

Review

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AN OPEN LETTER OF THANKS



My Dear Church Family,

I would not be able to stand before you to give a testimony of my love for God and you, because I would weep, and I am not yet humble enough to weep before you. So I am writing to tell you what overflows in my grateful heart.

You so willingly and lovingly accepted me with my many sins and faults. I'll remember always my first visit to your church - now our church - fearful that the wrath of the God of my then-held beliefs would retaliate. I've never told you of my embarrassment when a quick glance proved that my attire was inappropriate. No matter, dear people, you accepted me in warmth and fellowship that truly touched me.

Did you somehow sense that this was the turning point in my life with God and my fellow human

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Looking Toward Vienna—2

Last week we mentioned three purposes of a General Conference session that, in our judgment, justify the heavy expenditure of funds necessary to hold the meeting—(1) to maintain our representative system of church government, (2) to strengthen church unity, and (3) to inspire leaders and members to complete the task given to the Advent Movement. We also reviewed the sites and sizes of past sessions.

The term *General Conference* was used by the early Adventists to refer to almost any general gathering, but after 1863, when the first State conference was organized, the term was employed exclusively as it is today to refer to regularly recurring sessions with duly appointed delegates. Notices of "General Conferences" were published in the REVIEW.

One of these notices appeared under the heading "Appointments" on the back page of the REVIEW of October 29, 1857. We reproduce it below to provide a glimpse of early Adventist history and to note several points made by James White, the editor. At the time this notice appeared Adventists referred to the days of the week by number, refusing to call the days by their "pagan" names.

GENERAL CONFERENCE AT BATTLE CREEK

Providence permitting, there will be a General Conference at Battle Creek, to commence Nov. 6th, in the evening, and hold Sabbath, First-day, and as much longer as shall be thought best. Those who come to this Conference are requested to remain and attend the meetings of business on Second-day.

We hope to see Brn. Andrews, Loughborough and Everts from the West at this meeting. Let there be a general rally from all parts of this State, and as many from other States, and from Canada as can see duty to come. We will feed with hay as many horses as we can put in our barns. We will lodge as many as we can provide beds for, then give up our floors, and barn-chambers to those brethren who can best endure such lodgings. Those who can, will do well to bring provisions, buffalo-ropes, or bed clothes, so that they can lodge in the old meeting house. Come along, brethren and sisters. Bring what you can, and we will do what we can for you.

This Conference will be at the opening of our new place of worship. I have put at least \$300 of borrowed money into this house for the church of God in this State, which I shall expect to receive at this Conference. These are hard times, brethren, but come prepared to do something as the Lord hath prospered. We will take gold, silver, good bills, wheat, corn, oats, butter, cheese, deerskins, or good promises of help soon. You who felt badly over our scanty invitation to come to Conference last spring on account of the small size of our place of worship, come and meet with us. And you who fear we are building too large, come and assemble in the house of prayer with us if there is room for you all.

Special Notice

Those who have but little else than an idle curiosity to gratify may as well stay at home. If any still have a disposition to watch for others' faults, and report them behind their backs, such had better stay at home. Come to worship God. Come, brethren, to do your duty, and help advance the cause. We invite you all to come and enjoy this feast with us.

In behalf of the church in Battle Creek.

JAMES WHITE.

In this call to meet at Battle Creek, Elder White makes four points that have considerable relevance as we look toward the meeting in Vienna: (1) Attend the meetings, (2) housing conditions may not be ideal, but be prepared to make the best of the situation, (3) in spite of hard times and the cost of attend-

ing the meeting, plan to "do something as the Lord hath prospered," and (4) stay at home if you are merely curious or critical and will spread an evil report after attending the meeting.

Elder White's point is well taken that those who come to the conference should stay through "First-day" to participate in the business meeting. Apparently even in 1857 there were those who planned to attend only on Sabbath. He also makes a good point in de-emphasizing the necessity for comfortable accommodations. Sleeping on the floor could hardly be considered a luxury "suite." And his expectation that all would assist in paying back the \$300 he had borrowed, even though times were hard and they would be "out-of-pocket" for their travel expenses, sounds like good Adventist doctrine even in 1975.

Point 4 is perhaps the least applicable today. Not many Adventists attend meetings to gratify idle curiosity or obtain material for backbiting. We would revise this counsel to read: "Church members in North America are urged to stay home in order to avoid congestion in Vienna, and to leave as much room as possible for believers in Europe (both East and West) to attend. The money saved by not making the trip, if contributed to the Adventure in Faith Offering, will enable the church to take advantage of the wonderful opportunities to preach the gospel that are opening up in the various parts of the world."

One Million Dollars

We feel deeply on this point. If each North American who plans to go to Vienna merely as a tourist were to spend \$1,000 (for air fare, lodging, food, and miscellaneous expenses), and if 1,000 people forgo the trip and give the money to God's cause, a total of \$1 million could be placed in the Lord's hands. The Adventure in Faith Offering would immediately be assured of being the largest single offering ever received in the history of the church.

Interests differ, of course. Some might prefer to give part of their \$1,000 to Adventist World Radio (which has tremendous needs and opportunities). Or to the Disaster and Famine Relief Offering (which was promoted earlier this month). Or to Oakwood College. Or to the Christian Record Braille Foundation, to help the blind. Or . . . or . . . "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

We think nondelegates from North America would be well advised to forgo Vienna not merely to save money but to avoid disappointment. The auditorium in which the meetings will be held seats 3,000 fewer people than was understood at the time the decision was made to go to Vienna. Admission will be by ticket only. Only unhappiness or unpleasantness can result if people without tickets attempt to enter the hall.

But although we are urging nondelegates from North America not to attend, we wish every Adventist in the world could attend, for we believe the Vienna meeting will be one of the most important in Adventist history. The fifty-second session convenes at a time of world crisis. Wherever one turns there is trouble. Political tension prevails in the Middle East and in Southeast Asia. Economic uncertainty is virtually worldwide. Human agony—hunger, separation of families, homelessness, fear—stalks millions.

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This Week

Our cover letter was written by Catherine Turner, the pen name of a member of the De Land, Florida, Seventh-day Adventist church. This moving tribute to kind church members should be an encouragement to Adventists everywhere as they relate with non-Adventists.

Our witness, even our silent witness, is "Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is di-

vine."—*The Desire of Ages*, p. 347.

Ellen White makes this further observation: "No other influence that can surround the human soul has such power as the influence of an unselfish life. The *strongest argument* in favor of the gospel is a loving and lovable Christian."—*The Ministry of Healing*, p. 470. (Italics supplied.)

In daily contact with God and His Word, let us diligently search our hearts and examine our influence that we might in love draw others to the love of our Saviour.

Willis J. Hackett, "God Made Mind" (p. 5), is a vice-president of the General Conference, a

position he has held since 1968.

A graduate of Union College, Lincoln, Nebraska, in 1939, Elder Hackett's first pastorate was in the Texas Conference, where he was ordained in 1942. He was educational and MV secretary of the Arkansas-Louisiana Conference before going to the Far Eastern Division, where he served in the same capacities from 1952 to 1955.

From 1956 to 1958 he was president of the North Philippine Union Mission. From 1958 to 1964 he was president of the Atlantic Union, and president of the North Pacific Union from 1964 to 1968.

In his article Elder Hackett

points out that the mind serves or rejects God; it is the mind that distinguishes human beings from animals; it is the mind that has the ability of assimilating divine thought.

Clark B. McCall, pastor of the Kerman, California, Seventh-day Adventist church, authored "The Hospital—A Modern Parable" (p. 11). In this parable Elder McCall vividly points up the condition of many who know the cure to the sin problem, are adept at pointing out the cure to others, but refuse to make use of it themselves.

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Scan news briefs from the religious world

MORMONS TO BUILD LATIN TEMPLE IN SAO PAULO

SAO PAULO, BRAZIL—Brazil has been chosen as the site of the first Mormon Temple to be built in Latin America, officials of the Church of Jesus Christ of Latter-day Saints (Mormon) announced. Construction is expected to begin before the end of 1975, with completion in 18 months. It will be the seventeenth temple operated by the church.

PITCAIRN ISLAND PLANS A NEW STAMP ISSUE

GLENDALE, CALIF.—Pitcairn Island, which no longer has regular mail service, will issue a set of four commemorative postage stamps depicting mailboats of the island's early history.

Boats shown on the stamps in-

clude the H.M.S. *Seringapatam*, which carried the first letter from the island in 1830, and the *Pitcairn*, a Seventh-day Adventist schooner that initiated regular mail service there in 1890. Also shown in the stamp issue are an early steamship that began serving the island in 1901, and the *Gothic*, which was a regular mail caller from 1948 to 1968. Boats now stop at Pitcairn Island irregularly, about every two months.

Pitcairn, the two-square-mile island made famous by mutineers of H.M.S. *Bounty*, has a population today of 62. The first Adventist missionary arrived on the island about 1890 and most of the persons there attend the Adventist church.

Older residents on the island say they hope Pitcairn will not

have to be abandoned. The sale of stamps and handicraft items provide a major portion of the islanders' income. For information on the mailboat stamps, expected to be available in May or June, write to: Pitcairn FDC, The Voice of Prophecy, Box 55, Los Angeles, California 90053.

COURT RULING IN PRIVATE SCHOOLS RACE STATUS

RICHMOND—The Court of Appeals for the Fourth Circuit has ruled that private schools may not reject applications of students solely on the basis of race. The U.S. court upheld a lower court ruling that admission policies of the Fairfax Brewster School and the Bobbe School in northern Virginia were racially discriminatory.

EUCHARISTIC CONGRESS PROCLAIMED BY POPE

VATICAN CITY—Pope Paul officially proclaimed that the forty-first International Eucharistic Congress will be held in Philadelphia in August, 1976, during the U.S. Bicentennial celebration, and will focus on the theme, "Hungers of the Human Family."

Making the announcement during a general audience on the eve of Holy Thursday, the pontiff declared that the congress will be an event of "worldwide importance" and a time when Catholics "will open their hearts with new sensitivity and fresh concern to the many urgent needs of their brothers and sisters—the just aspirations and legitimate anxieties of mankind."

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.]

On Being Single

I have been reading with interest the various comments in the REVIEW on being single.

It is indeed a "married world" that we singles live in. However, some who are single and wish they were married could consider how it would feel to be married and wish they were single.

ANGELA EARLY
Lincoln, Nebraska

Correction

I feel truly honored to see my letter printed in the REVIEW (Feb. 6). However, I hope I may be permitted to make a correction. The quotation referred to ("Every hymn is entitled to a certain respect . . .") is by Professor Harold Hannum.

Readers will recall Professor Hannum's article in the REVIEW, a defense of beauty and generosity as characteristics of God. The whole article is permeated by the fragrance of Magdalene's gift, a perfume sorely needed in our churches.

No student could go through

Professor Hannum's classes without realizing that one of life's ultimate experiences would be to write a hymn that would draw Christians closer to Christ.

JEAN VAN ARSDALE PURDHAM
Battle Creek, Michigan

Law and Faith

In our acceptance of the wonderful message of righteousness by faith, which has been coming to the church recently, we should realize that Christ's righteousness not only presents the matchless love and mercy of our Saviour but it upholds and exalts His law. The transgression of His law is our basic

problem, and Christ "will by no means clear the guilty." Exodus 34:7. "The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin."—*The Desire of Ages*, pp. 555, 556. There is a great need for self-examination, comparing our lives with the law of God, and to make determined effort through the grace of God, to expel sin from the soul. This is the only way to enter into a meaningful relationship with Christ. "Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome if we would enter into a union with

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beings? I couldn't help but see the joy of expression, the hands held out to give love and take care, the broad hearts that absorbed tears and laughter. Oh, my dear family, can I ever thank you enough for the example that you gave of the compassionate love of our beautiful Saviour, who was then made my Saviour? What a precious God and Man you shared with me!

My heart and mind are filled with peace and thanksgiving each Sabbath as together we put aside the cares of the world to communicate with God, who has given us Himself and one another. I kneel in gratitude every day for all of you, for truly without Him and without my church family I would be nothing.

Dear Family, only you can possibly understand the supreme happiness of this mother's heart as I witnessed the baptisms of my sons, joyous days that bound us in an

assurance of an everlasting relationship.

Oh, my people, you have prayed, wept, and loved that we might not be lost. You have shared the fruit of the Spirit that we might be nourished with His gentleness. There are times when, in the solitude of the night hours, I am overwhelmed with my inadequacies and unworthiness! But His promises and your encouragement give me assurance that my weakness can be made His strength!

Dearest, kind, graceful men and women of God, I thank you from the depths of my replenished heart! Through your witness God has given us faith, hope, and love. Please pray for us that we may pass on these gifts so that others may know the exquisite joy of peace and forgiveness as we have.

My daily prayer is that we may all be together for eternity.

Thank you!

Your loving and
loved sister,
Catherine Turner

GOD MADE MIND

The mind of man is the marvel
of all time, distinguishing
human beings from the animals.

By WILLIS J. HACKETT

"And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him" (Gen. 1:26, 27).

IN WHAT WAY WAS MAN CREATED IN THE IMAGE of God? Ellen White says, "Man was to bear God's image, both in outward resemblance and in character."—*Patriarchs and Prophets*, p. 45. In the supreme act of God's creation He sought to construct a new and different being that was capable of communicating and fellowshiping with Him.

The animals were created largely to act by instinct, with fixed responses to stimuli. They are not capable of communion with their Creator through the powers of reason, logic, or appreciation. God could also have created man with programmed responses to intricate electrical stimulations. Man could have been created machinelike to bow and kneel in adoration to the great Creator, responding continually, "Praise God from whom all blessings flow." But God desired beings with whom He could commune and who of their own choice could respond to the love of their Creator. Man was created with the power to think, to choose, to worship, to love. God wanted beings who could not only love Him but who could cooperate with Him in His plans in performing service. Such service on man's part would originate from appreciation of God's character and power.

Since God did not want the allegiance of marionettes or of spring-powered machines, He created the mind of man capable of voluntary love and service. He granted man freedom of the will, with the ability to think for himself. It was God's intent that man with intelligence, reasoning power, and the ability logically to weigh the evidence would choose to serve and love the Creator. God took a great risk in creating man with the freedom to choose. Man has the same powers of creative thinking and choice as had been given the angels in heaven.

Ellen White says: "All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made 'in the image

of God,' and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives."—*Sons and Daughters of God*, p. 7.

The major difference between man and the animals is the brain. The bodily functions—digestion, circulation, excretion, reproduction—for all animals follow a similar pattern. Ellen White says: "It was a wonderful thing for God to create man, to make mind. He created him that every faculty might be the faculty of His divine mind. The glory of God is to be revealed in the creating of man in God's image and in his redemption."—*Signs of the Times*, May 31, 1896.

Marvel of the Mind

The mind of man is the marvel of all time. When God created mind it was intended to function forever. Science tells us that it is as nearly infinite as anything known to man. God's intentions in creating man were that the mind and body should function perpetually. The life-giving current from heaven was to sustain man eternally. It has been observed that there are enough cells and possible synaptic connections in the brain to last for an eternity.

No wonder it was such a wonderful thing for God to make the mind. It is even more wonderful to think that it is the faculty of man for the assimilation of divine thought. The intellect, the higher centers of the mind, were made capable of communion with Deity.

Healthful Living, page 9, says: "He has prepared this wonderful habitation for the mind; it is 'curiously wrought,' a temple which the Lord himself has fitted up for the indwelling of the Holy Spirit."

It is with the mind that we serve or reject God. God implanted in the mind the capability of weighing the evidence and responding to the love and mercy of God voluntarily. This is what God is seeking in the lives of His intelligent creatures. With His desire for communion, fellowship, and appreciation, he awaits man's voluntary response, born out of the mind's capability to choose and decide after a careful survey of all options, that God is just, loving, wise, and deserving of our praise, adoration, and obedience.

God's creation of man is vindicated by man's voluntary response to God's love and goodness in the form of obedience, adoration, and worship. These acts are not the result of mere logical reasoning on the one hand, nor are they acts of blind subjection to law or authority on the other hand. These acts vindicate God's patience, mercy, and love for man, for through them God can demonstrate to the universe that beings created in His image, with power to choose, to decide, to rebel, or to adore, have chosen voluntarily to follow God's way in complete obedience, with admiration and appreciation for their Maker. This is man's response to God's love.

One day man will be restored to full fellowship with His Maker. This fellowship will continue uninterrupted throughout the unending ages. Note this encouraging statement from the pen of Ellen G. White: "Those who have made the most of their privileges to reach the highest attainments here, will take these valuable acquisitions with them into the future life. They have sought and obtained that which is imperishable. The capability to appreciate the glories that 'eye hath not seen, nor ear heard,' will be proportionate to the attainments reached in the cultivation of the faculties in this life."—*God's Amazing Grace*, p. 365.

What a wonderful thought! What a glorious heritage will come to those who consciously and intelligently seek to allow God's image to be restored in them now. □

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

Foot Washing Becomes an Established Practice

In general the Adventists who formed the nucleus of the SDA Church avoided the extremes and improprieties of certain early proponents of foot washing.

By RON GRAYBILL

IN ORDER FULLY TO UNDERSTAND the development of foot washing among Adventists, it is necessary to have some concept of the state of the Millerite movement during the period when foot washing first arose.

After the great Disappointment this movement split into several groups. Many people dropped out of sight, either abandoning religion altogether or drifting back into their former churches. The major Adventist group rejected the date October 22, 1844, as having any prophetic significance. They decided that the "Midnight Cry" of the summer of 1844, which announced that date, had been a mistake, that God had not been in that aspect of the movement. This group was variously designated the *Advent Herald* party, because its adherents continued under the support of that major Millerite paper; the Himesites, because they were led by Joshua V. Himes, Miller's chief lieutenant; or, by their critics within the movement as "nominal Adventists," "Babylon," or the "synagogue of Satan." Ellen White usually used the first term, "nominal Adventists," and in later years sometimes referred to them as "First-day Adventists." They formed the majority party.

But there were other Adventists who did not reject the October 22 date as the end of the 2300 days and the fulfillment of Daniel 8:14. These soon divided into two factions. One faction began to teach that Christ had actually come on October 22, but His coming had been a spiritual one and He now lived in the person of His saints who were thereby perfectly sanctified and henceforth above earthly temptation, and even immune to death. These were called the "spiritualizers," or "spiritualists," the latter name having nothing to do with what we today understand as spiritualism.

Those who made up the other group—and we say "group"

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

in the sense that a number of people adhered to a certain cluster of ideas rather than to an organizational structure—were at first not sure just what had happened on October 22, but they still believed that that date was significant, that prophecy had been fulfilled on that date, and that Jesus would still come literally and personally to the earth. By contrast with the spiritualists these people might be called the "literalists."

The literalists and spiritualists had this much in common: They both opposed the positions of the nominal, Himesite Adventists; they both believed that October 22 ended the 2300 days; and they both practiced foot washing.

Naturally, at the beginning, there was a wide variety of practices among foot washers. One hostile article attacking foot washing even mentioned "foot kissing." This may have been only "enemy propaganda," but it might well be that some had adopted foot kissing as part of the ceremony under the inspiration of the story of Mary's washing Jesus' feet with perfume and kissing them.

In a few instances, those who practiced foot washing also adopted Saturday Sabbathkeeping. In one case, a man reported that his group kept Saturday but reserved the first day for breaking bread and the foot-washing service.

The practice most often mentioned in connection with foot washing was the holy kiss or holy salutation.

Still another variation was mixed foot washing. The spiritualizers were foremost in advocating this practice. They believed that since Christ had come spiritually they were now in the eternal kingdom. And if they were in the kingdom, then there was no longer marriage or giving in marriage, but all were like the angels. They were all one in Christ, they declared, and there was no longer either "male or female." This led easily to what was called "promiscuous" foot washing, and "promiscuous" foot washing led not only to savage and well-founded criticism but also discredited the whole practice of foot washing in the minds of those who linked it with fanaticism and impropriety.

Mixed Versus Segregated Foot Washing

Some reports were careful to mention that the sexes were separated for the ceremony. "There were about 60 of the brethren, and 38 of the sisters, assembled each by themselves in two different apartments, that attended to this commandment."¹

Others defied the critics and revelled in the opposition that mixed foot washing excited: "The 'unseemly practices,' (so called by some) of obeying the commands of Christ, (John 13 [footwashing]) and his apostles (Rom. 16:16 [the holy kiss]) 'promiscuously,' believing the same as Paul that in Christ Jesus there is neither male nor female are continued."²

Then there was another variation where men and women did not actually wash one another's feet, but they participated in the service all in the same room: "As we who believe are all 'one in Christ Jesus' and as the command is, 'salute one another,' we felt the command was obeyed in the letter and spirit, when that, and the washing of feet was attended to by the brethren in one part of the room and the sisters in the other."³

Ellen White was explicitly opposed to mixed foot washing. She said in an interview in 1906: "At first women and men washed [each other's] feet, and we felt that was not the right thing to do. I never could do it."⁴

One man attempted to wash her feet but found his efforts frustrated.

"The Lord tells me, Sister Ellen," he said, "that I must wash your feet."

"The Lord tells me," Ellen replied with delightful candor, "that you have no business with my feet at all. When my feet are washed it will be by a sister, not by any man."

This background helps explain Ellen White's otherwise surprising statement in *Early Writings* that while there is no Biblical precedent for men washing women's feet, there is for women washing men's feet, and she refers to the experience of Mary washing Christ's feet. Today that sounds like a statement in favor of practicing a more "mixed" type of service than we do. But when placed in its proper historical setting, it is seen as a statement of caution and restraint against a more liberal practice.

Himes Attacked Foot Washing

The majority Adventist party led by Joshua V. Himes made full use of the pages of their *Advent Herald* to attack foot washing. "We repudiate all these notions of public foot-washings, embracings, kissings, etc. etc.," the *Advent Herald* said sternly, "Adventists have nothing to do with any of these things, as religious exercises." ⁵

At the Albany Conference in April, 1845, in a session chaired by William Miller himself, the majority party took an official stand against foot washing: "Resolved . . . That we have no fellowship with any of the *new tests* as conditions of salvation. . . . And that the act of promiscuous foot-washing and the salutation kiss, as practiced by some professing Adventists as *religious* ceremonies . . . are not only unscriptural,

but subversive,—if persevered in,—of purity and morality." ⁶

The resolution linked foot washing very closely with the fanatical practices of the spiritualizers. It mentioned the "promiscuous" foot washing, it referred also to "sitting on the floor as an act of voluntary humility, shaving the head to humble one's self, and acting like children in understanding." These were all aspects of the spiritualizers' fanaticism: since they believed they were now in the eternal kingdom, and since only those could enter the kingdom who were as humble as little children, they proceeded to crawl on hands and knees and otherwise imitate children.

Whatever Jesus meant by His statements about foot washing, the *Advent Herald* said, "We do not suppose he meant that able-bodied men and women should pull off each other's shoes and stockings in a public assembly, and there wash their feet." ⁷

A Negative Impact

But the full negative impact that mixed foot washing made can best be seen in a letter reporting how it was carried out: "At a meeting held at Bro.—'s on Thursday evening, the foot-washing operation was attended to, and you will be both surprised and pained to learn it was promiscuous. Though I wish not to be censorious, I cannot but think Peavey [the one leading out] a bad and impure man. He set the example of washing the sisters' feet, and like all men with whom I have met, who advocate these ridiculous, revolting, and indecent ceremonies, he selected as his victim a YOUNG GIRL! Why, if his heart is pure, and his desires holy, did he not choose a male, or a matron in the presence of her husband?" ⁸

If this is the image that many had of foot washing, is it any wonder that they rejected it? And is it any wonder that Ellen Harmon stoutly refused to participate in such a practice?

It is, of course, unfortunate that a service meant to encourage mutual love and humility among believers should be the source of so much debate, perversion, and distortion. But after all, what new doctrine or practice has ever been adopted without some controversy?

Even apart from the Biblical evidence, foot washing should have a special importance for Seventh-day Adventists who are inspired by their own history. After all, it was adopted and practiced by Ellen White more than a year before she saw the importance of Sabbath observance. In fact, foot washing has the honor of being mentioned in her very first vision. Having seen the loving care that God extended to the faithful Adventists, she says, in reporting that first vision: "Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet." ⁹

Like the old song said:

"Ye shall be happy if ye know

And do these things by faith below;

For I'll protect you till I come,

And then I'll take you to your home.

The Lord of Glory stoops to men,

And an example sets for them;

If in humility complete,

Salute the Saints, and Wash their Feet." ¹⁰ □

Goose Chase

By ROBERT J. HASTINGS

Nathaniel Hawthorne once said, "Make happiness the object of your pursuit, and it leads you on a wild-goose chase."

Which means you don't find happiness, but happiness finds you. This is why those who try to find happiness are seldom successful. The reason is they get in their own way.

Happiness is a by-product that we stumble on while losing ourselves in something bigger than ourselves. Happiness is hard to find, but easy to experience.

That's why the littlest—and most miserable—person is the one who is all wrapped up in himself.

Ashley Montagu put it this way, "The moments of happiness we enjoy take us by surprise. It is not that we seize them, but that they seize us."

And here's how Jesus explained it, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:39).

Albert Schweitzer, M.D., sailed for Africa in 1913. In addition to being a surgeon, he was also a successful missionary, musician, biographer and philosopher. An old, abandoned henhouse was his first hospital. He turned a dilapidated camp bed into an operating table.

On a visit to the United States, a newspaper reporter asked him, "Dr. Schweitzer, have you found happiness in Africa?" He replied, "I have found a place of service, and that's happiness enough for anyone."

Are you disappointed in your search for happiness? Cheer up! Let happiness look for you, which it will if you lose yourself in something bigger than yourself. Otherwise, you'll wind up on a wild-goose chase.

REFERENCES

¹ *Day Star*, vol. 6, p. 40, July 15, 1845.

² *Ibid.*, vol. 9, p. 36, Jan. 31, 1846.

³ *Ibid.*, vol. 7, p. 18, Sept. 6, 1845.

⁴ Interview, Dec. 12, 1906, DF 733.

⁵ *Advent Herald*, vol. 9, p. 56, Mar. 26, 1845.

⁶ *Ibid.*, p. 107, May 14, 1845.

⁷ *Ibid.*, vol. 10, pp. 100, 101.

⁸ *Ibid.*, pp. 118, 119, Nov. 19, 1845.

⁹ *Early Writings*, p. 15.

¹⁰ *Day Star*, vol. 8, p. 1, Oct. 18, 1845.

INVOLVEMENT

There are two types of involvement—theocentric and egocentric.

By D. J. HANDYSIDES

WHILE AWAITING THE ARRIVAL OF A BUS, a colleague of mine, a senior minister in South Africa, was brutally attacked, knocked down, frisked from top to toe for his wallet, kicked in the stomach, punched in the face, and left on the pavement stunned, dazed, and badly hurt. Yet standing nearby was a group of people, not less than 15 in number, who stood and witnessed it all, yet did nothing to help or rescue the poor man.

When this group was questioned by the police afterward, their lame excuse was: "We didn't want to become involved; we held back because we were afraid." The pertinent truth however was this: They were involved, whether they chose to be or not. They were involved as witnesses and they were also judged by all. The ruffians judged them as a bunch of weak nobodies, the public judged them "pro and con," and our poor brother judged them like Stephen of old: "Lord, lay not this sin to their charge." But all were judged by the God of heaven, who recorded every word and deed that was done.

Whether we like it or not, every day that passes by we are involved with people and events that take place. We are involved with people of many different races and nationalities, some black, some white, others brown or yellow. We live in a world that is throbbing with life—sometimes good, sometimes bad; we mix with the strong and the weak, the honest and the dishonest, the rich and the poor, the proud and the humble, the educated and the ignorant—and we could continue illustrating the spice of throbbing humanity—but all this mixing is involvement. And as Christians we must remember that if we are not to fail the gospel commission, we must be involved for the cause of God—to right the wrongs, to comfort the sorrowing, to bring hope to the downcast, and to present Jesus in all His wonderful beauty. Christ placed us in this world to be involved: "Ye are the salt of the earth." "Ye are the light of the world." "Ye are my witnesses." "You are to act as leaven." "You are to bring comfort to the afflicted, and you are to afflict the comfortable."

Our involvement for good will be measured by our dedication and surrender to the will of God, as is illustrated by the mighty men and women of God in bygone ages, such as Moses, David, Esther, Daniel, and others too numerous to mention, who, realizing their mission on earth, gave of their time and talents without measure and unstintingly. The apostle Paul epitomizes the act of Christian involvement by these words: "As much as in me is" (Rom. 1:15). He was prepared to give every ounce of all that he possessed. He was prepared to hold nothing back—all was surrendered. "As much as in me is."

D. J. Handysides is pastor of the Oshawa College Park church, Oshawa, Ontario.

This act of involvement is one of the characteristics that distinguish between those of Laodicea, who act upon the counsel of Christ, and those who are apathetic and lethargic and feel no need.

When I was a little boy in my home church of Newcastle upon Tyne in Britain, I arrived at church one Sabbath morning to see a banner erected across the front of the sanctuary inscribed with these words: "If every church member was just like me, what kind of church would our church be?" Those words have remained with me over the years. I have applied the same phraseology to many other things, of course: If every church member were just like I am, what about our educational programs? What about our health work? What about our tithe income? What about our prayer services? What about our Sabbath school? What about our evangelistic campaigns? What kind of ministry would we have? What kind of elders, deacons, officers of the church?

We live in a world that does not want to be involved in anything but that which may be termed egocentric. It does not want to be involved in the racial and color questions. It does not want to face up to the problems of discrimination, famine, and political crisis. It closes its ears to the cries of poverty and old age, and it shouts: "Disturb us not, let us sleep, let us enjoy the pleasures of self-indulgence," and how sad it is that this shout is even heard in God's church.

Let us remember, at midnight the cry was heard: "Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6). Men and women of God's church, who profess to be looking forward to the second advent of Christ, need the message of revival and awakening, and shall we add *involvement*? I fervently believe we need to buy the gold that is tried in the fire, and we need to establish within our hearts the assurance of righteousness by faith. And we must pray that our eyes may be anointed with the eyesalve of the Holy Spirit.

Dare any of us fall short in this commitment, we who have joined the church of God in this day and age, and have pledged to be totally committed, fully surrendered, and actively involved in the great commission of the church, to go into all the world and preach, teach, and make disciples for Christ?

Anything less than a full commitment is not enough. God demands a complete surrender, an absolute involvement on Christ's behalf. The priest, the Levite, and the Samaritan were all involved in the story of the man who fell among thieves. But it was the Samaritan who was involved in Christ's cause. If every church member were just like you are, what kind of church would our church be? Working? Committed? Absolutely surrendered? Think it through. Are you involved egocentrically or will you, like the apostle Paul ("as much as in me is, I am ready") give your all for the gospel's sake? □

The Message of Malachi

Malachi's prophecy reflects
a dismal scene of progressive spiritual
declension, yet hope in God's
redeeming grace is extended.

By VARNER J. JOHNS

CHASTENED BY THE SEVENTY YEARS of captivity and strengthened by the struggle against adversity, for a time the remnant who returned from Babylonian captivity made serious attempts to obey God's law. No longer did they bow the knee to Baal, nor turn their backs to the temple of the Lord and their faces toward the rising sun. No more did they sacrifice their children to Moloch. They gave up idolatry. But formalism took the place of faith. There was much form but little power. They were fettered with ritualism. In fact, they worshiped a god of their own creation—the god of trivialities and mechanical observances. Then came the word of the Lord through Malachi, the last recorded prophecy before the coming of the Messiah.

What was "the burden of the word of the Lord to Israel by Malachi"? Primarily it was a message of God's love and redeeming grace. "I have loved you," saith the Lord. Notwithstanding all the multiplied blessings of a God of love, the people said: "Wherein hast thou loved us?"

Seven times the word of unbelief was expressed:

"Wherein hast thou loved us?" (Mal. 1:2).

"Wherein have we despised thy name?" (verse 6).

"Wherein have we polluted thee?" (verse 7).

"Wherein have we wearied him?" (chap. 2:17).

"Wherein shall we return?" (chap. 3:7).

"Wherein have we robbed thee?" (verse 8).

"What have we spoken so much against thee?" (verse 13).

The indictment was incisive. They were guilty of sacrilege. Sacrilege has the appearance of sacrifice. The sacrificial offerings of Old Testament times were ordained of the Lord to be an acknowledgment on the part of the sinner that only God can atone for sin and that only the power of God can give him victory over sin. But the hope of Israel, the heart of the people, was not in a coming suffering Messiah, a Sin-Bearer, a Saviour, but in a conquering Christ, a Prince to sit upon the throne of world dominion. Not only had their sacrifices lost their meaning, they had become sacrilegious.

The instruction of the Lord was clear and unequivocal. Only a perfect animal could represent a sinless Christ, a complete

atonement. Instead, they offered "the blind," "the lame and sick." Said the Lord: "Offer it now to thy governor; will he be pleased with thee?" (Mal. 1:8). "Cursed be the deceiver, which . . . voweth, and sacrificeth unto the Lord a corrupt thing" (verse 14). Is it possible that we may sing, "Give of thy best to the Master," and at the same time give the best of our time and our talents to ourselves and "second-best" to the Lord?

They were guilty of hypocrisy.

Hypocrisy on the part of any member of the church brings reproach upon all the church. "The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones who keep back the blessing of the God of Israel and bring weakness upon the church, a reproach that is not easily wiped away."—*Conflict and Courage*, p. 119. The hypocrites are not the men who make mistakes or, when severely tried, commit sin. They are those who cover up sin with a pretense of piety. They use the church for a cloak to cover up dishonesty in business deals. Like the Pharisees in days of old, they make long prayers in the market place while, with seared conscience, they defraud even the widow and the fatherless. They are harsh, critical, self-centered, and self-righteous.

Guilty of Profanity

They were guilty of profanity.

Profanity of the street is bad; profanity of the temple is much worse. Today there is much mingling of the sacred and the profane. Over the airwaves men sing a hymn and say, "God bless you," while extolling the virtues of a brand of beer. They pray, with eyes wide open, at a competitive sport or political convention. In the church (even the remnant church) some live like the world, dress like the world. Little wonder that our times are described as an age of "diseased piety" and "perverted principle."

They were guilty of corrupting the covenant.

This was a grievous sin in Israel; it is a grievous sin today. The priests "caused many to stumble at the law" (Mal. 2:8). Many years before, Ezekiel had said that the priests had put no difference between the holy and profane and had hid their eyes from the Sabbath of the Lord (Eze. 22:26). He described a time to come when the priests, the ministers of the Lord, would make plain the difference between the holy and the profane and would hallow the Sabbath (chap. 44:23, 24). We do not dare tamper with God's law or distort the meaning of His Word.

The tendency of our times is to speak softly when talking about the Ten Commandments. Faith never voids the law of God. Grace teaches us how to obey the law and energizes us for obedience. If ever the world needs to hear once more the voice from Sinai it is today. Only those who "keep the commandments of God" and "the faith of Jesus" can help to stem the tide of moral corruption that threatens to destroy our civilization.

They were guilty of condoning wickedness.

To countenance sin is to invite decay. When the church lowers its standards it loses its power to convict and convert. "Having a form of godliness, but denying the power thereof" (2 Tim. 3:5) are words descriptive of a decadent church. We dare not treat evil lightly. We invite weakness when we keep on the church records those whose lives are wholly at variance with Christian standards. When the world walks into the church the Spirit of God departs. It is the mission of the church to seek and to save those who are lost and to restore those who have gone astray. Love breaks down barriers and

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softens hearts. But we should never, never, condone or cover up sin in those who openly flout the standards of the church.

They were guilty of robbery.

Will a man rob God? If so he is "cursed with a curse." The windows of heaven are closed; the blessing of God is withheld.

Almost "unbelievable" are these descriptive words from the *U.S. News and World Report* (May 3, 1971) of dishonesty in business: "Employees steal more than 10 million dollars a day in cash and merchandise—about 3 billion dollars a year"; "15 per cent of the price you and I pay for goods and services goes to cover the cost of dishonesty"; "the greatest amount of dishonesty, dollarwise, occurs among supervisory employes and executives"; "there is at least a 50 per cent chance of sizable dishonesty in any firm, and a 75 per cent chance of harmful practices without any surface evidence."

We shudder when we read of crookedness in government circles, of bribery in the judiciary, of embezzlement from banks, but what of those who rob God? The words "[I will] pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10) are the words of the Giver of every good gift. The source of blessing is the God who loves us; the measure of the blessing is immeasurable both for time and eternity. There is no excuse for robbing God in tithes and offerings. Well do I remember an influential man saying, "They'll never get a penny of my tithe as long as _____ is president of the conference." At the next session of the conference the president was removed, but the man who withheld the tithe left the church, and his light went out in darkness.

The Faithful "Little Flock"

There is ever a "little flock" that is faithful to their Lord. How precious is the promise given to the godly remnant! "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." They are His special treasure. They have been purchased by the priceless gift of God's love, the blood of Jesus. "Mine," says the Lord, by creation; "Mine" by redemption. It means something to our heavenly Father when we speak one to another of His love and think "upon his name." A book of remembrance is ever before Him.

A message of reproof is always followed by words of counsel and promise. The promise centers in the coming Christ. The "messenger of the covenant," the "desire of all nations," came once with a message of redemption from sin; He will come again to take His purchased possession to their celestial home. Today we are tested and tried, purged from dross as is gold and silver, purified and perfected by the great Refiner; tomorrow we are changed from mortality to immortality, to dwell with Him forever in the land that is fairer than day.

There are many lessons to be learned from the book of Malachi.

The Lord loves us with an everlasting love.

Our love for Him must not be circumscribed with selfishness.

Our covenant with God involves complete cleansing from sin and complete consecration to our appointed task.

The "sacrifices" acceptable to God are "a broken and a contrite heart."

Duplicity and ulterior motive in dealing with God or with our fellow man cannot be concealed from our Lord.

Infidelity in the marriage relationship illustrates unfaithfulness to our God.

Both temporal loss and poverty of soul are the result of robbing God in tithes and offerings.

Formalism in religious devotions is the enchanted ground of Laodicea. A loveless religion is an effective barrier to soul-winning evangelism. □

Concluded

For the Younger Set

Speckled Hen's Surprise

By ENID SPARKS

AMY WAS laughing as she hurried into the kitchen where Mother and Susan were baking cookies. "Speckled Hen wants her basket again. I just let her inside."

Speckled Hen was the family's pet bantam, and she liked to lay her eggs in Mother's blue sewing basket in the bedroom.

Mother and Susan both laughed, too. Then Susan looked a bit worried. "What will we do tomorrow? It's the Sabbath."

Mother drew a deep breath. "I've been thinking about that. We will be gone all day. After Sabbath school and church, we will go to Grandmother's house to spend the afternoon. No one will be here to open the door for Speckled Hen if she wants her basket."

Neither of the girls nor Mother could think of any way to solve their problem. And just then Speckled Hen told them in her chicken way that she had left another egg in the little blue basket.

The next morning, though, Mother solved the problem. Just as Daddy and the girls were getting ready to go to the car, Mother brought the little blue basket from the bedroom.

"I'll put it on the porch beside the door," she said. "Then if Speckled Hen wants it, she can find it."

The family spent a happy day. And in the evening when they came home, the first thing the girls looked for was the little blue basket. But it wasn't on the porch.

The girls looked and looked. But they couldn't find the basket anywhere.

"Oh, Speckled Hen, where is your basket?" Amy asked.

But Speckled Hen couldn't tell them.

Then one day Speckled Hen was gone, too. The girls searched and searched, and they couldn't find their pet, either.

The children, Mother, and Daddy were sad. They missed Speckled Hen very much.

At worship time the children prayed that Jesus would let them see their pet again. But the days passed, and they did not find Speckled Hen.

Then one bright summer day something wonderful happened. Susan and Amy found Speckled Hen, the blue basket, and something else besides.

Mother had asked the girls to pull the weeds that had grown up in the corner of the back yard. They both were hard at work when Amy suddenly shouted. "Oh, Susan, come quick!"

Susan could hardly believe what she saw when Amy pushed back a clump of weeds. There was the blue basket with Speckled Hen right in the middle of it!

As she bent to pick up Speckled Hen, she saw the downy baby chicks too. "Oh, Amy, what a surprise!" she exclaimed. "Speckled Hen has babies."

How happy everyone was to have Speckled Hen back with her family. That evening at worship the girls had a special prayer of thanksgiving. And Daddy read from the Bible the thirty-seventh verse from the twenty-third chapter of Matthew, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings."

The Hospital—A Modern Parable

To many people Adventists appear enigmatic: they offer a cure
for the ills of the soul, but refuse to take the cure themselves.

By CLARK B. MC CALL

“THE ANSWER FOR FACE CANCER.” The words sent waves of hope that washed away the despair in John’s heart. He was afflicted by the disease and the prognosis was death.

As he read the promise in the handbill he determined to visit the hospital where a cure was offered. His initial impulse was to rush down and take whatever medicine or treatment might restore health to his disfigured features.

He thought of the other remedies he had tried. Some had provided temporary escape from the complex his blemished face had created. When the tranquilizing effects had worn off, though, he realized the disease was continuing its destructive work.

“I don’t want to be taken in again,” he sighed. And yet an impelling compulsion to try one more time absorbed his mind. “I guess I have nothing to lose anyway,” he concluded.

As he drove to the address at the bottom of the handbill he noted an attractive building. It was not as pretentious as some hospitals he had visited. However, it was clean and modern.

With mounting excitement he approached the front door. As he entered he was greeted by an admitting clerk whose face had also been attacked by the disease. Then he noticed that the nurses and doctors had countenances covered by the malignancy.

Unable to restrain himself, he asked the friendly admissions clerk, “What’s the matter here?”

“What’s the matter with what?” she responded.

“Why don’t you take the medicine for your face?”

“Ah,” said she, “that’s just it. Why don’t we?”

“But what’s the matter? Don’t you believe in your answer for face cancer?”

“Of course we do. That’s the first article of our creed—the answer to face cancer. It’s indispensable to the health of humanity. When I think of the suffering that the answer prevents, why it’s wonderful!”

“Well then,” said John in bewilderment, “why don’t you use the answer?”

“Ah,” she said, “that’s just it. Why don’t we?”

Though considerably confused, John began to walk the hospital corridors. Stepping into a large conference room, he noticed a doctor delivering a lecture. He was speaking on the answer to face cancer. The room was filled with hospital employees and he noticed there was also a sprinkling of patients.

Clark B. McCall is pastor of the Kerman, California, Seventh-day Adventist church.

The doctor spoke convincingly on the world’s greatest health problem and the cure that had been discovered. As John listened he was profoundly moved with his exposition on the necessity of the answer for face cancer.

After the lecture John introduced himself to an amiable-looking gentleman who had been seated next to him. The man conformed to the devastated appearance of his fellow employees.

“Let me give you a little tour of the hospital,” the man offered. John accepted, and they started down one of the corridors.

“Do you see that room?” the man asked, pointing to a door at the end of the hallway.

“That is our answer-to-face-cancer department.”

“Your what?” asked John in a perplexed tone.

“That’s the laboratory where we produce our answer to face cancer medicine,” the man repeated.

Excusing himself, John hurried into the laboratory and asked the medical scientist why his room was not overrun with patients.

The scientist appeared a bit puzzled. Then he said, “Nobody seems to want my medicine. They just talk about it.”

“Please give me what medicine you have ready,” said John eagerly. Accepting a number of vials, he paid the doctor twice the prescription price and hurried out into the corridor.

“Here, please take this medicine,” John pleaded with a patient whose face had been invaded by the disease. However, the man only looked embarrassed.

“Thank you,” he said politely. “But you don’t understand. It just isn’t being done.”

“But why don’t you take this medicine so you can leave this hospital of suffering?” John asked incredulously.

The man stared into space for a moment as he pondered John’s insistent question. Then he spoke with a slow and bewildered cadence, “That’s just it, why don’t we?”

As John left the hospital, his arms filled with the remedy for his many stricken friends, the query rang in his ears, “Why don’t we?” “Why don’t we?” “Why don’t we?”

When God’s people finally decide to apply the remedy they have been proclaiming to the world, they will no longer appear as enigmatic as people on a sinking ship who will do everything but follow the way to safety. If the impact of a question could arouse God’s people from their Laodicean pre-occupations, then Jeremiah’s might be worthy of our reflection. As he pondered the astounding attitudes of the Israel of his day he asked, “Why will ye die?” (Jer. 27:13). □

From the Editors

How the Church Becomes Convincing—2

The Church Is God's Idea, Not Man's

We noted in our last editorial that one of the chief reasons for the world's general indifference to Christianity is that those who go to church and those who never go to church are, in the words of a recent book, "essentially no different" in their attitudes and basic life-style, that "until evidence indicates that those inside the churches are more vitally committed to the Christian ideals of the gospel than is the man on the street, there is little to become excited about."

That is to say, the church will attract the attention and gain the respect and confidence of thoughtful people only when the members' deeds correspond with their words. A church filled with hearers and not doers is irrelevant to struggling, groping men and women and an insult to the God they profess to serve. If what the world knows about God depends upon what they see revealed in the lives of His professed followers, how much chance is there that the world will ever know what love and holiness is?

Not only church leaders have recognized this modern dilemma of Christianity. Thought leaders in government, education, business, and the arts feel the subtle tug of Christianity's appeal, but find difficulty in reconciling the gospel story and its promises with the hard data of reality in the lives of those who "tell the story."

The nub of the problem is that the sickness of the Christian church, fragmented into almost endless competing bodies, arises out of a misunderstanding of what the church should be, the purpose of its preaching, and the objective of God's plan to save man. All Christian groups have discovered that an increase of membership does not always indicate more faithfulness to the gospel and a return to health. Popularity is no indicator of success in fulfilling the purpose of the Christian church. It may mean only that social needs are better cared for in the church than in a more expensive country club.

It may mean that the minister is dissipating his calling by making the Christian life comfortable, no questions asked. Buoyed by parishioners who flatter him for "interesting" sermons, he may unconsciously have become a very responsive weathervane, rather than a sturdy, reliable signpost directing the way to the joyous battle of the sanctified life.

Let us suppose that everyone attended Sabbath school and church every Sabbath, paid tithes, supported liberally the local church school and conference academy, and that all alcoholic beverages, tobacco in all its forms, drugs, and any other body-destroying habit had become only a distant memory. Would this far-fetched situation fulfill God's purpose for the church? Evidently not, because that kind of "church" once crucified Jesus!

Unfortunately, to misunderstand the purpose of the church is to misunderstand its function—that is, what it should be doing as its highest responsibility. The members of the Jewish community were a distinctly different people from those around them; they devoted time and energy to the proclama-

tion of their distinctly different God—but somehow the world about them did not beat a path to their door. They attracted the attention of the world, but it was not favorable. The great God they proclaimed did not come through as credible or desirable. The Jews had misunderstood the purpose of the church.

A Fellowship of Faith, Hope, and Love

Jesus cut straight across the Jewish concept of the church when He considered it in terms of a fellowship of faith, hope, and love, rather than merely an organization whose members find cohesiveness in common religious rites and the same religio-social customs. Throughout the Old Testament He tried to get this concept of a personal, covenant relationship across, but with little success. "I will take you for my people, and I will be your God" (Ex. 6:7, R.S.V.) was a theme that the prophets repeatedly tried to awaken successive generations to appreciate, but only a few, a remnant, realized the possibilities of this covenant arrangement.

How God chooses and creates a people for Himself and is present in His people constitutes the doctrine of the "church." The church, as understood in the Bible, is a divinely created concept; there has been nothing like it anywhere else on the face of the earth, outside of the Jewish-Christian influence. To think that the Creator of the universe has taken the initiative to establish personal fellowship with His creation, that all His love and power are poured out on those who allow Him to work in their lives, that there is nothing too hard for Him, that nothing catches Him by surprise, that His way always proves to be the best—all this is too much for man to think up by himself and too much for the glad heart to hold without sharing.

The bursting forth of gratitude and happy loyalty on the part of those who answer God's invitation to fellowship is as far from being a mere duty as east is from the west. The glad heart of the thankful Christian says Yes to God as eagerly as the babe looks for his mother's breast, as cheerfully as the betrothed seek for each other's happiness. This new covenant experience is an important foundation element in defining the Christian church. Other elements found in a believable church will be discussed in future editorials.

H. E. D.

To be continued

Looking Toward Vienna *continued from page 2*

But in spite of world conditions, the work of God must go forward and be finished. And what happens at Vienna will either hasten the day of final triumph or will delay it. Thus it is of supreme importance that at the fifty-second session the business of the kingdom be done in God's way, that every decision be made according to God's will. How tragic it would be for delegates from all parts of the world to gather in Vienna and make mistakes. The times in which we live do not allow for the luxury of making mistakes.

In view of the importance of this General Conference, we urge Seventh-day Adventists everywhere to spend much time in prayer for the delegates to the session. Pray that the dele-

gates may have a deeper experience in the things of God than they have ever before known. Pray that they may forsake all known sin. Pray that they may be filled with the Holy Spirit. Pray that they may be granted special wisdom from above. And may the delegates themselves seek the kind of experience that marked Christ's followers before Pentecost, an experience that may be described best by the term "primitive godliness."

One of the most important matters to come before the delegates will be the selection of leaders. What kind of leaders are needed? Leaders who are totally committed to Christ and the distinctive message entrusted to the Advent people. Leaders with vision. Leaders with integrity. Leaders who "will stand for the right though the heavens fall." God knows who will best lead the church in these critical times. If He directs in the choice of leaders the choice will be right. Let us, then, pray that He may reveal His will.

For what else should every member pray? Pray that God may use the Vienna meeting to create spiritual influences that will spread out to the ends of the earth. In apostolic times God demonstrated His presence in an unusual way at Pentecost. As a result both the believers and the community were stirred, and the gospel was carried rapidly to "every creature which is under heaven" (Col. 1:23). Are we not living in times when we may expect God to work again in wonderful ways? If the early rain was glorious, will not the latter rain be even more glorious?

Business to Be Considered

What items of business will be considered at Vienna?

As this editorial is being written, the agenda has not been closed. Some items may be added. But at present it appears that the following items will be included: Minor changes in the constitution (e.g., adding a General Conference vice-president for administration and a General Conference under-secretary, and adding a number of people to the General Conference Committee as ex officio members); officially changing

the name of the Young People's Missionary Volunteer Department to the Youth Department; officially merging the Radio-TV and Public Relations departments into the Communication Department; changing the title of departmental secretaries from secretary to director; changing the name of the North European Division to Northern Europe-West Africa Division; accepting the Zambia Union as a new union organization; changing the status of the Antillian Union from a union mission to a union conference; minor changes in the *Church Manual* (e.g., including a stewardship secretary on the local church level).

An enormous amount of planning has gone into making the wheels of machinery run smoothly at Vienna. Everything possible has been done, from a human standpoint, to assure a successful meeting. But since human beings are not infallible, and since those who are planning the meeting will not have control over many elements, it is altogether possible that some problems may develop. Transportation may not be perfect. Food may not suit everyone's palate or pocketbook. Space in hotels may be inadequate. Rented office or photographic equipment may not function perfectly. But all of this should be taken in stride, patiently and graciously, by followers of the Lord Jesus. At Vienna, let not self assert itself, but let each person reflect the image of Jesus. Let love, kindness, tact, and courage prevail. Let each member, whether delegate or visitor, remember that he may be the only Seventh-day Adventist a stranger in Vienna will ever meet.

And, above all, let each remember that it is not the mechanical arrangements that assure the success of a large meeting (although they are important); it is the presence of the Holy Spirit. Then, shall not every member throughout the world pray that the Spirit may pervade the assembly, controlling hearts and minds as never before? If God has His way with all who go to Vienna the coming of Jesus will be hastened, and there may be no need for another General Conference session. To that end let us pray.

K. H. W.

Letters continued from page 3

Christ."—*Testimonies*, vol. 5, p. 231.

"The law is the expression of His will, and it is through obedience to that law that God proposes to accept the children of men as His sons and daughters."—*Sons and Daughters of God*, p. 45.

F. A. SAYLER
Kelowna, British Columbia

Who Told Ellen White?

The Anna Phillips mentioned in the editorial on page 2 of the *REVIEW* dated February 6, titled "Counterfeits," had experienced a new birth in spiritual things and she was serving the old Tabernacle church as a dedicated Bible worker when I arrived in Battle Creek, Michigan, in 1896. Most unfortunately she had been encouraged by one of our college teachers there to believe she was given dreams and visions to aid Ellen G. White in her work.

On a certain Sabbath morning in 1893 this college teacher, A. T. Jones, foolishly read a few sen-

tences from Anna Phillips' productions. After the church service little groups of the members lingered about, discussing Elder Jones's comments favoring Anna Phillips. But most members were not pleased regarding the matter.

The next morning, Sunday, Elder Jones and Elder A. O. Tait, later the editor of the *Signs of the Times*, met in the post office. They were highly interested in a letter that Elder Jones had received from Sister White, then in Australia. The letter was started on its journey about six weeks earlier. How interesting! Yes, a letter of reproof for Elder Jones to study. I am glad to tell the readers that Elder Jones was on the church platform the next Sabbath morning to apologize for his serious mistake the Sabbath before.

Who told me about this matter years later? Dear old Elder Tait did so one day when I was assisting him in his work at the Pacific Press, where the *Signs of the Times* is still published.

ERNEST LLOYD
Deer Park, California

More Historical Articles

I greatly enjoyed the article "The Messenger Party" (Jan. 23).

I never knew about this part of our history and find it very interesting. Please publish more of these articles if you can.

ELAINE WHITE
Glendale, California

School Finance Reform

Your short reply to the letter of Chee-Chong Lai, of Hamilton, Ontario, in February 13 *REVIEW* leaves me at somewhat of a loss for words! You stated, "Perhaps a plan should be devised whereby church members without heavy financial responsibilities for education could help those who are overburdened."

Anyone who has read Ellen G. White on the subject of school finance knows that this is the basis of proper school finance. You could do very well to use a complete issue of the *REVIEW* on the subject of how Christian education should be financed.

The original article was fairly

logical, but we have forgotten that we are dealing with a God who loves us and can provide things that aren't normally within our reach, if we have the simple faith to ask for them and believe that we'll receive them.

God's plan is for everyone in the church to support the schools to lift some of the burdens of students and their parents. If we were doing as we should the family of ten children would be no harder pressed than the wealthy couple with a single child to look after.

The whole subject needs restudy by all of us from the General Conference on down and a complete change of direction so far as finances are concerned.

I speak from the point of view of a student, a parent, and a board member and have seen just about every side of the problem and can say without question that we are not on the right track as outlined by Ellen White and the Bible itself!

BOB FORMAN
Monmouth, Illinois

“Next Year”

If you have been considering
a new activity but deferring it
until “next year,” think about making
this year “next year.”

By JANET MINESINGER

“YOU MUST BE CRAZY!” exclaimed one of my friends. “Why would you want to do that?”

But another said, “I think it’s great. Terrific.”

These comments and others met my decision to return to college and get my degree after having been out of school for an extended period of time. Ten years earlier I had married after completing three years of college, and at that time decided to drop out only long enough for my husband to complete his degree.

But the years rolled by quickly and I didn’t get back to school. Each year I promised myself that “next year I’ll enroll to finish my degree.” But “next year” and for several years I was secretary to a United States Congressman; and “next year” I was assistant in the training division of a large hotel-restaurant chain. Meanwhile, my husband finished college, then completed graduate study as well.

Soon two baby sons arrived in our home in quick succession and I ceased talking of “next year”—until Kenny, the older one, was 3, and Chris, the younger boy, was 1. I decided “next year” was now. My husband enthusiastically supported my decision and offered to help out with the children and additional home responsibilities.

“But how are you going to take care of the children?” “When will you have time to study?” different concerned friends asked.

Janet Minesinger is a homemaker and instructor in the English Department at Andrews University, Berrien Springs, Michigan.

“I’ll manage,” I replied. But the truth was, I wasn’t sure how I would work it out. I would soon find out.

All doubts vanished as I became involved in my school routine. An Adventist mother who lived close to the college where I had enrolled took care of Kenny and Chris while I attended classes. The actual time I spent away from the boys each week was minimal. During my classes, the children enjoyed associating with other young children at the baby-sitter’s house.

One corner of my life was filled with literary criticism and art history. Another corner of my life was filled with my role as wife and mother as I cooked meals, cleaned house, changed diapers, and wiped tiny runny noses. Finding study time was no problem. While the boys napped, I hit the books. And since the boys were still at the early-to-bed age, evenings provided good study time too. By planning carefully, I ran the house more efficiently than before.

The year passed quickly and graduation weekend arrived. My year of schooling had been such a cooperative family project that it would have been altogether appropriate for my husband and two young sons to march down the aisle with me.

A few years passed and then for the second time I became a “dropout”—this time after completing a year of graduate school. But “next year” finally arrived and I “dropped-in” to school again. My husband again encouraged me. Since the boys were older, they too were included in family discussions concerning my return to school. Once more I enrolled, and once more, after a year of hard study, I walked down the aisle to obtain a degree, this time an M.A.

I find homemaking and the training of my little boys a satisfying and rewarding occupation. This is as it should be, and Ellen White gives much practical counsel concerning the value of a mother’s spending most of her time in the home. But she does caution against a wife and mother “sinking into a mere household drudge.” She suggests that “the wife and mother take time to read, to keep herself well-informed” in addition to being “a companion to her husband” and keeping “in touch with the developing minds of her children.”

Attending college or graduate school may not fit into every mother’s routine or personality. But there are countless other ways that a homemaker can keep from becoming “a mere household drudge.” Most communities have adult education classes at the local high schools. This provides a wonderful opportunity to learn a new skill, whether it be a course in auto mechanics, china painting, cake decorating, or child development.

In his essay on “The Good Wife,” Solomon catalogs a variety of areas the ideal wife excels in. She capably manages and organizes her household, provides good food for her family, and sees that her children are dressed warmly in winter. But, in addition, Solomon mentions that she is a businesswoman: “She considers a field and buys it; with the fruit of her hands she plants a vineyard.” “She makes linen garments and sells them; she delivers girdles to the merchant.” Because of her personality and her accomplishments, “her children rise up and call her blessed; her husband also, and he praises her.”

If you have been considering a new activity but deferring it until “next year,” think about making this year “next year.” □

Strong Work Is Done Among Australian Immigrants

By M. G. TOWNEND

SINCE WORLD WAR II several hundred thousand immigrants from Europe have settled in Australia, among them a sprinkling of Seventh-day Adventists. The evangelistic urge of these immigrants has flourished in Australia.

Almost all of the Seventh-day Adventist churches in Australia have benefited from the influence of these European members. Perhaps the most dramatic evangelistic outreach of recent Adventist immigrants is seen in the churches established for specific groups in several Australian cities. To coordinate the work of these churches and also to work in general for those who migrate to Australia from non-English-speaking countries, the Australasian Division some years ago established a special committee on the division level.

March 12, 1975, this committee met in Wahroonga for its annual meeting. Among the committee members were nine ministers representing churches of immigrants in the cities of Brisbane, Sydney, Newcastle, Melbourne, and Adelaide. Reports presented to the committee of evangelistic outreach by Adventist immigrants for other immigrants were most encouraging.

In the South Queensland Conference 27 people were baptized as a direct result of the 1974 evangelistic program of the 208-member immigrant church in Brisbane. A second immigrant church had to be formed in Brisbane recently to accommodate the members.

The North New South Wales Conference reported strong work among immigrants. Evidence of this strength was shown in the Polish church, where all members attend the Friday night prayer meeting, Sabbath school, and the Sabbath after-

noon Missionary Volunteer meeting.

The Greater Sydney Conference reported that it now has four full-time immigrant ministers. The principal foreign churches in the city are Chinese, Polish, Yugoslavian, and Russian. There are also groups of Spanish, Portuguese, and French-speaking people meeting in an organized way. During 1974 two new immigrant church buildings were opened in Sydney, a Chinese church and a Yugoslavian church.

Australia's two largest foreign churches, Polish and Yugoslavian, are in the city of Melbourne, Victoria. The total number of worshippers who meet in these two churches, including children, is more than 1,000. During the 1975 Appeal for Missions, members of the Polish church in Melbourne collected US \$21,981 in less than three weeks. Further evidence of the faithful stewardship of the

immigrant membership in Melbourne was shown by the fact that during 1974 they contributed US\$327,659 to the budget of the Victorian Conference.

The Trinity Gardens Polish church is the largest foreign Adventist church in South Australia, with almost 200

church members and a large, enthusiastic group of children. Trinity Gardens Polish, like most other churches of immigrants, conducts Sunday language classes for the children in the church so that they may be familiar with the language and culture of their original homeland.



WIND DAMAGES GHANA BUILDINGS

During an unusually heavy storm in Ashanti, Ghana, four Adventist churches and two schools had their entire roofs blown off. One church was completely demolished, but no one was injured. The pupils are attending classes under trees until the schools can be repaired. It will cost about \$25,000 (US\$21,739) to repair the damage.

TH. KRISTENSEN
President, West African Union Mission



One of the two largest immigrant churches in Australia is the Polish church in Melbourne, Victoria.

M. G. Townend is communication director of the Australasian Division.

I Saw the Kasai!

By M. S. NIGRI

THE KASAIANS in Zaïre are people who for years I had been wanting to see. Finally I had my opportunity. I was in Zaïre attending union committee meetings, and after they were over I was taken to the Kasai, a province of Zaïre that has been of special interest to Seventh-day Adventists. (See *Review and Herald*, Feb. 27, 1975.)

With A. W. Austen, Trans-Africa Division field secretary, and two pilots, R. D. Davidian, union education director, and Don Williams, who just arrived and was making his "debut" in the Kasai area, I flew in one of the two union mission planes, a Cessna 206. (Both planes had been donated by listeners of The Quiet Hour, a radio program in California.)

The night before we were to take off, we had such a storm in Lubumbashi that we thought we might not be able to go. But the next morning, December 7, 1974, was calm, and so we went. We were loaded with food and other supplies for the Songa Hospital, which was halfway to Lulengele, where we would be stopping for lunch.

Finally we were in Lulengele, and among the Kasaians.

M. S. Nigri is a general vice-president of the General Conference.



To provide places of worship for new members in the Kasai Province, more churches like this one at Lulengele mission station are needed.

I saw the Kasai! I saw the 22 ministerial students at the school in Lulengele. Fifteen of them are former pastors of other churches. They live with their families in thatch-roofed huts, but they are happy with their new-found faith and with the prospect of becoming Adventist pastors.

What a people these Kasaians are: intelligent, educated, progressive, active, happy, and faithful!

A. M. Long, Kasai Project director, began a program of study for them in 1974. The course takes three years. The first year is for instruction, the second is for practice in the churches, and the third is for another year of instruction. At the end of the third year they can be employed as regular workers, although some may need to study a fourth year.

Each student receives 15 Zaïres (about US\$30) a month plus housing and instruction. The main problem Elder Long will face by the end of 1976 is where to get sufficient funds to be able to call these 22 students as full-time workers. Elder Long told me that right now he could use 20 new workers.

The preparation of these young ex-pastors and others is a missionary work of great importance. They can speak to their own people in their own language and tell them

of the third angel's message.

In October, 1973, Elder Long preached his first sermon to the Kasai in Kananga. Of the 60 present that day, only 20 were church members. One year later there were 170 baptized members and 340 Sabbath school members. And the church continues to grow.

After the worship service on Sabbath, I preached to these members. Elder Long pointed out to me a group of six people kneeling in prayer. He told me that the elders were praying with four who had come for the first time. Among these four was Kapuko Mukala. One day Professor Tshijuke, one of the elders, was driving his car when he saw Mr. Mukala walking along the street. Something impressed him to offer him a ride.

Mr. Tshijuke told him about the Adventist church in Kananga and invited him to visit. He did the Sabbath I was there. He is the leader of the Christian Church of Upper Zaïre.

Mr. Tshijuke, a French teacher at the university, has a Master's degree. A year ago he accepted Adventism; then he was asked to teach classes in French at the Presbyterian Seminary in Kananga. He soon began talking to some of his students and was able to win six ex-pastors.

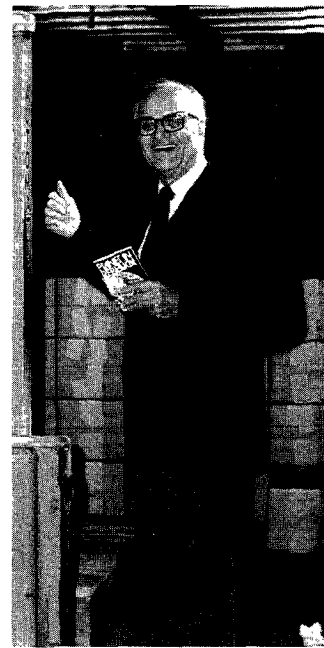
How many stories could be told of conversion, faithfulness, and decision! I learned that there are about 20 pastors from other denominations who are now Seventh-day Adventists.

The possibilities are unlimited among the Kasai, and the needs are great. Eight churches are needed as soon as possible. So are 20 new workers, five AVSC or SOS workers for the Dekese area, a Land Rover, and many other needs.

The Zaïre Union has set a goal of 100,000 Sabbath school members in 1975. This year has been declared "The Year of Victory" by the union president, Mobotse Mbyrukira, and his committee. After 53 years of labor in Zaïre, the church can report 35,000 members and 77,000 Sabbath school members. Kinshasa, with its 3 million

inhabitants, second largest French-speaking city in the world, still has not one representative church. The cities need to be evangelized.

Dark clouds are gathering in Zaïre, but for the 100,000 Adventists in that country the rainbow of God's merciful covenant will span the clouds.



SPA'S LARGEST ORDER GOES TO NORTHWEST

On Thursday morning, February 20, three Pacific Intermountain Express semi-trailers backed up to the shipping docks of the Southern Publishing Association, Nashville, Tennessee, and were loaded with 64,000 pounds of books—the largest single book shipment in SPA history. The shipment consisted of 275,000 copies of *Planet in Rebellion* by George Vandeman, destined for Portland, Oregon, and Seattle and Walla Walla, Washington. Theodore Carcich, retired General Conference vice-president, who had spent the week with the publishing house family in a Week of Spiritual Emphasis, was on hand to help with the loading.

SHIRLEY C. ELDRIDGE
Public Relations Director
Southern Publishing
Association

Couple Try Motel Evangelism, Offer Ideas to Others

By EARL L. SHEPARD

MOTEL EVANGELISM has become our special project. After listening to a stirring message at camp meeting on motel evangelism more than a year ago, my wife and I both felt this was a type of work we could do and would like to try. But how would we start?

I brought up the subject at prayer band a few days later, requesting that we pray that God would show my wife and me where to begin. After the last prayer one of the band

Earl L. Shepard lives in Bismarck, North Dakota.

members remarked that the woman to whom she and I were going to give a Bible study the next night worked in a motel as room maid.

Showing the woman our books and explaining our plan, we asked whether she would be willing to approach her boss and get his permission for us to place the books in his motel rooms. Her go-between efforts worked beautifully, and in a few days we had our first motel—16 rooms to fill.

When others in our church who had heard the same camp-meeting appeal learned

of our work, they too wanted to get started. They asked whether I would help them find motels. Before long we had six motels on the list.

Other church members discovered I was willing to round up motels and supply them with books if they would provide the money for the books. Soon they dubbed me church "motel evangelism secretary."

We began getting letters from people who had read the books. Soon more church members got involved. More motels were added to the list. Now there are 12 motels with 350 rooms being sponsored by 13 families of our church. Seventy-five replies have come back to us.

We use books like *The Desire of Ages* and *Your Bible and You*. Hard-covered books are preferable to the

less costly paperbacks because they stand up under usage. On the inside cover we place a gummed sticker with the message: "Dear Traveling Friend: This book has been placed here through the courtesy of the Christian Activities Society. If you would like a copy for yourself or for a friend, take this book with you and mail at least \$2 to the address below so the book can be replaced in the room. Have a pleasant journey." We have used almost 500 of these stickers already. We place a self-addressed, stamped envelope on the opposite page, with a few drops of glue. If one person is putting books in more than one motel, he puts code letters on the back of each envelope so he knows where to replace the book if it is taken.

This is the kind of reply we

June 14 Offering to Benefit Inner City

The tinkle of crashing glass, the staccato of gunfire, the scream of sirens, harsh, angry shouts of mobs, the acrid smell of the smoke of burning buildings, the greedy cry of looters, and the wails of the victims of terror and violence are now still and silent. An uneasy peace and quiet reigns over the inner city, but the root causes and desperate needs still remain.

The very name Inner City evokes thoughts of privation, hunger, vermin-infested substandard housing, desperate needs, unemployment, and lovelessness.

For decades the inner city has been a national tragedy. It is the last haven of the underprivileged, the deprived, and the hopeless. The prosperous ones left the inner city with its blight and decay for the beauty, the greenery, and the open spaces of the suburbs. So the inhabitants of the inner city are passed by and neglected by the mainstream of American society. The inner city does not share the progress and cultural advances of the majority of American society. It fosters conditions that work to degrade and defeat its people to an extent that is hard to imagine.

Most of us who are not victims of the inner city tend to ignore the reports. After all, "the poor are always with us." But may I remind you that millions of our brothers and sisters purchased by the blood of Jesus Christ live in the midst of its ugliness, its racial antagonism, its dope addiction, and its juvenile delinquency? We can be passive no longer. The inner city destroys that which makes man great, his hope for betterment in this life and the eternal joys of the earth made new. So somehow we must bring to the inner city a vision of a better life and the news that there is hope, that there is loveliness, that there is somebody who cares.

The command of Jesus is to do something about the unfortunate plight of these people. "Inasmuch as ye have

done it unto one of the least of these my brethren, ye have done it unto me," He said.

"While the world needs sympathy, while it needs the prayers and assistance of God's people, while it needs to see Christ in the lives of His followers, the people of God are equally in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the divine pattern.

"It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering. They are Christ's legacy to His church, and they are to be cared for as He would care for them. In this way God takes away the dross and purifies the gold, giving us that culture of heart and character which we need."—*Testimonies*, vol. 6, p. 261.

Our reaction to this great social problem, the inner city, will be the test of our Christianity. This is our opportunity to do what our Master asks us to do, give of our substance and our time. Your sacrifice may mean tutoring for the unlearned, food for the hungry, clothing for the naked, another chance for the hopeless, medicine for the sick, training for the unskilled, medical cure for the drug addict and the alcoholic, employment for the jobless, scholarship for worthy students, and for all an opportunity to hear the good news that there is a brighter day coming, a better place prepared for them, purchased by the blood of Jesus Christ.

So give as God has given to you—no more, no less—inasmuch as our brothers and sisters imprisoned in the inner cities need our help now. The Inner City Offering will be received in North American churches on June 14. Plan for it; encourage others to participate. Two hundred thousand dollars is needed.

C. D. HENRI
Vice-President, General Conference

have been getting: "I started reading *Your Bible and You* and became quite interested in it. I wondered how I would be able to obtain a copy of it, when I saw your kind offer in the front of the book. I'm enclosing a little extra (the letter contained \$3) in case the price has gone up. May God richly bless you."

We have been enjoying our motel evangelism and can recommend it to others.

BRAZIL

Silvestre Hospital Grows and Prospers

Silvestre Adventist Hospital, perched halfway up Corcovado—the hill on top of which the famous statue of Christ the Redeemer has been erected in Rio de Janeiro, Brazil—is directed by Zildomar Deucher. Assisting him are 18 doctors, all on a denominational salary scale.

Thousands of patients are discovering that at the 120-bed surgical and general Adventist hospital the staff really care. At the time of my recent visit, Dr. Deucher had just completed open-heart surgery on a 2-year-old child. There are often two such surgeries included in the 16 to 18 surgical operations that take place daily. Half a million dollars' worth of electronic equipment helps make the hospital one of the most sophisticated in the country. Melvin Judkins is the head of the cardio-vascular radiology department. Nahaniel Rodrigues, a physician who studied in Loma Linda, California, has under his care the most up-to-date equipment in South America for diagnosis of cardiac blockages.

The hospital is profitable and growing. A new wing is being completed. Without denominational aid, a 2-million-dollar program of expansion and re-equipment has



B. F. Pingho, Sri Lanka Union president, standing at the waterfront in Male, says SDA's must find new methods to win Maldive islanders.

been going on during the past three years. Scholarships for young doctors are considered to be one of the most important investments, and with the percentage of Adventist staff on the increase, the Christian spirit, evident between staff and patient, makes Silvestre's service noteworthy.

VICTOR H. COOPER
Associate Communication Director
General Conference

MALDIVE ISLANDS

Plans Are Laid to Enter New Country

The Sri Lanka Union committee has taken a historic action, requesting that the president, B. F. Pingho, and the temperance director, A. M. Peterson, visit the Maldive Islands in the Indian Ocean, to explore the possibility of beginning Adventist activity in the Republic of the Maldives.

The two men spent six days in the Maldives the past year, visiting local and foreign personnel on several islands. Because of the unique social structure among the people of the Maldives and because of their close adherence to Islam, new methods will need to be devised in order to begin work in this country. Plans are being formulated at present, and it is expected that this will involve assistance with personnel and aid at an inter-

national level through the SAWS organization.

The Maldive Islands are made up of more than 2,000 coral atolls with a total area of only 115 square miles. Less than 200 islands are inhabited. These islands stretch out to a total distance of 500 miles north to south and 70 miles east to west.

The capital city is Male, on the island of Male. The entire island, one square mile, is fully built up, and the only new building lots available are those being reclaimed from the sea. Some 17,000 people live in the capital city. The islanders earn their living mainly from fishing and the production of copra.

B. F. PINGHO AND
ADRIAN M. PETERSON

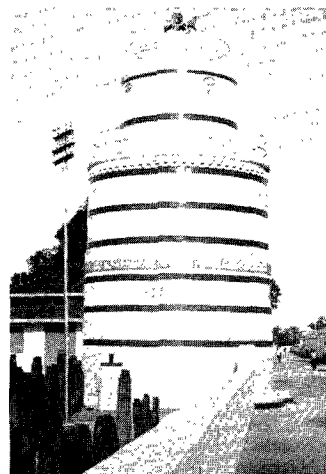


CONVERTS ARE BAPTIZED IN NIGERIA

Forty-nine persons converted during a campaign held by C. D. Brooks, General Conference general field secretary, were baptized recently in Lagos, Nigeria. Ministers shown officiating are J. A. Adeniji, West Nigerian Mission president, and P. Chima, Nigerian Union departmental director, who also was coordinator of the three-week campaign.

There are now eight churches in the Lagos area, reports Sievert Gustavsson, Nigerian Union president.

PAUL SUNDQUIST
Communication Director
Northern Europe-West Africa Division



This modern minaret is featured on some of the islands' stamps.

Pastors Are Ordained



SRI LANKA

Ordained August 10 at the Sri Lanka (Ceylon) camp meeting were B. A. Dodd, union treasurer; J. Gnanasekeran, pastor of the Jaffna church; and T. B. Sadler, principal of the Lakpahana Seminary. They are pictured with their wives. B. F. Pingho, union presi-

dent, presented the message of ordination, and S. James offered the ordination prayer. R. S. Fernando gave the charge, and D. M. Fernando welcomed the men to the ranks of the gospel ministry.

B. F. PINGHO



SAMOA

Graham Satchell, top, and Ripine R. Foimaono, bottom, were ordained to the gospel ministry during the Samoa Mission Fono (camp meeting) on August 31, 1974. Pastor Satchell is director of the American Samoa District of the Samoa Mission, and Pastor Foimaono is Voice of Prophecy speaker for Samoa and pastor of six companies of believers on the south side of Upolu, the main island of Samoa.

D. E. G. MITCHELL
President, Central Pacific
Union Mission



OREGON

W. D. Blehm (back row, right), Oregon Conference president, presents four pastors who were ordained recently at the annual

workers' meeting. Standing next to their wives are Jack Pester, Richard Morris, James Stagg, and Loren Nelson (front, right).

Euro-Africa

● The Algerian Government has recently recognized the Seventh-day Adventist Church as one that has permission to operate in that country. There are baptized members of the church living in Algeria, and plans have been made to call an Arabic-speaking worker immediately so that he can minister to these believers.

● A letter addressed to "The Sabbathkeepers, Nova Lisboa" finally found its way after three attempts to the secretary-treasurer of the Angola Union, Juvenal Gomes. He visited the writer, held Bible studies with a group of interested Portuguese people in the area, and now there is an active group of almost 30 European believers who have erected a church of their own.

● After 23 years of disuse, the baptistry in one of the oldest Adventist churches in Italy, Montaldo Bormida, was opened for the immersion of four persons. These had been won by Rolando Rizzo, pastor in nearby Asti, with the cooperation of his church members.

● One thousand two hundred and ninety-eight persons were baptized last year in the Equatorial African Union, coming from the four missions in the Cameroun, from the Central African Republic, Chad, and Congo-Brazzaville.

Far Eastern

● The first baptisms at the Hong Kong Adventist Hospital were performed in the physical therapy department on February 19. Mr. and Mrs. Santor, a Filipino couple temporarily living in Hong Kong, accepted Adventism there and requested baptism before they returned to the Philippines. The church plans to build a regular baptismal tank on the roof of the hospital on Stubbs Road, but this project has not yet been started.

● Korean Union College is the first Adventist college in

the Far East to offer two kinds of nursing education, announces Wilma Leazer, associate secretary of the Far Eastern Division health department. The school now offers a technical program of three years, and a four-year professional program leading to the baccalaureate degree. In what Miss Leazer describes as a "modified ladder curriculum," all nursing students are in the same classes for the first three years of college, and a fourth year of professional training is available to those who pass an entrance examination.

Inter-American

● During March the Inter-American Division committee paid special attention to its graduate students in the United States. The division officers and union presidents met with the Loma Linda University group at a banquet March 13, with more than 150 in attendance. The Andrews University group met with C. R. Taylor, division education director, on March 30, with 100 attending. There were 56 graduate students from Inter-America in the graduate school and Theological Seminary during the winter quarter.

● From February 28 to March 23, D. A. Delafield, of the Ellen G. White Estate, visited the division. He and Marcel Abel, division field secretary, attended workers' meetings in Belize, Honduras, Guatemala, San Salvador, Nicaragua, Costa Rica, Colombia, and Martinique.

● More than 950 Pathfinders from 26 different clubs attended a recent Pathfinder fair in the West Puerto Rico Conference. Theme of the fair was "Companionship With Christ." Pablo Ayala, conference youth director, was in charge of the varied activities.

● More than 200 youth attended Leadercraft courses in Caracas, Ciudad Bolivar, and Maracay in the East Venezuela Mission. Emphasis was placed on involving youth in soul winning.

Trans-Africa

● The Trans-Africa Division is planning to hold a seminar for pilots within the division. Aircraft are being used in Zaïre, Botswana, and Zambia.

● The Voice of Prophecy has begun broadcasting from Radio Lesotho. The broadcast is heard throughout the Republic of South Africa and even penetrates into the neighboring countries of Botswana and Rhodesia.

● Representatives from the Trans-Africa Division, the South African Union, Helderberg College, and dignitaries from the town of Port Elizabeth were present for the opening of a new primary school at Kabega Park.

● Almost 120 workers from Rhodesia, Botswana, and the Caprivi Strip attended a double-emphasis institute held at Solusi College from March 2 to 9. Instruction was given by both the stewardship and Ministerial departments.

● During 1974, 57,420 applications for Bible correspondence courses were received by the correspondence school in Cape Town, South Africa. One thousand five hundred and fifty diplomas were issued, and almost 2,000 people made decisions to keep the Sabbath.

North American

Atlantic Union

● Metropolitan Evangelist Roland Lehnhoff recently completed a series of meetings in the Yonkers, New York, church, which brought 12 new members into the church.

● The lay activities department of the Calvary Bridgeport church in Connecticut is continuing the Home Bible Study Plan, through which 12 persons were baptized during the fourth quarter of 1974 and three persons during the first two months of 1975. Plans are being made for an evangelistic crusade this summer.

● Several persons were bap-

tized at the conclusion of recent meetings in Patchogue, Long Island.

● The Calvary Bridgeport church in Connecticut held a workshop recently for Sabbath school teachers and prospective teachers. North-eastern Conference churches in the area were invited, along with several non-Adventist congregations in the community, and several responded by sending representatives.

● The Dexterville, New York, church school and Better Living Center was formally opened during a ribbon-cutting ceremony, Sunday, March 16.

Canadian Union

● Two companies have been formed as a result of branch Sabbath schools in the British Columbia Conference.

● Sabbath school offerings in the Canadian Union for January and February of 1975 showed an increase of more than 50 cents per member over the same period of 1974.

● Twenty branch Sabbath schools are being conducted in British Columbia every week. Thus far, 19 persons have been baptized as a result.

● Roy Jamieson, a pastor in northwestern Manitoba, and his church members have personally delivered or mailed out 4,000 *Signs of the Times*, with an enclosed card offering a year's subscription as a gift. An evangelistic crusade by Verne Snow, Canadian Union evangelist, began in the area on March 28.

Columbia Union

● At the Ohio Conference's triennial constituency session held at Mount Vernon Academy the conference officers and departmental directors were returned to office with the exception of the superintendent of education. Because of the recent retirement of J. R. Shull, Warren E. Minder, of Mountain View, California, was elected to that post.

● Lloyd Logan, pastor of the Millersburg and Wooster, Ohio, churches, was ordained

at the Ohio Conference constituency meeting. Elder Logan is leaving for mission service in Bolivia, where he will be director of the lay activities, Sabbath school, and youth departments of the Bolivia Mission.

● Oliver E. Cheatham has been named the new pastor of the Plainfield and Montclair, New Jersey, churches.

● Five members of the Elkins, West Virginia, Community Services organization were given citations of appreciation by the West Virginia State Department of Welfare. They were Jan Follett, pastor, Mr. and Mrs. Eithel Mollohan, Wilbert Philips, and Mrs. Mary Speidel.

● Seventy Columbia Union College students received scholarships totaling \$18,100 at the college's annual awards chapel held in April. In addition, special awards were presented on the basis of scholarship, leadership, ability, involvement, and commitment. Twenty-one students were listed this year in *Who's Who Among College Students*.

● Charismatic Countdown, a new, ten-lesson course for church members, was presented in the Takoma Park, Maryland, church by a team of General Conference leaders.

Lake Union

● The Kokomo, Indiana, *Tribune* printed a half-page article recently on the good work of the local Community Services center. The center, along with the Salvation Army and Red Cross, had helped several fire victims to re-establish their homes.

● A non-Seventh-day Adventist minister in the Chicago area, Ada Collier, is witnessing by handing out more than 2,800 copies of *Steps to Christ*. She says it is the best reading material she has ever had placed in her hand.

● Mrs. Paul Anderson, of Holly, Michigan, has been named Woman of the Year by the Holly Jaycee Auxiliary. Mrs. Anderson, 81, has been an Adventist since 1916. She has made more than 300 quilts

for the Holly Community Service Center for distribution to needy families.

● Two hundred and forty Pathfinder leaders and counselors met at Michigan's Camp Au Sable during March to improve their knowledge of the outdoors, share their personal pioneering experiences, and listen to lectures. Leo Ranzolin, associate General Conference youth director, was the keynote speaker.

● Single-adult Adventists in Wisconsin organized a Philosda Club March 14. The group is currently part of the Minnesota club, but will become a full-fledged Wisconsin chapter when a membership of 25 is reached.

● Richard T. Walden, executive director of the Health Conditioning Center at River Pines Community Health Center, Stevens Point, Wisconsin, is the motivating force behind a series of meetings in progress in Wautoma, Wisconsin, under the direction of Mike Sulen, pastor.

North Pacific Union

● Radio station KGTS-FM at Walla Walla College returned to the air in March with an increase in power and a portion of its program in stereo. It had been temporarily off the air while improvements were being made.

● A seven-member master planning committee has been named for Walla Walla College. Serving as chairman is the college president, Robert L. Reynolds, and serving as associate chairmen are Oran McNeil, associate professor of engineering, and Bob Kooreny, director of campus planning and development.

● Up to 150 people crowded into the small Kayley Medical Building auditorium in Caldwell, Idaho, recently to learn about the vegetarian diet. The event, which was staffed by faculty and students from Walla Walla College, received wide television and newspaper coverage.

● Week of Prayer speaker at Walla Walla College this spring was Glenn Coon,

founder and director of ABC Prayer Crusade International.

● A laymen's retreat has become a regular event for a sizable number of laymen living in Oregon. The latest retreat was held in April near Cottage Grove.

● A new company has been organized in the Santa Clara area of the Oregon Conference.

Pacific Union

● Named to the black coordinating committee for the entire union to meet with Chairman Cree Sandefur and Secretary G. N. Banks are Major C. White, associate secretary of the Pacific Union Conference; John Damon, of Arizona; John Hunter, of Northern California; Oswald Gordon, of Southern California; and inner city directors Edward A. White, of South-eastern California, and W. C. Webb, of Central California.

● St. Helena Hospital and Health Center's Stop Smoking program has listed its two thousandth graduate. Director Alan Rice is assisted by Terry Hansen.

● Construction of a \$440,000 activity center for the 840-member Garden Grove, California, congregation is in progress. The new center will add 20,000 feet of floor space to the church complex.

● In the Southeastern California Conference's continuing emphasis on reaching the "dark areas" of their five-county conference, the Yorba Linda company has become a full-fledged church. Begun as a branch Sabbath school in the fall of 1971 by Don Yancy, La Sierra Academy teacher, and Willard James, Loma Linda University student, the church now has 35 members and three acres of land. Ken McFarland is the first full-time pastor.

● St. Helena Hospital and Health Center, Deer Park, California, has organized a volunteer interpreters' service composed of hospital employees and community residents who speak another language in addition to English. In published directories

available to employees who may first notice a patient's communication handicap and feel the need of a translator, 12 languages are listed with telephone numbers of 29 interpreters.

Southern Union

● Several thousand persons attended the Kentucky-Tennessee Conference Lay Congress March 21 and 22 at Madison Academy.

● One hundred and thirty decisions for baptism were made during the Cox-Weber team's recent Prophecy Crusade in Louisville, Kentucky.

● The Florida Conference added 381 persons to the church through baptism during the first quarter of 1975.

Southwestern Union

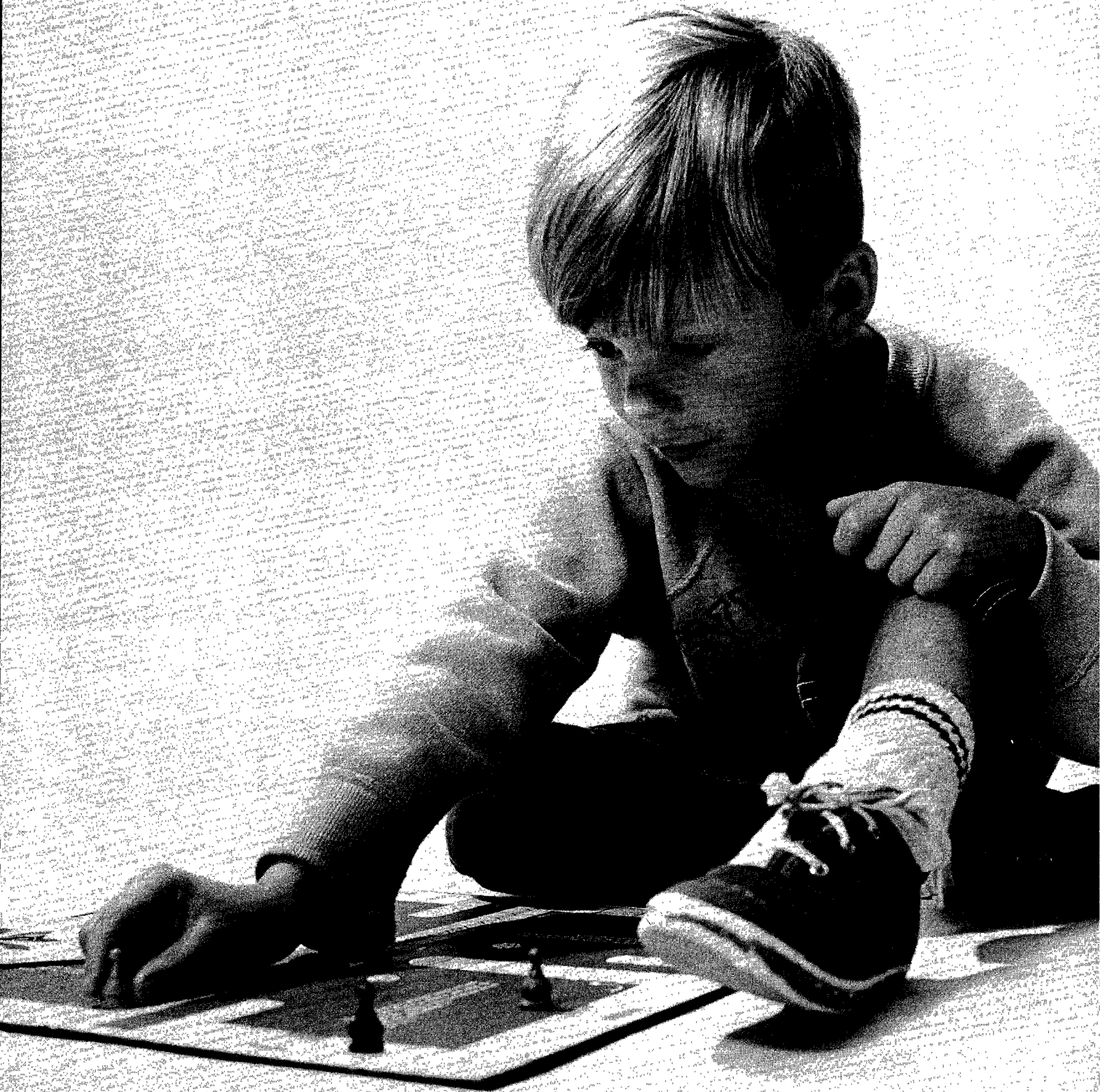
● On Sabbath, April 19, the Saragosa, New Mexico, church celebrated its second anniversary with the baptism of 11 persons.

● The Way to Live evangelistic team with Cline Johnson and Bill Tucker has completed a three-week crusade in Morrilton, Arkansas, with 11 decisions for baptism. The addition of these new members will more than double the membership of the Morrilton church.

● Forty-one persons were baptized during a crusade in the Tulsa, Oklahoma, church with Dan Simpson, conference evangelist, as the speaker.

● More than 300 persons attended the Oklahoma Sabbath school workshops held February 28 through March 2 in Ardmore, Oklahoma City, and Tulsa. G. M. Schram, Southwestern Union Conference Sabbath school director, coordinated the programs.

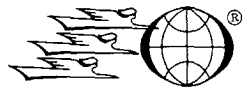
● Installation services for the Baton Rouge, Louisiana, Adventist Men's Service Organization were held on Sabbath, February 15, in the Berean church, of the Southwest Region Conference. The conference president, W. J. Cleveland, was guest speaker.



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125th Year of Continuous Publication

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manuscripts are welcome, but will be ac-
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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

Cashiers	Nurses, head
Comp. progrmrs.	Nurses, ICU
Cooks	Nurses, LPN
Diet., admin.	Nurses, med.-surg.
Diet., ther.	Nurses, OR
Housekprs.	Nurses, psych.
Inhal. thers.	Nurses, staff
IV ther.	Nurses, superv.
Key-punch oper.	Occup. ther.
Lab. tech.	Orderlies
Med. rec. lib.	PBX oper.
Med. technols.	Radiol. technol.
Nurse's aides	Secs., med.
Nurses, CCU	Stationary engrs.

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

Because of immigration requirements, this
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.

Donna Jean Brantly, teacher,
Wyoming Conference, from
Southern California Conference.

Dick Doyle, teacher, Helen
Hyatt Elementary School, Lin-
coln, Nebraska, from Hinsdale
Junior Academy.

LeRoy Moore, director, La
Vida Mission, Colorado Con-
ference, formerly Bible teacher,
Potomac Conference.

Warren T. Skilton, associate
pastor, Keene, Texas, church,
from Wyoming.

Kingsley Whitsett, district pas-
tor, Missouri Conference, for-
merly Bible teacher, Greater
Miami Academy, Florida.

FROM HOME BASE TO FRONT LINE

Martha Hansen (LLU '61), to
serve as tutor for School of
Nursing, Mwami Hospital, Zam-
bia, of Ardmore, Oklahoma, left
Washington, D.C., October 13,
1974.

Lorna Jean (Turner) Lukens
(LLU '70), of Angwin, Califor-
nia, left San Francisco, March
12, to rejoin her husband, **Rich-
ard H. Lukens** (LLU '73), both to
serve as physicians at Yuka Hos-
pital, Zambia, where they for-
merly served on a relief basis.

Leo Lorenz Raunio (U. of So.
Calif. '65), to serve as librarian,
Solusi College, Rhodesia; El-

friede Carla (Kolling) Raunio (U.
of So. Calif. '63), of Berrien
Springs, Michigan, left Chicago,
April 6, 1975.

Patricia Anne Scott (U of Pa
'71), returning to serve as di-
rector of nursing service, Ka-
rachi Hospital, Pakistan; and
two children, left New York
City, March 16, 1975.

Mary Lucile Small (LLU '66),
returning to serve as physician,
Ottapalam Hospital, Kerala, In-
dia, left New York City, March
16, 1975.

William Holmes Taylor IV
(LLU '74), to serve as dentist,
Bulawayo, Rhodesia; **Gwendo-
lyn Ruth (Woodward) Taylor**
(PUC '70), of Loma Linda,
California, left Los Angeles,
California, October 27, 1974.

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

Robert K. Boyd (SOS), to
serve as business teacher, South
China Union College, Kowloon,
Hong Kong; **Maurine Boyd**, of
Angwin, California, left San
Francisco, California, March 23,
1975.

M. Enid Langbehn (EWSC
'55) (AVSC), to serve as teacher,
Solusi church school, Bulawayo,
Rhodesia, of Spokane, Washing-
ton, left Seattle, April 9, 1975.

Hugh Carroll Love (LLU '61)
(R/SS), to serve as relief dentist,
Hong Kong Adventist Hospital,
Hong Kong; **Dollie Louise (Wol-
cott) Love**, of Loma Linda, Cali-
fornia, left Los Angeles, Cali-
fornia, March 23, 1975.

James L. Webster (LLU '48)
(R/SS), to serve as relief physi-
cian, Port of Spain Community
Hospital, Trinidad, West Indies,
of Redlands, California, left Los
Angeles, California, October 27,
1974.

STUDENT MISSIONARIES

Theodore Wayne Burgdorff
(LLU), to serve as physical edu-
cation and industrial arts teacher,
Ecuador Academy, Santo Do-
mingo, of Riverside, California,
left Los Angeles, California,
March 25, 1975.

David L. Morris (SWUC), to
serve as music teacher, Northeast
Brazil College, Pernambuco,
Brazil, of Keene, Texas, left Mi-
ami, Florida, March 20, 1975.

NATIONALS RETURNING

A. Ramon Chow, to serve as
manager of industries, Central

American Vocational College,
Costa Rica; **Elizabeth (Tapias)
Chow**, crossed the border at La-
redo, Texas, April 3, 1975.

Henry Joseph Noel, to serve as
teacher, Franco-Haitian Semi-
nary, Port-au-Prince, Haiti;
Alourdes Noel and two children,
left United States, October 3,
1974.

Fernando Pinero, to serve as
dean of men, Colombia-Vene-
zuela Union College, Medellin,
Colombia; **Maria (Velazquez) Pi-
nero** and two children, left Miami,
March 5, 1975.

Benjamin Rodriguez, to serve
as physician, Nicaragua Adventist
Hospital, Nicaragua; and wife
and three daughters, left United
States, December 1, 1974.

Joselito Tertullien, to serve as
Biblical languages instructor, An-
tillian College, Mayaguez, Puerto
Rico; **Emilia Tertullien** and two
children, left Miami, Florida,
March 14, 1975.

Notice

General Conference Corporation of SDA

Notice is hereby given that the next regular
meeting of the members of the General
Conference Corporation of Seventh-day Advent-
ists will be held in the Stadthalle, Vienna,
Austria, at 9:15, A.M. on July 15, 1975, for the
transaction of any business that may come
before the meeting. The members of this
corporation 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

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 Founda-
tion Offering

September

6 Lay Preachers' Day
6 Church Lay Activities Offering
13 Missions Extension Offering
Review and Herald Periodicals
Oct. 11 Campaign
20 Bible Emphasis Day
27 JMV Pathfinders
27 Thirteenth Sabbath Offering
(Inter-American Division)

October

4-11 Health Emphasis Week
4 Church Lay Activities Offering
11 Voice of Prophecy Offering
18 Sabbath School Community Guest
Day

The Back Page

Urban Studies to Be Taught in Boston

Kettering College of Medical Arts is offering a semester in urban studies at Urban Action Institute (UAI) in Boston, starting in September. The program provides about 16 hours of academic credit that can be transferred into any social science major in most humanities, theology, education, or preprofession majors.

A practical emphasis on learning how to develop and lead urban ministry and service projects is at the core of the program.

"We will be offering individually tailored curriculums for both those students interested in learning to understand urban systems and those who want to learn to do city mission and health evangelism work," states Harvey Bidwell, UAI president.

Only a limited number of students will be accepted into the first class in September. Interested persons should write for a bulletin and application kit as soon as possible to the Urban Semester, 599 Tremont Street, Boston, Massachusetts 02118.

W. W. FORDHAM

Centennial Edition of Conflict Series

The five Spirit of Prophecy volumes (*Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*) known as the Conflict of the Ages series have been produced by the Pacific Press Publishing Association as a special centennial edition. This is to commemorate the press's 100 years as a Seventh-day Adventist denominationally owned and operated publishing house. The five-volume set costs \$19.95.

A. M. Running, associate book-department manager, reports that the initial printing of 25,000 sets of this red, hard-bound edition was the largest press run in church history for this particular set of books, and more than half of them already have been sold. An order for 15,000 books

(3,000 sets) has just been received from Australia, and other orders are coming in from the world field.

It is anticipated that a printing order for an additional 25,000 sets soon will be placed to meet the growing demand. Many parents plan to buy sets for their children. Texas Seventh-day Adventist college students are now collecting funds to provide a set of this centennial Conflict of the Ages series for each newly baptized student on campus.

BRUCE M. WICKWIRE

IAD Exceeds Its Five-Year Goal

The Inter-American Division has passed its quinquennial goal in baptisms, according to B. L. Archbold, division president. Baptisms for the first quarter of 1975 totaled 10,788, bringing the five-year total to a little more than 200,000.

"This year is even better than last," reports Elder Archbold. "The second quarter should also be ahead of the same period in 1974. Last year our 12-month total was 45,878. We hope to pass this number in 1975."

We are thrilled with the good soul-winning news that keeps coming in from all parts of the world. The year 1974 was filled with the blessing of God in evangelism—223,890 new members being baptized worldwide. Our world membership is now 2,521,429. For this we praise God and take courage.

ROBERT H. PIERSON

MISSION '75 Report

The first quarter has been an encouraging one for MISSION '75. Reports from the various unions of North America indicate a grand total of 6,063 new members added to the church, 154 more than during the first quarter of 1974. Six unions (Atlantic, Columbia, Lake, North Pacific, Northern, and Southern) are ahead of their totals for the past year as we head into the second quarter, but the other four unions are not far behind.

As North America turns

more fully to its laymen for individual evangelistic productivity, we will see a doubling of the results reported here. Many union and conference leaders are planning evangelistic meetings this year, as are several people from the General Conference staff. E. E. CLEVELAND

Resettling Continues for SDA Refugees

Among the thousands of refugees from Indochina who arrived at Camp Pendleton, near San Diego, California, were a number of Adventists and their dependents. Loma Linda University, the surrounding community, and the Southeastern California Conference volunteered to make every facility available to accommodate them.

On Thursday, May 1, it was determined that a number of these refugees coming through Guam and El Toro could probably be brought to Gentry gymnasium at Loma Linda University by Friday, May 2. During Friday, the gymnasium was prepared by the maintenance department; William Coffman, associate pastor of the University church, and some of the students erected a dining tent; nearly 200 refugees arrived that evening, and the Medical Center cafeteria served the first meal. Medical screening at the School of Medicine was done Saturday night, May 3. On May 4, 219 more refugees arrived.

Between May 5 and 14, temporary or long-term placement of the refugees in homes, schools, or hospitals was arranged. A few more Adventist refugees probably will come through Fort Chaffee, in Arkansas, or other centers. These too must be met and helped to meet the challenges of a new land and different language.

Loma Linda University is arranging an English-language school on the La Sierra campus for 75 to 100 Vietnamese Adventist students who ought to be in school next year but need a quick course in English in order to succeed. These and many related Indochina emergency needs called for the re-

cent announcement by Robert H. Pierson for a special Southeast Asia Relief Fund. We are thankful for the continuing response of so many church members.

DUANE S. JOHNSON

In Brief

Died: Hildur Marie Lindsay, 78, on May 11 in Portland, Oregon. Her husband, G. A. Lindsay, served in Northern Europe for many years. □ Dorothy Cope Dart, 71, on May 16 in Adelphi, Maryland. She taught in the church's elementary schools for 27 years. Her husband, Archa O. Dart, served in the General Conference Department of Education from 1954 to 1970.

New position: Mike Jones, associate pastor, Stone Tower church, Portland, Oregon, formerly *Insight* editor.

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