time. "Dad, it is not, Will we have to leave, but, How long do we have?" He was in Zaire only 11 months, after spending nine months in France learning to teach in French.

The Lord is going to finish His work and cut it short in righteousness. "The last movements will be rapid ones." What have we learned from the Kasai project? How many more Kasai projects will come our way? Will we be better prepared?

RONALD BETTLE, M.D.

Trenton, New Jersey

Our hearts rejoiced in 1972 when we heard that 100,000 Africans were reported to be interested in joining the SDA Church. It was our understanding that our church was going to move right in and prepare these people for baptism. The article states that "by the time the church had mobilized itself to study appropriate methods for meeting the evangelistic needs of the area, many of the groups had grown tired of waiting. One large group representing 75,000 members decided to go with a major Protestant denomination instead of the Adventists because they felt they couldn't wait any longer."

It seems that our day of opportunity slipped by because we were slow in getting moving. Would someone kindly explain in the columns of the *REVIEW* why we didn't move in immediately with whatever personnel and means that were necessary for preparing these people for ac-

ceptance into our church? It doesn't seem that a lack of means would be a reason, for in other emergencies, it seems we have come up with finances.

CLYDE BROOKS

Eagle, Michigan

Why could we not have mobilized a force of ministers and sent them to Africa for six months? The various divisions should have sent their strongest ministers, allowing the laymen and local elders to run the home churches, if necessary.

In 1972 when this situation was first called to our attention, my ears tingled. What went wrong?

JOHN K. SELLERS

Cleveland, Ohio

Revive an Old Plan?

Re the letter "Education Costs" (Feb. 13). I too wish there were a plan that could lower education costs, since we have two daughters in college, two in boarding academy, and a boy and girl in church school. We really feel the education crunch! However, we thank the Lord that thus far we have been able to keep them all in SDA schools.

As I read this letter and the editor's note following, I was reminded of a plan that the servant of the Lord discusses in *Testimonies*, volume 9, pages 76-88, and also in the reprinted *REVIEW* AND *HERALD* articles titled *Review and Herald Articles*, volume 4, pages 324, 377, 400, 404, 426, 435, and 525.

Perhaps we should reconsider a plan the Lord gave many years ago: "One point that should never be forgotten by our workers is that the Lord Jesus Christ is our

chief director. He has outlined a plan by which the schools may be relieved of their indebtedness, and He will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When His people will come up unitedly to the help of his cause in the earth, no good thing that God has promised will be withheld from them."—*Testimonies*, vol. 9, p. 75.

"God desires that the sale of *Christ's Object Lessons* shall be recognized by all our people as his method of relieving our schools from debt. It is because this plan has been neglected that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasuries, and more money in the hands of God's servants, with which to relieve the necessities of other needy departments of the cause; and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service."—*Ibid.*, p. 80.

"The plan for the circulation of *Christ's Object Lessons* is not of human devising, but is God's plan. He signified that this book should be a gift to the schools. . . . Shall we mar His plan?—No, no! Until the Lord shall come, and our present system of school work is ended by our entering the higher school, *Christ's Object Lessons* is to stand as a gift to our educational institutions."—ELLEN G. WHITE in *Review and Herald*, June 2, 1903.

ORVILLE R. ROBERTSON
Strafford, Missouri

Foot Washing in Early Adventism

Foot washing with the Lord's Supper is a rare custom among Christians.

By RON GRAYBILL

HOW DID THE ORDINANCE OF FOOT WASHING get started among Adventists? Nobody knows for sure. It might have come into the Millerite movement via converts from Primitive Baptists, Mennonites, or some other group that practiced it, but no evidence has yet been discovered to prove such a link.

Church historian Dr. C. C. Goen of Wesley Theological Seminary, whom this writer interviewed about the subject, observed that foot washing seems to spring up wherever "Biblical primitivism" is prevalent. In other words, whenever people are cut off from their previous traditions and seek anew the meaning of the Bible, foot washing is often discovered.

An early Millerite Adventist, about a year after the great Disappointment, expressed his "primitivism" in enthusiastic language: "Glorious freedom! I have often shouted, He whom the Son maketh free is free indeed. I have now no sectarian bands to prevent my reading or believing my Bible, and rejoicing with all my heart in its glorious, and soul-cheering truths."¹

By the time James White began to publish the *Present Truth* in 1849, the seventh-day Sabbath, not foot washing, was the major point of interest and controversy. Thus it is that in the *Present Truth* and the early issues of the REVIEW AND HERALD, foot washing is rarely mentioned. One has to look back earlier to find the story of the beginnings of this ordinance among Adventists. It is in the *Day Star*, an Advent journal published in Ohio and one of the few to survive the October 22 disappointment, that that story is most fully told. The *Day Star*, for the first few years after the Disappointment, was one of the chief mediums of religious news and instruction among those who became Sabbathkeeping Adventists.

The *Day Star* also bears the honor of being the first journal to publish something from the pen of Ellen G. Harmon (White). It carried a letter from her in January, 1846, in which she reported her first vision. James White wrote to the *Day Star* on a number of occasions, presenting scriptural interpretations and reporting the activities of Advent believers in Maine. And the *Day Star Extra* of February 7, 1846, carried O. R. L. Crosier's famous article on the sanctuary, which formed the basis for the subsequent development of the sanctuary doctrine among Seventh-day Adventists.

When correspondents wrote the *Day Star* in 1845, 1846, or 1847 saying that they believed in "keeping all the commandments of God," the context makes clear that they usually

Ron Graybill is assistant to the secretary of the Ellen G. White Estate.

thought of the commandments as including foot washing, although Sabbathkeeping was sometimes implied. "[We] are trying to keep *all* God's commandments, not excepting washing the saint's feet—the holy salutation, and God's Holy Sabbath—not the first day,"² one correspondent wrote.

"I believe I can truly say that I love the Lord with my whole being," wrote a lady from Oberlin, Ohio, "and also that I love to keep his commandments. How my heart leaped to obey the command in the 13th of John."³

"I feel to praise God," Eli Curtis said, "That there is one periodical in the land (the *Day Star*) the contributors of which . . . are not ashamed to keep all my blessed Lord's commandments, even to washing one another's feet."⁴

"We are happy here in keeping all God's commandments," wrote a child in Waterford, Maine, "including the seventh day, washing the saint's feet, and the holy salutation."⁵

The earliest reference to foot washing among the Millerite Adventists I have so far discovered is a letter from Saratoga Springs, New York, written before the Disappointment. It says: "Our meeting closed Sabbath [probably Sunday] afternoon, by partaking of the emblems of the broken body and shed blood of our precious Redeemer. . . . Supper being ended, some of us thought it was best also to wash one another's feet, remembering that as our Lord and Master washed the disciples feet, so ought they to wash each other's feet."⁶

This is the only reference to the practice, presently known to us, prior to the Disappointment. It is interesting in that the foot-washing service *followed* rather than preceded the Lord's Supper. This accords with Mennonite practice. Another report, a little more than a year later, from Ohio, indicated the same procedure. "This afternoon more than twenty brethren and sisters met at Bro. Strong's house, and remembered our Lord's death in the supper—after which we followed the Lord's example in washing each others feet."⁷

A Controversial Practice

The references to foot washing are too rare to ascertain in which order the services were generally practiced, or even to establish that they were always practiced together. There are many references to foot washing which make no mention of the Lord's Supper, but the fact the Lord's Supper isn't mentioned is no evidence that it was not observed. Since it was regarded as obligatory by all Christians, to report its observance would be no special point of news, whereas incidents of foot washing, a controversial practice, were newsworthy.

The early defenders of foot washing faced the same arguments and suggestions that one hears today. Some have suggested that it would be more practical today for Adventists to polish one another's shoes. The records indicate that early foot washers dealt with the same suggestion: "Christ did not say, 'If I have blacked your boots ye ought also to black one another's boots,'" one article noted. And then the writer went on with an ingenious if not totally convincing argument. Suppose you lived in Palestine, he said, and Christ had been an American when he instituted the Lord's Supper and washed the disciples' feet. And suppose you were looking for an excuse not to practice foot washing. You would say, why, in America "they wear leather boots and shoes that do not admit the evaporation freely to escape, therefore it is *necessary* to health that *their* feet be often washed; but here, in Judea we wear sandals, and have a free circulation of air about our feet, therefore it is not necessary to wash them as often as in America."⁸

One critic raised the challenge: "It is not necessary now because we do not wear sandals, and our climate is different," he said. "I answer," wrote J. B. Cook, "we have what is

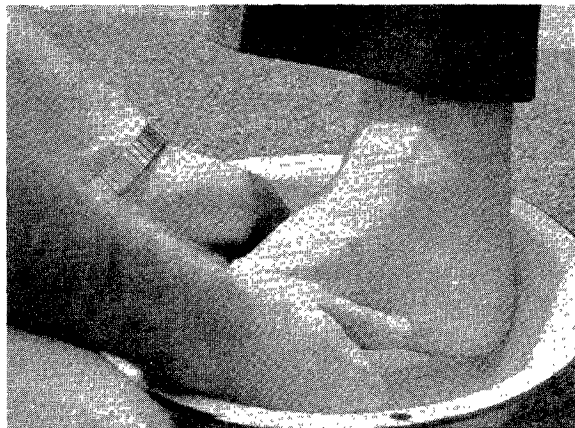
worse than sandals, we have hearts just as much polluted by pride as those disciples who aspired to be greatest, consequently we need the same lesson to humble us. The necessities of the case are then essentially the same." Then Cook went on to point out that if one eats at home he certainly has no need of the Lord's Supper, and yet the Lord's Supper is accepted as obligatory, even though it is not necessary in a physical sense.

"The fact is," he wrote, "the washing of feet and supplying of food constituted a part of hospitality, but those acts of hospitality did not supersede the ordinances of Christ."⁹

Someone else had evidently suggested that it would be more practical to darn one another's stockings than to wash feet, for another report says:

"When the father of Elder Chaplin, who is a cripple and in advanced age, got down at the feet of his brother to wash his feet, the feelings of his soul were flowing out from every feature of his face, and he exclaimed: '*Washing feet ain't darning stockings!—Washing feet is WASHING FEET!*'"¹⁰

The old gentleman's remark reflects the chief argument employed to defend the practice: the very words of Jesus Christ. Whenever an opponent wandered into the fields of speculation and attempted to argue for a more "practical" application or one which merely supported the "spirit" of Christ's words, they were referred to the plain words of Jesus: "If I then, your Lord and Master, have washed your feet; ye ought also



Foot washing was practiced by some of the Millerites prior to the October 22, 1844, disappointment.

to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them" (John 13:14-17).

The language of the Bible: that was the only safe guide. "If . . . the language of inspiration is not the language of truth," they argued, "and God does not use terms best adapted to teach us his will, then Jesus may never come. . . . On this principle, the Great Teacher may not have washed his disciples feet at all, nor meant to have them 'wash one another's feet.' If he did not mean what he said, . . . then we are all at sea, as to religious truth and duty. We have neither chart nor compass by which to steer. *We may smoke cigars or say our prayers, at our option.*"¹¹

Well, said the critic, take Matthew 5:29, 30 for example: "If thy right eye offend thee, pluck it out," or "if thy right hand offend thee cut it off." Now, we must believe these commands mean something, but not to be obeyed literally."

"Obey it," was the reply, "just as literally as you can. That is the safest way. Suppose Abraham had reasoned thus, The command to go to one of the mountains and offer Isaac upon an altar 'means something, but not to be obeyed literally'—viz: God wants my faith tried, and I will subject myself to a mental discipline that will do it;—for sure He cannot mean literally just as the words stand!"¹²

The opposition always insisted that Jesus' words meant only that we should be humble and serve one another, to which the reply was always given: "How are you to know when you have reached the necessary degree of humility, if you set up tests of your own, and reject those that Jesus has given?"¹³

"Many object and say; but our Lord did not *mean to have us wash each other's feet*. I ask, how do you know? He says ye 'ought' to do it. When he says 'repent and be baptized,' how do you know that he means anything more than go into the parlor and pout and pull your fingers!"¹⁴

Another argument, one which was not used for controversy, but for confirmation, came from the believer's experience. Jesus had said His followers would be happy if they followed His example. The reports often bore on this theme: "Yes, my brother, we found in our delightful experience, that 'if ye know these things, happy are ye if ye do them.' I have read many accounts of meetings among the eastern brethren [nominal Adventists], who refuse to obey our Lord in this command . . . I hesitate not to say they all fall far short of that tender, tearful, loving, happy season, so reviving of all hope, so subduing, so chastening, so inexpressibly and indescribably sweet and precious. They are welcome to their lofty scorn and contemptuous pity . . . give me the simple hearted, childlike loving spirit of prompt obedience to our dear Redeemer."¹⁵

The value of foot washing in teaching humility was also frequently noted:

"Men can play the hypocrite, or cherish hate, or fight at the altar of God, but to 'wash each other's feet,' and thus humble themselves after their Lord's example, and love one another, requires something more than poor proud nature."¹⁶

The same writer said: "The impressive action of Jesus washing their feet, drove more pride out of them than a thousand homilies."¹⁷

"That man who has not humility enough to do this act is not a follower of Jesus," another stated, "and if he has this humility the best way in the world for him to convince his brethren of it, is to show it by his works; and not by a long labored article endeavor to do it away."¹⁸

O. R. L. Crosier, who first systematized the sanctuary doctrine, also suggested an early sacramental meaning for the foot-washing service. The Lord's Supper, Crosier said, symbolized the crucifixion. Baptism symbolized the resurrection. Foot washing symbolized the "washing away of our sins by his blood, or 'the washing of regeneration.'"¹⁹

In a major article defending the practice, J. B. Cook pointed out that Jesus enjoins foot washing with "no less than three forms of command, 1st. *YE OUGHT to wash one another's feet*, 2d. *Ye should do as I have done unto you*. 3d. If ye know these things happy are ye if ye *DO them*."²⁰ □

Concluded next week

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- ² *Ibid.*, p. 12, Aug. 25, 1845.
- ³ *Ibid.*, vol. 8, p. 3, Oct. 18, 1845.
- ⁴ *Ibid.*, p. 37, Dec. 6, 1845.
- ⁵ *Ibid.*, vol. 7, p. 39, Oct. 3, 1845.
- ⁶ G. W. Peavey, *The Midnight Cry*, Aug. 1, 1844, p. 22.
- ⁷ *Day Star*, vol. 7, p. 33, Sept. 27, 1845.
- ⁸ *Ibid.*, p. 8, Aug. 18, 1845.
- ⁹ *Ibid.*, vol. 6, p. 32, July 1, 1845.

- ¹⁰ *Ibid.*, vol. 7, p. 19, Sept. 8, 1845.
- ¹¹ *Ibid.*
- ¹² *Ibid.*, p. 16, Aug. 30, 1845.
- ¹³ *Ibid.*, p. 8, Aug. 18, 1845.
- ¹⁴ *Ibid.*, vol. 6, p. 32, July 1, 1845.
- ¹⁵ *Ibid.*, vol. 7, p. 33, Sept. 27, 1845.
- ¹⁶ *Ibid.*, vol. 6, p. 32, July 1, 1845.
- ¹⁷ *Ibid.*
- ¹⁸ *Ibid.*, vol. 7, p. 38, Oct. 3, 1845.
- ¹⁹ *Ibid.*, p. 10, Aug. 25, 1845.
- ²⁰ *Ibid.*, vol. 6, p. 32, July 1, 1845.

His Name's Honor and Glory

The investigative judgment is
conducted not to inform God, but to
inform beings throughout God's
universe.

By LORON T. WADE

ABOUT 6,000 YEARS AGO THE NAME OF GOD was made the object of a vicious slander. So clever was the lie and so skillful was the insinuation that many among God's children believed it. Since that time the entire universe has been involved in the most intensive public relations campaign ever conceived. The objective of this campaign is the vindication of the divine name.

It might seem strange that the Sovereign Creator of heaven and earth should put forth the effort to persuade His subjects that He is good. He might have said: I am good. That is enough in itself. Let him who doubts it beware!

But God did not choose such a solution because the method would have been out of character with a fundamental principle of His character. Since God is love, His government is based on love. Therefore, He can be pleased only with obedience that springs from love, reason, and the free surrender of an independent will.

It follows that if man's will is to be left free, God places upon Himself the burden of appealing to His creatures' judgment, convincing the reason and clarifying and persuading.

Through prophetic voices and priestly rituals, in the myriad voices of nature and the lessons of providence, the Eternal sought to make Himself known to mankind in the days of the Old Testament. But as the centuries passed, sin dulled the mind of man and lessened man's capacity to discern the truth. The enemy succeeded in perverting the language of providence and of revelation to such a degree that the prophet, looking forward, could see on the earth only darkness and on the people gross darkness (see Isa. 60:2).

It was at the darkest hour, the moment of greatest need, that God revealed Himself in the likeness of sinful flesh (see Rom. 8:3). Far above all figures and symbols is Jesus; Himself the Word—the Message that God was sending to the world; Himself the Way, the Truth, and the Life (see John 14:6).

Jesus Christ not only taught the truth about God; He was the truth. In every word, in every miracle from the beginning to the end of His life on earth, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). "For this cause

Loron T. Wade is completing studies for a doctorate in religious education at Andrews University, Berrien Springs, Michigan.

came I into the world, that I should bear witness unto the truth" (John 18:37).

The leper kneels before Him and says, "Lord, if thou wilt, thou canst make me clean," and we hear the answer, "I will; be thou clean" (Matt. 8:2, 3). God is telling us something about Himself here.

Lightning forks across the sky as we see the disciples awakening Him with the desperate cry, "Master, carest thou not that we perish?" (It must have been easy to forget who He was.) "Peace, be still!" He commands, and immediately there is a great calm. In this incident God tells us something about Himself, information our generation needs desperately.

We discover Him in quiet conversation by a well, or in a garden. We see Him taking up the little children in His arms. We hear Him saying, "Go and sin no more." We watch as He drives out the moneychangers and rebukes hypocrisy and religious casuistry. He sits at the table with tax gatherers and sinners. He walks with His disciples under the great blue dome of heaven and sits down on the grass to teach the people. In all of these, the mighty God, Creator, Judge, and Lord of the universe is drawing near to reveal Himself to the needy race.

There is nothing rhetorical about the pain expressed in Christ's words at the Last Supper: "Have I been so long time with you, and yet hast thou not known me, Phillip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9).

Blindfold Torn Away

Yes, darkness had covered the earth (see Isaiah 60:2), but "the light of the knowledge of the glory of God [was shining] in the face of Jesus Christ" (2 Corinthians 4:6). The devil's blindfold was being torn away from men's eyes. This explains, of course, the attitude of the enemy. In Revelation 12 the dragon is portrayed as standing before the woman waiting to devour her manchild as soon as He was born. Every moment of Christ's life He was under pitiless and relentless attack. Satan had claimed that God's law could not be kept in human flesh, and here was One who was to prove that it could. He had claimed that God was exacting something unreasonable and impossible, and now his lie was about to be exposed.

The climax came at Calvary. An energy born of desperation moved the master of evil as he drew up every psychological, physical, and spiritual resource for the final struggle. The taunts of vile men, the physical exhaustion, the gaping nail wounds, the horror of sin, guiltiness, and separation from the Father; all of these pressed in upon the Holy One.

But one of the cruelest weapons with which Satan tore at the heart of Jesus may have been the jibe: "And where are those followers now who promised to die for You? Where were they when You needed them last night in the Garden? Don't You see? Nobody cares about this salvation You are dying to provide. If Your own disciples have been so weak, what can You expect from the rest of humanity? You are dying in vain."

But the ways of the Infinite are wonderful indeed, for at the lowest point Christ won eternal victory and achieved the vindication for which He had come, for as the universe watched the fearful scene in astonishment, the true character and nature of the fallen angel were forever placed beyond all possibility of question.

"I beheld Satan as lightning fall from heaven" (Luke 10:18), Christ had said, and now it was accomplished. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren

is cast down, which accused them before our God day and night" (Rev. 12:10).

Important also was this—when Satan was cast out of heaven he was cast out as well from the hearts of all the heavenly host. He was cast out from all possibility of ever regaining the sympathy of any who had remained loyal to God. Never again would a doubt cross the mind of any of the holy beings as to the truth, justice, and perfect righteousness of the Creator. "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:19, 20). The Saviour's dying words, "It is finished," resounded as a mighty cry of victory throughout the universe.

Devil's Final Destruction Assured

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child" (Rev. 12:13). Although the enemy knows now that his own final destruction is assured, he still sees a way whereby he can snatch the fruits of victory from the hands of Christ. He now sets out to make true the taunt he had hurled at the dying Saviour: "No one really wants this salvation anyway." Behind this, of course, is the implication that Christ could keep the law because He was the Son of God, but no one else will ever be able to give the degree of loyalty God demands.

And he was nearly successful. During 1,260 years he pressed the attack, and as the period drew to a close his victory seemed assured. But then the earth opened her mouth to help the woman (see Rev. 12:14-16), and on the shores of a new continent the spark of truth again flickered into a flame that will grow to a final blaze of glory before the last trumpet sounds its silver tones.

In 1844 a special phase of the vindication of God's name was begun. Thrones were placed and the Ancient of days sat in judgment before the open books of record while the Son of man drew near to present the cases in review before Him. The mind of God is infinite. God knows and has always known every detail of the past, present, and future. Surely He would

not need 130 years to conclude a fair verdict. He has not set up the investigative judgment in order to find out for Himself who will be saved.

This is where the holy witnesses come in. Before them every case is fully aired. Before them and for their sake, every word and deed, every thought and motive, is analyzed and carefully weighed. They witness and rejoice when the atoning blood is applied for one who has proved his loyalty. They weep at the fateful words pronounced over others: "Weighed in the balances and found wanting."

These are no casual observers. They have had a vital part in the plan of salvation for these human beings. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). The guardian angels and others who have participated in the salvation of the various persons watch with special interest.

By the investigative judgment it is established that God has been just in His dealings throughout the lifetime of each person and that His verdict is fair. Furthermore, Satan's lie to Jesus on the cross is proved false, for hallelujahs resound as those are found from every age who have been faithful.

We usually think of the judgment only in terms of the results it will bring to us personally. We need to remember as well that the name of Christ is vindicated before the universe by the victories of the overcomers. Conversely, when those are found who have been beneficiaries of so much grace, with whom the Lord has dealt so tenderly, and yet they have slighted His mercy, Christ is put to shame anew just as when the disciples slept in Gethsemane.

During the judgment God has shown that in every age He has had His chosen and faithful ones. Now He proposes to demonstrate that even in the age of greatest apostasy amid a time of trouble and persecution such as never was, He will still have His own.

Under the worst conditions ever seen, the Father calls on the universe to behold His chosen ones. "Here," He says, "is the patience [the steadfast fidelity] of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Will I be among that group? Will you? □

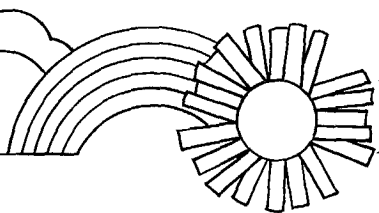
MORNING

By VELDA NELSON

Morning sunrays pry my heavy eyelids,
Strains of bird song touch my hazy dreams,
Breezes, flower-scented, stir my senses—
God's alarm clock is so sweet, it seems.

As the day dawns and I wake from slumber,
Swift my senses stir to realize
God's gift is another day of moments
Strung like jewels from the clear blue skies.

Life and love and work and joy and laughter
Seasoned with the salty taste of tears—
God gives me the daylight and the darkness,
Day by day and through the length'ning years.



EVENING

By HAROLD O. DOERING

The flaming sky burns in the west,
And clouds, like glowing embers, blaze
With golden fire upon each crest
All brilliant with the sun's last rays.

Low swings the fiery orb of light
With slow and ever stately pace,
Till far below our plane of sight
The wheeling sun pursues his race.

Above, in fields of azure hue,
The silver lamps of dusk are bright,
And cloudy islands deep in blue
Invoke the pageant of the night.

The Robe of Righteousness

The child of God does not wear both a filthy garment and a spotless garment. He receives a change of raiment.

By VARNER J. JOHNS

AN ARRESTING WORD, THE WORD *REMNANT*. As used in Scripture it refers to those who survive a calamity or those who remain true to God in the midst of apostasy. Of the remnant of Judah the prophet declares, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth" (Zeph. 3:13).

Of the remnant of his day Isaiah said: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. 1:9). "Even so then at this present time also," said the apostle Paul, "there is a remnant according to the election of grace" (Rom. 11:5). The apostle John described the remnant of the woman's seed as keeping the commandments of God and having "the testimony of Jesus Christ" (Rev. 12:17).

A remnant of Israel returned from Babylonian captivity with a commission to "build the house of the Lord" (Ezra 1:3). Then came a period of inactivity because of the opposition of the adversary. Though they were men of a measure of faith, they were still in mortal flesh and must endure the trial of their faith. The reproach of indifference must be removed. It was then that the Lord spoke through His prophets. Said Haggai: "Go . . . build" (Haggai 1:8). "Turn ye unto me, saith the Lord of hosts; and I will turn unto you" (Zech. 1:3), said Zechariah.

When God predicted that "the remnant shall return," He had much more in mind than a return to a place. He meant also a return to a Person—their gracious God—and to a place that is hallowed by the presence of the Lord. After the captivity the remnant returned to Jerusalem to rebuild the Temple of the Lord. At that time Jerusalem was still the center of the worship of Yahweh, and the Temple was the symbol of the holiness of God and His righteousness. But the Shekinah presence no longer glorified the sanctuary. Not until the coming of Christ, the Lord of glory, the Desire of all nations, did the glory of the second Temple exceed that of the first. When Christ was rejected and crucified, the glory departed from the Temple. "Behold, your house is left unto you desolate" (Matt. 23:38),

Varner J. Johns was an evangelist for many years in the United States, Canada, and Brazil, and for nine years taught religion at Loma Linda University. He is now retired in Loma Linda, California.

Jesus told the hypocritical scribes and Pharisees. They had rejected the prophets, and God in His mercy sent unto them His Son. In rejecting Jesus, the "kingdom of God" was taken from them (Matt. 21:43).

Had God rejected the Jews as a people? No, never, the apostle Paul would answer. The "middle wall of partition" (Eph. 2:14) built up by Jewish exclusiveness, was completely and permanently broken down at the cross. In Christ Jesus "there is neither Jew nor Greek, . . . for ye are all one in Christ Jesus" (Gal. 3:28). The "election" to salvation is not of race but of *grace*. The popular teaching that the Jews will return to Christ en masse, with another opportunity for salvation during the millennium, is a mirage upon the desert of false hopes. Spiritual Israel is gathered from all peoples of all the world. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). The hope of Israel today is in the New Jerusalem. "We're marching upward to Zion, the beautiful city of God" is the song of victorious Christians—Jews and Gentiles—who have been redeemed by the precious blood of Jesus, shed for them on Calvary's cross.

The Lord loves us—Jew and Gentile—with an everlasting love. To all, He gives the call to "return," and the "return" is to salvation in Christ Jesus. Paul makes this clear when quoting the words of Isaiah 10:22, 23 (Septuagint), he says, "A remnant shall be saved" (Rom. 9:27). The tendency of all men is to be concerned with forms of religion, making pilgrimages to holy places, worshiping the creature rather than the Creator. But the "high and lofty One that inhabiteth eternity," says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

While the emphasis in the book of Haggai is upon the building of the Temple, together with the consecration of heart and life that leads to activity in the work of the Lord, Zechariah gives even greater emphasis to this theme in declaring that Christ Himself is the builder of the temple—the great spiritual temple that endures through endless ages. The coming of the "man whose name is The Branch" is predicted. "He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech. 6:12, 13).

Zechariah predicted concerning Jerusalem that it "shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain" (chap. 8:3). The new covenant is concerned with the "Jerusalem which is above," which is "free," and is "the mother of us all" (see Gal. 4:24-26). The apostle Paul says of the people of God, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Heb. 12:22).

The psalmist asks the question "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" then answers, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24:3, 4). In two forceful illustrations the prophet Zechariah tells us how an experience of purity of heart may be gained. The experience of Zerubbabel, the governor, and of Joshua, the high priest, are cited.

Zerubbabel was a man chosen of the Lord for a special work. Cyrus recognized in him a man capable of being governor. The Lord saw in him a man of great leadership ability. What was the secret of his power? The fourth chapter of the book gives the answer. The power for witnessing is in the presence of the Holy Spirit. The word of the Lord unto Zer-

ubbabel was "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The angel had shown the prophet a candlestick of gold with the "seven lamps thereon," and two olive trees by its side. The "golden oil" is a symbol of the Holy Spirit. It was by the presence of the Holy Spirit in the leaders and "with all them whose spirit God had raised" (Ezra 1:5), that the Temple was built. It is by Spirit-filled men that the building of the spiritual temple is completed in these last days.

The new birth makes possible the presence of the Holy Spirit in the life. Only the "new man, which after God is created in righteousness and true holiness" (Eph. 4:24), cleansed from sin, is a fit dwelling for the Holy Spirit. "Know ye not that your body is the temple of the Holy Ghost which is in you?" asked the apostle Paul (1 Cor. 6:19). "It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, p. 671.

The Robe of Righteousness

In vision Zechariah saw "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him" (Zech. 3:1). This conflict between Christ and Satan for the control of the minds of men is repeated in the experience of every person. The Angel of the Lord was none other than the Son of God. The Angel who appeared to Moses in the burning bush was the great I AM. The Angel who appeared to the wife of Manoaah and counseled her in regard to the birth of Samson was recognized as being the Lord. When Manoaah asked His name the Angel replied, "Why askest thou thus after my name, seeing it is secret?" (Judges 13:18). But the margin of the text gives the true meaning of the Hebrew word as "wonderful." "His name shall be called Wonderful," said Isaiah, when speaking of the coming Messiah.

"Joshua was clothed with filthy garments," but the command of Christ was "Take away the filthy garments from him." And unto Joshua He said: "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul."—*Christ's Object Lessons*, p. 311. It is His own unblemished character, "with not one thread of human devising." It is not a cover up for a filthy robe. Strange that anyone who has once known the truth would say that the child of God wears both the filthy robe and the spotless robe! "I will clothe thee with a *change* of raiment," said the Lord to the high priest (Zech. 3:4). The iniquity was taken away; Christ's own righteousness was in its place.

What a wonderful Saviour is Jesus, our Lord! He rebukes the adversary. He proclaims liberty to the captives. He opens the prison to them that are bound. He binds up the brokenhearted. He saves to the uttermost with an uttermost salvation. He "ever liveth to make intercession for us" (Heb. 7:25). He bids us come boldly to the throne of grace, "that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). "Grace, grace," twice repeated, was the word of the Lord to Zerubbabel. Abundant grace is provided for us. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain," said the Lord (Zech. 4:7). Mountains of difficulty are but plains of opportunity through faith in Christ.

Yes, "a fountain" is opened to cleanse us from sin and uncleanness (Zech. 13:1). And when the Lord our God shall come, "in that day there shall be one Lord, and his name one" (Zech. 14:9). □

Fellowship of Prayer

When We Pray for the Sick

"God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach."—*Selected Messages*, book 2, p. 346.

"Our petitions must not take the form of a command, but of intercession for Him to do the things we desire of Him. When the church are united, they will have strength and power; but when part of them are united to the world, and many are given to covetousness, which God abhors, He can do but little for them. Unbelief and sin shut them away from God. We are so weak that we cannot bear much spiritual prosperity, lest we take the glory, and accredit goodness and righteousness to ourselves as the reason of the signal blessing of God, when it was all because of the great mercy and loving-kindness of our compassionate heavenly Father, and not because any good was found in us."—*Testimonies*, vol. 2, p. 149.

"We know of instances where the Lord has laid a case of diseased humanity upon the heart of His people and put within them a longing of soul, and they have prayed most earnestly for recovery and have supposed they had a right to claim the promise, and yet the sick died. The Lord, who sees the end from the beginning, understood that should He work by His power to heal, the divine will would be misunderstood.

"At times, restoration would not be best, either for the friends or for the church, but would result in wild enthusiasm and fanaticism, leading some to the conclusion that impulse is the ground of our faith. The only safe course is to follow the written Word. After you have done all you can for the sufferer, place the case in the hands of the Lord. It may be that death will be for His glory. The Lord permits some to die who for months and years have lingered in sickness. He sees fit to give His suffering ones rest."—*Selected Messages*, book 2, pp. 347, 348.

► About four months ago I asked you to pray regarding my failing eyesight. At that time I could read only the largest headlines of the newspaper. Since that time I have had an operation by an eye surgeon. Three weeks ago he fitted me with glasses. Now I can read the REVIEW and our other good papers. I believe this was God's way of restoring my eyesight.

This seems like a miracle. I am 87 years old and probably would not have had the surgery if a registered nurse had not urged me to do so. I am expressing my thanks to you for your prayers. It is a wonderful privilege to be numbered with the members of God's remnant church. May the Lord continue to bless you.—Mr. C., of Missouri.

► Several years ago I asked for prayer for my son who had given up the faith.

I am happy to tell you that he gave his heart to God the first of this year and joined his wife in the faith. Together they dedicated their little 10-month-old daughter to God. They seem very happy, and we are happy for them.

I want to say thank you from the bottom of my heart to God and to those who prayed with us for him. Thanks again and again.—C. P., of Kentucky.

► I am so thankful for the Fellowship of Prayer. I wrote you some years ago to request prayer for a problem. God has answered this prayer, and I am deeply grateful. God is so good to us.—N. A., of California.

We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

If I Can Do It, You Can

I made a commitment that I would be
my children's sole preschool teacher.

By KAY KUZMA

"MOMMY, MOMMY, COME OUTSIDE QUICKLY! You won't believe the surprise I have for you." It was my 5-year-old daughter, Kimi, who was calling, followed by 4-year-old Kari saying, "Yeah, Mommy, it's real neat."

Well, at least my curiosity was aroused enough to leave my letter half typed and follow the girls. Outside Kimi raced to her bicycle, from which I had just recently removed the training wheels. I must have run behind her for miles, holding on to the seat, trying to teach her how to balance it. Just this morning, Kimi had almost started crying over the frustrating experience, and I was beginning to doubt she would ever master it! I watched in disbelief as she got the pedals in just the proper place, put one foot on, and gave a little push with the other, wobbled unsteadily for a second, and then rode her bike the whole length of the driveway, even maneuvering the ninety-degree turn.

I changed my mind right then. The joy of seeing Kimi's exhilarating excitement of achieving the almost impossible was worth every minute and more that I had spent helping her. Yes, I had to admit—being my child's preschool teacher was a satisfying job.

Kay Kuzma, Ed.D., teaches Maternal and Child Health at the Loma Linda University School of Health, Loma Linda, California.

It all began last summer as I was planning my fall schedule. Naturally, the girls would go to nursery school three mornings a week while I taught my classes. But what about 2-year-old Kevin? One of the requirements for nursery school entrance was being potty trained—and he didn't qualify. My first choice was to keep the children together, and so on the spur of the moment I asked the girls what they would prefer: go to nursery school or have Mommy stay home and be their teacher. With screams of delight, hugging, kissing, and jumping up and down they said, "Mommy!" After that kind of reaction, I couldn't disappoint them.

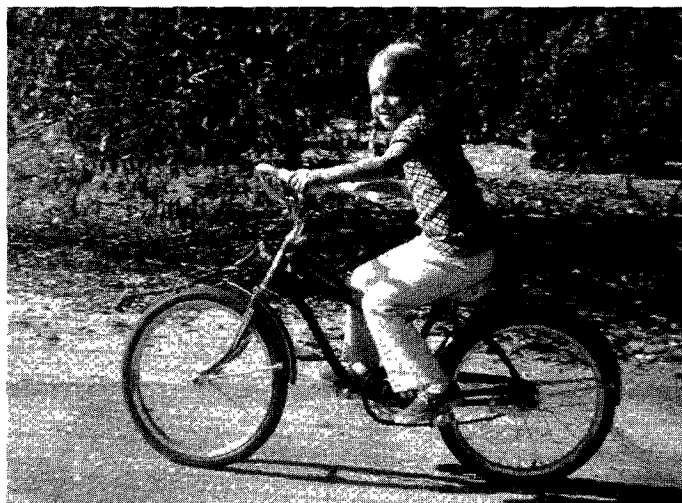
I rearranged my schedule so that I would be away only two afternoons a week, saving mornings for the children. Long-time experience had taught me that mornings were when young children were most receptive.

We decided to start preschool the day after Labor Day. When the day arrived, I had so many other things to do, such as canning four boxes of peaches, that I almost didn't start. It would be so easy to wait until I was not so busy. Where was my will power? I decided then and there, no matter what I had to do, that my children came first and I would act like a teacher. When the first day of school comes, the teacher is there. I would be too.

I didn't realize how important it was for me to make this commitment, until a number of weeks later. Kimi had some six-inch squares of material that had been given to her by a friend, and she announced one morning, "I want to make a hat for Kari." She had no idea how to sew, so I thought it was a passing fancy until she got a needle and thread and asked me to thread it for her. If I had not made the commitment of being her teacher, I'm sure I would have left her alone to struggle or said, "It's too hard; don't even try," or I would have done it myself. Instead I realized we both were heading for a frustrating experience if we tried to do it by hand, so I took her on my lap and taught her how to use my sewing machine.

It was amazing how quickly she learned to backstitch to lock the threads, how to guide the material through, keeping fingers well out of the way of the needle, how to lift the sewing foot and cut the threads on the back of the machine. In no time the hat was finished and even Kevin wanted to wear it. It was only that commitment I had made earlier that made me spend all the extra time teaching.

Every parent is his child's teacher whether he wants the job or not. I had always taught my children as I worked around the house; I had always read and sung to them. But making a



With her mother as her teacher, 5-year-old Kimi Kuzma learned to ride a bicycle and to use a sewing machine to make a hat for her sister.

commitment that I was their sole preschool teacher and would not rely on anyone else, led me to spend the extra time with my children—time I was sure I didn't have.

Children Learn Primarily Through Their Play

I believe young children learn primarily through their play, and should be left "free like the lambs, to play in the sweet, fresh sunlight" (*Child Guidance*, p. 48).

And yet children can be guided and given activities that will help them in their development. Ellen White tells us exactly what young children are supposed to learn—for example, practical duties, lessons from nature, and Bible stories. Using her writings as a guide and adding those things which I valued, I wrote down the things I wanted my children to learn this year. Then I printed on a 3 by 5 card each activity that would help teach these things. I thought up about ten activities the first day and each day I thought of a couple more to add to the list. For example:

Go to the library and get twenty-five books.

Clean room.

Learn telephone number: 792-2412.

Make bird feeder.

Fold clothes.

Make a picture book; tell stories about each picture.

Learn A, B, and C on the piano.

Listen to story about honesty.

Make granola.

Practice roller-skating.

The children love it. Each day they eagerly wait for preschool time so they can sort through the cards and select the ones they would like to do. Some cards that are perpetual duties, such as "cleaning room," we leave in the pile. Other cards that are a one-time experience, the children sign their names on when they are completed and we put them in a special box.

I get most of my ideas for activities by listening to the children express what they want to do or what they want to learn about. On my shelves I have dozens of activity books for children. It's good to glance through them once in a while, but for the most part it only frustrates me, since the activity often requires some material I don't have on hand and would have to go out and find or buy. What I would really like are some good ideas about how to teach character development.* But those are hard to find in books, outside of Ellen White's writings. So I have decided for right now that I'm just going to use my common sense and take advantage of every opportunity during the day to teach, whether the activity is on a card or not.

The children usually do one or two cards a day. If they are not interested in anything I've written down, I ask them, "What would you like to do?" I write it down, and we are on our way.

Sometimes when I share with other parents what I'm doing with my own children, they say, "Well, you used to be a teacher, so you know what and how to teach, but I've no idea what to do." I encourage them just to try, and by using *Child Guidance* as their textbook they have the very best guide. Wouldn't it be great if the schools opened their doors to us teacher-parents and shared some of their expertise and equipment? I'm sure many parents who are hesitating to take on the challenge of teaching their own children would be willing to try if they knew they could receive help and ideas from a school teacher working with children of similar ages.

* The General Conference, through the Early Childhood Education Workshop, is currently preparing a set of activities for character development of preschool children for parents to use in their homes.

I have never enjoyed my children so much as I have these past months since I've become their teacher. Child rearing has many satisfactions, but when you really sign up for the job and become their teacher, no salary can bring the satisfaction that comes to you from watching your child finally accomplish something you helped him with. Every mother can enroll her children in the home school with no tuition—all you need is a willing teacher.

If I can do it, you can!

Concluded □

For the Younger Set

Mr. Jonah

By MARYE TRIM

OUTSIDE the morning sun shone brightly. Mark walked through the kitchen to the door.

"What are you going to play?" his mother asked him.

Mark did not tell her. He just smiled and ran out to the lawn.

While Mark's mother put away the breakfast dishes she thought she heard someone shouting in the yard. But when she looked out she heard nothing. All she saw was Mark, sitting on the gate. She went inside.

Then Mark's mother began sweeping the kitchen floor. As the broom went *shh-shh*, she was sure she heard shouting. She wondered what it was.

But when she went out into the garden she heard nothing, and all she saw was Mark, sprawled on the grass. So she waved to him and went into the house again.

Then Mark's mother sorted dirty clothes and got ready to wash them. As she did this she knew for certain that she heard shouting. What could it be? She listened carefully.

Why, it was Mark, and he was shouting loudly, "Obey God, obey God!"

Mark's mother peeped out. She saw Mark march to the other side of the house and shout again, this time in a huge voice that set some dogs barking, "Obey God. OBEY GOD!"

Later she asked Mark what he had been doing. "I was Jonah," he told her.

"First I shouted NO! to God. Then I went on a big ship—that was the gate. Then I was thrown overboard and I cried out because I was afraid. Then I was inside the big fish as it swam about in the sea—that was the grass. And next I preached at Nineveh and I told all our neighbors to obey God. At my Sabbath school they say we should tell everybody."

"Well, Mr. Jonah," said Mother, shaking his hand, "I'm very glad to meet you. But do you think the neighbors will obey God just because you shout at them? They might not like your shouting, you know."

"Oh!" said Mr. Jonah, who was really just a little boy named Mark. "Oh!"

"Let's see whether we can think of some better ways to witness to our neighbors," suggested Mommy. "Could we visit Mrs. Green next door? She has been sick."

"Yes," agreed Mark, "that's one way. And I know something else. We could put Voice of Prophecy cards in letter boxes."

So that is what Mark and his mother did.

A few weeks later the woman across the road told them that she was enjoying her Voice of Prophecy Bible lessons. Later she went to church on Sabbath with Mark and his mother and her own little boy, who was as big as Mark. His name was Kenneth; he had a tricycle.

Mark felt very glad he had helped someone to obey God. And he felt especially glad for Kenneth, his new friend, as they played bus rides together.

The Resurrection Body—2

Spiritual Bodies

In our last editorial we dealt with Ellen White's statement that "there is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 15:42-52, p. 1093. We had made references to this point in an earlier Bible Questions Answered column. Apparently to some of our readers this was a new thought. In our editorial we pointed out some of the scientific problems involved if God were to use the same particles and showed that Paul's emphasis in 1 Corinthians 15 is on the point that the resurrection body will be different from the preresurrection body.

On the analogy of a seed's producing a plant different in appearance from the planted seed and speaking of the resurrection body, Paul says, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (verse 44).

In answer to our reader's question, "How can spiritual bodies build houses?" we would observe that a spiritual body is not a spirit body. "Spiritual" means pertaining to the realm of the spirit. A spirit body would imply something intangible, something without "flesh and bones," based on what Jesus said to the disciples on His resurrection day, "A spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

The spiritual realm is the heavenly realm. Thus a spiritual body simply means the body the saints will have when they enter the heavenly realm. This becomes clear as Paul proceeds, "Howbeit that was not first which is spiritual, but that which is natural; and afterward what which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:46-49).

Paul also makes this distinction in verse 40: "There are also celestial bodies, and bodies terrestrial." The word translated "celestial" means "heavenly" and is so translated in the New English Bible. Likewise the word translated "terrestrial" means "earthly" and is so translated in this same version. Clearly the two types of bodies are not the same.

What kind of bodies, then, will the resurrected saints have as they inherit the heavenly realm? As Ellen White describes it, "a much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body."—*Ibid.*

One point both the Bible and the Spirit of Prophecy strongly emphasize: The resurrected body is still a body. In the resurrection we will not be invisible spirits, wafted about playing invisible harps. On this earth we belong to the order of human beings. We will still be human beings after the resurrection. In fact, to us will be restored the dominion that Adam lost. Life will in large part resume where Adam's Eden life left off. The body Adam had was certainly capable of building houses. The bodies of restored men will be equally capable.

We can, of course, speculate as to whether resurrected men's bodies will be identical with prefall Adam's in every respect. We simply don't have enough information for a conclusive answer. Paul made the observation, "Who shall change our vile body, that it may be fashioned like unto his [Christ's] glorious body" (Phil. 3:21). Christ's resurrected body was certainly real. It was with reference to this body that Jesus said to the terrified and affrighted disciples, who, on Jesus' resurrection day, supposed they had seen a spirit, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:38, 39).

It might be conjectured that one difference will be resurrected man's ability to transport himself through space. Concerning such space travel Ellen White says, "Unfettered by mortality they [the redeemed saints] wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul."—*The Great Controversy*, p. 677.

But whether this experience means that the resurrected bodies have a unique property that makes such flights possible that present bodies do not have we do not know. God may provide an environment in which bodies even such as our present bodies could live for our transport to other worlds and also provide the means of transport. Speculation is harmless if one clearly distinguishes between what is explicitly revealed and what is conjectured.

Problem Text Explained

Since we have dealt with the general theme of 1 Corinthians 15, it might be well to bring in what to some has been a problem text—verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." To some this verse seems to imply that resurrected bodies will not have flesh and blood. If Paul's argument as we have presented it is accepted, this text simply further emphasizes Paul's point that the resurrection body will be different from the present body. By flesh and blood he simply means the body in its present earthly form. The parallelism in verse 50 should be noted:

flesh and blood	kingdom of God
corruption	incorruption
This is the same parallelism earlier introduced:	
v. 42 corruption	incorruption
v. 43 dishonour	glory
weakness	power
v. 44 natural body	spiritual body

Thus "flesh and blood" clearly refers to the body in its present corruptible form. To use the figure "flesh and blood" to designate this mortal body, in no way implies that the resurrected body will not have flesh and blood. It will still have the qualities of a human body, including flesh and blood, only, as Ellen White says, it will be composed of "a much finer material."

The figure "flesh and blood" occurs elsewhere in Scripture with reference to mankind. For example, Paul used it in Galatians 1:16, where, speaking of his conversion experience, he said, "Immediately I conferred not with flesh and blood . . .

but I went into Arabia." What Paul meant is that he did not consult with his fellow men (flesh and blood) as to the content of the gospel message. Instead he got it from Jesus Christ: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (verses 11, 12). Some of these revelations were given to him in Arabia (see *The Acts of the Apostles*, pp. 125-128). For "flesh and blood" the New English Bible reads "human being" and Today's English Version, "person."

Again the expression "flesh and blood" means "human beings" in Matthew 16:17, where, responding to Peter's confession of faith in the true identity of the Messiah, Jesus says, "flesh and blood hath not revealed it unto thee." Also in Ephesians 6:12 "flesh and blood" refers to human beings in contrast with spiritual powers: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Some have seen in 1 Corinthians 15:50 also an extended meaning of "flesh and blood." They compare Paul's use of the

word "flesh" here with his use of it in Romans 8:5-9. There Paul uses flesh with reference to the unconverted man. Applying this meaning to the Corinthian passage makes Paul affirm that the unconverted man cannot inherit the kingdom of God. With this thought could also be connected Jesus' saying to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6).

It is certainly true that the person who is not born again or from above cannot enter heaven and in an extended way this meaning may be applied to Paul's words in 1 Corinthians 15:50. However, in the context of the Corinthians passage Paul is arguing with those who disbelieved the resurrection and ridiculed the doctrine. He is answering the question, "But some man will say, How are the dead raised up? and with what body do they come?" (verse 35). Addressing his opponent as "thou fool" (verse 36), Paul argues, as we have shown above, that God provides a new body for the resurrected saints. Rebirth is not the question.

D. F. N.

To be continued

For some time I have heard doubts expressed concerning an event involved in the establishment of the Broken Stone Mission by F. A. Stahl in Umuchi, Peru. Since I recounted the story in my book *Ana Stahl* of the Andes and Amazon, I have endeavored to find harmony between the account of pioneer Stahl and other versions.

A. W. Spalding in volume 4, page 64 of his *Origin and History of Seventh-day Adventists* tells the story:

"In the Moho district, north of the lake, is the station known as the Broken Stone Mission. Mr. Stahl, in 1916, making his first trip through this part, was asked by the chief at a certain village when he would return.

"I cannot tell," he answered.

"But I want to know when you will come to us again and teach us."

"We are so few," he answered, "and your village is so far away, I cannot tell."

"Oh, but I must know," insisted the chief.

"Finally the missionary said, 'If I do not return, someone else will.'

"But how am I to know that someone else will teach us the same things?"

"Mr. Stahl thought a moment, then, stooping, he picked up a small, white stone, broke it in two, and handed one half to the chief. 'When our teacher comes,' he said, 'he will bring you my half of this stone, and fitting the two together, you will know.'

"It is well," said the chief. And he hid his half stone away so secretly that even his wife did not know where it was. Weary years of waiting followed, with delegations and pleas to the central station each year. Finally, when a teacher could be provided, and he came, the chief brought out the broken stone, and, fitting it, gladly welcomed him."

My story in *Ana Stahl* (pages 68 and 69) varies slightly. I followed the original by F. A. Stahl and also an interview with Mrs. Stahl, then well advanced in years. My book states that when Elder Stahl reached the place, the chief was away and his wife did not know where the stone was.

Missionary Ellis P. Howard and his poetess-wife, Pearl Waggoner-Howard, opened up the Umuchi Mission (which has been called the Broken Stone Mission) in 1917, three years after the stone was broken. In a letter dated November 28, 1971, he writes: "Pearl and I should have carried over Brother Stahl's half of the broken stone, but it was lost. . . . The broken stone never was matched. . . . Brother and Sister Stahl and five Indian teachers went over with us. . . . The Stahls never claimed the half stones were matched." He says the Stahls told him their house was ransacked in an Indian raid and the stone, which was in a vase, was never seen again.

Careful readers will notice that Elder Stahl in his own book (published in 1920) does not say that he took his half of the stone with him or gave it to others when they went to open the mission. Authors Spalding and I read between the lines, *supposing* that of course he had it with him since he did not say otherwise.

When visiting in Plateria recently with veteran Indian worker Luciano Chambi, we asked him about the mysterious stone.

"It wasn't needed," he said, "for there had been communication between the Stahls in Plateria and the interested Indians in Umuchi. They knew who the missionaries were without a sign."

This is a small detail in the grand story of our mission work among the Inca Indians, but I think it is worth reviewing. Discrepancies in relating the event were not intentional on the part of any of the narrators.

That Broken Stone— a Footnote to History

By BARBARA WESTPHAL

Child Management—1

Taught to Do Evil

A desire and a capacity to know God
is implanted in humanity and
must be fostered early.

By MARGARET S. HAFNER

FEW PARENTS KNOW what every teacher knows about the transparency of the walls of the home. Every child who steps out of the door of his house and into the door of the school is an open window on his home. There he reveals before the teacher and other perceptive eyes the conditions in which he is nurtured. By the time the school year is less than one fourth over, the teacher would be able to write a thumbnail sketch of every student's environment through the simple fact of having five or six hours of contact every day.

This is not to say that teachers make a practice of doing this, but occasionally the messages come through so clearly that they cannot be ignored and the teacher has no alternative but to think about the home in relationship to the management of the child in school. Teachers prefer to concentrate on instruction, and that's really what parents want, too. Only at those times when the student's actions or words make it difficult for instruction to proceed smoothly do the teacher and child need to be turned away from the primary task of learning toward discipline.

When successful, discipline is a process of changing the habits of action. Changing unlovely habits is possible and should be the constant study of both parent and teacher. Instilling right habits of action from infancy onward is more productive in the lives of both child and parents than attempts to bring about a change later. The teacher can effect change only as he fortifies the parents' training efforts with more effective techniques and heavenly help. Our automatic reactions in disciplinary situations are generally the products of our own upbringing. Most of us react too unwisely for us to depend on ourselves to "correct" the child. We are not different from the people of Jeremiah's day. They could not change their ways without listening to God because they were "taught to do evil" (Jer. 13:23, margin). We need a deeper understanding of the origin of, and possibilities for, "being good."

One day when my husband and I were reading, he said,

Margaret S. Hafner, Ph.D., is associate professor of education at State University of New York College, Brockport, New York.

"Listen to this: 'As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart.' " He was reading from *Education*, page 29.

To me this says that we are given a sense of right and wrong. The responsibility, then, of all who work with children is to guide them so that they realize that they have, and can command, the will to do right, and to recognize wrong.

Many of our disciplinary attempts as parents and teachers are aimed in the opposite direction. We feel that a child's misbehavior insults our basic desire for goodness. To protect the security of that desire and because we do not want to be aligned with "bad," we lash out at the child rather than at the act. The child is the visible reason for our embarrassment. The teacher who returns a student's homework paper and says for all to hear, "Well, John, you did it again! Not one right answer!" is trying to cover his ineptness as a teacher. John is made the object for ridicule when he is the true object of concern in the teaching-learning act. Pity the child who hears such things as "You never do anything right." "Won't you ever amount to anything?" "Well, I wouldn't expect you to get it right." "You're just like your lazy uncle." "I didn't think you could." He has no recourse but to fulfill your low expectations. He's not getting help.

To a very large extent children become what the important people in their lives expect them to be. There is a well-documented classroom research study which shows that children will fulfill the teacher's and the parents' expectations.

A group of children who had been failures in their previous school experience, but who gave no indications that their intellectual ability was below normal levels, were given to a teacher who did not know them nor their reputations. Their records were locked up and she was told that they were bright and creative. The parents were told that their children were getting a new start and they must be excited and supportive and constantly interested in their children's progress. The teacher taught them as their newly created reputations demanded. The parents reacted on the basis of new hope for their formerly "hopeless" offspring. No one told the children that they were the subjects of an experiment. By the end of the school year the children were performing as bright, creative children and making a success of their school life. The prophecy for the children was self-fulfilling. It was the expectation that mattered. Along with the expectation must go constant, loving support and positive teaching.

The wish for goodness is in us; it simply isn't fostered and fed. Satan gets in his licks through the parents to the child so early that the traces of goodness soon are covered up. Fostering and feeding a right character is not impossible. It just has to be done immediately and constantly before the wrong character stamps are applied.

For example, a small child starts to fret. Mother scolds her for fretting. The child rebels and screams because there is discomfort she cannot soothe and now, in addition, she has the displeasure of Mother on her mind. She must pay attention to these two stresses and has no recourse but to continue screaming and crying. Mother did not gain her end, but she has taught her daughter how to rebel. The child has learned that rebellion gives a kind of vent to feelings for which she knows no other release.

After a few more incidents, she will have laid down a behavior pattern that is not beautiful and will require many distressing encounters to alter.

How much better it would be for character building and for present household calm if mother would help the child interpret her discomfort. Yes, even small children will respond to a calm voice in a controlled situation regardless of whether they understand the words. Point out the factor causing the discomfort. Explain. Make a change if possible. Sympathize but don't be maudlin. Project the length of time until change. Soothe. Pay attention, Mother! It's a character and a life you are forming! The washing can wait. The shopping can wait. Even the dinner can wait. Through such care a child learns to cope with her trials. She does not stain her character and start poor personality traits. She learns to understand and forbear. Right character has been fostered and fed. (For more on this thought see *Child Guidance*, pages 193-203.)

Reading again on pages 28, 29 of *Education*: "Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him." Sin does what? Destroys. Can something be destroyed that never existed? A desire and a capacity to know God is implanted in man. Just as water seeks the sea, so man seeks God. In God is his natural habitat. It is the second nature, the tainted one, that we want to change in the child as well as in ourselves.

Let's refer again to page 29 of *Education*: "The faculties of the

soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore."

This suggests that the soul is basically vibrant, sin has paralyzed it; the mind is basically bright and lightened, sin has darkened it; *the will is basically right*, sin has perverted it. Jesus has the power to invigorate and restore. We are in the habit of reading about being paralyzed, darkened, and perverted as an act accomplished on Adam and Eve and we throw up our hands in defeat. We assume that we are the unconsulted victims. Not so! Jesus didn't! He knew wherein lay the power to be vibrant, bright, lightened, and right. His parents knew, too, and cooperated with God in His upbringing. That same power is available to us, to every new life, and to all the ones that need renewing.

Adults stand as His agents to help children make the changes. Do we always feel the weight and responsibility? In the next article we will discuss some ways to help parents and children understand their part in changing behavior patterns. (For more on this thought read page 209 in *Child Guidance*.)

Concentrated and earnest study of the characteristics to be instilled and the need for being constant and consistent in training should occupy parents and teachers continually. The results of neglect of such training are graphically described in the writings of Ellen G. White and are painfully apparent in the lives of the general public. What greater impetus do we need? □

To be concluded June 5

Forsaken?

An Allegory

By RALPH WEAVER

KENNETH AND SUE had an uncle who had done much for them. He had been very close to Sue's parents, who were now dead. So he took a much greater than usual interest in the young couple. He had helped Ken get a good job. He had loaned them the down payment on their comfortable home. He had sent help at his expense when the baby came. In addition to loans, on several occasions he had made them substantial cash gifts to help them with things they wanted to do. Besides that, he would frequently send them reminders of his affection for them, such as a crate of oranges, a new mixer for the kitchen, a bicycle for Kenny, Jr., and a subscription to Kenneth's favorite travel magazine. In fact, the gifts were so numerous that Kenneth and Sue would sometimes even forget to send a thank-you note; they grew to take them for granted. They had become accustomed to a continual supply of gifts, with or without asking for them.

The uncle was naturally eager to see them at every opportunity. He wrote to them often, inviting them to visit him. He loved them dearly and wanted to spend as much time with them as possible. But Kenneth and Sue and Kenny did not go as often as one would expect. They found various excuses. Sometimes they had to visit friends. Sometimes they had to go camping to take advantage of the good weather. Sometimes they could not visit him because the weather was bad. Sometimes they hesitated to go because they said they felt a little embarrassed that their uncle did so much for them, and they so little for him. Usually when they *did* go they would forget or even neglect to take him a little remembrance. They figured that their uncle already had enough and was in no need of any little love gift they might bring.

When they did go to see him, they often found fault

with his house and with the other relatives who were there. After a while they felt uncomfortable with uncle yet were willing to accept any and all gifts and favors.

Uncle saw through their selfishness. He saw that they didn't care for his company, his house, nor the other members of the family. He saw that they were only superficially polite to him, even when others were around. He was deeply hurt by their actions. His benefits to them had always been freely bestowed. In fact, he took much delight in planning new surprises.

But he couldn't help having some misgivings. He doubted that he was *their* loved one. In fact, sometimes it looked as though they didn't even know him. All their friends congratulated them on how well they were doing in life. (Did any of their friends really need to know how they had been helped up the ladder?)

Uncle seldom knocked on their door anymore; he didn't feel welcome. He had hoped that by showing his love in a tangible way, Kenneth and Sue and the children might know how he really felt about them. He wanted to be loved and appreciated the way he loved and appreciated them. But they had sealed him off into a very small cubbyhole of their minds, with no room in their hearts at all for him. Uncle was long ago weary of being constantly rejected, even though he still loved them as much as ever. He really didn't want to stop giving to them. But he could not help noticing that the gifts were used by them to increase their selfishness. They rarely, if ever, helped anyone else in turn. Instead of being a happy, healthy, helpful family, they were fast becoming a self-indulging, careless, and useless family. He decided that after a certain time, if he saw no change in them, he would stop sending all the bounteous extras he had been providing. His gifts were not helping them to represent properly the well-established family name—much to the contrary.

Do you think uncle was harsh? or wrong? The allegory is plain. The generous uncle represents our heavenly Father.

Retired California Couple Form Paper Friendships

By ANNE MARIE FIGUHR
as told to DOROTHY MINCHIN COMM

HAVE YOU EVER WONDERED what *really* happens to all of those literature requests posted on the Bulletin Board page of the REVIEW? Who are all of those people asking for REVIEWS, *Signs*, Bibles, tracts, used Christmas cards, and so forth? To most of us they are just a collection of faceless, formless names—no more animated than a telephone directory. However, I have had a chance to find out what happens when someone responds to a request, enabling vibrant human personalities to emerge and meaningful human relationships to develop.

My husband and I received a letter postmarked Paradise, California. It came from Mrs. Lawrence Fuller. Fuller? Yes, our minds skipped back over the years to school days at Pacific Union College. Glenice Fuller had been one of my piano teachers. I remembered well. "We are thinking of making a trip to the Philippines," the letter said. "It's our golden wedding anniversary gift to each other, you know."

We replied promptly, urging them to come to the Orient and make their "trip of a lifetime." We advised them to choose the nontyphoon season (Christmas time) lest the perversity of the weather reduce their travel plans to chaos. At the same time we asked ourselves, "What is there here in the Philippines that is so especially attractive to Lawrence and Glenice Fuller—to the exclusion of every other place?"

And then one day in December, 1973, they arrived. Although this was their first trip outside of the United States, they exhibited few of the conventional instincts of tourists. No, they had other plans. To the amazement of

the missionary families hosting them as they traveled through the islands, the Fullers had friends everywhere. It was the time of year-end meetings with crowds of workers in all of the three Philippine unions coming to headquarters for committee sessions. We all watched in astonishment as pastors, teachers, students, and laymen greeted "Mom and Dad Fuller" with open arms, flower leis, armloads of bouquets, gifts, smiles, hugs, and kisses.

Everywhere Lawrence and Glenice Fuller went, people they had never seen before serenaded them early in the mornings, helped them in their travel arrangements, accompanied them on walks, took them on guided tours through every church, school,

and hospital within reach, and spent hours rejoicing with them in their mutual faith. Visiting royalty could hardly have done better. It all left them rather breathless, and a few days of rest were in order by the time they got back to Manila. But physical exhaustion was more than counterbalanced by the warm glow of happiness they radiated.

Now you may very well be asking, "How could two people, traveling abroad for the first time, possibly be so received in a foreign country—today?" The facts of the case are simple. Lawrence and Glenice Fuller have actually been well known and beloved among the Filipino workers for the past 20 years through their letter writing and literature distribution. So it remained only for all of these people to meet in person and celebrate the joys of good friends getting together.

The large number of people who have benefited and been substantially influenced by the Fullers' dedicated labor make up a very impressive

roster. It includes many of the leaders carrying the responsibilities of the church in the Philippines today: union and mission presidents, departmental secretaries, hospital personnel, and scores of district pastors and church elders. The impact has also been felt in this country's educational system, all the way from college presidents, deans, and faculty members to students, to say nothing of successful laymen now serving on school boards and in church offices. Without such moral and material support from overseas, the lives of many of these workers might well have taken a very different course.

Has this striking success story come about by accident? Certainly not. For two decades it has steadily absorbed a great amount of the time, energy, and physical resources of the Fullers.

It all began back in the early 1950's when the Fullers both worked full time. Glenice taught English classes during the mornings and had about 40 music students in the late afternoons and evenings. One would assume (and rightly so) that she was a very busy woman. But when a friend one day remarked about the thrill of receiving letters from foreign countries, the adventurous Glenice decided to try some mission correspondence herself—in her "spare time."

Picking a name at random from the literature request column in the back of the REVIEW, she mailed her first letter to the Philippines. Soon she answered another letter. And another. The list grew until she began to feel herself much more of an active participant in the church in the Philippines than a mere spectator on the far side of the Pacific. Events followed their natural sequence, and Glenice was soon spending more and more of her "spare time" hunting for literature and books and mailing them to her new friends.

This trans-oceanic relationship gathered momentum until the Paradise church itself was drawn into the endeavor. Although during the first 16 years the Fullers sorted all



**SOUTH AFRICA YOUTH BUILDING
OVERLOOKS INDIAN OCEAN**

Now in use by young people in South Africa is the new dining room, auditorium, and administration block at Anerley Youth Camp. The dining room, on the top floor, takes in a view of the Indian Ocean. The new building also includes accommodations for staff members downstairs beside the auditorium.

DESMOND B. HILLS
Youth Director
Trans-Africa Division

Dorothy Comm and Anne Figuhr are both teachers at Philippine Union College.

the literature, wrapped the packages, and paid the postage, when the pastor suggested that the church should share in the costs, they were ready enough to have help in what had now escalated into a mammoth undertaking.

In their retirement home, a room is set aside for this work, complete with workbench, scales, and large baskets for sorting. And with all the skill of professional efficiency experts, they have developed a unique, high-

speed system for tying the parcels for the monthly mailings.

"I am a 'scrapbook widower,' you know!" Lawrence Fuller smiles indulgently at his wife. And she admits to spending hours cutting up periodicals and arranging useful articles in scrapbooks for the workers' use. And when the couple saw these books in active use all the way from Mountain View College to the outlying academies—in the pulpit and

among the Sabbath school children in the lamb shelters—there was no question in their minds. It was worth it all, a thousand times over!

Coming to the Philippines, meeting all these pen pals after twenty years of correspondence, discovering hitherto unknown friends who had also shared in the blessings, and finding themselves welcomed on every side as *Tatay* (father) and *Nanay* (mother) Fuller—it is hard for us to imagine just how much

all of this has meant to them.

But I do know that here are two delightful, enthusiastic people who have discovered God's richest blessings in unselfish service. And I am convinced that they have something to say to all of us, no matter what our circumstances or time of life may be. The Fullers have proved that not all of the joys and rewards are reserved for eternity alone. What an amazing number of them are already available to us here!



Young People Are Rescued From the World of Drugs

CARLOS AND ELISABETH MATTERSÖHN, pictured with Dany Almonte, pastor, are not yet 20. They first met while in secondary school in the region of Olmué, a small town near Limache in the valley of Aconcagua, Chile. As other youth of their age, they found that the conditions of modern society did not satisfy them. They observed society around them submerged in materialism and wondered, How is it possible that man has no other purpose in living than to gain material goods?

With such thoughts, the 15-year-olds felt drawn to each other, discovering that they could identify with each other. At the same time they found other young people of their age who had the same feelings. In their search to reach their unsatisfied aspirations, they began using marijuana. Little by little they lost interest in their studies, going out into the woods to lose themselves in the "paradise" of drugs. In their search, they became drug addicts.

Such large quantities of drugs in the system make one hypersensitive, and the person acts as though he were a film in slow motion. In this state it is not necessary to converse, because just a glance, a wink, the slight movement of a finger is enough to communicate a whole

series of thoughts. They ate very little or nothing at all. They did not even realize that they were gradually getting weaker.

When they were under the effects of the drugs, they walked long distances without realizing where they had gone. They climbed rugged hills unconscious of the dangers lurking there, and didn't even bother to take food with them.

An idea began to form in their minds—the desire to live a very primitive life. They had the conviction that this would permit them to reach the state of happiness and peace that they were looking for. They planned to travel to the islands of Juan Fernandez, an archipelago close to the coast of Chile, but they were not able to secure passage.

Interestingly, they always carried a Bible with them but never read it. They felt it was dangerous to spend time studying it. It didn't occur to them to seek counsel from people, much less from religion, in whatever form it might be. To them, the world seemed submerged in a dark cloud of materialism, which included the religious systems and didn't offer them anything.

Then Carlos heard one of his friends, who recently had been a drug addict also, talk about the messages of the Bible and the promises of Jesus Christ. This youth, Patricio, had come into contact with some members of the Adventist Church and now was proclaiming the gospel. Carlos realized that he had not reached the goal he had hoped for through the use of drugs and decided to study the Bible. One day he decided to attend church in Quilpué. It was in November, 1973, and the church was in the midst of the Week of Prayer. Impressed by what he saw and heard, he brought Elisabeth, and soon both were faithfully attending church.

Soon they saw how wrong they had been and how lovely was the message they now knew. Shortly, they were married and then baptized into the church.

It was not only Carlos and Elisabeth who escaped the shadowy world of drugs. Before them, others of their "flight" companions in drug addiction had accepted the saving message of Jesus Christ and had united with the church. In all, seven young people were baptized, thanks to the work of the brethren of the Quilpué church. These young people are now students at Chile Adventist College in Chillan, where they are preparing for service in the work of saving souls.

MARIANO RENEDO L.

Stewardship and Communication Director
Chile Union

MALAYSIA

Church Marks Ten Years of Broadcasting

Nineteen hundred seventy-five marks the tenth anniversary of broadcasting in Sarawak, Malaysia, for the Seventh-day Adventist Church.

When Pastors R. C. Hall and E. Sinaga, in 1965, approached the manager of Radio Sarawak requesting broadcast time the manager turned down the request on the basis that it was impossible to give equal time to all religions in Sarawak. Disappointed but not discouraged, these brethren prayed most earnestly that God would open "a door of beginning."

Several months passed before Pastor Hall once again approached the manager of Radio Sarawak. This time he offered the program *Your Radio Doctor*, which was heartily accepted and given free time. The program received a warm reception from the listening audience.

Sunny Hill School was next to play an important part in this saga of broadcasting the Advent message to Sarawak. In 1966 time was given to the Sunny Hill church choir for a musical program. Under the leadership of Hulman Sinaga, this 15-minute broadcast every Sunday evening gained public favor and popularity. This helped to nudge wider the "door of beginning."

Later Mr. Sinaga introduced the program *Music for the Millions*, while his wife conducted a special program for the children. Children's Corner included religious songs and Bible stories. These programs were also well accepted by the listening audience.

In early 1967 the Lord strengthened the faith of Pastor E. Sinaga and his son, Hulman, who went to the Iban Section of Radio Sarawak seeking permission to broadcast in the Iban language. The station manager accepted their proposal, saying, "The songs of Sunny Hill School are good. The religious programs must be good too!" At the same



David Ngali and E. Sinaga record their radio broadcast in Sarawak.

time he accepted for broadcast English tapes by H. M. S. Richards and Chinese tapes by Milton Lee.

The Way of Life quartet was formed to bring music of inspiration and hope to the thousands who listened to the broadcasts.

Later the manager of the Bidayuh-language section, hearing the programs in Iban, requested the Adventist brethren to begin broadcasting in Bidayuh, which they did. The program was so popular that they were requested to broadcast every other day. Special broadcast time was given on holidays.

Since 1968, Radio Malaysia Sarawak has been carrying the message to Sarawak's thousands of villages in English, Chinese, Iban, and Bidayuh. In 1974, as a result of the Iban broadcast, hundreds of requests came to the Bible correspondence school in Singapore asking for the new "Way of Life" lessons in Iban. Many have written telling how they have come to know and love Christ through hearing the radio broadcast and studying the "Way of Life" lessons.

These responses have come because people of vision and courage—like E. Sinaga, Mr. and Mrs. Hulman Sinaga, and R. C. Hall—have been used of God to open and continue expanding the work of gospel broadcasting in Sarawak.

C. H. DAMRON
*Radio-TV Director
Southeast Asia Union
Mission*

CALIFORNIA

Program to Help Alcoholics Receives HEW Grant

Notification of a \$154,000 grant from the United States Department of Health, Education, and Welfare was received February 17 by St. Helena Hospital and Health Center, Deer Park, California, according to Alan J. Rice, director of health center programs.

Designed to benefit the new program for comprehensive treatment of the employable alcoholic, which opened February 24, the grant will be apportioned over the next three years.

Though unusual for a hospital not in an academic setting, the grant was given to St. Helena partially on the basis of need in Napa County. Decade studies documented with the National Institute on Alcohol Abuse and Alcoholism estimate that Napa County alone has in excess of 5,000 chemically dependent persons—those whose drinking interferes with personal, social, or work experience.

Moreover, the county's admission rate of alcoholics to the only previously existing medical facility with an alcoholism detoxification program has been twice that of the State average. Since the alcoholic usually affects the health of four other family members or friends, Napa County residents touched by alcoholism would be one person in four.

St. Helena Hospital and Health Center's program, Mr. Rice explains, will add the dimension of more extensive rehabilitation than has been available. The institution has a 21-bed alcoholism recovery unit.

SHIRLEY BURTON
*Communication Director
Pacific Union Conference*

NIGERIA

1,000 Young People Attend Congress

Nearly 1,000 young people attended the first Nigerian Youth Congress in Ibadan.

The congress, with the motto "The Flame of Truth Portrayed Through Youth," was held on the local university campus and drew participants from every part of Nigeria. Facilities were available for an extensive workshop program, and five choirs and several musical groups participated. An international flavor was provided by participants from other African countries, Europe, and the United States.

Congress delegates accepted as a primary goal to win and prepare for baptism 1,200 persons before the General Conference session in Vienna this summer. They are at present busy attaining this goal in a country where the Advent message is rapidly gaining new ground.

PAUL SUNDQUIST
*Youth Director
Northern Europe-West
Africa Division*

First Chinese Church

Continued from cover

sion president, who told church members that although the work on their new church complex was finished, and their work to pay for it was finished, their demonstration of love to their neighbors—their outreach—was just beginning.

The formal Act of Dedication was conducted by S. M. Uttley, Trans-Commonwealth Union Conference president, who had been Greater Sydney Conference president when the Chinese church was or-

ganized. The congregation knelt for the prayer of dedication offered by C. D. Judd, Trans-Tasman Union Conference president.

James O'Young, Adventist Chinese architect, has brought into being a place of worship quite different from others seen today. The incorporation of Oriental styles makes it challenging and beautiful. As one listens to the preacher of the hour, a circular shaft of light from high up in the ceiling illuminates some 66 modules in staggered positioning, and upon each one is a carved Chinese character naming a particular book of the Bible.

That same light falls upon the preacher and the written Word.

Dividing the mothers' room and the vestibule is a timbered screen made from sawed sections of the old pews taken from the Marrickville church, the congregation's former home. These pieces of New Zealand kauri now carry Chinese carving executed by an Italian member who worships with his Eastern friends. The entire complex includes the church itself, which seats 280 people, Sabbath school rooms for the children, a youth chapel, a hall with cooking facilities, and a car park.

Dateline Washington By F. C. WEBSTER

DEDICATION SERVICE. On April 1, the North Building of the General Conference complex was dedicated to the service of the church in simple ceremonies held on the front approaches to the ten-story building.

In attendance were the General Conference staff, church leaders who were in Washington for the spring meeting of the General Conference Committee, members and friends of the church, civic leaders, neighbors and businessmen of the area. C. O. Franz, secretary of the General Conference, gave a history of Seventh-day Adventists' presence in the Washington area since 1903.

The Honorable John Roth, Mayor of Takoma Park, was presented a medallion of the church in recognition of his endeavors in behalf of the community of Takoma Park.

Robert H. Pierson, president of the General Conference, officiated at the Act of Dedication by placing a copy of the Holy Scriptures in the North Building lobby.

Open House tours were conducted throughout the afternoon, at which time many church members and friends of the General Conference visited the new and commodious facilities that are serving such an important part in aiding the staff of the General Conference more efficiently to serve the needs of the church.

The recently completed Visitors' Center situated on the ground floor proved of particular interest to those touring the building. It portrays through audio and visual presentations a panorama of the great controversy and the advancement of the church in carrying out its world mission.

Dedication services were under the direction of Victor Cooper, associate secretary of the Communication Department. The Takoma Academy band provided music.

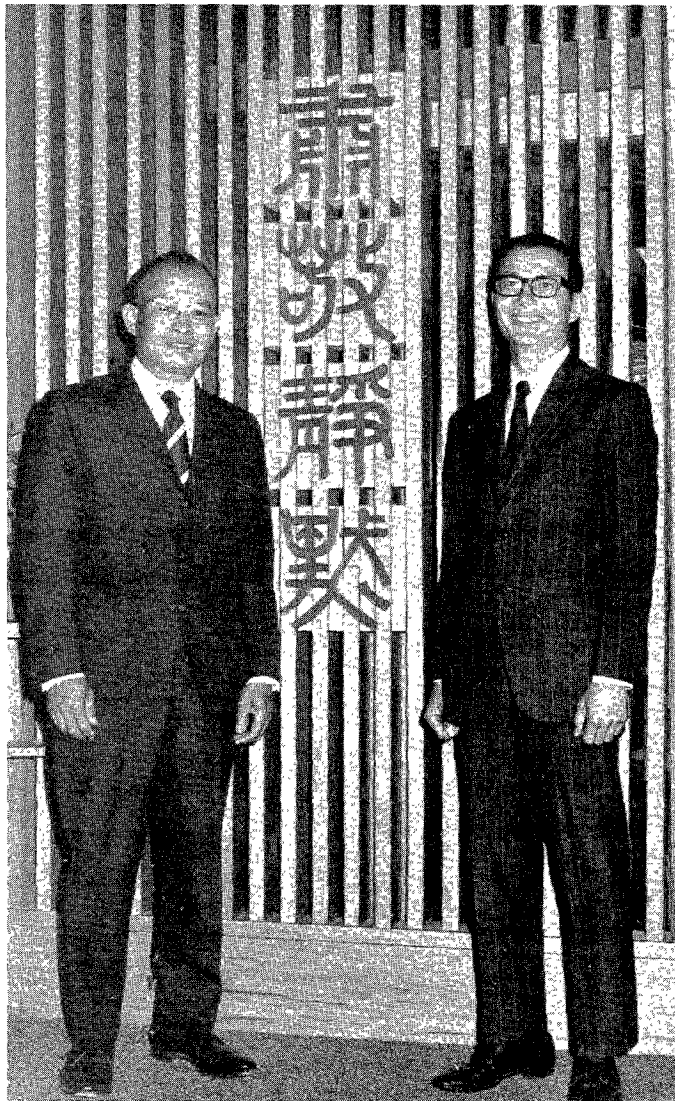
AWARD. John W. Warner, former secretary of the U.S. Navy and presently national administrator of the American Revolution Bicentennial Administration, presented the General Conference with the Bicentennial flag, to be flown from the flag mast in front of the General Conference North Building.

The presentation was in recognition of the "Bicentennial Four C's Program" which has been devised by the Youth and Communication departments of the General Conference as a fitting manner by which Seventh-day Adventists across North America can celebrate America's Bicentennial anniversary. The Four C's Program contemplates Campus, Camping, Community, and Character Beautification.

Because of inclement weather the presentation service was held in the Review and Herald chapel. Robert H. Pierson and Neal C. Wilson spoke for the church in receiving this special award. Present also were officials from the city and county and a contingent of Pathfinders from the Sligo church. Music was presented by the Takoma Academy Chorale.

Lowell Bock, chairman of the church's Bicentennial Celebration Committee, served as emcee, and program arrangements were made by Leo Ranzolin, who serves as secretary of the committee.

RETIRING. Two members of the General Conference staff have requested retirement to be effective during the summer of 1975—Boardman Noland, General Conference attorney, and Dr. Ralph Waddell, head of the Health Department and career medical missionary.



E. Ho, pastor when the Sydney Chinese church was built, stands in the church lobby with his successor, J. Y. Chan. The Chinese characters behind them mean, "Strive for reverence, listen intently."

Australasian

- E. G. McDowell has been appointed director of the Home Study Institute in Australasia in addition to his regular duties as Australasian Division education director.
- April 7 to 10 was a special temperance week in Wairoa, New South Wales. April 7 and 8 a seminar on alcohol and drug dependence was held at the Sydney Adventist Hospital School of Nursing, with 120 enrolled. Leading Australian lecturers presented material that received good media coverage. On April 9, 70 men and women who have been engaged in conducting Five-Day Plans to Stop Smoking met in the School of Nursing to consider ways of increasing efficiency in running this already successful program. On April 10, conference, union, and division temperance directors met in departmental council at division headquarters.

Euro-Africa

- Teofilo Ferreira, president of the Israel Mission, is making contacts with the Arab population by organizing lessons in French two afternoons a week. His wife, the teacher, has 40 in the class. Some are buying religious books and asking questions about the Seventh-day Adventist Church.
- The People's Republic of the Congo has just officially recognized the Seventh-day Adventist Church in that country.
- The recent session of the German-Swiss Conference in Zurich, Switzerland, elected Harald Knott president, and Karl Waber secretary-treasurer. Elder Knott will serve at the same time as president of the Swiss Union Conference, which includes the French-Swiss Conference in its territory.
- The chapel in Mulhouse, France, has been completely renovated to provide a modern and enlarged place of worship, and also a health-

and-welfare office. Special services held there on March 22 included a sacred concert and a baptism.

- Church members in Portugal are building a coeducational secondary school near the large town of Porto. They hope to begin classes in the autumn.

Inter-American

- Nearly 70 literature evangelists and their leaders attended an institute for the combined fields of the Panama Conference and the Costa Rican Mission, held in March in Chiriquí, Panama.
- Dionicio López, who won 74 persons to Christ in 1974, was the champion lay worker in the South Mexican Conference. His conference was the champion local field in the entire Inter-American Division during 1974, with 4,023 baptisms. Mr. López received a new projector and a set of Twentieth Century filmstrips from Xavier Soto Valle, union lay activities director, and Bernardo Javier Peregrino, conference lay activities director.

Southern Asia

- Southern Asia now has about 3,200 broadcasts a week heralding the message of Jesus' soon coming.
- The first constituency meeting of the present Maharashtra Section convened in Poona, India, December 18 to 21, 1974. V. D. Ohal is president of this section, which has a membership of 4,391. The average number of baptisms per ministerial worker rose from 11 in 1972 to 17 in 1974.
- Lal Singh, president of Upper Ganges Section in the Northern Union, reports 2,800 persons baptized during 1974. Three new church buildings were constructed in 1974, and several more are now under construction. A total of 475 students, of whom 150 are boarders, are enrolled in the Hapur elementary school near Delhi.

North American

Atlantic Union

- A recent baptism in the northern Vermont district brought five people into the district's three churches.
- Seven Sabbath school workshops were held in the New York Conference during April, reports A. M. Karolyi, New York Conference Sabbath school director. Emphasis was on upgrading the quality of the children's divisions.
- Members of the Rochester, New York, area churches are continuing to work toward establishing a corporate church school. Adequate facilities are being sought.

- Nine persons were baptized on March 8 in the Saranac Lake, New York, church. Two joined that fellowship, and seven joined the rapidly growing Plattsburgh church, which has more than doubled its membership in the past six months.
- The year 1975 marks the twenty-second anniversary of family-centered maternity care, which gives attention to each member of the family, at the New England Memorial Hospital, Stoneham, Massachusetts.

Canadian Union

- The British Columbia Conference has assumed responsibility for evangelistic work in the Yukon Territory.
- Five youth rallies were held in the Ontario Conference during April. Among the speakers was Samuele Bacchiocchi, a Seventh-day Adventist and the only Protestant to have graduated from the Pontifical Gregorian University in Rome.
- A home-economics workshop for ministerial students and their wives was conducted at Canadian Union College by Jan Clarke, an economist of Lacombe, Alberta, where the college is situated.
- Elena Sipim, who migrated to Canada from the Philippine Islands five years ago, was

baptized in Owen Sound, Ontario, after driving more than 100 miles each way to attend evangelistic meetings.

- Thirty-five persons attended an MV Pathfinder leaders' training course at the Alberta Foothills Camp, with 22 receiving certificates.

Central Union

- Eleven new literature evangelists have joined the Colorado Conference team recently.
- John W. Fowler, Colorado Conference Ministerial secretary, and the Heritage Singers, U.S.A., began a five-week series of meetings in Denver, Colorado, April 5.

Columbia Union

- Opening ceremonies have been held for the new Atholton church in Simpsonville, Maryland. The new structure cost \$260,000 and includes the sanctuary, foyer, mothers' room, balcony, baptistry, and church offices. It seats 560 persons. Rooms in the basement for the Sabbath school divisions will be completed later.
- The Northern Ohio Youth Federation of the Allegheny West Conference was held recently in Toledo, Ohio.

- J. C. Smith, pastor of the Dupont Park church, Washington, D.C., and the church choir were featured on a recent Sunday morning television program, Spread a Little Sunshine.

- Thirty-five Pennsylvania Conference literature evangelists and their families and leaders attended a spring weekend rally at Blue Mountain Academy, Hamburg, Pennsylvania.

- A five-week Bible Speaks crusade held in Vienna, Virginia, resulted in 37 decisions to follow Christ. Twenty-two persons were baptized at the close of the crusade.

Lake Union

- An evangelistic outreach for the 150,000 to 180,000 Spanish-speaking people within conference territory is a

currently developing program of the Michigan Conference. It is under the direction of Orval Scully, pastor of the Berrien Springs Spanish church. An evangelistic series by Salim Japas will be held in August after a Five-Day Plan to Stop Smoking.

● A long-range program to build a new church for the Long Lake, Michigan, congregation was voted recently by the membership.

● Three members of the Rockford, Illinois, church recently have been cited by Byron, Illinois, radio station WYFE as "Citizens of the Week." Dr. and Mrs. W. D. Dodd and Cecil White were saluted by the city.

● Four students from the Anderson, Indiana, church school formed a Temperance Action Team and presented a program to the Anderson Forest Hills public school. Since the program was well received by teachers and students, the TAT group hopes to visit other public schools in the area.

North Pacific Union

● New personnel at Portland Adventist Hospital include James W. Aulick, in charge of accounts payable, replacing Robert Miller, now data-processing-control coordinator; Dale Wendt, personnel director; Jerry Gottfried, patients' business manager; Terry Westerbeck, chief technologist and director of management for the laboratory; and H. David Specht, pathology staff.

● A series of 23 communication workshops covering all of the North Pacific Union Conference, with the exception of the Alaska Mission, has been conducted by Morten Juberg, union communication director.

● The Seventh-day Adventist exhibit at Spokane's Expo 74 will be on tour at State and regional fairs throughout the Northwest. College students will man the exhibit during the summer months.

● A new VertiCare facility has been opened in Damascus, near Portland, Oregon. It is

the second such medical-dental center to be opened under the banner of VertiCare in Portland.

Northern Union

● Halle Crowson, Northern Union Ministerial secretary, concluded his evangelistic campaign in the new Jamestown, North Dakota, church by baptizing 22 new members.

● The Minnesota Conference youth department sponsored a winter Bible camp conducted exclusively for SDA young people attending public school.

● Minnesota's Coulter and Knight evangelistic team has concluded 10 weeks of meetings in the two St. Paul churches, resulting in the addition of more than 40 people to the church by baptism.

● Sixteen persons were baptized during a series of meetings held in Aberdeen, South Dakota, by Les Fowler, conference evangelist, and Everett Calkins, pastor.

● The Northern Union reports a 26 per cent gain in baptisms for the first quarter of 1975 over the first quarter of 1974.

Pacific Union

● Another Spanish company has been organized within the Pacific Union, this one in Tempe, Arizona. Twenty-five charter members and several non-Adventist families attend weekly services. Lay leader of the Tempe Spanish company is David Parra, Thunderbird Academy maintenance director.

● Students at Castle Valley Institute are conducting home-making meetings at the request of the Mormon church in Moab, Utah. At the first session the school family demonstrated an entire meal made from soybeans.

● A gift of \$1,000 to the Vietnam Mission in Saigon has been made by the Hawaiian Mission to aid in relief and the evacuation of orphans. The gift was hand carried by Wayne McKinney, chief resident physician of Honolulu Children's Hospital.

Though not a Seventh-day Adventist, Dr. McKinney has worked with the Saigon Adventist Hospital.

● As a follow-up to two Five-Day Plans to Stop Smoking held earlier in the year, the South Lake Tahoe church conducted a meatless cooking school. Evangelistic meetings are following the community service outreach.

● The Southern California Conference has sponsored two special convocations within the past month. More than 3,000 attended the first all-black conference. "The Gospel to All Asians" was the theme of the oriental convocation attended by 1,850. Caris H. Lauda, General Conference North American Missions director, was the featured speaker.

Southern Union

● The Southern Union department of health conducted a "Heartbeat" coronary risk evaluation program at a YMCA in the Atlanta area March 31 and April 1. Seventy-five persons were tested, bringing to approximately 1,000 the number who have participated in the program since it was introduced in Atlanta a year ago.

● The East Market Street church in Greensboro, North Carolina, occupied its new church home March 15.

● Nearly 150 pastors and ministerial students attended the third biennial session of the John L. Shuler Lecture Series, held at Southern Missionary College April 8 to 10. Guest lecturer was John Osborn, Pacific Union Conference Ministerial secretary. H. E. Metcalf, Southern Union Ministerial secretary, coordinated the three-day event.

● The Morristown, Tennessee, church was dedicated March 15 on the occasion of the congregation's fiftieth anniversary.

● An increase of nearly \$27,000 in tithing receipts during the first two months of 1975 as compared with 1974 has been reported by the South Atlantic Conference.

Southwestern Union

● Young people from Sandia View Academy and Crestview School were present when Governor Jerry Apodaca proclaimed Youth Temperance Education Week in New Mexico April 20 to 26.

● A youth rally was held March 28 and 29 for the young people of the Texico Conference.

● Rosie Etta Taylor, a Seventh-day Adventist for 80 years, celebrated her one hundredth birthday recently at an open house at her home in Oklahoma City.

● Preparing for the future was the objective of the survival camp held in Oklahoma, April 6 to 12. Guests for the weekend were Miriam and Jack Darnall, from the Wilderness Leadership Center in Madison, Tennessee. Among other things, the campers learned rescue skills and the basics of log-cabin building.

Loma Linda University

● The mayor and city council of San Bernardino passed a resolution commending the Loma Linda University Social Action Corps, which conducts medical clinics in several areas surrounding Loma Linda, for outstanding public service.

● Richard C. Oliver, professor of periodontics and director of the graduate periodontics program in the School of Dentistry, has been appointed dean of the University of Southern California School of Dentistry effective September 1, 1975.

● The nurse-midwifery education program at LLU will be expanded with the aid of a \$17,781 grant from the National Foundation of the March of Dimes. The purpose of the LLU course is to prepare registered nurses as nurse-midwives who, upon certification by the American College of Nurse-Midwives and the State of California, will be qualified to manage women in normal pregnancies, childbirth, and uncomplicated gynecological and family-planning health care under medical supervision.

A NEW AFFIRMATION OF FAITH:

WE STILL BELIEVE

BY ROBERT H. PIERSON

Elder Pierson has a soul-consuming desire to see Jesus return *soon*. This desire is reflected in his personal relationships and in his leadership of the church. The twin keynotes of his administration are *revival* and *reformation* within the church, and an accelerated program of evangelism by the church. It is time, he believes, for the remnant people to bring their earthly pilgrimage to a close and to enter the heavenly Canaan.

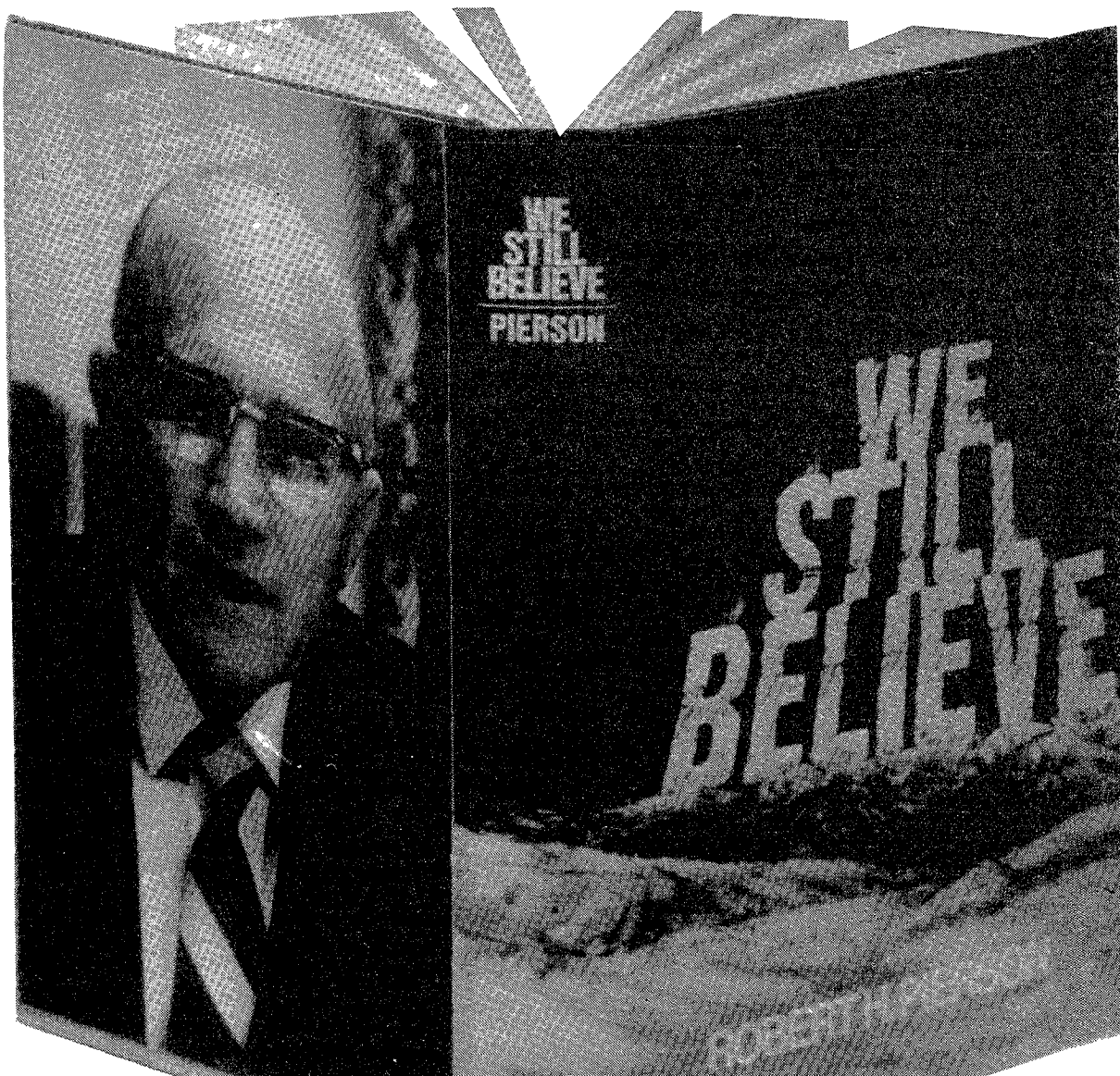
Elder Pierson's deep conviction is that God has been leading His people down through the years and that the things we believe are, verily, the truth as it is in Christ Jesus. The author here

shares with the church his own earnest desire that the faith once delivered to the saints be preserved as a living and active force in the hearts and the lives of those who expect, soon, to witness the return

of Jesus to this earth. In this book Elder Pierson invites you to unite with him and with all other committed Adventists in a new affirmation of faith and loyalty to Christ and to the things WE STILL BELIEVE.

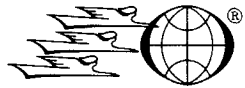
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125th Year of Continuous Publication

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Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

TO CONTRIBUTORS
Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

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

Centr. supp. superv.	Nurse's aides
Cert. resp. tech.	Orderlies
Diet., asst. adm.	Pathology asst.
Food-serv. dir.	Pharmacist
Inhal. thers.	Pharm. tech.
Nurses, ICU	Phys. thers.
Nurses, LPN	Plant engrs.
Nurses, med.-surg.	Psych. soc. wrkr., MSW
Nurses, OR	Receptionists
Nursing-serv. dirs.	Refriger. engr.
Nursing-serv., asst. dir.	Secretaries
	Secs., ward
	Stationary engrs.

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

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

To New Posts

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

Wilbur A. Burton, departmental director, Kansas Conference, from same position, Texico Conference.

Gary W. Coleman, staff, Porter Memorial Hospital, Denver, Colorado, from Hinsdale Sanitarium and Hospital.

Patricia Coleman, staff, Porter Memorial Hospital, from Hinsdale Sanitarium and Hospital.

Walter Day, staff, New England Memorial Hospital, Stoneham, Massachusetts.

Eleanor Oakes, teacher, Midland School, Overland Park, Kansas, from Chesapeake Conference.

Albert Powell, assistant publishing director, Iowa Conference, from same position, Colorado Conference.

R. A. Snell, associate publishing director, Colorado, formerly literature evangelist, Arkansas-Louisiana Conference.

FROM HOME BASE TO FRONT LINE

Richard Allen Figuhr (Arizona St. U. '61), returning to serve as dean, Graduate School, Philippine Union College, Philippines, and **Anne Marie (Stump) Figuhr** (PUC '44), left San Francisco, California, March 13, 1975.

Marshall Eugene Foster (AU '66), to serve as dietitian and food

service manager, Bangkok Adventist Hospital, Thailand, of Downers Grove, Illinois, left Los Angeles, California, March 11, 1975.

Edith Lorraine Gillham (WWC '52), returning to serve as nurse, Kendu Hospital, Kenya, left New York City, March 5, 1975.

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

C. Fred Clarke (SOS), to serve as teacher/maintenance, Lower Gwelo School, Rhodesia, and **Helen (Merriam) Clarke**, of Iowa City, Iowa, left New York City, March 10, 1975.

Arthur C. Miller (LLU '42) (R/SS), to serve as relief physician, Yuka Hospital, Zambia, Africa, of Days Creek, Oregon, left Portland, Oregon, March 11, 1975.

Roger T. Nelson (R/SS), to serve as relief surgeon, Bangkok Adventist Hospital, Thailand, of Reading, Massachusetts, left Los Angeles, California, March 12, 1975.

STUDENT MISSIONARY

Frederick W. Bahr (AU), to serve as Bible instructor, Bolivia Training School, Cochabamba, Bolivia, of Takoma Park, Maryland, left Washington, D.C., April 5, 1975.

Deaths

AMUNDSEN, Wesley—b. Dec. 2, 1891, Milwaukee, Wis.; d. March 27, 1975, Takoma Park, Md. He entered denominational work in 1922 as a pastor-evangelist in Minnesota. Then he served five years in Bolivia as treasurer and president. He headed departmental work in Texas, Oklahoma, and the Southwestern Union. For two years he was president of the Texico Conference. For 11 years he was lay activities secretary of the Inter-American Division and developed the first lay preachers' institutes. Later he was an associate secretary of the General Conference Lay Activities Department. He was president of Madison College, and for 16 years was executive secretary of the Association of Privately Owned Seventh-day Adventist Services and Industries. He was also secretary of North American Missions. He was the author of *Sons of the Incas*, *Advent Message in Inter-America*, *Behold the Lamb*, and *The Power of Pentecost*. His wife, Betty, survives.

HAYNAL, Andrew D.—b. Dec. 1, 1888, Padina, Yugoslavia; d. April 1, 1975, Forest City, Fla. After being a literature evangelist, he took up editorial work at the Brookfield, Illinois,

branch of the Pacific Press Publishing Association. He wrote or translated scores of books and tracts into the Slovakian language. Upon entering the ministry he labored in Ohio, Minnesota, Pennsylvania, New York, New Jersey, Illinois, and Michigan. He taught at Broadview College and in 1918 married Kristina Kuklish. Survivors include his wife; daughter, Mrs. Lowell Dunham; sons, Dr. Andrew P. Haynal, of Pakistan, and John M. Haynal, of Glendale, California; 11 grandchildren; one brother; and five sisters.

PATTERSON, Lelia Viola—b. June 16, 1883, Dade County, Mo.; d. March 22, 1975, Fletcher, N.C. She studied nursing at Hinsdale Sanitarium and Hospital, and was also housemother there. In 1920 she became superintendent of the Mountain Sanitarium and Hospital, Fletcher, North Carolina, where she continued until 1963, when she retired. Nephews and nieces survive.

PENDER, Austin E.—b. Oct. 7, 1883, Mich.; d. Feb. 27, 1975, Brevard, N.C. For 16 years he served as a singing evangelist, and then was certified as a lay preacher in Illinois and served until 1962. Survivors include his wife; son, Ernest of Stanborough Press, England; daughter, Mary Wheeler; and three grandchildren.

Notice

General Conference Association of SDA

Notice is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held at the Stadthalle, Vienna, Austria, at 9:15 A.M. July 15, 1975, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the fifty-second session of the General Conference. By order of the Board of Trustees.

ROBERT H. PIERSON, *Chairman*
J. C. KOZEL, *Secretary*

Coming

May	
24	North American Missions Offering/ Home Foreign Challenge
June	
7	Bible Correspondence School Emphasis
7	Church Lay Activities Offering
14	Inner-City Offering
28	Thirteenth Sabbath Offering (Euro-Africa Division)
July	
5	Church Lay Activities Offering
12	Adventure in Faith Offering
August	
2	Dark County Evangelism
2	Church Lay Activities Offering
9	Oakwood College Offering
30	Christian Record Braille Foundation Offering
September	
6	Lay Preachers' Day
6	Church Lay Activities Offering
13	Missions Extension Offering
13 to	Review and Herald Periodicals
Oct. 11	Campaign
20	Bible Emphasis Day
27	JMV Pathfinders
27	Thirteenth Sabbath Offering (Inter-American Division)

The Back Page

Hewitt Center Research Published

A new book, *Better Late Than Early*, scheduled to come off the press this month, will be a comprehensive report of the research done by the Hewitt Research Center on early childhood education. The research center has been working for some time on this project. After a series of articles were published in various literary and educational journals, the *Reader's Digest* contacted Raymond Moore, center director, with the suggestion that the research center submit a manuscript for a book to be published by the *Reader's Digest* Press.

Already this research has made a significant impact in State educational planning.

WILLIS J. HACKETT

Lacandon Indian Chief Is Baptized

On Wednesday, March 5, the first members of the diminishing Lacandon tribe to become a part of the Adventist people in southern Mexico were baptized in the waters of Lake Mexaboc.

After almost two years of effort, during which lay evangelism was skillfully combined with medical missionary work, Joaquin Trujillo, chief of the Mexaboc branch of the tribe, was baptized with his wife and 21 others from among his people.

These first fruits from the

Lacandon Indians show a deep interest in carrying the good news of salvation to the other members of their tribe. It is hoped that this will result in a new day for the entire tribe, and that with the transformation the gospel brings to the lives of these Indians, the predictions of anthropologists that they will diminish and disappear will prove untrue.

Those who were present at the baptismal service on March 5 were happy, but probably the happiest ones of all were teacher Saturnino Chan and his wife, who had left their home and comfortable way of life to work among these people.

SAMUEL GUIZAR

Denomination Holds First "Congressoree"

The first Pathfinder "congressoree" in denominational history was held in Soquel, California, where 4,000 Pathfinders gathered on the campmeeting grounds of the Central California Conference, May 2 to 4. The "congressoree," a combination junior youth congress and Pathfinder camporee, was directed by Harry Garlick, Pacific Union Conference associate youth director, and local conference youth directors.

The opening ceremonies featured pioneers of the Pathfinder program—Dr. Theron Johnson; Lawrence Paulsen; Harry Bergh, who wrote the

Pathfinder song; and Lowell Litten, who wrote, "Smile, You're a Pathfinder!" Special guests were the nearly 500 persons who were won for Christ by Pathfinders, many through Voice of Junior Youth evangelism.

LEO RANZOLIN

New AWR Outreach

Recently the General Conference Committee voted to approve the request of the Adventist World Radio Coordinating Committee to begin broadcasting on July 1 over a new facility in Malta. This new radio station operates a 250,000-watt short-wave transmitter and a 600,000-watt medium-wave facility, and is allowing AWR to broadcast during prime time in Arabic, Greek, Russian, Croatian, Turkish, Ukrainian, Hungarian, Serbian, Slovenian, and German on the 49-meter band.

Beginning these new broadcasts will necessitate reducing the time on the radio station in Lisbon to seven hours (which is the minimum) and purchasing seven hours of time on the new facility in Malta.

There will be an additional cost of approximately \$35,000, which is not a part of the budget for 1975. The General Conference Committee also voted to allow Adventist World Radio to draw on funds that will be coming in from donations for the broadcast for 1976 to take advantage of this opportunity in 1975.

Since radio is the only means the Adventist Church presently has to proclaim its message in many of the countries in Europe, the Middle East, and Africa, the expense seems justified. To make up this deficit and to keep Adventist World Radio broadcasting to thousands who otherwise would never have an opportunity to hear it, we appeal to those who have supported the radio ministry to increase their support; and we urge those who have not made this a part of their personal evangelistic outreach, to join us in this area of radio evangelism. Gifts may be sent through regular channels,

plainly marked "Adventist World Radio."

C. D. HENRI

Vienna Crusade

J. M. Phipps, of the Lake Region Conference, is holding a large evangelistic crusade in the southern section of Vienna, Austria. He is assisted by Austrian ministers and Harald Knott, Swiss Union Conference president, who is translator. Attendance has now settled to a steady number of nearly 200 nonchurch members. Special interest in the campaign is being manifested by the Viennese youth.

In Brief

New position: Donald John, editor, *Insight*, formerly General Conference associate youth director and editor of *MV Kit*.

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Welcoming Joaquin Trujillo, Lacandon chief, and his family into the church is Xavier Soto, Mexican Union Mission departmental director.