

Review

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



The father represents the divine Lawgiver in his family. He is a laborer together with God, carrying out the gracious designs of God and establishing in his children upright principles, enabling them to form pure and virtuous characters, because he has preoccupied the soul with that which will enable his children to render obedience not only to their earthly parent but also to their heavenly Father."—*The Adventist Home*, p. 212.

Have You Counted Your Blessings Lately?

Salisbury, Rhodesia

The other evening I fell to musing on the goodness of the Lord to me. Scene after scene depicting His love and blessing through the years flooded the beaded screen of my memory. How good He has been! How much I have for which to be grateful!

How thankful I am that more than 40 years ago His love drew me to the foot of Calvary's cross, and throughout these intervening years, through happiness and heartache, I have known Him as a loving, personal Saviour. He is my living Christ. I know He lives, for I talked with Him this morning. I heard Him speak to me in tender tones. Torn in my emotions over a problem that seemed to be unsolvable, I poured out my heart to Him, then paused to hear His answer. It came! From Him I received wisdom and peace for my perplexed and troubled heart.

With Job of old I can say, "I know that my redeemer liveth" (Job 19:25). Not only does my faith look forward to the glorious soon coming of my Saviour when "he shall stand at the latter day upon the earth" (Job 19:25) but today I am thankful He is my personal, living Saviour, able to meet my every need.

It is a blessed thought to realize that God knows every one of the teeming millions of earth personally and individually, which is illustrated by the way He revealed Himself to Cornelius and Peter centuries ago. The Father knew Peter's given name and his surname. He was not lost among the masses of earth. God had also marked well the itinerary of His disciple. He knew that Peter would be in Joppa on a certain day. God also was not too absorbed in the needs of the universe to know where Peter was in Joppa. "He lodgeth with one Simon a tanner, whose house is by the sea side" (Acts 10:6). That is almost like giving Simon's address, isn't it? And though tanning was a humble occupation, the God who made the heavens and the earth had not forgotten Simon's trade. He does not forget you or me either!

For a living, personal Saviour I am deeply grateful today!

On memory's screen the other evening there flashed the countless scenes that make a house a truly happy Christian home. I am so thankful for a loyal, loving wife who loves God and who daily reveals to me the attributes of the Saviour, who is the head of our home. Her consistent Christian life has taught me much about the principles of Christlikeness. How fortunate are we ministers who have been blessed with a happy Christian home.

How many homes are broken! As I reflect through the years, before my mind's eye flash several faces of friends—yes, some of them workers in the cause of God—whose homes were wrecked and whose lives were ruined because somewhere along the way the evil one sowed tares of incompatibility, infidelity, or bitterness. The flowers of love will not long

survive in such a garden. What heartaches have followed—the loneliness of separation, the painful adjustment of children deprived of a father or of a mother's constant love and care. How dismal such a home!

For a happy Christian home where love reigns I am deeply grateful!

While I was reminiscing, my mind went back to countless thrilling moments and days I have experienced in God's work in many lands. It is a privilege to be a worker in the cause of God in these closing, challenging days of earth's history. To teach God's present truth, to have the blessed hope in one's heart in these turbulent times, to be an undershepherd of His flock, to associate with the best people on earth—His people—what greater privilege could one enjoy?

Many years ago I made my decision. I began my ministry in the depression days of the early thirties, when the salary of a pastor-teacher was small. To support a family, to buy a car, to appear in public with presentable clothes, as a young pastor must, was not always easy. It was then that the evil one came with a subtle offer of work in the radio world "with your Sabbaths off" and at a salary several times the one I was receiving. But as I look back on it now, and as I considered it then, it was really no great "temptation." God had called me. Until He released me from that greatest call of all calls, other work, no matter what the inducements, held no interest.

For a place in God's great closing work I am deeply grateful.

Yes, there are many things I am thankful for today. I must never take God's provision for my daily needs for granted. He does not owe me a living. The food, the clothing, the shelter—all that He so bountifully provides are tokens of His love. He is the One "who satisfieth thy mouth with good things" (Ps. 103:5). With the psalmist I must exclaim, "Bless the Lord, O my soul, and forget not all his benefits" (verse 2).

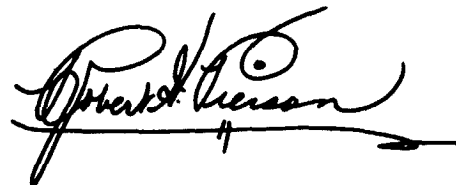
For all His temporal blessings I am deeply grateful.

It is a privilege, as well as a pleasure, to be serving the Lord with all of His committed leaders here in the General Conference. My field is the world. I have the great joy of fellowship with friends of every nation, kindred, tongue, and people.

We love our black brothers and sisters, our white, brown, and yellow brothers and sisters. All are equally dear to us, and we rejoice in every contact we have with each of you around the world. I am deeply grateful that for more than 40 years it has been my pleasure and privilege to serve my God and my church in so many lands.

It is well for us all to pause frequently and count our blessings—what we have to be thankful for. Friend of mine, what do you have to thank the Lord for today?

May God continue to bless you and enrich your souls in Christ Jesus.



President, General Conference

This Week

Some of the loveliest pictures drawn for us in the Bible are those describing God as our heavenly Father: "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13).

"They shall come with weeping, and with supplications will I lead them: . . . for I am a father to Israel, and Ephraim is my firstborn" (Jer. 31:9).

"When Israel was a child, I loved him, and out of Egypt I called my son. . . . It was I who taught Ephraim to walk, I took them up in my arms" (Hosea 11:1-3, R.S.V.).

"For whom the Lord loveth he correcteth; even as a father

the son in whom he delighteth" (Prov. 3:12).

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

It seems that God chose this way of describing Himself to us because almost everyone, either through his or her own or someone else's experience, has been grateful for the firm, patient loving-kindness of a devoted father. What we know about the best of our earthly fathers helps us better to understand "how much more" (Luke 11:13) our heavenly Father will be to us.

George H. Mathews, "Behold, What Manner of Love"

(p. 4), was an associate director of the General Conference Department of Education at the time of his retirement. A graduate of Union College, Elder Mathews received an M.A. from the University of Denver.

During his years of denominational service Elder Mathews was education secretary in the Carolina, Colorado, Michigan, and Lake Union conferences. He also served as MV secretary in the Carolina and Colorado conferences. He was a teacher and principal at Campion Academy, Loveland, Colorado, and an assistant to the president of Andrews University (then Emmanuel Missionary College). From

1948 until his retirement in 1966 he served in the GC.

In his article Elder Mathews speaks of the immeasurable, everlasting, caring, sacrificial love of God.

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Scan news briefs from the religious world

IMPORTANCE OF RELIGION TO ELDERLY

WASHINGTON, D.C.—Religion is "very important" for 71 per cent of the American public 65 and older, compared with 49 per cent of those under 65 who say religion is "very important" to them, according to a survey conducted by Louis Harris and Associates for the National Council on the Aging, Inc.

The survey indicates that the importance people attach to religion in their own lives increases steadily with age.

CHILD ABUSE "HOT LINE"

CHARLESTON, W. VA.—A telephone hot line for reporting child neglect and child abuse cases has been inaugurated by the West Virginia Department of Wel-

fare and the Salvation Army, according to Governor Arch A. Moore, Jr. The 24-hour-a-day service is the first program of its kind in the nation. The toll-free number, 1-800-642-8595, will be monitored by the Salvation Army of Charleston, which will report cases to the welfare department to send a social worker to the home immediately.

CATHOLIC MEMBERSHIP SHRINKS

LONDON—The Roman Catholic Church in England and Wales is undergoing a crisis of "rapid contraction" and is securing fewer converts now than at any time this century, according to a significant survey published here. In brief, the report, directed by A. E. C. W. Spencer, a Roman

Catholic sociologist of Queen's University, Belfast, reveals that the church has been losing members at the rate of 250,000 a year and that the rate of "dropouts" has escalated.

ANGLICANS CELEBRATE EUCHARIST AT VATICAN

VATICAN CITY—In an unusual ecumenical gesture, Pope Paul invited 40 United States Episcopal and Canadian Anglican clergymen to celebrate Holy Communion at the Vatican. The 30 U.S. and ten Canadian priests, all deans of cathedrals, concelebrated the Eucharistic service on Sunday in the church of St. Stephen of the Abyssinians inside Vatican City State.

The 40 deans had come to Rome to hold their annual confer-

ence there in private, unofficial connection with the Roman Catholic Church's current Holy Year.

AMERICAN TRACT SOCIETY MARKS ANNIVERSARY

ORADELL, N.J.—The American Tract Society marked 150 years of publishing and circulating nondenominational Christian tracts at a special ceremony in New York City.

The ATS, with headquarters in Oradell, New Jersey, last year printed and distributed more than 30 million leaflets. The nonprofit society is supported by donations from its 40,000 members and friends and from the sale of its tracts. Since 1825 the society has published billions of tracts in more than 185 languages and dialects.

Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

New Layout

I wish to compliment the new layout of our good old REVIEW. I do not have to fumble for the continuation on page so and so. To my mind this is the best layout that you have ever had.

I read first "Editor's Viewpoint" or "Heart to Heart." The next column I look for is "Bible Questions Answered." Then I look to see what the associate editors have to tell. After that I read the general articles.

JOHN TESKE
Mathias, West Virginia

Ingredient of Success

I would like to commend Laura Torkelson for her recent article "The Vital Ingredient of Success" (March 27).

It is sad the way some parents degrade their children with insulting remarks. When a child makes a mistake, he does not need to be reminded of how "dumb" he is. Some parents feel that their criticisms are a form of reverse psychology. They do not realize that they are only reversing what their children could have been.

These degrading statements are also made by students. We students do not realize how cutting our remarks can be. For instance, if a student constantly misses a ball that is thrown to him and his mistake is followed by jeering,

ignorant remarks, he is discouraged from endeavoring to try harder. He may think to himself, Well, they think I'm stupid anyway, so why try?

I am so glad that Christ does not constantly remind me of how "stupid" I am. He has told us of our mistakes and now He steadily encourages us to do better.

DE BRINA JAMISON
Glendale, California

Avoid Politics

As a faithful reader of the REVIEW I commend the high standard of Christian living its pages uphold. However, on a few occasions I feel the paper deals in areas it should avoid, namely, politics. Most of my life I have lived outside of the United States, where little things such as those to

which I am referring were used against us.

H. D. SCHMIDT
Pleasant Hill, California

Suggestions for Scrupulous Reporters

In regard to letting or not letting one hand know what the other does, here's an easy way to let the church's departments know every good work you do without letting anybody know you did it.

Fill in the blanks on the "My Service to Christ" slip indicating what you did, check whether you are an adult, Senior MV, or Junior MV, and put the date instead of your name in the name space.

HARVEY HANSEN
Clearwater Lake, Wisconsin

By GEORGE
M. MATHEWS

“BEHOLD, WHAT

SOME WEEKS AGO IN OUR SABBATH SCHOOL a woman sang “The Wonder of It All.” I was deeply moved and decided to study this intriguing theme. When I began I had no idea what was in store for me. I do not think I have ever had a more thrilling, rewarding experience than my pursuit of this study. Many times at night I have awakened and one or more electrifying truths I had been studying surged through my soul and stirred me through and through!

The words in the song “The Wonder of It All” that roused me most were, “But the wonder of wonders that thrills my soul is . . . to think that God loves me!” “Me,” as Abraham expressed it, “which am but dust and ashes” (Gen. 18:27). “Me,” as Gideon said to the angel, “My family is poor in Manasseh, and I am the least in my father’s house” (Judges 6:15). “Me,” feeling like Isaac Watts when he asked poignantly, “Would He devote that sacred head for such a worm as I?” “Me,” who rebelled against God, who brought disappointment, pain, sorrow, anguish, and embarrassment to Him again and again and again. “Me,” whose promises to reform, to do better, have been like ropes of sand.

Many, many times I have thought, How could God go on forgiving and loving me the way I have treated Him? Why does He do it? How could He do it—for such a worm as I?

One day I heard a story that helped me to answer this question. A young girl became seriously ill and needed blood of a certain type at once in order to save her life. But this type of blood could not be found anywhere except in her little brother. Her physician asked the boy, “Would you be willing to give some of your blood to your sister so that she can live?”

The little boy answered, “Yes.”

They put him in a clean white bed, and while they were preparing for the transfusion, the nurse discovered that the youngster was crying softly.

She asked, “Is there something wrong? Why are you crying?”

And through his tears he said, “Will it hurt to die?”

Startled, almost in tears herself, she said, “Why do you ask?”

The boy responded, “When I give my blood to my sister I will die, won’t I?”

The nurse answered reassuringly, “Oh, no, sonny, you will not die!” Then, reflecting a few moments, she asked, “But you thought you would! Why were you then willing to give your blood?”

The small boy said feelingly, “Because she is my sister and I love her!”

I believe that this little boy’s love approached the threshold of divine love. But it only *approached* that love. Ellen White says, “All the paternal love which has come down from gen-

George M. Mathews, now living in St. Helena, California, was an associate director of the General Conference Department of Education at the time of his retirement.

I have often thought,
considering the way I have treated
Him, how can God go on forgiving
and loving me?

eration to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God.”—*Testimonies*, vol. 5, p. 740.

We have all heard heroic, heart-warming stories of parental love, how mothers have dashed into burning buildings to save their children; stories of brother and sister love; of husband and wife love; and friend for friend love. But all of this sacrificial love from the beginning of time to now makes but a tiny stream compared to the ocean of the infinite, exhaustless love of God!

A stanza from a poem written by Tillie Jackson Cullett has these words:

“And then the Father’s voice I seem to hear;
The debt was great, but you to us were dear;
I sent my Son; no other way would do,
He went, because all heaven wanted you.”

Isn’t it wonderful that, failing Him so often as we do, God loves us and wants us to be near Him and wants us to remain in His family?

The theme of God’s love fills the writings of the apostle John. Unable to find words to express his assessment of divine love, he cried out, “Behold, what manner of love the Father hath bestowed upon us” (1 John 3:1). At the funeral of Abra-

MANNER OF LOVE”

ham Lincoln a Negro mother said to her young son, “Take a long look, son. He died for your freedom.” That’s the way we should behold. There should be a long, intensive look.

John said, “Behold, what *manner* of love.” What does this word *manner* mean? It means “What sort?” “What quality?” John is lost in wonder as he contemplates the measureless height and depth of divine love. As I began searching the Scriptures and the Spirit of Prophecy to find out what manner of love was brought out in these writings, I was soon overwhelmed not only with the quality but also with the quantity of this marvelous love.

One of the qualities of God’s wonderful love is that it is immeasurable! In the chorus of the song “The Love of God” are these words, “How measureless and strong.” Ellen White wrote that God’s love “amazed even the angels of heaven” (*Testimonies*, vol. 4, p. 293). She continued, “What an incomparable love is this! A theme for the most profound meditation! The amazing love of God for a world that did not love Him!”—*Ibid.*, p. 80. “Such love is without a parallel!”—*Steps to Christ*, p. 15. I thought of other descriptive adjectives, such as overwhelming, unbelievable, fabulous, marvelous, stupendous. These are meaningful words but incapable of describing adequately the quality of God’s great love for us! “Behold, what manner of love”!

In Jeremiah, chapter 31, verse 3, there is recorded a quotation from God Himself: “I have loved thee with an everlasting love.” God’s love not only fills all of space, it fills all *time*—it is *everlasting*! It is steady, constant, unfluctuating, reliable, perpetual, unailing—yes, everlasting!

Ellen White wrote: “The revelation of God’s love to men centers in the cross. . . . The mind of man cannot comprehend.”—*Testimonies*, vol. 8, p. 287. The same author also said, “Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it.”—*Ibid.*, vol. 5, p. 740.

One of the ways in which this love is at least partly revealed is in God’s care for us. I learned much about God’s care for me as a teen-aged colporteur. I had my ups and downs as I trudged along the roads, going from house to house. When things got so bad that I felt like quitting, I would go into the woods singing tearfully, “Does Jesus Care?” Then I would pray, “Dear Lord, see what is happening to me: No sales, no meeting the people, no success—do You really care?” While in the woods I would recall the words of 1 Peter 5:7: “Casting all your care upon him; for he careth for you.” I would remember Hebrews 13:5: “For he hath said, I will

never leave thee, nor forsake thee.” I would remember also this jewel from the Spirit of Prophecy: “Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father’s heart.”—*The Desire of Ages*, p. 356. After thinking of these precious promises, I would engage in an earnest season of prayer and dedication, and come out singing, “Oh, yes, He cares. I know He cares; His heart is touched with my grief.”

But much more God’s love is revealed by the sacrifice of Jesus Christ on the cross. “God so loved the world that he gave his only begotten Son” (John 3:16). Sister White says, “In the infinite price paid by the Son of God to ransom man, the love of God is revealed.”—*Messages to Young People*, p. 137. Again she says, “In giving up His Son, He has poured out to us all heaven in one gift.”—*Steps to Christ*, p. 21.

Picture Him in Gethsemane. Behold the Son of man lying prostrate on the ground, His hands gripping the gravelly soil. When the awful sins of the whole world began to roll onto His clean, pure soul, His human nature shrank from the ordeal. He cried out, “O my Father, if it be possible, let this cup pass from me” (Matt. 26:39). In the midst of this terrible struggle His thoughts turned from Himself to you and to me. He saw helpless humanity doomed to perish eternally. His love for us was stronger than death itself! What manner of love is this?

See Him hanging there on the cross. Note the ceaseless agony, the terrible pain, the cramping of the muscles, the burning fever, the tongue-swelling thirst. Besides the excruciating physical suffering, He endured the cruel epithets of the crowd as thoughtless men passed back and forth, sneering at Him. His own followers, including His disciples, forsook Him. Finally, in the darkness His own Father turned away, causing Jesus to cry out, “My God, my God, why hast thou forsaken me?” (chap. 27:46).

This broke the heart of the Son of God and He died. “Heaven itself can bestow nothing greater, nothing better.”—*The Desire of Ages*, p. 483. It is a gift that defies computation! The cross will remain forever the proof of God’s great love!

No power on earth can *sever* us from this love. Nothing can separate us from the love of God. During the Dark Ages the persecutors of Christians tried every hellish means to separate God’s people from His love. Cruel, inhumane imprisonment, terrifying torture, the stocks, burning at the stake, being torn to pieces by wild beasts—these and many other devices were used, none of which succeeded in separating the martyrs from their God, but rather drew them closer together!

God’s people today face an imminent time of trouble “such as never was since there was a nation” (Dan. 12:1). For this crisis before us and for our everyday Christian living, we certainly need to remember that “he who beholds the Saviour’s matchless love will be elevated in thought, purified in heart, transformed in character.”—*Ibid.*, p. 661. □

Secret of Success in Soul Winning

The author finds in the "cross transaction" the basic ingredient of success.

By STEPHEN B. OLNEY

SUCCESS IN SOUL WINNING IS ASSURED through what I like to term the "cross transaction." Both ministers and lay persons must come to understand that the Holy Spirit's influence centers in the cross. "In the cross all influence centers, and from it all influence goes forth. It is the great center of attraction, for on it Christ gave up His life for the human race."—*Sons and Daughters of God*, p. 242.

Jesus said, "I, if I be lifted up . . . , will draw all men unto me" (John 12:32). Whether it be the minister preaching, or the lay person witnessing, there will be no conversions without the Holy Spirit's influence, which is the influence of the cross. You ask, How does He exert His influence? The answer is simple. As Ellen White said: "The Holy Spirit . . . presents to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, Christ wins them to Himself and works to transform their nature."—*Testimonies to Ministers*, p. 144. Try as we may to win souls by other means, the results will be disappointing.

Christ expects fruit from every follower. He says: "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (chap. 15:16). Some think of this fruit as representing souls won, but this may be only part of what the Master had in mind. He also expects fruit in the sense of "fruit of the spirit" (Gal. 5:22). Only when the cross transaction is an experience in the life, can Christ use us to reach out and touch others and win them to Himself.

There is danger that a doctrinal, theoretical approach may overshadow the cross approach in our soul-winning work. Without the drawing of the cross, no true conversions will take place. "If we are following Christ, His merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance pervading our life will have power to soften and subdue hard hearts and win to Christ bitter opposers of the faith."—*Testimonies*, vol. 5, p. 174. The cross

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transaction in our experience makes possible true soul-winning success.

Repeatedly Ellen White warned us against preaching the doctrines as mere theory. Such a method is mechanical and devoid of the Spirit's power. She said: "Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned. But take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved."—*Evangelism*, p. 442.

The Source of Power

Why is the cross so vital in our witness for Christ? Because it is the only source of power by which salvation is effected. God cannot give success in any other way, but He guarantees success when the cross is made central for it is the only way by which men must be saved. Notice these significant statements: "We behold in the cross of Christ our efficiency, our inexhaustible source of power. . . . Behold in the cross of Christ the only sure guarantee for individual excellence and success."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gal. 6:14, p. 1112.

Another reason why the cross is so vital in our witness is that self ceases to be dominant in the presence of the cross. Self repels, while the cross inspires love that attracts. A selfish heart has no melting love, no rich grace to flow from the lips, no tender, yearning love for souls, and no righteousness of Christ to share with sin-burdened hearts.

The cross transaction must be a vital, living factor in the life of every follower of Christ if the church's soul-winning potential is to reach the heights that God has indicated it should reach before probation closes. Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). The transaction experience

A Teacher's Prayer

By ANN ELISE BURKE

Another middle of the week

Wednesday is over,
not terribly disappointing,
but neither a day to mark
on my already too full calendar.
Somehow, Lord, about the middle of today
amidst the rush to classes,
the seemingly endless chatter that I felt like ignoring,
the pleading look one of my students dropped my way,
in the middle of it all
I lost sight of You.

And wasn't it just this morning that
I promised to give this day to You
no matter what it held?
But I still took the worries and
seemed to think they were
my personal cross to bear.

Help me, Lord, to remember
when the middle of another week weighs heavily—
that crosses should be shared.

is one of self-denial. Self-denial becomes our cross. "Who of us has, in good earnest, brought himself to wrestle with selfishness until it should no longer dwell in the heart and be revealed in the life?"—*Testimonies*, vol. 5, p. 18.

The answer Ellen White gives is rather disturbing. At least it should be, unless we are prepared to prove that the situation now is more encouraging than when the statement was written. The answer is, "There are few really consecrated men among us, few who have fought and conquered in the battle with self."—*Ibid.*, p. 82.

This answer would not disturb me if I could feel that as a people we have become conscious of our needs and are eagerly seeking to carry our cross of self-denial. We need to pray that an awareness of our needs will filter all through our ranks,

until every life becomes a monument to the cross of Jesus Christ.

Our struggle with self at times will be discouraging. Self is tenacious, inbred into our nature. It is like an octopus whose tentacles reach down into every fiber of our being. Human effort is powerless to sever the tentacles that have developed from childhood and that bind us to self. Jesus bids us to lift up our cross, for "lifting the cross cuts away self from the soul" (*Sons and Daughters of God*, p. 69).

We must not keep God waiting any longer. "Never was there a time when it was more important that we should deny ourselves and take up the cross daily than now. How much self-denial are we willing to practice?"—*Testimonies*, vol. 9, p. 186. □

For the Younger Set

Johnny Makes and Keeps a Promise

By MARYE TRIM

IT WAS nighttime and dark in Johnny's bedroom. Johnny lay under his green blanket wiggling his toes. He was trying to go to sleep. But he could not seem to go to sleep. He felt as if he were waiting for something, or someone.

Suddenly Johnny saw a big shadow fill the doorway of his room. By the glow of the hall light Johnny could tell that a man stood there. Who could it be? Not his daddy, for he had said good night and had gone out to a meeting. Johnny

stared and tried hard to guess.

Then he heard a kind, jolly, loving voice. "Are you awake, Johnny?"

Johnny sat up and flung out his arms. "Uncle Len!" he called, feeling all happy.

His Uncle Len bounded across the room and hugged Johnny. Johnny gave him a bear hug too. Then Uncle Len tickled Johnny a bit—under his chin, under his arms, on his stomach. Johnny laughed.

Then Uncle Len said, "Better lie down, son. I just came to say good-by. Aunty will stay another week, but I must fly to New Guinea very early in the morning."

But Johnny did not want to lie down, not yet. He kept his arms around Uncle Len's neck. He was thinking about New Guinea. His mommy had told him it was a land not far north of Australia where dark-skinned boys and girls lived, and once he had seen a television program about the Chimbu people. He had seen the tall mountains where they lived and how they wore big beads and shells around their necks, but scarcely any other clothing. Though some of them smiled, many were sick, and dirty pigs grunted while going in and out of the village houses. To such people Uncle Len would be a missionary in New Guinea.

"Will you fly an airplane?" Johnny asked, for he knew his uncle had been a pilot.

His uncle nodded Yes, and then gave Johnny a good-by kiss.

Left alone in the room, Johnny felt sad. He wondered about airplanes in New Guinea where the mountains were high, where the clouds swept down low and the runways were short; and the mission planes, such as the *Andrew Stewart*, which he had seen, were small. There was a little girl at his kindergarten Sabbath school whose daddy had died in a mission plane crash in New Guinea. Johnny felt afraid for his Uncle Len.

Johnny got out of bed and tiptoed halfway downstairs. He could hear the adults talking at the front door. He raced down and squeezed up beside his mother. She understood.

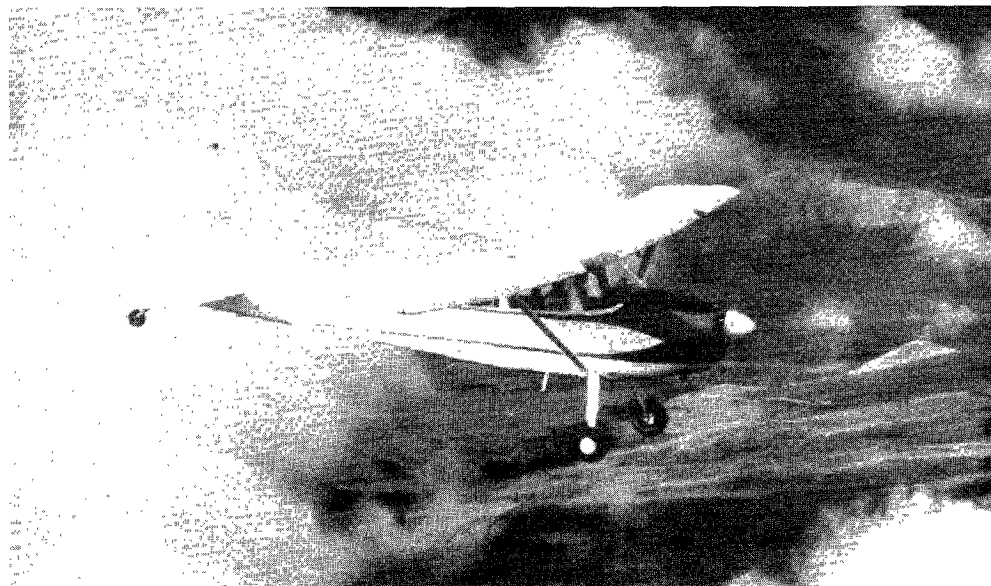
"I think Johnny wants to tell you something," she told Uncle Len. Then she looked down at Johnny. "Did you want to say that you will remember to pray for him while he is a missionary?"

Johnny nodded his head. "Yes, yes. I don't want him to crash! Every Friday night at our special prayer time I will pray."

His uncle squeezed his hand. "Thank you, Johnny. I like that! And I will pray to Jesus then about you too. We'll both remember, O.K.?"

Johnny nodded his head hard again. It was important to him to pray for missionaries, especially his jolly, kind, loving Uncle Len. Of course, he would talk to Jesus about it, for Jesus would understand.

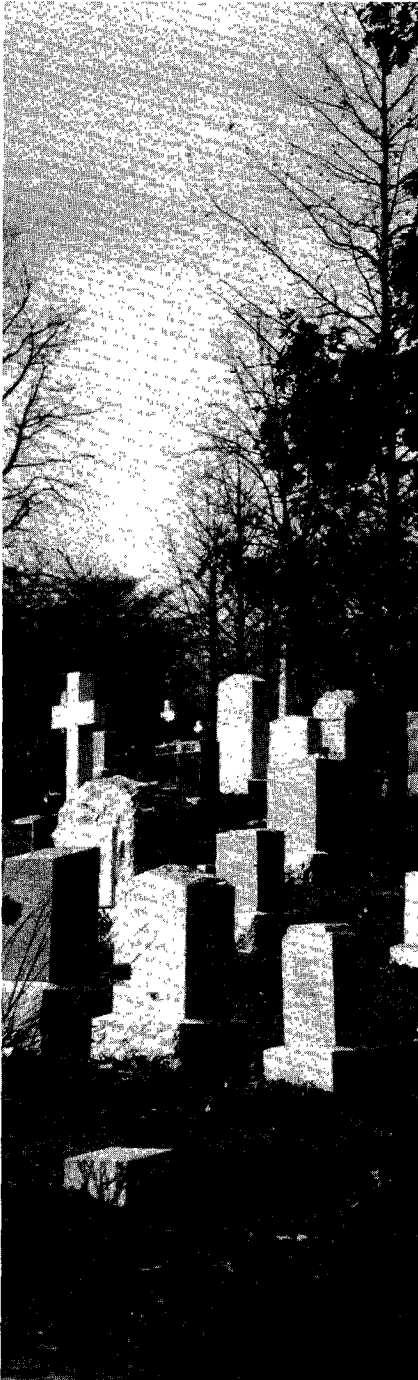
"I'll remember," he promised. And it was a promise that Johnny always keeps.



Johnny promised that he would pray often for his Uncle Len, a missionary pilot in New Guinea.

No Chance Now

By JESSE H. MERRELL



MY FATHER was born in 1887 in a weather-beaten log cabin in the backwoods of Shelby County, Alabama. As a boy he kicked snow off the foot of the bed, trudging to the fireplace for warmth. Times were hard. His father was severe with him and the other children.

When they misbehaved, he whipped them. Hard at times. It turned Daddy against severe punishment. So far as I can remember he never whipped me. But perhaps he should have. When I saw I could get away with things, I began sass-ing him.

And with a little more education than he had, I was ever so much smarter than he. I told him all the mistakes of his life. I'd never do this, I'd never do that, I declared pompously.

He responded to my overbearing arrogance with forbearing patience. "You don't know what you'll do," he said. "Wait till you see what you'll do."

I went away to the Army. Still a know-it-all. Then word came one morning that Daddy had died. Riding home on the train that night from Petersburg, Virginia, to Birmingham, Alabama, was the longest night of my life.

All my unpardonable conduct toward Daddy was graphically painted before me on a broad panorama of bitterly painful guilt. I didn't sleep a wink all night. I was numb with chilling remorse. But I couldn't tell Daddy.

It was too late.

It was not too late to learn though. In the thirteen years since he died, I have done everything I told Daddy I wouldn't do. His prophetic words still painfully ring in my ears: "You don't know what you'll do. Wait till you see what you'll do."

I've waited.

And I've seen.

The greatest tragedy of my life is that I never got a chance to tell Daddy that I loved him. That he was right about so many things.

Now when I visit my family in Shelby, Alabama, the first place I stop—no matter if it's midnight—is the cemetery. I stand at the foot of Daddy's grave and say: "You were right. Now I can see."

But he can't hear me.

If your father can still hear you, I urge you when you finish reading this, don't walk—run! And tell him what I never got a chance to tell my father.

Because if you wait—you may lose your chance.

The Resurrection Body—3

What Is the Spirit?

The Seventh-day Adventist doctrine of the resurrection and, more broadly, of the condition of man in death is a doctrine not shared by the majority of Christians. Most Christians believe that man is immortal, that is, that he has an immortal soul that leaves the body at death and is capable of an independent conscious existence. Seventh-day Adventists do not believe that this position is supported by Scripture.

Seventh-day Adventists should be thoroughly familiar with the Biblical teachings on the condition of man in death. Some tend to view these teachings as largely theoretical. They see in them little practical application. But Ellen White has warned, "Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions."—*The Great Controversy*, p. 588. If men cling to their belief in the immortality of the soul, described here as a "great error," they will be found on the wrong side when the controversy reaches its climax and will fail to gain eternal life. This certainly is a practical consideration. Seventh-day Adventists have been called upon to unmask Satan's deceptions and to warn against his errors. Because Satan is a clever foe, church members will need more than a vague knowledge of a few key texts. This series of editorials is an attempt to review one of the landmark doctrines of SDA's so as to fortify the mind against Satan's specious sophistries.

There is danger that in combating the popular false notion of the soul's going to heaven, we deny more than it is necessary to deny, and thus become less convincing in our preaching and teaching. For example, the Scripture passage that states, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccl. 12:7), is often taken to mean nothing more than that the body returns to dust and God takes away the breath of life or the life principle that He gave to man in the beginning.

A Character Is Formed

This concept fails to take into account that something happens when God gives the life principle to persons born into this world. As each baby is born, a unique individual begins to exist. There are many others who are remarkably like him in the world, but no one else who is uniquely he. Let's assume one of these is named John Jones. There may be many other babies named John Jones; there may be many other babies like John Jones, but the particular John Jones of whom we are speaking is unique and makes his own unique impact on his environment. He develops a character and a personality that is different from that of any of the other John Joneses or of anyone else. This character is his identity.

What happens, then, when John Jones dies? Toward the end of his life is he still composed simply of body and life principle? No, he has developed character and identity. When his spirit returns to God who gave it, this spirit is more than simply the life principle that God takes back. Let us permit Ellen White to define "spirit" in this context:

"The spirit, the character of man, is returned to God, there

to be preserved. In the resurrection every man will have his own character."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 15:42-52, p. 1093. In this statement and in a particular context Ellen White equates the spirit with the character. The immediately preceding context should be noted: "Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave."—*Ibid.*

As we observed in our earlier editorials in this series, our resurrection bodies will be different from our present bodies. Since not even the particles in our present bodies need to be preserved in order for us to have our resurrection bodies, someone may raise the question, "In the resurrection, will I be myself or will I be simply someone like myself?" Is John Jones in heaven the same John Jones who walked on earth or simply a new John Jones patterned after the one on earth? It is to answer such questions that we believe Ellen White observed that "our personal identity is preserved in the resurrection" and that this is accomplished by God's taking back the spirit, the character, which He gives back to us in the resurrection. Thus when we walk on those golden sands beside that river of life each one of us can be assured that he is the same person that lived on this earth and passed through the experiences he did. These experiences are all woven into the fabric of his character, in fact, helped to shape his character.

No one should speculate as to how God accomplishes the preservation of the character. In the statement quoted above from Ellen White, she includes the sentence, "The wondrous works of God are a mystery to man." The mystery of the preservation of the character is as great a mystery as the resurrection itself. These are all supernatural acts and must not be explained by naturalistic criteria.

The fact that after death his personal identity will be preserved by God should bring great comfort to the Christian. Instead of thinking of death as a time of complete disintegration, or even of nonexistence, he can rest assured that at death his spirit, his character, will return to God, there to be preserved. In the light of this fact, would not the prayer of Stephen at his death be an appropriate prayer for the Christian to pray at the time he bids farewell to this present world, "Lord Jesus, receive my spirit" (Acts 7:59)? When Jesus laid down His life on the cross, He prayed a similar prayer, "Father, into thy hands I commend my spirit" (Luke 23:46).

How comforting is the Christian's hope! What a wonderful provision God has made!

Of course, it must be remembered that Ellen White's description of "the spirit, the character of man," going back to God, there to be preserved, is a concept vastly different from the popular notion of the soul's leaving the body at death and going to God. In the former concept there is no consciousness between death and the resurrection; in the latter there is consciousness. The popular belief that the departed exist consciously leaves those who hold it vulnerable to Satan's last-day deception through Spiritualism. Evil spirits purporting to be the spirits of the dead will deceive men to destroy them.

In this fact alone should be strong motivation for the Adventist propagation of the true nature of man in death.

D. F. N.

Continued July 10

Refined Stealing

By an ingenious device, Mrs. Berger cured her unthinking neighbor of borrowing without paying back.

By LOIS RANDOLPH WOOD

IN HIS SERMON A LAY PREACHER, apparently with a great burden for lost sinners, was emphasizing the question of Acts 16:30, "What must I do to be saved?" He read the verse several times, each time emphasizing a different word. After he had read the question for the sixth time, a voice rang out from the back of the room, "I will tell you what to do to be saved. Go home, and pay John Williams for the yoke of oxen you bought from him six months ago!" The meeting came to an abrupt end, but the audience went home with a powerful lesson.

Some feel that if one intends to pay back what is borrowed sometime in the future the practice is all right. The borrower may feel that way, but the lender seldom does. For some a convenient time *never* comes. When such is the case, to my mind borrowing becomes a refined form of stealing and violates the eighth commandment. Paul told the Ephesians, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good" (Eph. 4:28).

Mrs. Berger, a friend of mine, told me some years ago how she handled this subtle form of being fleeced by an unthinking neighbor. When my friend moved to a new neighborhood, she was warned that she would be called upon to add to the Smith food budget from time to time. Confided the neighbor, "Mrs. Smith has worn out her friendship by borrowing sugar, eggs, bread, and so on till the neighbors do not go to the door when she or the children knock. However, when a newcomer arrives, Mrs. Smith is right there to become acquainted, and to begin borrowing. Wait and see. You'll be next."

Two days later Mrs. Berger found that her neighbor had spoken truly. The two women chatted for a few minutes. When the visitor arose to go, she asked, "Do you happen to have two eggs? I have to bake a cake for my club that meets this afternoon. I am out of eggs, and will surely appreciate your help."

Lois Randolph Wood is a retired teacher living in Deer Park, California.

"Yes, I can do that, for I bought a dozen yesterday." Mrs. Berger first brought out a notebook, and made an entry. Then she put two eggs into a small bag. Finally she asked Mrs. Smith to sign. The book had five columns:

Date	Article Borrowed	Signature	Date to Return	Returned
August 1	2 eggs		August 3	

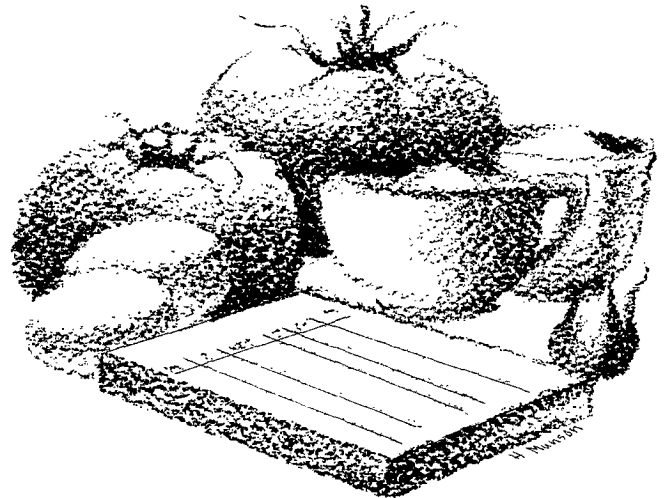
As Mrs. Berger smilingly asked Mrs. Smith to sign, she added, "Today is Wednesday. I shall need the eggs returned by Friday. I have extra baking to do then, for I am having guests over the weekend."

The astonished look on the borrower's face convinced the hostess that no one had ever before challenged her borrowing. Early on Friday forenoon Mrs. Smith knocked at the door with two eggs. In a bag she had freshly picked string beans from her garden. "We are growing more beans than we can eat or freeze. I hope you can use some for your company."

The lender received the gift graciously. "You are kind to come so early, even before I have my weekend menu made up."

A few days later Mrs. Smith sent over her 12-year-old daughter to borrow a cup of sugar and a large can of condensed milk. Out came the notebook. Two entries were made, duly signed for by Louise Smith. Mrs. Berger gave them a week to return these articles. They came back on time and with them five tomatoes from the borrower's garden.

For about a month the borrowing and the returning went on. Suddenly the new neighbor noticed that Mrs. Smith was no longer borrowing anything.



A few days later she grew bold enough to ask the reason for the cessation. Mrs. Berger did not wish to terminate their friendship.

"I am wondering why you have not asked me to lend you anything for your cooking for several weeks. I trust I have not offended you."

"Far from it. I shall always be grateful to you for opening

my eyes. After careful thought I have decided that except in extreme emergencies, borrowing is chiefly a bad habit. I could never understand until you moved here why our neighbors, who had been so warm and friendly when we moved in, gradually became aloof and cool. Now I have decided that my borrowing and never paying back anything could be the reason. Somehow it had never occurred to me that an onion, a cup of sugar, or two potatoes would matter very much, so I never bothered to take back the stuff. I expected the neighbors in turn to borrow from me, which they did not do. Your notebook really did the trick, and now I have one of my own, where I keep track of what I do borrow."

Emergency Borrowing Not Ruled Out

Mrs. Berger beamed. "I would not rule out borrowing altogether. The Bible doesn't. Do you remember the man who at midnight received an unexpected guest and had nothing to set before him? The host went to a neighbor. 'Friend, lend me three loaves.' The neighbor hated to be disturbed, but at his friend's insistence he got up and supplied the need. Hopefully the borrower returned the loaves as soon as possible."

"Is that story in the Bible? I have never heard of it before." Mrs. Berger found Luke 11:5-10 in her Bible. As Mrs. Smith read the story she remarked, "Well, it looks as if the Bible has something to say on every single subject."

"More than that. An Old Testament account informs us that God will even perform a miracle to help us return a borrowed article intact." Again Mrs. Smith was handed the Bible and asked to read 2 Kings 6:1-7. "The youth who had borrowed the ax mourned, 'Alas, master! for it was borrowed.' Through Elisha God made the ax head to swim."

That summer Mrs. Smith's neighbors learned that when she knocked at the door it was *not* to borrow, but to share with her friends some of her fresh garden produce. To only one of the neighbors did she confide the reason for her generosity. "I am ashamed of the way I have borrowed in the past without returning anything. Here is my small way of making amends." News travels fast, even good news, and soon the Smith family felt that they were again living in a warm and friendly community.

Anyone who has worked in the business office of our church schools, academies, and colleges knows families who can afford to buy TV sets, automatic dryers, organs, or even a new car; but they find it impossible to settle for their children's tuition charges. Does God consider that for one to neglect to pay his account to an institution while enjoying luxuries is somewhat less than honest?

Ellen White counseled a debt-plagued person, "Be determined never to incur another debt. Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would the smallpox. Make a solemn covenant with God that by His blessing you will pay your debts and then owe no man anything if you live on porridge and bread. . . . Deny self at least while you are walled in with debts. . . . Work them off as fast as possible. When you can stand forth a free man again, owing no man anything, you will have achieved a great victory."—*Counsels on Stewardship*, p. 257.

When W. E. Nelson was president and business manager of Pacific Union College a worker asked him what he considered to be the secret of his financial success in managing our institutions. "I watch the leaks. When I do that the big things take care of themselves." Later he was treasurer of the General Conference. Paul the apostle tells us the only debt we should leave unpaid, for it is impossible ever fully to pay it: "Owe no man anything, but to love one another" (Rom. 13:8). □

Epecially for Men By WALTER R. L. SCRAGG

Rhymes and Reality

TRY THIS ON for size:
"The world that we live in
Is nicer by far
Because there are fathers
As fine as you are."
Or perhaps you feel this
fits better:

"You're a father to be
proud of,
You're as fine as you
can be,
And you've a way of do-
ing things
To please your family."
In case you feel a little
uncomfortable with these
samples here's one that
might fit:

"A special 'Thanks'
For all you've done
And all that you still do,
And then to say
There's never been
A finer father than
you."

They will never make the
*Oxford Book of English
Verse*, or even a grade-
school reader, yet they are
the best-sellers of the poetic
motif, with sales running
into millions each year. Just
who writes the doggerel for
greeting cards remains un-
revealed, but twice a year
most of us fathers receive
our share of sentimental
tributes.

Do they ever fool you?
Most of us, I imagine, re-
gard them as fond expres-
sions of love, or wistful ex-
pectations of the father the
givers wished we were.

Not that the person se-
lecting the card compares
the thoughts on the interior
with the real father they
possess. Probably they're
in a "let's-say-something-
nice-to-Dad" mood. Yet,
back of it all, in saying what
is nicest they are replaying
the dreams and visions of
manhood nurtured by their
cultural and spiritual her-
itage.

Now, while we're smiling
and saying Thank you for
the "nice card," we might
take a moment to compare
ourselves with the aspira-
tions in the verse so care-
fully selected.

With the sweet words of
affection still tinkling in the
halls of sentiment, hear the

tocsin of inspiration tolling
in the chambers of reality.

"Husbands, love your
wives, as Christ also loved
the church and gave him-
self up for it."¹

"You fathers, again, must
not goad your children to
resentment, but give them
the instruction, and the cor-
rection, which belong to a
Christian upbringing."²

"A father has compassion
on his children."³

"These commandments
. . . you shall repeat them
to your sons, and speak of
them indoors and out of
doors."⁴

When someone who cares
looks with love and expect-
tation at our lives and offers
a carefully chosen testi-
mony to what we might yet
become through God's
grace, why not run our lives
past this Ellen G. White
check list?

1. "How do I meet the
inspecting eye of God?"

2. "Is my heart cleansed
from its defilement? . . ."

3. "Are you cultivating
devotion?"

4. "Is love of religious
things prominent?"

5. "Are you living by
faith and overcoming the
world?"

6. "Do you attend the
public worship of God?"

7. "Are your voices
heard in the prayer and so-
cial meeting? . . ."

8. "Do you gather your
children together morning
and evening, and present
their cases to God?"

9. "Do you instruct
them how to become fol-
lowers of the Lamb? . . ."

10. "What example do
you give your children?"

11. "What order do you
have at home?"⁵

Like me, you're probably
looking forward to the next
round of those timeless
verses that say such nice
things about us fathers. And
they might yet be true of us
—and much more besides.

REFERENCES

¹ Eph. 5:25, N.E.B.

² Chap. 6:4, N.E.B.

³ Ps. 103:13, N.E.B.

⁴ Deut. 6:6, 7, N.E.B.

⁵ *Testimonies*, vol. 5, pp. 423, 424.

Alone!

I ran away from my husband
and from myself.

The way back has been hard.

I am still alone, yet not alone.

By SHARON MONTGOMERY

I AM UNMARRIED. Once, for a few years, I was married. Though I was an Adventist, I wasn't a Christian. I guess I was pretty selfish. Anyway, I ran away from my husband. In reality I was running away from myself. (I didn't know then that we can't escape from ourselves.)

I spent three years running, self-destructing in uncreative relationships. Then I gave up on myself enough to admit Christ into my life and He has been bringing me "home." On the way, He softened the hard, rough protectiveness with which I had surrounded myself. He opened me and made me vulnerable to the needs of others and to my own needs. Yet, after all that softening, I am alone. Again. Still. It is now nearly six years after my divorce.

I just saw a year-long relationship dissolve in misunderstanding and confusion, leaving many hopes dead within me. It left angry thoughts in my mind. I became angry with God. I finally admitted it to myself and to Him. The healing process began with the confession of my anger. I am relating to Him, even though the conversations I initiate are infrequent.

I ask my questions: "Why, God? Why did You make me all soft and vulnerable and then take him away from me? What about my prayers? Where were You when we needed You? What am I going to do now?"

Let me stop right now and say this isn't going to be a "true confessions" kind of story. I want to let you know—those of you who share the experience of loneliness—that I really know how *lonely* feels! Maybe your situation is different. I am sure it is. But, perhaps you can find some hope from knowing your loneliness is much like that which we have all experienced at one time or another, and that there is a solution.

What happens when a relationship has broken and you're alone and feeling unloved? Probably much the same as what happened to me. The symptoms, so personal, so horrible, are nevertheless universal, and there are few among us who

don't know them by heart—although at the time it happens we are convinced no one else has suffered so much!

My mind flashes from one attitude to another: "I'll show him!"—spoken in quiet revenge; "Oh, I miss him so!"—through tears of desperation. I go through an experience when I have an overwhelming feeling of worthlessness. Sometimes I think about dying, but ever since I was 4 years old—contemplating death by suicidal smothering because I had to take a nap—I've realized the futility of that kind of revenge. I wouldn't be around to see how sorry everybody was at my death! And that would be pretty silly, anyway.

Friends try to comfort me. "He's not worth your tears," they say. "He is O.K., but you could do better." And I find myself hotly defending him. I really believe in him. I still love him. And, besides, if he isn't good enough for me, then what does that make *me* for loving him, believing in him?

Loving opened me up so much. I fear becoming closed and self-protective again. Living alone is like living without mirrors, a life without a diary to read to see where I am, where I've been—a life without the intimate closeness of sharing. Without all that I find that I am confused and directionless.

Some rational thoughts come to the surface of my mind. Being honest with myself I have to admit that I am double-minded. When I am alone, all I can sometimes think about is my terrible loneliness. And when I am not alone—even in the midst of a beautiful, promising relationship—I desire the freedom of singleness. Can I never be satisfied? Is that the way of all humans?

I think I am alone because I need to be. I depended too much on my relationship with another person, and not nearly enough upon God. I gained my confidence from human love, rather than from my Creator's love. I need to know and believe I am worth something because *God* says so, rather than be secure in a relationship with another person.

I know intellectually that this is all true. But it is still difficult to read the Bible. It's hard to pray. Even though I begin to know the answers to my whys, there is still resentment deep inside, and a stubborn rebellion against God, a rebellion common to the human race. (I wonder whether God is big enough to heal my human sickness, and vaguely think that I *should* ask Him to . . .)

I Try to Reach Out to Others

I know I should be busy. I sew. I read. I go to visit long-time but neglected friends. My smile is sometimes brittle. I am being "brave." I ask Jesus to fill me with Himself so fully that the loneliness goes away, so that I can reach out to meet the needs of others. I still cry a lot. And I wonder whether my prayers are being answered.

For a whole day I forget the loneliness. I forget myself. I reach out past my bad feelings and meet another person's needs. Is God trying to teach me that service and caring for others, without expecting anything in return, is what drives away loneliness?

My thoughts seem to be like a rabbit chased by a pack of hounds. One minute I am so positive and hopeful, and the next I seem so dejected and forlorn. I think about my old "before Christ" escapes. But, thank God, the desire to self-

Sharon Montgomery is a pseudonym.

destruct as I did before is temporary, and so there is not opportunity for guilt to deepen my depression.

A promise surfaces—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

It is a promise from my childhood, learned before I had experienced much of the lonely, crushing depression of rejection. It surfaces now—when I need it most. And I begin to know Someone cares. My eyes burn with tears as I grasp the truth, *I am not alone*.

The Secret of a Working Relationship

"I am sorry for my silence, Lord. I rejected You. Did it hurt? Jesus, were You lonely, too? Did You hurt when I didn't talk with You? Did You hurt as I have? Can You forgive me?" The cross—His death, His pain—tells me He has already forgiven, even though it hurt so very much. We are headed in the right direction . . . together. My bitterness and anger melt in tears of contrition and joy. I am found.

Now I can remember the things He has patiently taught me . . . that I must have a close relationship with Him, or my relationships with people will not work . . . that He never al-

lows anything to happen to me that is not for my good . . . that He will take care of me. A tremendous burden is lifted, but I hardly notice its absence; I am growing excited at the surprises each moment holds.

Feelings of Hurt Come Back

Of course the feelings of hurt come back. I find myself crying at the strangest times and in the strangest places. Sometimes I see that special one I love and I want to run and hide, while I smile automatically, trying to be nice and "maintain."

Or I see a car like his and look for him behind the wheel. Or I see him striding down the street and long to reach out to him. Then I catch sight of his profile reflected in a store window. It is the profile of a stranger, not the one I love at all. There are a lot of places that were special to us . . . I avoid them.

I try to program myself to think about the relationship's being over. I know that I will someday see him with another person, sharing. I want to be prepared. I even try to tell myself that I don't really love him at all. But I do, with Christian love, which is an attitude born of the miracle of God's grace. I even begin to let him go . . . let him be free. I pray him on his way so that when we get to heaven, where there are no barriers or misunderstandings, we can be friends. (He is praying for me, too.)

My communion with God becomes more open. I ask Him to make me a peaceful, loving instrument. I want to be alive to His plans for my days. I ask Him to surprise me. I want to be filled with the joy that comes from knowing I am loved by Him, that His salvation is sure. As I respond to His love, redemption creeps into every part of my damaged ego. He is making me whole, helping me to step outside of my needs and meet the needs of others whenever and wherever I can. I don't always see that this is happening, but He is giving me little glimpses of His work, and I am confident of His leading.

I can even begin to be thankful for the whole experience. I can share the things that He has taught me—most of all, that none of us needs to be alone, if we just realize that He is there waiting for us to notice that He loves us so very, very much.

There is another promise in Matthew 6:33—about seeking His kingdom first, and everything will fall into place. It really begins to make sense to me once more. Unless I allow God to be first in my affections, responding to Him in surrendered, unselfish love, He *can't* help me, because I am seeking Him for selfish reasons. (Like asking Him to give me a companion and then being angry because He doesn't do it when I want Him to do it.) I realize now that God cannot bless selfishness. He's been waiting so long for me to respond to *His* love!

One day I realize that I am beginning to love myself, even knowing that there are problem areas in my life. The reason is because I believe that God loves me, and counts me beautiful because of Jesus. I have been bought with a price. I am worth something. And I even begin to trust Him to work in me, changing me to become a more creative, giving person. I am living in the never-ending grace of God's unconditional love.

I see now what I didn't see before. I was reaching out to others, hoping to be reassured in return. Now I am beginning to experience the joy of just reaching out, or letting Him reach out through me. I seek to give love instead of to be loved. There's a lot of growth—for all of us—but there is a lot of help and hope for all of us who get lonely now and then . . . if we just let Jesus have His way in our lives and show us how to grow in relationship with Him. □

Better Off By R. J. HASTINGS

A recent speaker said that if bad luck hits you, look around for someone worse off than you. Then supposedly, you would feel better!

I guess this means that if you're blind in one eye, you can accept it easier if you know someone who's blind in both eyes. Or if you break a leg, you will feel better if you meet someone who broke both legs. Or if you lose your wallet with \$50 in it, the loss won't be as bitter if your neighbor loses his containing \$100.

On the surface this sounds like good advice. You know, double the misery of someone else and cut your own in half! The only problem is, I'm reminded of the fellow who was told to cheer up, for things could get worse. He cheered up, and sure enough, things got worse!

So I'm going to advise something exactly opposite to this "worse off" theory. And here it is: When trouble strikes, look around for someone who is better off than you.

By "better off" I don't necessarily mean the person who makes more money, so much as I mean the fellow with an inner abundance of what I like to call "coping power."

Let's face it. Some people are better fitted to cope with their problems than the rest of us. And if they've learned to cope with their own, maybe they can help us cope with ours.

I'm not advising you to go around like a parasite, clinging to other people and draining their life's blood. I *am* advising that when bad luck strikes, stop looking for someone to pity. Look for someone to admire. Feeling sorry for yourself, or for others worse off than you, is not the solution. But by respecting and imitating those who are still walking on the sunny side of the street, we may soak up more of the sun's warmth on our own backs. At least, it's worth trying.

R. J. Hastings is editor of The Illinois Baptist in Springfield.

Chiang Kai-shek Funeral Makes Christian Impact

By MILTON LEE

ON APRIL 13 the Sungshan church in the Republic of China conducted a service in memory of President Chiang Kai-shek, who died April 5. Nearly 500 attended, more than half of them visitors. In my address, entitled "A Man Who Knew His Priorities," I told about the president's personal devotional life as I had read it in Madame Chiang's book *The Sure Victory*. She had written of their daily morning and evening devotional reading and prayer together.

Later that same week Mrs. Lee and I attended the

Milton Lee is radio-TV and Bible correspondence school director of the South China Island Union Mission.

state funeral of the late president at the invitation of Madame Chiang.

Well before eight o'clock on the morning of April 16 we were seated in the spacious Sun Yat-sen Memorial Hall surrounded by more than 2,500 officials and dignitaries, among them 300 foreign special envoys from 27 nations.

The blue-carpeted stage, upon which the bronze casket rested, was beautifully decorated. Above hung a huge portrait of President Chiang. The open coffin was surrounded by a row of potted chrysanthemums, his favorite flower. At its foot stood a cross made of white flower petals, his wife's floral tribute.

Sharply at eight a voice rang out, announcing the opening of the funeral service, and a profound silence fell on the hall. As the audience stood, five figures robed in black ascended the platform from the far right and moved to within a short distance of the casket. In the center stood the regal figure of Madame Chiang, supported by the late president's two sons, Premier Chiang Ching-kuo and Lt. Gen. Wego Chiang. The other two were grandsons.

President Yen Chia-kan presided over the preliminary service, which consisted of reading an ode in memory of the late president and the presentation of a funeral wreath. Then it was time for what was no doubt the most poignant moment of the service—the closing of the casket.

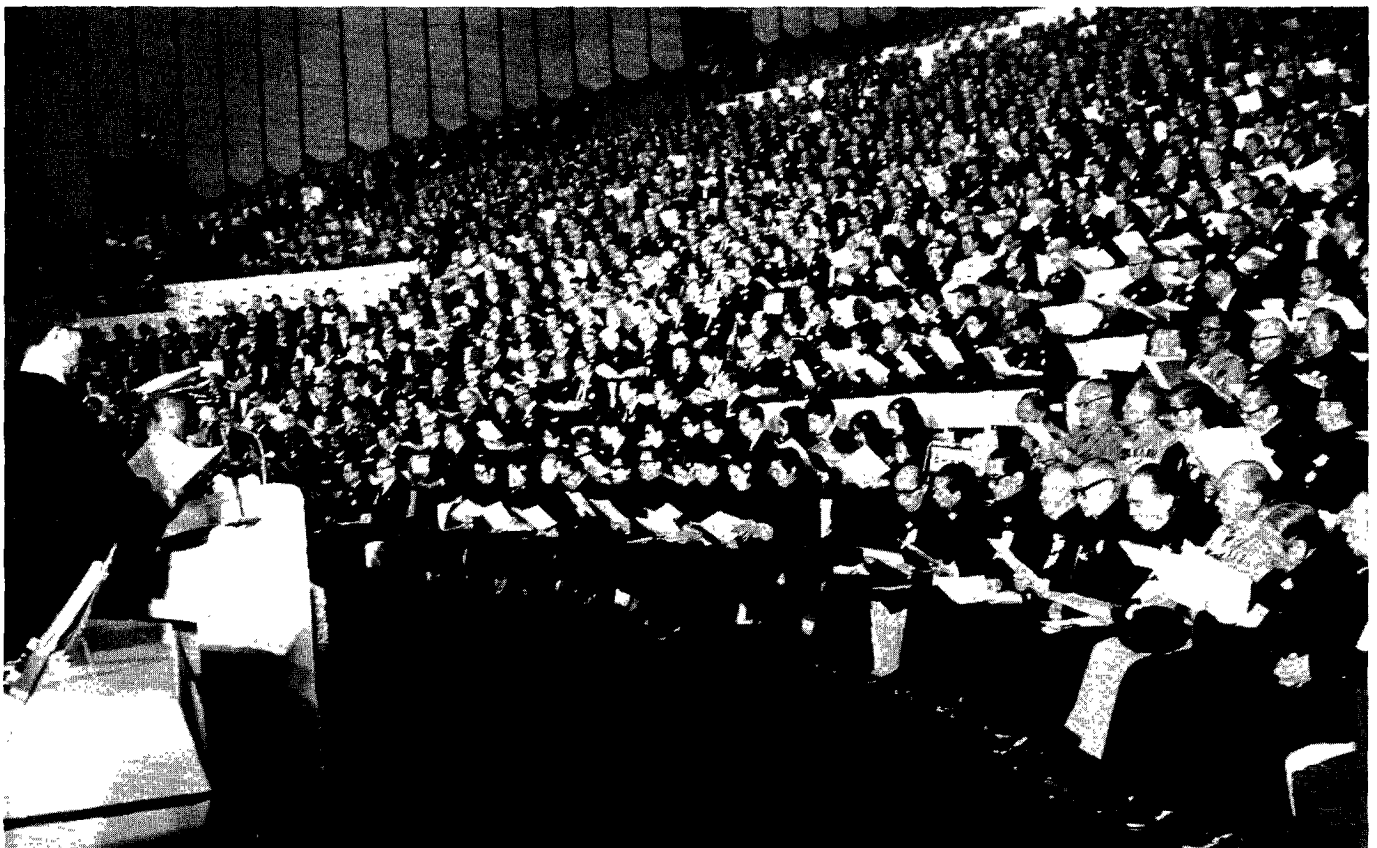
Within the coffin had been placed three Orders of the President, along with four books that had influenced his life most: The Holy Bible, *The Three Principles of the People*,

an *Anthology of Tang Poems*, and *Streams in the Desert*.

The closed casket was draped with the flags of both the ruling party and of the nation. When the presidential family had descended the platform and been seated on the front row, the Christian service began.

The funeral address was presented by the president's pastor, Chou Lien-hwa. From his personal acquaintance with the late president, Pastor Chou told of the man's deeply pious devotional life, the morning and evening Bible reading and prayer, and his faithful attendance each week at services. The president ever proclaimed himself a Christian and envisioned the day when a new China would be built based on the teachings of Christ.

After a prayer, 12 of the president's aides walked slowly to the casket, removed the flowers surrounding it and lifted it to carry it down the steps to the waiting hearse out-



Chou Lien-hwa, pastor of the late president Chiang Kai-shek, preached the funeral sermon, telling of the president's religious experience.

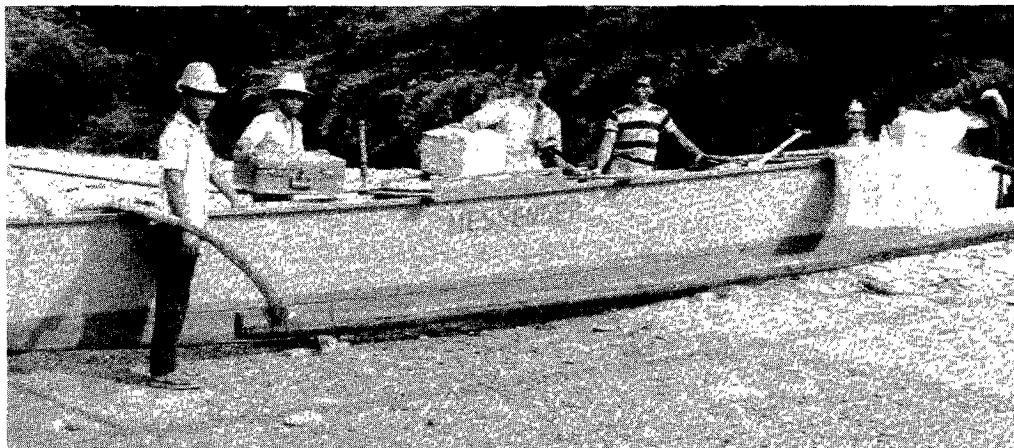
side. As they did so, a 21-gun salute boomed in the distance. The funeral procession, led by Pastor Chou, proceeded 480 meters on foot to the mournful tune of a military band. Then the hearse halted and the family turned toward the 3,000 attendants in the procession and bowed deeply to express their thanks. From there on, about 500 government officials followed the hearse in limousines and special buses a distance of 40 miles to Tsuhu, the late president's favorite retreat. Several million people lined the streets of Taipei and the entire funeral route in tribute. At Tsuhu, beside a secluded lake, the casket was placed in a black marble catafalque.

That afternoon we watched a replay of the entire event on television. All channels broadcast it at the same time and replayed it several times during the next two days. We were thrilled about the Christian impact of this historic event on a population of 15 million, which is less than 10 per cent Christian.

PHILIPPINES

Boat Makes Travel Easier Among Mangyan Tribes

Until recently there has been only one place where the church has been able to establish work among the Mangyan tribes in the mountains of



The *Messenger*, recently donated for mission service, is used by the teacher of the Mangyan people.

Paluan, Occidental Mindoro, Philippines, and that is at the Lamont Mangyan Mission School in Olasan. But today the work among this tribe has branched out to several places.

A motorboat to facilitate travel among the tribes by the missionary teacher has been provided through Andrew Dressler, Jr., of Subic Bay Naval Base, Olongapo City, Philippines, and L. E. Smart, of South Lancaster, Massachusetts. Mr. Dressler donated the outboard motor, and Elder Smart contributed the cost of the boat's construction.

"Instead of spending one day hiking over the hills and mountains to visit our new Mangyan believers, we spend only three and at the most four

hours now going by motorboat," Oseas Rivera, the missionary teacher, reports.

EDUARDO L. DINGOASEN
Public Relations Director
South-Central Luzon
Mission

CALIFORNIA

Non-SDA's Promote Missionary Book

Acceptance of the 1975 Missionary Book of the Year, *Bible Readings for the Home*, by non-Seventh-day Adventists is encouraging, especially when they themselves promote it. At the St. Helena Hospital and Health Center in California, a non-Adventist woman has been largely responsible for the distribution of six copies in less than three weeks.

Jennie Tuttle, a recently retired hospital employee now functioning as a volunteer librarian and working under the direction of the hospital chaplain, says: "It all started when one of our retired Adventist women from nearby visited a non-Adventist friend, Miss B, in the Oakhurst section of our institution. The Adventist showed her friend *Bible Readings* and left her a copy. Miss B was thrilled with the book and used it for morning devotions.

"A few days later Miss B stopped me in the hallway and asked for two more of those books for her young niece and nephew. I was happy to oblige.

"The very next day Miss B searched me out again to report that she had shown the book to another resident of Oakhurst who wanted a copy. I made sure she got one.

"Two days later a third patient, Miss C, came to the library asking for the same book that Miss B was reading.

"Less than a week later, Miss B appeared in the library telling of another patient with whom she had shared the good news about 'this special book.' Soon that patient, prior to discharge from the Alcohol Rehabilitation Unit, wanted a copy for herself. Since Miss B had given away her own copy, I provided her with another one. In parting, the alcoholic patient promised Miss B, 'I'll be going to AA for help with my drinking problem, and I'll be going to the Adventist church for spiritual support.'

"Before the third week had passed, Miss B was visiting in the library once again, talking about *Bible Readings* and saying how she had finished the book and was reading it over again. Her enthusiasm was contagious enough to prompt a visitor, who couldn't help overhearing the conversation, to ask, 'What is this book you are talking about? Can I see one?' When I got her one, she immediately decided to keep it!"

With a twinkle in her eyes, Mrs. Tuttle concluded, "I am sure this isn't the end yet."

D. HAIN, Chaplain
St. Helena Hospital and
Health Center



This makeshift chapel was built by Mangyan church members in the mountains of Paluan. They hope to build a permanent chapel soon.

Canadian SDA's Help With Stop-Smoking Crusade

By KENNETH CORKUM

WITH THE increasing emphasis on health hazards relating to tobacco use and the initiative of the Canadian Council on Smoking and Health, Seventh-day Adventists across Canada can expect to be asked for their help in such areas as increasing the frequency of the Five-Day Plan to Stop Smoking, and actively assisting provincial anti-smoking councils. National exposure of the church's purpose for being will be the obvious result.

The foundation for the church's involvement in Canada in the crusade against smoking was laid in the late 1960's when two Adventist doctors, Hanford Brace and Donald Geldart, took up residence in Moncton, New Brunswick. About that same time a full-time pastor was assigned to the city.

Within a few months these men presented a Five-Day Plan to Stop Smoking. Four plans were conducted between 1968 and 1970.

Bob Dutcher, a Moncton resident, heard of the Five-Day Plan. With the two physicians he discussed ways of eliminating health hazards from the use of tobacco. He urged health agencies in New Brunswick to ask the New Brunswick Department of Health to form a council to coordinate programs.

Maritime Conference officers sent three delegates to the organizational meeting of this council in January of 1973. At the second meeting a few weeks later, the council officially became "The New Brunswick Council on Smoking and Health."

Participating organizations were the New Brunswick Cancer Society, Heart Foundation, Tuberculosis and Respiratory Diseases Association, Department of Health, Department of Edu-

cation, Home and School Federation, Medical Association, Nurse's Association, and the Seventh-day Adventist Church. Each organization was to retain its own identity while cooperating with the others.

In 1973 the church was involved in two major projects of the council, a province-wide "Day Without Smoking" on June 4 and an indirect project using the *These Times* special issue "How to Stop Smoking Without Gaining Weight." The council purchased and sent this magazine to every physician, dentist, and optometrist in New Brunswick with the opportunity of requesting more copies. More than 15,000 copies of the magazine were purchased by the council or individual members during 1973 and 1974.

In 1974 the council promoted a week without smoking in the Province of New Brunswick, calling it "The Big Crush Week." Each agency of the council concentrated its nonsmoking programs during this week.

Maritime Conference officers voted to put the Five-Day Plan on television province-wide, getting free time on CHSJ-TV in Saint John. Telephone and mail services were organized; mailing kits assembled. Saint John Seventh-day Adventists prepared for the "Big Crush." Five hundred twenty-five persons registered for the television plan, and an estimated 35,000 to 50,000 people watched the program, according to CHSJ-TV. The viewing area covered all of New Brunswick, Prince Edward Island, western Nova Scotia, and northern Maine. At the beginning of each program the plan was identified as a community service of the Seventh-day Adventist Church.

In January 1974 the New Brunswick Council sent a delegate to Ottawa to attend a meeting of organizations on the national level interested

in the smoking and health problem. The group voted to form a council and elected a planning committee to draft a constitution and by-laws, and to recommend organizations for membership.

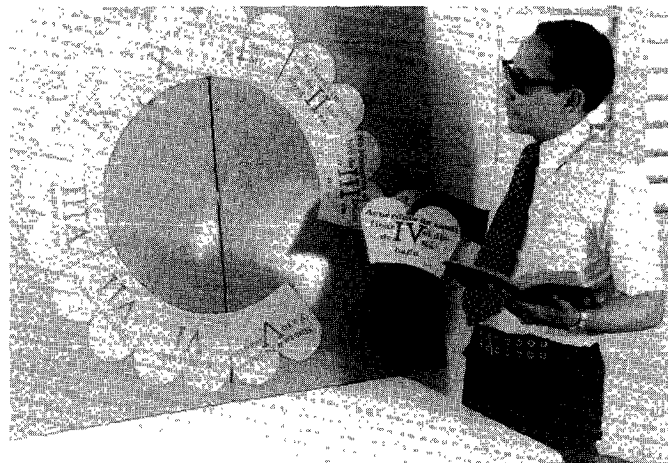
Members of the committee, aware of the Five-Day Plan, voted to extend an invitation to the Canadian Union Conference. Winston DeHaven, Canadian Union temperance director, attended the founding meeting in July of 1974. The Seventh-day Adventist Church in Canada voted to become an active member of the Canadian Council on Smoking and Health. One of the objectives of this council is to encourage the establishing of strong anti-smoking councils across Canada. Only two provinces have working councils at this time, but more

are being formed. It is likely that Seventh-day Adventists all across Canada, cooperative and ready for action, will be contributing to the success of these councils.

TRANS-AFRICA

First Communication Councils Are Held

The first two communication councils to be conducted in the Trans-Africa Division were held earlier this year. A division-wide council was held at the division headquarters office in Salisbury, Rhodesia, for departmental men from all of the seven unions. Later an inter-union council was held in Johannesburg, South Africa, for 30 administrators



LAYMAN IN THE DOMINICAN REPUBLIC WINS MORE THAN 100 NEW MEMBERS

From 8:00 a.m. until 1:30 p.m. daily, Arcadio Colón is a dispatch secretary in the Dominican Republic Office of Internal Revenue. After lunch, however, Mr. Colón dons his "preaching hat" and becomes a lay evangelist for the Central Dominican Conference.

During 1974, as a result of Mr. Colón's evangelistic campaigns, 110 persons were baptized into the Adventist Church in the Dominican Republic. He conducts ten to 12 evangelistic campaigns a year, moving from one crusade to another with hardly a day's rest in between.

Because of laymen like Mr. Colón, the Central Dominican Conference baptized 2,000 in 1974 and 600 during the first quarter of 1975. More than 200 laymen are presently conducting evangelistic crusades in the Dominican Republic. Many use illustrated sermons, such as Mr. Colón is using above, which were prepared for them by the conference.

JOSEPH ESPINOSA
President, Central Dominican Conference

Kenneth Corkum is pastor of the Saint John, New Brunswick, church.

and departmental men from the South African and Southern unions.

Guest at the councils was Victor H. Cooper, associate communication director of the General Conference.

During the division council negotiations were finalized for the Voice of Prophecy to be broadcast from Radio Lesotho on Friday evenings. This breakthrough in radio evangelism in the Trans-Africa Division was deemed by the delegates to be a direct answer to prayer. The Voice of Prophecy, Trans-Africa Division, South African Union, and Southern Union have pooled resources to make the broadcast possible. The broadcast from Radio Lesotho penetrates into the majority of the territory in the Republic of South Africa and also reaches into some parts of South West Africa, Botswana, and Rhodesia.

The only other broadcasts in the Trans-Africa Division are the Voice of Prophecy from St. Helena Island and the Quiet Hour from Radio Swaziland. A recording studio is being built in the Central African Union, and 15-minute biweekly broadcasts in Kinyarwanda will soon be beamed from Radio Rwanda.

In between the two communication councils, Elder Cooper and Desmond B. Hills, division communication director, visited three Bible correspondence schools and inspected them according to General Conference specifications. The Bible schools in Blantyre, Bulawayo, and Cape Town, all received a "B" grade.

Elders Cooper and Hills took part in a youth and communication departmental emphasis week at Helderberg and Good Hope colleges in Cape Town. Many young people now have a clearer idea of the work of these two departments, and some have indicated their availability for these branches of denominational service.

The South African Broadcasting Corporation interviewed Elder Cooper twice in Cape Town, and this contact led to an interview on the national network from Johannesburg at the time of the



Elder Cooper clarifies an idea.

inter-union council. Representation was also made to the broadcasting corporation for consideration of the Seventh-day Adventist Church to go on the air on a regular basis in the Republic of South Africa.

There is a new application of the work of radio-TV evangelism, public relations, and Bible school work as the result of the two communication councils held in the Trans-Africa Division. Many of the administrators and departmental men now see the work of the communication department as an integral part of church work and directly related to evangelism.

DESMOND B. HILLS

INDIA

President Gives SDA "Padma Shri" Title

Lhingjaning Gangte, a member of the Imphal church in Manipur, India, was one of 50 people who received the title "Padma Shri," a title given by the government of India on March 29, 1975, at Rashtrapati Bhavan, New Delhi.

The special Investiture service was conducted by the President of India, Fakhruddin Ali Ahmad. Mrs. Gangte received a medal and certificate from the President in the presence of more than 500 people in recognition of the active welfare service she has given to the people of Manipur.

Mrs. Gangte was elected to the Manipur Legislative As-

sembly for two terms from 1960-1968. She has taken an active and keen interest in the welfare of children and women and pioneered the establishment of the Manipur Council for Child Welfare. As a result, today 200 preprimary Balwadi centers, catering to the needs of more than 8,000 children, are functioning all over Manipur State. She was elected as founder-president of the Manipur Council for Child Welfare and continued in that capacity until January, 1975. Now she is chairwoman of the Manipur State Welfare Advisory Board.

Mrs. Gangte has also been recognized by the government of Manipur as the chairwoman of the Imphal Dorcas Society. She and her husband, T. S. Gangte, support the Imphal church and its activities.

C. PHEIRIM
Sabbath School and
Stewardship Director
Northern Union

MAURITIUS

400 Young People Gather for Congress

"We Would See Jesus" was the motto chosen by 400 Indian Ocean Union young people for a six-day youth congress, January 7 to 13, in Mauritius. The idea of the motto pervaded all meetings of the week, including the Sabbath worship service, when nearly 70 unbaptized young men and women stood in response to an invitation to commit their lives to Jesus.

From Madagascar, La Reunion, the Seychelles, Rodriguez, and Mauritius they converged on Rose Hill, where the meetings were held in a large theater. Each day began with a devotional conducted by the union president, Eugene Vervoort. Prayer bands came next. The rest of the morning was devoted to the reports of activities during the past four years, and by



Mrs. Gangte receives a certificate and medal from India's president.

discussions sometimes dramatized by the youth. Afternoons were dedicated to informal association, giving the young people from the different islands an opportunity to get acquainted with one another.

Two evenings were dedicated to evangelism, one in the northern part of Mauritius and the other in the south. Two or three hours before the time set for the meeting, a group of young people in MV uniform went to the city to advertise the meeting by announcements and street singing. The meetings were held by the young people themselves and were well attended.

On Sabbath afternoon the youth visited the hospitals in the area and distributed bonbons and flowers. Their bright

smiles and their singing encouraged many of the sick.

NINO BULZIS
Youth Director
Euro-Africa Division

BRAZIL

Carajás Indians Are Baptized

Eleven Carajás Indians were baptized early this year, making a total of 17 baptized in the past two years, among them seven women. For more than 40 years, Adventists have offered the Carajás Indians social and spiritual service at Fontoura, the Isle of the Bananal, Goiás, Brazil.

A medical post, an elementary school, and the launch *Pioneira* serve the Indians without breaking

traditions, substituting language, or modifying innocent tribal customs. But many superstitions dangerous to the community have been abandoned by the Indians, habits such as setting fire to the village when a child dies, or husbands abandoning their wives if the first son dies.

In the past two years there has been an awakening among the Carajás toward Christianity, thanks to the influence of Caleb Pinho, the pastor, and his wife, teachers Jaime dos Anjos and Sérgio Quevedo, and other workers of the Central Brazil Mission. Besides worshipping on Sabbath, every morning at six o'clock the Indians meet to begin the day with God. Hymns are sung and the Bible is explained to them in Carajá.

Young people of both sexes, who worshiped Aruana, the spirit of death, gave Pastor Pinho their apparel and instruments used for pagan worship as an evidence of their decision to become Christians. Kuadi, one of the first to be baptized, now teaches Bible in the school.

Women's conversions are the most remarkable, since the women are much taken to fetishism, and exercise a strong influence on the men. They head the families and decide what men should or should not do. They have their own language, derived from Carajá, to communicate secrets among themselves. It was not easy for the gospel to enter the Carajás women's world, but now women also are asking for baptism after studying Adventism and abandoning heathen customs.

DAVID MOROZ
President
Central Brazil Mission

ITALY

Palermo Evangelism Helps Church Grow

For the past two years the population of Palermo, Italy, has been stirred by a program of total evangelism, through which 83 persons have been baptized. This thrust was opened with meetings directed by A. Bueno. Later, A. Schmidt and F. Bernava conducted a Five-Day Plan to Stop Smoking in a public hall with 700 to 800 people present.

An evangelistic series in a large air building was conducted by A. Schmidt with the cooperation of D. Visigalli, S. Cortesi, and Salvatore Giuga, pastor in Palermo. Thousands of people listened to the Advent message for the first time, and many have accepted it. The Palermo membership has grown. There has been a corresponding increase in tithes, \$9,000 more in 1974 than in 1973.

Monreale, an enthusiastic new church, was organized in Palermo following the evangelistic program and is growing under the leadership of A. Fontanella.

SALVATORE GIUGA



Top: the Malagasy delegation assembles in uniform. Bottom: this discussion group has a young leader.

Pastors Are Ordained



ETHIOPIA

Two workers were ordained to the gospel ministry on December 1, 1973, in Addis Ababa, Ethiopia.

J. B. Oddie, formerly a pastor in England, has been serving as a mission nurse and evangelist in the West Ethiopian Field. Above, he is welcomed to the ministry by E. H. Sequeira, Ethiopian Union evangelist.

Agenehu Wondim also comes from western Ethiopia. He trained for the ministry at Ethiopian Adventist College, and since then has been an evangelist in Gimbie and Dembidola. He is welcomed by Hugo Palm, union president.

MRS. L. E. ANDERSON
Addis Ababa, Ethiopia



ZAMBESI

More than 60 ordained ministers were present when two men were ordained to the ministry March 8 during an institute in the Zambesi Union. Ordained were Ian G. Hartley, left, registrar of Solusi College, and G. M. Libanda, from the Caprivi Strip, which borders Zambia, Rhodesia, and South West Africa.

PAUL R. CORDRAY
Communication Director
Zambesi Union



THAILAND

The largest ordination in the Thailand Mission's history took place February 8 in the Ekamai church in Bangkok. Newly ordained pastors and their wives are, front row: Pastor and Mrs. Mun Lansri, Pastor and Mrs. Rungsit Itsaringkarn, Pastor and Mrs. Hoo Sae Yang, and Pastor and Mrs. Rangsit Sae Jang. Back

row: Pastor and Mrs. Arthur F. Bell, Pastor and Mrs. Herbert C. Sormin, Pastor and Mrs. Aw Gaw Paul, and Pastor and Mrs. John K. S. Lee.

ROBERT B. GRADY
Sabbath School Director
Southeast Asia Union Mission

Afro-Mideast

● Adventist leaders in Lebanon recently visited with the newly elected Patriarch (Archbishop) of the Maronite (Roman Catholic) Church in Lebanon, spiritual head of more than 2 million Roman Catholics found in the Arab world, as well as Lebanese settlers all over the globe. The half-hour courtesy call was on the occasion of the Patriarch's appointment, which took place at Bkerki Hill, near Beirut.

● A series of health cookery classes taught by Mrs. Darlene Pickle, of Dubai, United Arab Emirates, during February was such a success that she plans another series. Twelve persons attended her home demonstrations and learned to prepare vegetarian dishes, sprout beans and seeds, and make yogurt. Mrs. Pickle is the only Seventh-day Adventist church member living in Dubai, a small Arab country on the Arabian Gulf. She does not allow her isolation to hinder her witnessing. With the help of her five children, she also conducts a weekly Story Hour for the neighborhood children.

Euro-Africa

● The new school buildings in Renens, near Lausanne, Switzerland, can now accommodate 60 or more pupils. The enrollment has climbed from 28 to 33, and many more are expected next school year. Headmaster is Ulrich Frikart, formerly dean of men at the French Adventist Seminary.

● In spite of an economic recession in Europe, the division's literature sales increased by 16 per cent, to more than 5 million dollars. Angola's sales increased by 64 per cent.

● Six young people were recently baptized in Lake Scano during a youth camp in Italy, while more than one hundred campers and visitors lined the lakeshore to sing choruses and praise God for these newborn Christians. Hugo Visani, youth director

for the Italian Mission, officiated at the baptism.

● Alfredo Cardona, Spanish Church publishing director, conducted a series of meetings in Bilbao. As a result, 30 interested people are studying the Bible each Saturday evening with the local pastor, Luis Bueno.

Far Eastern

● Taiwan Adventist College in central Taiwan has opened a medical clinic in the nearby town of Yu Chih. Harley Schalesky, who teaches half-time at the college, sees from 40 to 45 patients daily in the new clinic. "We are very determined that our medical program in this village make an impact for the Seventh-day Adventist Church," says Dr. Schalesky.

● With house count averaging 120 per cent, the Bacolod Sanitarium and Hospital in the Philippines has been

forced to expand its facilities. Construction began early this year to add a two-story extension on the original building, constructed in 1966.

● Although missionaries cannot obtain visas to work in the small Moslem sultanate of Brunei on the North Borneo coast, more than 600 people there are enrolled in the Voice of Prophecy Bible Correspondence School. It is planned to organize these students into VOP clubs of at least seven members each, and register them with the government. Then they may be granted permission to meet and study together.

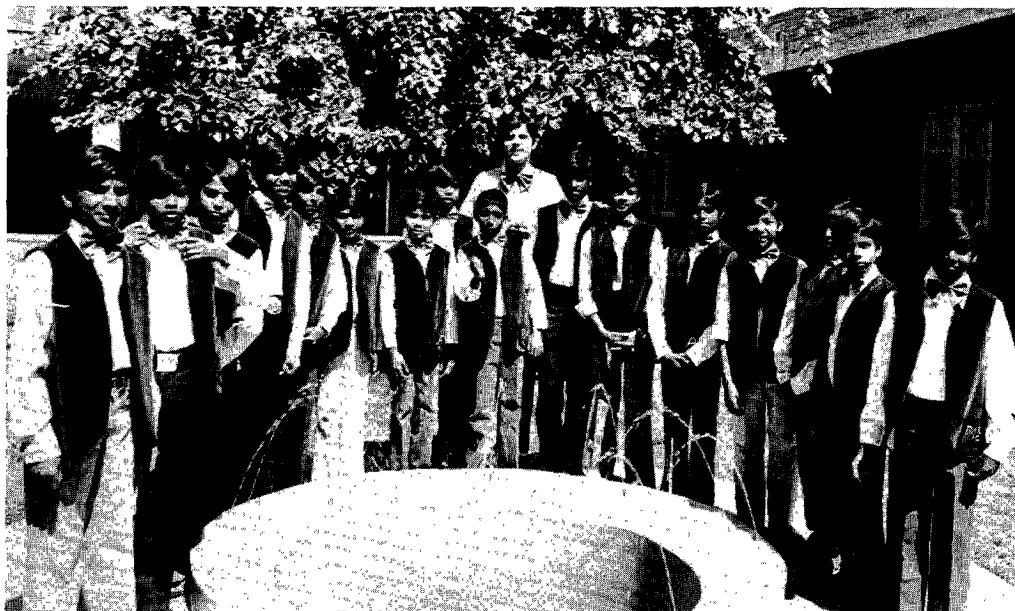
● Thirty-four students graduated during Korean Union College's thirty-fourth commencement exercises recently. Seventeen of these graduates already are employed in institutions of the Korean Union Mission. Thirty-four young men and women also graduated from the Seoul Adventist Hospital School of Nursing.

Inter-American

● The Río Piedras church in Puerto Rico recently inaugurated its new welfare center, which was built next door to the church building. Félix Rodríguez, Antillian Union president, was the main speaker for the event.

● The construction of a church in Santiago, Chile, began November 29, with Luis E. Leonor, president of the North Dominican Mission, turning the first shovelful of dirt. A church school will be constructed on the site as well.

● Evangelist José Osorio's tent crusade in Cali, Colombia, has attracted such large crowds that a double session is held every evening with a total attendance of around 2,300 persons. The tent crusade was preceded by crusades in all the city churches, which prepared hundreds of people for baptism. At a special graduation service on



PAKISTAN CHOIRS TOUR COUNTRY'S MAJOR CITIES

From Pakistan Adventist Seminary and College, two choirs under the direction of Mark Haynal, an Adventist Volunteer Service Corps worker, toured Pakistan's major cities during March. They sang in churches of many denominations, government colleges, and to diplomats in the nation's capital. Response to the singing-witnessing program

was overwhelmingly favorable and resulted in many new friends for Southern Asia's newest college.

Mr. Haynal is pictured with one of the choirs.

GEORGE P. BABCOCK
President

Pakistan Adventist Seminary and College

March 26, 1,300 people received certificates for having completed Bible correspondence courses. At the Five-Day Plan conducted immediately before the beginning of the crusade, 85 per cent of the 1,500 people who attended broke the smoking habit.

Trans-Africa

● S. M. Lebese, chaplain of Maluti Adventist Hospital, in the Republic of Lesotho, was ordained to the gospel ministry recently, along with H. T. Mothoheloa, district leader.

● During 1971 to 1974 the literature evangelists in the Trans-Africa Division worked 2,388,037 hours, reported sales amounting to US\$4,241,996, and were instrumental in 4,197 baptisms.

● At any given time the active students enrolled in the Voice of Prophecy Correspondence School in Cape Town, South Africa, number from 5,000 to 7,000. More than 2,000 complete Bible correspondence courses each year, 2,000 state that they are interested in keeping the Sabbath, and more than 800 request baptism. An average of 100 students are baptized each year.

North American

Atlantic Union

● Speaker for the spring Week of Prayer at Pioneer Valley Academy, New Braintree, Massachusetts, was Charles Case, new Southern New England Conference youth director.

● The Hartford, Connecticut, Better Living Center opened in February with the first of a series of cooking schools. Forty persons attended. Bruce Fox, pastor, presented a Five-Day Plan to Stop Smoking in the center at the same time.

● The Jacob Edwards Memorial Library in Southbridge, Massachusetts, has been the scene of programs on better living sponsored by

the Quinebaug and East Brimfield churches of the Southern New England Conference. The library facilities were used to hold two Five-Day Plans to Stop Smoking and two Foods for Life cooking schools in the past year. Because of the interest generated by these programs, the librarian asked for titles of informative books about Seventh-day Adventist beliefs. The two churches voted to donate some denominational books to the library.

Canadian Union

● A hall has been rented and plans finalized for an evangelistic crusade in Gander, Newfoundland, by Graham Bingham, conference evangelist. There is no Adventist church or company in that city.

● J. L. Tucker, director of the Quiet Hour broadcast, is donating a Beaver Aircraft to the British Columbia Conference for the dental program on the western coast of the province.

● The first union-wide ministerial council held in Canada was conducted in Oshawa, Ontario, from May 2 to 6.

Central Union

● Several Colorado Conference church members recently gave three weeks of mission service in Honduras. Dr. and Mrs. Lloyd Wenzel, Dr. and Mrs. Marlyn Cline and son, Jeff, and Paul Downey, all of Montrose; Gary Scuka, of Grand Junction; and Dr. and Mrs. Paul Wenzel, of Morrison, gave their services—some in the medical area and some to assist in building.

● The Missouri Conference reports six new workers in the literature ministry. This will boost the number of literature evangelists in the conference to 29.

● Nettie Mayfield, 90, a member of the Arkansas City, Kansas, church, has appointed herself gardener and landscaper of the Ark Valley Manor, where she lives. A write-up of her activities in the planting and tending of the grounds appeared in the *Arkansas City Traveler*.

Pacific Union

● Feather River Hospital in Paradise, California, has opened a new nuclear-medicine department.

● Sacramento Union Academy's gymnastic team spent a March week on the campus of the Adventist Indian Mission School, Holbrook, Arizona. In addition to introducing the Indian students to tumbling and other calisthenics, the Sacramento students worked on a faculty home.

● Community Services workers in Cottonwood, Arizona, now have a Better Living Center from which to work.

● Seventh-graders at the Kailua mission school engaged in various activities to raise \$95 for overseas Bible textbooks and an additional \$95 to help finance a summer camp for blind children sponsored by the Christian Record Braille Foundation.

Southern Union

● One hundred and fifty-six persons were baptized in the Florida Conference during April.

● The Ephesus church in West Hollywood, Florida, was dedicated May 3.

● Evangelistic meetings in Hendersonville, North Carolina, by the Pollard-Waters team have resulted in 61 baptisms to date.

● Five hundred and thirty-eight Pathfinders from 24 clubs in the Georgia-Cumberland Conference participated in three area jamborees held during April.

● The ninety-first church in the Florida Conference was organized in Marathon, on the Florida Keys, April 12, with 21 charter members.

● A one-week revival in Tampa, Florida, by E. E. Cleveland, General Conference associate Ministerial secretary, resulted in 36 baptisms.

● More than 450 young people in 30 schools in the Georgia-Cumberland Conference were invested this spring.

● Eighty-eight persons were baptized as a result of evangelistic meetings in Louisville, Kentucky, by the Cox-Weber team.

● On Sunday, April 27, Oakwood College in Huntsville, Alabama, honored four retiring faculty members at a citation banquet. Retiring at the end of the 1974-1975 school year are Carl Anderson, history department chairman; John J. Beale, associate professor of religion; Robert Buyck, foreign-language department chairman; and Irene Wakeham, English department chairman.

Andrews University

● Eldon Chalmers, head of the behavioral science department at Pacific Union College, replaces Charles Wittschiebe in the Seminary's Church and Ministry Department beginning this summer. Dr. Wittschiebe, whose specialty was pastoral counseling, retired last June after serving on the Seminary faculty for 20 years.

● The Andrews University Heritage Room added to its historical collection recently the papers of the late SDA poet Jessie Wilmore Murton. The collection came as a gift from Elizabeth and Adron Ingle, of Battle Creek, Michigan. Mrs. Ingle is the last living of the poet's six brothers and sisters.

● Students from nine North American colleges attended the Adventist Intercollegiate Association (AIA) convention at Andrews this year. The AIA is composed of the executive officers of the student associations of the SDA colleges in North America.

● A youth-ministry seminar, designed to bring a renewal in the youth ministry of the Seventh-day Adventist Church and a greater outreach to the ever-increasing youth community, has been scheduled at Andrews University, September 8 to 18. The seminar is cosponsored by Andrews University and the Youth Department of the General Conference, and those enrolled will receive three Seminary credit hours.



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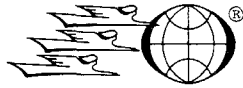
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125th Year of Continuous Publication

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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

Computr. progrms.	Nurses, med.-surg.
Cook	Nurses, OR
Dietary, gen.	Nurses, psych.
Diet.	Nurses, staff
asst. admin.	Nurse-supervs.
Groundskpr.	Occup. thers.
Housekprs.	OR superv.
Housekp. cust.	Orderlies
Inhal. thers.	Phys. thers.
Nuclear-med. tech.	Plumbers
Nurses, CCU	Psych. aides
Nurses, head	Receptionists
Nurses, ICU	Secur. guard
Nurses, LPN	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
notice applies only to permanent residents
of the United States and Canada.

To New Posts

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

Robert Chism, director, Frank-
furt, Germany, Adventist Serv-
icemen's Center, formerly field
representative for the legal asso-
ciation of the Hawaiian Mission.

George M. Creelman, associate
publishing director, Kansas Con-
ference, from Wisconsin.

C. D. Eddleman, staff, Loma
Linda University, from staff,
Union College, Lincoln, Ne-
braska.

Beulah Heidinger, adminis-
trative assistant, Northwest
Medical Foundation, from same
position, Kettering Medical Cen-
ter.

William Otis, manager, South-
ern California Adventist Book
Center, from same position,
Pennsylvania Conference.

Gary Wisbey, associate dean
of men, Union College, formerly
dean of men, Auburn Adventist
Academy, Auburn, Washington.

Leroy Wyatt, elementary
teacher, Jamestown, New York,
from Colorado Conference.

FROM HOME BASE TO FRONT LINE

Carol Hardin (AU '67), re-
turning to serve as teacher,
Rusangu Secondary School,
Zambia, left Chicago, March 5,
1975.

Lois Beryl Votaw (CUC '56),
returning to serve in treasury

work, Southern Asia Division
office, Poona, India, left New
York, April 2, 1975.

Richard Harvey Worley (WWC
'67), to serve as history teacher,
Rusangu Secondary School,
Zambia; **Donna (Monks) Worley**,
and four children, of Battle
Ground, Washington, left Boston,
January 2, 1975.

Deaths

CHINNOCK, Robert F.—b. Oct. 2,
1919, Sebastopol, Calif.; d. Feb. 23,
1975, Loma Linda, Calif. He at-
tended Lodi Academy and Pacific
Union College, and received his
Doctor of Medicine degree from
Loma Linda University in 1944. He
took pediatric residency at White
Memorial Hospital and at the Uni-
versity of Iowa Hospital. From 1952
until his death he was chairman of
the Department of Pediatrics of
Loma Linda University. Survivors in-
clude his wife, Leota; daughter, Wi-
nona; four sons, Elmer, Robert L.,
Gerald H., and Richard E.; four
granddaughters; and a sister, Jessie
Moffitt.

JOHNSON, Iver Ludwig—b. May
8, 1906, Terril, Iowa; d. March 9,
1975, Mesa, Ariz. He was a member
of the Iowa Conference committee
and of the Northern Union commit-
tee. Survivors include his wife,
Inger Christensen Johnson; son,
Merlin; and two grandsons.

NORMAN, Clyde M.—b. Jan. 4,
1893, Savoy, Tex.; d. March 25, 1975,
Walla Walla, Wash. He was field
secretary, treasurer, and minister for
conferences in Texas, Oklahoma,
New Mexico, Colorado, Arkansas,
Kansas, Oregon, and Washington.
Survivors include his son, Charles;
two daughters, Vivian Coombs and
Ettine Iverson; eight grandchildren;
five great-grandchildren; a brother,
Lee; and a sister, Kubah Gandy.

SLADE, Tillie E. Barr—b. Aug. 14,
1878, Caseville, Mich.; d. Feb. 26,
1975, Newbury Park, Calif. She be-
gan her career of Bible instructor in
the East Michigan Conference,
where she also was a departmental
head. For nine years she was sec-
retary-treasurer of the East Michigan
Conference. In 1922 she was sent as
a missionary to China, where she
served 18 years. First, she was cashier
of the Far Eastern Division and then
secretary-treasurer of the East China
Union Mission. Then she was sec-
retary-treasurer of South China Union
and business manager of the Canton
Sanitarium and Hospital. She was
also treasurer of the South China
Middle School and secretary-treas-
urer of the Manchurian Union. In
1940 she married Elder Edwin K.
Slade and worked for five years at
the Voice of Prophecy. She is sur-
vived by eight nephews and eight
nieces.

STACEY, George E.—b. Dec. 3,
1904, Farmington, Kans.; d. July 17,
1974, Abilene, Kans. He spent 17
years in Bolivia and Peru in adminis-
trative and departmental work in the
Inca Union. He taught at Enterprise
Academy in Kansas three years. Sur-

vivors include his wife, Mary L.; two
daughters, Dorothy Snyder and
Laurene Cleveland; and a son,
George E., Jr., a departmental director
in the Inca Union; and eight grand-
children. All of his children have been
in mission service.

STEWART, Andrew Graham—b.
Nov. 16, 1881, Wychitella, Victoria,
Australia; d. March 10, 1975. He
began his studies at Avondale Col-
lege in 1903, and upon the comple-
tion of his course, he entered den-
ominational employ, serving for
43 years. From 1908 to 1926 he was
a missionary to Fiji and the New
Hebrides, and in 1926 became presi-
dent of West Australia. From 1927 to
1939 he was vice-president of Aus-
tralasian Union Conference, and
from 1940 to 1949 he was field sec-
retary for the Australasian Union Con-
ference. In addition to serving as
field secretary, he gave leadership
to the Sabbath School Department
and edited the *Australasian Record*
from 1943 to 1954. In 1907 he
married Emily Jean Stephen, a
teacher. After her death, he married
Vera Posselt, who survives. He is
also survived by a sister, Mrs. Marie
Wallace.

TIDWELL, Mollie Dennis—b. Sept.
10, 1899, Renick, Mo.; d. Aug. 1,
1974, Linden, Tex. She married Martin
Luther Tidwell in 1925, and in 1944
they became literature evangelists,
serving in the Texas Conference. One
year she was the top woman literature
evangelist. After their retirement they
helped to raise up a church in Del Rio,
Texas. Survivors include her hus-
band; son, Dr. Charles Tidwell, dean
of Mt. Klatob College, Indonesia; and
four daughters, Dorothy Morgan,
Ruby Barnes, Hazel Church, and
Florence Otto.

WOHLERS, Vesta Belle Chapman
—b. Aug. 8, 1901, Cassville, Wis.; d.
April 11, 1975, Holly, Mich. After
graduating from Bethel Academy in
Wisconsin, she married Harry Wohlers.
They taught at Indiana Academy,
Broadview Academy, and Adelpian
Academy. She also worked at the
Hinsdale Sanitarium and Hospital.
Survivors include her husband; three
sons, Dorison, Fred, and Dale; and
two daughters, Harriette Mason and
Vesta Gutsch.

Coming

June

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
13 to Review and Herald Periodicals
Oct. 11 Campaign
20 Bible Emphasis Day
27 JMV Pathfinders
27 Thirteenth Sabbath Offering
(Inter-American Division)

Historic Regional Publishing Meeting

Meetings held in Washington, D.C., on May 20 and 21, 1975, will be recorded in church history as the beginning of a new era for the publishing work of the North American Regional conferences.

The purpose of the meetings was to design a gospel sales spread featuring books by black Adventist authors, and to plan promotional leaflets and a unified sales program to be known as the Family Health Education Service.

The Family Health Education Service, a time-tested plan as operated by the Lake Region Conference and presented by T. S. Barber, was adopted for uniform use. The cash and benefit plans of the Allegheny East and Allegheny West conferences, as presented by R. L. LaGrone and R. S. Smith, were adopted to become a part of the new Family Health Education Service gospel sales system, together with the uniform sales contract form as presented by T. R. Smith, of the South Atlantic Conference.

Layout design for the gospel sales spread was provided by the Review and Her-

ald Publishing Association art department. The finished product is to be ready for use in approximately two months. It is hoped that the newly adopted gospel sales system and the plans that have been laid will have great spiritual impact on the lives of the 25 million black people in the North American Division. The Regional conferences have capable and strong publishing leadership.

W. W. FORDHAM and
BRUCE M. WICKWIRE

Young Musicians to Tour Poland

Ambassadors for Friendship, a nonprofit foundation set up to create good will and understanding between the young people of the United States and youth of Eastern Europe, has chosen 98 Seventh-day Adventist young people to represent the United States in a three-week goodwill tour of Poland this summer.

The 58-member Takoma Academy Chorale, under the direction of Francisco de Araujo, of Takoma Park, Maryland, will be making its debut in Poland this year July 8 to 29. It will be accompanied by the 40-member Seventh-

day Adventist New England Youth Ensemble under the direction of Virginia-Gene Rittenhouse, of South Lancaster, Massachusetts. The youth ensemble represented the United States last year in the Ambassador program.

The Polish Government will open some of its largest cathedrals for the group's sacred concerts. DAVE RUSKJER

In Brief

New positions: L. W. Crooker, treasurer, Atlantic Union Conference, formerly treasurer, North Pacific Union Conference. □ D. P. Huey, treasurer, North Pacific Union Conference, formerly treasurer, Upper Columbia Conference.

Died: Mabel Livingston, 85, on May 28 in Takoma Park, Maryland. Her husband, J. D. Livingston, a teacher, served in the Inter-American Division, as well as in North America.

R. R. Frame, Australasian Division president, reports two recent deaths in the division's mission field: Mrs. Barry Plane, wife of the manual-arts teacher at Kambubu High School in New Guinea, and John Rowden, headmaster of the junior high school in Vatuvonu, Fiji.

Churches in India Under Construction

A letter dated April 30 from the president of the South India Union brought encouraging news concerning the 300 church buildings to be erected in South India, for which funds were provided by the generous contributions of church members around the world. D. R. Watts reports that 50 of the buildings will be completed before the General Conference session in July, another 100 will be completed before the end of the year, and the remainder will be completed in 1976.

Church members in Kerala State have 40 of their churches finished up to floor level. This part of the construction must be completed before they can get help on a first-come-first-served basis. Thus, the local churches have done their part with enthusiasm.

ROBERT H. PIERSON



Gathered around W. W. Fordham, committee chairman, and Bruce M. Wickwire, secretary, are members of the Regional publishing committee and personnel from the Review and Herald Publishing Association.

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