

# Review®

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



Top: The church in Nuku was extended and decorated for camp meeting. Work in this area was begun by laymen, and the first baptism was conducted in 1971. Bottom: R. Donaldson, Maprik District director, speaks to three Nuku men who saw an angel walking along a road near their village. The story begins on page 17.

## Camp Meeting, Papua New Guinea Style

## Angel Ministry

The Saviour of the world was on His knees in Gethsemane. Dark was the night. Darker yet seemed the future. Gloom and horror seemed to pervade the very atmosphere. In agony Jesus wrestled with temptation. With sinister skill Satan endeavored to persuade God's Son to abandon His aim to provide salvation for the human race.

What torment Jesus suffered! "O my Father," he pleaded, "if it be possible, let this cup pass from me" (Matt. 26:39). But as He had always depended on His Father and submitted to His Father's will, so now He qualified His desperate plea by adding, "Nevertheless not as I will, but as thou wilt."

Pale from weakness, chilled by the night dew, and terrified by God's wrath against sin, Jesus prayed on. Surely there was some way to save the human race without Himself being destroyed. Sweat like great drops of blood dripped onto the ground from His tormented body. "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (verse 42). Three times He prayed to be delivered, if love could find some other way.

"Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself."—*The Desire of Ages*, pp. 690-693.

Now, drained by the conflict, crushed by the sins of the world, without sympathy or support even from His own disciples, He fell dying to the ground.

But was He forsaken by His Father? No. Was He forsaken by the heavenly hosts? No. Throughout the conflict His Father had suffered with Him, and would continue to suffer. Throughout the conflict, angels from the courts of glory had longed to bring Him relief, to rescue Him. They were refused that privilege, but now a mighty angel appeared. Tenderly he ministered to the divine Sufferer. He spoke words of courage. And he imparted strength sufficient for the terrible physical ordeal through which Christ must pass.

The angel who ministered to Christ was no stranger. Nor did it seem unusual to Jesus that an angel should come to minister to Him in His hour of need. Throughout His earthly life He had often received aid from heavenly visitants. He was keenly aware of their presence and of their interest in Him.

What enabled Jesus to have this confidence not only in the existence of angels but in their willingness and ability to minister to Him? First, He knew the Scriptures. Undoubtedly He knew well the story of how an angel met Hagar as she fled from Abram's household into the burning desert, how he saved her life, encouraged her, and counseled her (see Gen. 16:6-14). Undoubtedly He knew well the story of how an angel appeared to Gideon, calling him to lead Israel and instilling in him the courage needed for the assignment (see Judges 6:11-24).

Doubtless Jesus was thoroughly familiar with scriptures

such as Psalms 34:7 and 91:11—"The angel of the Lord encampeth round about them that fear him, and delivereth them"; "He shall give his angels charge over thee, to keep thee in all thy ways."

And is it conceivable that Jesus grew up without Mary's recounting every exciting facet of the story of how Daniel was delivered by an angel when he was cast by King Darius into a den of lions?

### The Witness of Experience

But Jesus had more than the witness of Scripture to the reality of angels and their ministry to human beings; He had the witness of His own experience. After 40 days and 40 nights without food in the wilderness of temptation, exhausted by His conflict with the adversary, "angels came and ministered unto him" (Matt. 4:11). At Nazareth when the people rose up in anger and endeavored to kill Him by pushing Him over a cliff, angels rescued Him (see Luke 4:28-30; cf. *The Desire of Ages*, p. 240). "The heavenly messengers who had been by His side in the synagogue were with Him in the midst of that maddened throng. They shut Him in from His enemies, and conducted Him to a place of safety."—*The Desire of Ages*, p. 240.

Today we have not merely the Old Testament stories of angel ministry, and the Old Testament promises, but the New Testament stories and promises, including the record and example of Christ's perfect life. How real, then, should be the presence of angels to us!

Angels perform many kinds of ministry. Guardianship and protection is one type. "In all ages, angels have been near to Christ's followers. . . . From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providences of God."—*Ibid.*

Guardianship, of course, involves more than mere physical protection. Physical perils, though real, are not the greatest threat to the Christian. Spiritual dangers are far more to be feared. How reassuring, then, is the promise: "His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions."—*Christ's Object Lessons*, pp. 341, 342. What wonderful help the Christian has in his attempt to reflect accurately the life of his Master!

No Christian has ever been called upon to endure the kind of trial that Jesus experienced in Gethsemane. But whatever may be their trials, Christians may know that angels are just as eager to minister to them as they were to encourage and strengthen the Saviour. And in the final crisis, when Satan makes his last attempt to destroy the faithful, "by means of the angels there will be constant communication between heaven and earth" (*Testimonies*, vol. 9, p. 16).

Today we may be called upon to face our Gethsemane. If so, let us do so with courage. If we are living the life of faith, Jesus will send help just when we need it, as His Father did for Him in the Garden nearly two millenniums ago.

K. H. W.

# This Week

Russell J. Thomsen, M.D., "A Feast Forever" (p. 4), practices obstetrics and gynecology at Silas B. Hays Army Hospital, Fort Ord, California. A graduate of Walla Walla College in 1964, he finished medical school at Loma Linda University in 1968. Besides his medical practice, Dr. Thomsen is a prolific author of technical medical articles, as well as religious books (*Latter-day Saints and the Sabbath, Sev-*

*enth Day Baptists: Their Legacy to Adventists*), and articles in Seventh-day Adventist periodicals.

In "A Feast Forever" Dr. Thomsen discusses the symbolic significance of both the Feast of Passover and the Lord's Supper. "The Lord's Supper presages the moment when the redeemed of all ages will be gathered to the victory feast in heaven."

"From Magdala to Minneapolis to Madras" (p. 8), another in the Women in the Bible series, focuses on Mary Magdalene, a classic example of how Christ can lift the lowliest sinner from despair to hope and great joy.

Dollis M. Pierson, author of the article, is the wife of General Conference president Robert H. Pierson. A graduate of Southern Missionary College, Mrs. Pierson has taught elemen-

tary school in this country, and worked for the Home Study Institute in India, Southern Asia Division, and the Trans-Africa Division. She compiled the book *By His Side* and has authored articles for several Adventist magazines.

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## Letters

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

### Tongues Movement

May I commend you for glean- ing pertinent opinions (Editorial, May 1) from the religious world regarding the "tongues movement" and its fruit as manifested to one Nazarene pastor. As Seventh-day Adventists we must search our own hearts, for we make a profession of being a special people with a special gift of prophecy. What would be an unbiased appraisal for us on the same five points:

1. "Smiles and handshakes—but a superiority complex."
  2. "Habits of worldliness remain."
  3. "Believe they know it all."
  4. "Affect the unity of the body by pulling the limbs apart."
  5. "Critical church hoppers."
- Your editorial made me feel smug at first, until I applied the tests to myself, and then I prayed that we all might proceed from Isaiah's experience from "Woe is me" to seeing the glory of God (rather than the faults of others).

MERRILL ENRIGHT  
Loma Linda, California

### Needlework Cover

The cover of the May 1 REVIEW stopped me from going to the Back Page first. I was happy to read about the Andersons in "This Week."

Some have complained about the price of the REVIEW. Since I seldom buy a daily paper, I was surprised to pay 50 cents for the Sunday paper a couple of weeks ago. Fifty times 50 cents is twenty-five dollars! What do we

get from it compared with what we get from our REVIEW?

BETH TOWNSEND  
Wadena, Minnesota

The cover on the May 1 REVIEW is simply beautiful! I have admired and enjoyed many of the covers, but this one is the best—so far. And the message should be an encouragement to all REVIEW readers.

Thank you, also, for introducing Ruth Anderson to us.

I can't help wondering how many postal employees read and pondered the message on this cover. They surely didn't or couldn't miss seeing it. I'm going to frame my cover.

IRMGARD S. HOOPER  
Healdsburg, California

How inspiring to see the beautiful front cover of the May 1 issue of the REVIEW. I want to frame that inspiring message and put it in my kitchen so everyone can read it.

MRS. PAUL BEST  
Canfield, Ohio

### Almost Forgotten Virtue

I was interested in the "Speaking Out" column, "Treasure Each Visitor" (Jan. 16).

From my observation, Adventist hospitality is almost a forgotten virtue. I have been an Adventist for 54 years. Years ago there was a great deal of association and fellowship. At that time I traveled the country as a salesman, and seldom a Sabbath went by in which someone did not invite me to share his hospitality.

In one church where I was local elder for 11 years, we always got together one evening a month for an early supper and a social time or program.

The past six years my wife and I have been trailer living and follow the weather. In our new

way of life we visit probably 15-20 churches a year, and it is a rare occasion when someone invites us for dinner, unless we happen to go to a church that has fellowship dinners for the visitors.

Let me mention also another point. Up until the 1950's some of our brightest memories were the times when conference leaders and pastors, even conference presidents, would grace our humble home and table. But now they seem to be too busy. Are they busier than God intended?

FRANCIS E. JOHNSON, SR.  
Prentice, Wisconsin

### Vegetarianism Featured

A staff writer of the *Stars and Stripes*, who had read in a magazine that Seventh-day Adventists are vegetarians, contacted us at our seminary to get additional information.

I thought perhaps the readers of the REVIEW would be interested to know that a full-page article appeared in the magazine's February issue. This U.S. Army paper is sent to U.S. soldiers in most of Europe and North Africa.

MARGARETHE T. UNDRITZ  
Marienhöhe, West Germany

### Early School Attendance

Thank you so much for printing the minutes of the Elmshaven 1904 school-board meeting. It answers so many questions that have carried over the years. It will no doubt be the subject of many letters and articles in the future.

I believe the high point of the whole matter is the fact that the mothers are to teach their pre-school children, not just feed them, wash them, and put them to bed.

I suggest that the church would do well to begin summer classes for mothers of 4-year-olds to teach them what to do.

Using the Spirit of Prophecy as a guide, such a program might well put us in the front of advancing educational techniques instead of being prodded from behind by State regulations.

ROBERT M. LITTLE  
Berrien Springs, Michigan

### Appreciated in Britain

I wish to express my appreciation of the REVIEW as it comes to us in Britain. What a source of inspiration and encouragement it is to receive news of the world field, also doctrinal articles, and the comments on current events.

Please let us have more articles like the cover article on the January 30 issue "Righteousness by Faith." It was a shining gem and as you say requires rereading several times. I keep several old copies of the REVIEW in the car, and read them in traffic jams, so that now the longer the wait, the more profitable it becomes.

P. D. ELLIOTT  
Eltham, London, England

### Relishing God's Food

The article "God's Call for Separation" (March 20) brings to mind something that has bothered me for some time. We take pride in being separate from the world in many ways. Why, then, in the matter of vegetarian foods, do we spend money and time trying to remake the excellent food God has given us into something that looks, tastes, and smells like flesh? If we are to come forth from the grave with the "same appetites and passions, the same likes and dislikes, . . . cherished when living" are we not going to be disappointed with the food then provided at the feast unless we learn to relish the food provided for us now as given to us by our Creator?

JOHN E. AYER  
Le Sueur, Minnesota

# A FEAST FOREVER

By RUSSEL J. THOMSEN

TWO HUNDRED AND FIFTEEN YEARS is a long time to be in slavery. But that is how long it had been—planting crops, herding cattle, and building monuments, which would stand for millennia.

And now it was almost over. Israel's long night of Egyptian bondage was about to end. God would act.

Despite devastating and terrible plagues upon his country, Pharaoh refused the order of God to let His people go. Now was to come the final scourge. God's deliverance was to be of such magnitude that it was not to be forgotten. It was at this point that God,

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through Moses, gave the instructions for the Passover ritual. The Passover, a yearly celebration, was to be observed by future generations of the sons of Israel. And each year meanings of its symbols were to be explained to the children, so that all generations would know the greatness of God's deliverance.

And so, some 1,500 years before Christ came to earth, the first Passover was celebrated. The destroying angel struck down the first-born of Egypt while God's people moved into the wilderness on their long journey to the Promised Land.

And in heaven the Son of God looked on with the realization that centuries later He would celebrate the Passover with 12 chosen men.

Thirty-three and one-half years does

not seem like a long time. But it was in that short time that an obscure Galilean, born into this world through Mary of Nazareth, became the single greatest force in the parade of human history.

"When the fulness of the time was come, God sent forth his Son," Paul reminded Christians of the miracle of the Incarnation (Gal. 4:4). Jesus was reared in the religion of His Jewish parents. Yet to Him came the understanding of His real identity and mission. He was the Son of God. He was to be the Saviour not only of the Jew but also of the Gentile—the entire human race.

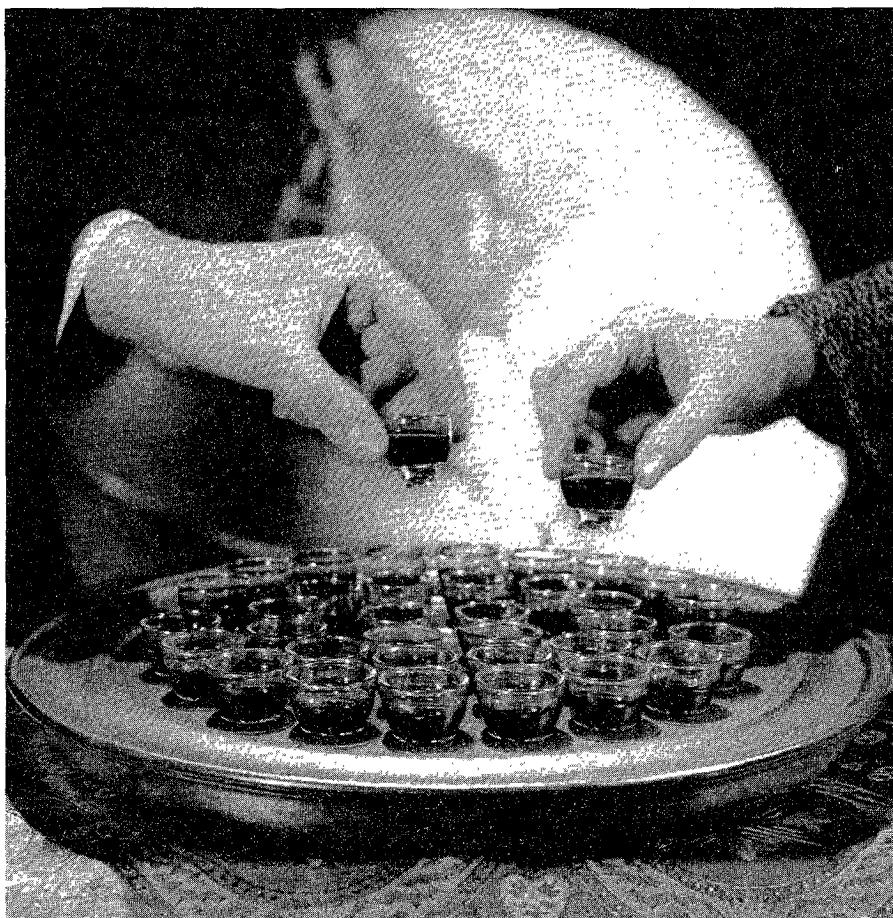
It must have been with extreme interest that as a youth Jesus observed the yearly Passover with His parents. It was when He was 12 years of age that He first went to Jerusalem during the Passover. There He saw the Temple, the priests, the selling of the lambs, the raucous crowds. Then it was that He began fully to understand that He was the Passover Lamb. He would someday be sacrificed for the sins of the world.

Jesus was baptized when he was about 30 years old. He chose 12 men to be His co-workers. He taught the multitudes. He healed the sick, sometimes leaving whole villages cleansed of illness. He spoke of His mission and predicted His own death, burial, and resurrection.

As the spring of A.D. 31 came, Christ's path led inexorably toward death on the cross. Hated by the religious leaders, hailed by some of the people as the deliverer from Roman rule, and feared by the Romans as a potential king, Jesus made His final entry into Jerusalem on the Sunday of crucifixion week amid the noisy adulations of the Passover crowd.

Jesus elected to spend Thursday night of Passion Week with His 12 disciples in a secluded upper room. There He would eat with them and tell them of the things that were to come upon them.

Jesus—sinless and man's Saviour—



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## The Passover feast and the Lord's Supper both look backward, as well as forward, pointing to significant events in the plan of salvation.

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met that evening with 12 sinners. Embroiled in an argument over who would be greatest in any possible earthly kingdom, the 12 were openly hostile and even showed evidence of hating one another. Jesus' betrayer, already having bartered away Jesus' life, sat closely to the left of Jesus.

How would Jesus break through to these men? What act could humble them, win them, show them of His great message of love and self-sacrificing service?

### Jesus Washed Their Feet

Silently, Jesus arose from the supper table and took a basin and filled it with water. Quietness settled over that little group as the King of all ages knelt down and began washing the feet of His disciples. In the role of a common servant Jesus introduced to those men an act of humility. This act, commonly performed at regular social gatherings by a servant-slave, gave proof that Jesus had come, not to be served, but to serve.

Having finished washing the disciples' feet, Jesus joined them at the supper table. Scripture gives a concise statement of what took place:

"The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:23-26).

They all ate of the symbols of Christ's body and blood. Peter was there, assured of his own fidelity to Christ. Within hours he would attempt to kill a man in cold blood and then forsake Christ. Doubting Thomas was there, lost in dark shadows of questions for which he had no answers. Judas drank the wine and ate the bread before

going out into his night errand of eternal darkness. John was there, whose mother had pressed that her son hold the highest place next to the Master in Christ's kingdom. Her ambition did not pass unnoticed.

With this motley group, Jesus instituted His supper of remembrance. Forever it was to remind us of His death and His resurrection. It was a prelude of death that spoke the message of impending victory.

Twenty centuries is a long time. But that space separates today and the cross of Calvary. The Lord's Supper has continued as a symbol in Christian worship. But significantly, Christians are to realize that the Lord's Supper is not the last supper. Paul said it well: "Ye do shew the Lord's death till he come" (1 Cor. 11:26).

The Lord's Supper is to bring to mind not only Christ's great sacrifice on Calvary's cross but also His second coming.

The Lord's Supper is in reality a foretaste of heaven. Jesus promised: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29).

The Lord's Supper prefigures the moment when the redeemed of all ages will be gathered to the victory feast in heaven, where the Passover Lamb—the Son of God—will once again stand among His own, serve them, and receive their joyous song: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13). □

## A Green Bough

By R. J. HASTINGS

Man-made music can hardly measure up to the beauty of a singing bird on a June morning. Birds sing their sweetest in wooded areas, away from the noise and traffic of city life. In fact, who has ever heard a bird singing where there are no trees?

Which reminds me of a favorite quotation:

*"If I keep a green bough in my heart, a singing bird will come."*

This quotation is more than pretty words. It speaks to the very heart of everyday life, because joy attracts joy, and hope appeals to hope.

I mean by this that just as songbirds are attracted to the dense foliage of trees, so the brighter joys of life have a way of gravitating toward people with "green boughs" in their hearts.

By a "green bough" I mean an expectancy, a hope, a desire. Just as a bird's song would be drowned out in city traffic, so the music of friendship and love can be silenced by human hearts that are cold and sterile and calloused.

If no singing bird alights on my doorstep, the problem may rest not in the bird, but with me. It is possible that I have made no room in my heart for singing birds, even if they wanted to come! Emily Dickinson put it this way:

*Hope is the thing with feathers  
That perches in the soul.*

Ordinarily, life gives us what we make room for. Seldom are we surprised by joy. We look for it, or else we do not find it. We wait for it, or else it never comes. We expect it, or else it never materializes.



# Raising the Fellowship Quotient

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There is a famine raging in the world,  
a famine of love.

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One answer may be relational  
Bible-study groups to build  
a sense of community and fellowship.

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By JOHN K. TESTERMAN

CHRIST SAID THAT THE DISTINGUISHING mark of His followers is that they "have love one to another" (John 13:35). How could a person walking into one of our services discern that these are the people that love one another? The visitor might receive a handshake and bulletin at the door and a friendly greeting or two. But couldn't he find this level of fellowship just as easily at the local Rotary Club or lodge meeting?

To love one another it is essential that we know and trust one another. Members of a large Sabbath morning congregation know one another only superficially, if indeed they recognize one another at all. Even our small churches are full of lonely people who come to church with masks firmly in place, exchange pleasantries about the weather with the official greeter at the door, slip into a back pew in time to sing "What a Fellowship!" murmur a comment about the nice sermon on love to an acquaintance on the way out, and remain complete strangers to one another as far as their real needs and feelings are concerned.

The Holy Spirit was poured out on the disciples when they were "of one accord." It is not likely that we will reach "one accord" as isolated islands. How can we increase the level of love and fellowship in the church?

The spiritual life has three aspects: relationship, fellowship, and worship.

Relationship refers to one's personal experience with Christ. It must be nurtured in meditation, personal Bible study, nature study, and private prayer. Without a relationship to Christ the other aspects of Christian experience are meaningless.

Fellowship develops in the context of the church, a small group of believers who have learned to love and trust one another, because they meet together regularly to share experiences, pray for and encourage one another in the Christian

life, and celebrate their common heritage as brothers and sisters of Christ. It is in the small group that the unity of spirit, sympathy, and "love of the brethren," spoken of in 1 Peter 1:22, are most readily attained and the prayer of Christ for His disciples, "that they all may be one" (John 17:21), finds fulfillment.

There is a time to talk to God intimately as to a friend, and a time to strum guitars and break bread with the believers, but there is also a time to fall on our knees and worship Him who created us. When one has a relationship with Christ and fellowship with a group of His children, then one is ready to appreciate joining with the whole community of faith to worship in awe, reverence, and praise. This can take place in a group of any size. The important thing is that attention not be distracted to ourselves or others, but that the mind be directed to the contemplation of the matchless character of God.

What actually happens when we come together on Sabbath morning? The congregation is all too often short on relationship and there has been little fellowship. Is it any wonder, then, that we often fail to find worship meaningful? By trying to pack all our corporate religious experience into one "worship" format we succeed neither in fellowship nor in worship.

The spiritual life of our church has become unbalanced. Too much of it consists of sitting in rows on Sabbath morning with hundreds of other spectators watching what is going on up front. We cannot expect from formal worship that which it was never designed to supply. It cannot make up for a lack of relationship and fellowship, yet there has been no regular institutional niche for fellowship in most churches since the passing of the old-fashioned prayer and testimony meeting. Dormitory and workers' prayer bands are perhaps the closest. Unfortunately, many feel that they have discharged their total obligations to corporate religious experience when they have sat in their pew every Sabbath and listened to the service.

## We Need One Another

We have learned that we need God, but do we not also need one another, one another's prayers, encouragement, and love? James counseled us to "confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16). Do we not instead put on our best front in church, depriving ourselves of the benefit that we could be to one another? Maybe we are afraid that if people knew our faults they would reject us. Is it not reasonable to trust that those who have experienced the unconditional love of Christ will in turn love us, even when they know us as we really are? "Therefore, . . . let every one speak the truth with his neighbor, for we are members one of another" (Eph. 4:25, R.S.V.).

The Sabbath morning worship service is too large and formal, and the congregation does not have enough continuity from week to week for fellowship. The church, the small group, is the appropriate environment for learning to overcome our isolation and selfishness, to dare, with Christ's help, to take down the walls that separate us from other people so that we may discern their needs and love them. The group supplies a nonjudgmental environment in which it is possible to admit weaknesses and make behavior changes, receiving the full support and prayers of the group to live up to commitments made.

Many religious people are now afraid of the small-group concept because it has been taken to extremes by some segments of our society. Is it not a favorite device of the devil to pervert something that is basically good so that it gets a bad name? Then the people of God can be fooled into rejecting the good, as well as the bad, to their great loss.

There is a famine ravaging the world, a famine of love.

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People are isolated and lonely, alienated from other people and themselves, from nature and from God. The popularity of various types of "encounter" groups is a symptom of the hunger of human hearts. What a pity that the famine has extended so far into "Israel" that many are turning to "Egypt" to buy corn, attempting to find in these secular groups the warmth and acceptance that they are often unable to find in the church.

The breakdown in interpersonal relations that afflicts us can be healed by fellowship. To fill this vacuum in our experience "relational Bible study" groups can be formed. In these the members can learn to study the Bible together in such a way as to apply it directly to our personal needs. In an atmosphere of openness, mutual sharing, and affirmation in the faith, they can be drawn closer to one another and to God. These groups

may be highly productive of spiritual growth and in building a sense of community and fellowship that is otherwise difficult to obtain in a large church.

Properly trained leaders are needed, otherwise spiritual-growth groups can turn into theological debating societies or social clubs. The church runs training workshops for Sabbath school teachers and youth leaders; why not train leaders who can go back into their churches and start Bible study and prayer groups that have as their goal uplifting the practical Christianity of the members? In churches with such a program, I believe both witnessing and worship will be revitalized as well, as they will be part of a balanced program of fellowship. Most important, we will be on the way to attaining the "oneness" of spirit necessary for us to pass through the closing events of earth's history. □

# Harmony, How?

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The ordinance of foot  
washing is designed to  
clear up misunderstandings.

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By J. L. SAUNDERS

I WILL CALL THEM Sam and Ed. They had had many business dealings with each other. Now they had accepted the message of the third angel and were attending a service at which for the first time they would celebrate the ordinances. The hearts of both were deeply touched. Ed's heart particularly smote him with remorse. He knew that he must make things right with Sam. Some of Sam's deals with Ed had been decidedly to Sam's advantage; Ed had smarted under a sense of injustice. He had taken mean revenge. Drawing Sam aside, he reminded Sam of some of the things that had irked him in their dealings with each other: "Do you remember that I did some plowing for you that year? I carried a sack of weed seed from under the separator and scattered it freely in the furrows, and you had a lot of weeds in your next crop. And once your cattle got out of the pasture into your ripening grain field and trampled more than they ate. I did that." Both men were humbled; they wept together; and they were reconciled. Then they washed each other's feet. Harmony was established. It took the spirit of humility and the compulsion of conscience to accomplish it.

"The ordinance preceding the Lord's Supper is to clear away . . . misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother. The holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. . . . As the Saviour's humiliation for us is remembered, thought links with thought; a chain of memories is

called up, memories of God's great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. . . . Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation. . . . Evil thinking and evilspeaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity."—*The Desire of Ages*, pp. 650, 651.

How is it with us? Do we harbor resentment against someone in the church? Do we repeat slanders passed on by someone without ascertaining whether there is any basis of truth in them? There are those professing to be Christians who sympathize with wrongdoers and spread disaffection toward the one who may have faithfully pointed out the wrong. Others take up the false report and foster suspicious attitudes toward the reprover.

"Those who work in the fear of God to rid the church of hindrances and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin and may prosper in purity, and that the name of God may be glorified, will ever meet with resisting influences from the unconsecrated."—*Testimonies*, vol. 3, pp. 270, 271.

When a vote is taken to accept a member from another church and anyone present has questions in his heart as a result of reports unfavorable to the would-be member, is it not the duty of the one who harbors the doubt to declare it to the elders and the pastor of the church so that investigation may be made and the accused have an opportunity to have justice done? Instead of this, some members spread the rumor. The Bible declares, "Thou shalt not go up and down as a tale-bearer among thy people" (Lev. 19:16). "The door of the mind should be closed against 'They say' or 'I have heard.' Why should we not, instead of allowing jealousy or evil-suspecting to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them?"—*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 26:20-22, p. 1163.

How much smoother would relationships be if all followed the counsel of Peter, "Love as brethren, be pitiful, be courteous" (1 Peter 3:8). A blessing will surely follow. □

# From Magdala to Minneapolis to Madras

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Those who are captive in sin can take hope  
in the story of Mary Magdalene.

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By DOLLIS M. PIERSON

A WARM TEARDROP splashed on His foot. Soon Jesus' feet were bathed with tears. Swiftly Mary unwound her long hair from its coil and with the soft, silky tresses she wiped away the tears. Bending over, she kissed His feet tenderly and then looked up into His face through tear-bright eyes that revealed a heart overflowing with adoration and gratitude. Jesus, who knows every heart, saw reflected in the tears her motive in performing this act of love. While others had cast her aside with contempt, Jesus' great heart of love had gone out to her in complete understanding.

The scene took place at a feast given by Simon of Bethany to honor Jesus for having healed him of leprosy. Mary, who also lived in Bethany, chose the occasion to honor Christ as well.

## Who Was This Woman?

Who was this woman? What do we know of her background? What was her relationship to Christ? What caused her profound gratitude? Matthew and Mark wrote of the woman who anointed Jesus' feet at Simon's feast, but they did not mention her name. Luke wrote of a similar incident. He described her as a great sinner but did not disclose her identity. John, who wrote about the incident decades later, perhaps long after her death, names the woman for us. She was Mary, the sister of Lazarus and Martha. Perhaps the Synoptic writers did not mention her name because Mary was still alive at the time their Gospels were written, and they

did not wish to embarrass a devout Christian woman.

Luke gives us an insight into Mary's story that we do not get from the other Gospel writers. At his feast Simon reacted with self-righteous horror at Mary's act. "He spake within himself, saying, This man [Christ], if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner" (Luke 7:39). Yet, it was through Simon that Mary had sinned. "Simon had led into sin the woman he now despised. She had been deeply wronged by him."—*The Desire of Ages*, p. 566. In order to avoid embarrassment to her family, Mary may have left Bethany to live with relatives or friends in Magdala, a village between Capernaum and Tiberias on the western shores of the Sea of Galilee.

If this is true, we can well understand the traumatic experience she had. Women in Judea at that time had but one future to look forward to—marriage and child bearing. If indeed the sin into which Simon had led Mary was adultery, this future was no longer open to her. Feeling unwanted, she may have felt life had nothing left to offer her. Thoughts of despair and guilt may have brought on such a depression that her sanity left her. We know only what the Scriptures say of her—she was possessed of devils.

In imagination we can see her wandering aimlessly by the Sea of Galilee, her hair disheveled, her clothes torn, a forlorn, hopeless figure. She sees Jesus approaching. Somehow her confused mind senses that help is near. Her agonizing cries reach His ears. He pauses and rebukes the demon that controls her

mind and body. She makes her way back to Magdala, only to fall again under the control of the evil one who torments her unmercifully.

But she was not deserted. "Seven times she . . . heard His rebuke of the demons that controlled her heart and mind. She . . . heard His strong cries to the Father in her behalf."—*Ibid.*, p. 568. We, perhaps, might have ceased our efforts after so many attempts with such little result. But Christ never wearies of working for the lost! Once again He rebuked the demon and Mary was free at last. The long battle was over. With her mind under the control of the Holy Spirit she fully experienced His healing balm. In Christ's strength she was an overcomer. Her sins were forgiven. She was made clean. The old Mary was gone forever. A new life in Christ Jesus was before her.

Luke records what happened to Mary after being cleansed of the demons. "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, [went and] ministered unto him [Christ] of their substance" (Luke 8:2, 3). "With the Second Galilean Tour the scope of Christ's ministry expanded rapidly, and the group of men now accompanying Him had greatly increased. . . . This inevitably involved considerable expense and labor, by the way of providing food, keeping the clothing clean and in repair. . . . These . . . circumstances created an opportunity for the womenfolk who came to believe in Christ to assist Him in His work."—*The SDA Bible Commentary*, on Luke 8:2.

## Ministry in the Out-of-doors

Synagogues were now closed to Christ. His ministry must be carried on in open fields, beside the lake, and along the dusty highways. As the women traveled with Him we can imagine them working in their own camp or in the home of some believer. Baskets of fresh bread were baked; large pots of food were prepared; at village markets fresh fruit was purchased daily. All of these provisions were loaded upon a donkey and were taken to Christ and His disciples who were laboring nearby. The ministry of these women was a great blessing to the tired, hungry men.

After this tour Mary may have returned to live with her brother and sister in Bethany. Lazarus and Martha, grateful for the wonderful change in their sister, Mary, no doubt opened their home

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to Jesus and His disciples. Here, at every opportunity, Mary sat at His feet drinking in the precious truths that fell from Christ's lips.

Then tragedy again struck that home. Lazarus became ill and died. As His crowning miracle Jesus raised him from the sleep of death. This act of divinity revealed to all in Jerusalem that He was whom He claimed to be—the Messiah, indeed the Son of God.

Again let us picture the scene. One day soon after Lazarus was restored to life, the road through Bethany was crowded with pilgrims making their way to celebrate the Passover feast. Curious strangers stopped by Bethany to greet Lazarus and to see for themselves the man whom the young Galilean prophet had restored to life. Among the thronging pilgrims Mary heard brief snatches of conflicting conversation. Some whispered, "They will kill the young Galilean if He comes to Jerusalem." Others declared, "We will make Him King!"

Mary remembered those sad words Jesus had quoted from the prophet Isaiah: "He was wounded for our transgressions. . . . He is brought as a lamb to the slaughter. . . . He was cut off out of the land of the living." Frequently Christ had sought to impress upon His followers that the Messiah must die at Jerusalem. Mary believed Christ's words—but it was all so very confusing.

Making her way to an apothecary, Mary proceeded to carry out a secret plan she had long sacrificed to make possible.

"May I see your best spikenard—in a white alabaster box?" she may have asked timidly.

The shop owner glanced at the humble appearance of his customer.

"Spikenard is very expensive," he explained. "It is taken from the

roots of a plant grown high on the slopes of the Himalayan Mountains."

"Yes, I know," she replied firmly, "but that is what I want. Nothing is too good for the One to whom I wish to give it." Had He not brought her back from a living death? Had He not raised her brother from the grave?

With her precious alabaster box clutched tightly she hastened to Simon's home where the Pharisee was honoring Christ with a feast. This was her opportunity to express her love and gratitude to Him who had done so much for her. Patiently she waited and listened as the supper progressed. Then pulling her veil closely around her head, she quietly moved to Jesus' side. When no one was watching she broke the white box of precious ointment and poured it over His head. Kneeling she anointed His feet. Overwhelmed with conflicting emotions she wept silently. She kissed His feet. Her veil was cast aside. For the moment she forgot all others who were in the room and dried His feet with her long hair. "It was commonly thought a disgrace for a woman to let down her hair in public."—*SDA Bible Commentary*, vol. 5, p. 762. But to kiss or embrace another's feet was an entirely appropriate and respectable demonstration of high regard.

The fragrant odor of perfume filled the room. All turned to see what was happening. Their glance took in the broken alabaster box, Mary's tears, and her long hair falling loosely over her shoulders. She heard the rebuke of the disciples, saw the scorn in Simon's eyes. She well knew he resented her presence. She was about to slip away before Martha could see and disapprove.

Jesus raised His voice loud

enough for all to hear. "Let her alone; why trouble ye her? she hath wrought a good work on me. . . . She hath done what she could: she is come aforehand to anoint my body for the burying." Jesus thus honored a faithful spiritual daughter so that all present might see and hear. Furthermore, "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial to her."

Six days later Mary Magdalene stood with the other women at Calvary. All through the long agonizing hours of the crucifixion they waited. Weeping, she followed Christ's body to the tomb and then hurried home to prepare spices to anoint Him after the sacred hours of the Sabbath had passed.

### Mary Visits the Tomb

Before sunrise Sunday morning Mary made her way to the tomb. No one else was there. As she approached she discovered the stone had been rolled away. The tomb was empty! Hurrying to Simon Peter and John she cried, "They have taken away the Lord."

The men rushed to the Garden. It was indeed as Mary had said. Jesus was not there. Sadly they returned home. But Mary lingered beside the tomb weeping. If the authorities did not want Him to be given a place of burial in this Garden she would take His body to another tomb—that empty tomb in their own garden where Lazarus had lain. Oh, if she could only find someone who could help her find her beloved Master's body!

"Woman, why weepest thou?" A voice startled her.

"Mary!" the voice spoke again. Surely it can't be. Yes, it was—her beloved Master. Her flood of tears so blinded her eyes she had not recognized Him.

"Rabboni," she burst out joyfully and fell at His feet.

Here the inspired story of Mary Magdalene reaches its climax. No further mention is made of her in the Bible. But the fragrance of the broken alabaster box continues to spread from Magdala to Minneapolis, from Melbourne to Madras, from Mombassa to Madrid, from Montevideo to Manila. It sheds its blessed influence wherever the gospel is preached. As a result, untold thousands are inspired to give not only their treasures but their lives in loving service to Christ. Those whose lives are captive in sin see in Mary's story that salvation and forgiveness are for everyone who leaves sin and accepts Christ. □



# The Church Is Not Heaven

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The church is not heaven,  
but it is about as close  
as we'll get to heaven in this life.

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By DALLAS YOUNGS

NO, THE CHURCH IS NOT HEAVEN. It never has been. But it is an assist on the way to heaven. It is a helping hand, a light in this dark world. It is an illumination, an effulgence, a flare, a gleam of better things. It points the way to Paradise.

Why is it that so many people shy away from the church? Why are the places of pleasure full to overflowing and the churches empty, or nearly so? Why is it that some people can't be dragged to church with wild horses? How is it that so many never darken the doors of the church except for weddings and funerals?

This is what some of them say: "Too many hypocrites." Well, I am sure there are some, but I haven't found many in 40 years of churchgoing. In truth, I would not know where to find one in the church at this moment. But there are some, no doubt of that. Jesus Himself was associated with one—Judas by name. And Jesus was never able to do much for him. Hypocrites are hard to help.

But hypocrites are everywhere: In your community, where you work. Perhaps your grocer, and certainly the processors of some of the foods you buy, the clothing you wear. Yes, even the farmer has been known to water the milk. Hypocrites! I challenge you to escape them. Of course, that does not stop you from going to the grocery, the hardware, and the clothing store.

This thing of "hypocrites in the church" is a line of the devil, if there ever was one. And he makes it work, too. Only heaven will reveal how many have been defrauded of eternity by this trick of the enemy.

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*Dallas Youngs is a retired editor, author, and pastor living in Takoma Park, Maryland.*

A multitude say it, and another multitude think it: "I'm just as good as those who go to church." And, in all fairness, they may be one hundred per cent right. We have to agree that in almost every community there are good-living people who never set foot in the church. Indeed, they may be living just as uprightly as some who belong to the church.

What about that? Will that save the just-as-good man? No, it won't, and here's why. No man in the church or out of it is saved by his good living. Let me illustrate:

Here are two men, neighbors. One is a converted, born-again church member. His neighbor has not had this experience, and he never attends church. Yet, he lives equally as good a life as the church member. He is a good citizen, patriotic, liberal—always helping the needy. Now answer me this:

When God comes looking for men to be members of His eternal kingdom, which of these two men will get the nod? Remember, there is no difference in the way they live—that's a tossup. Here's the answer: The church member will be received, the nonchurch member will be left. This is the reason: No man is saved by his good works, by his right living—no matter how exemplary he may be. Please put this down as No. 1 in your thinking. Jesus Christ is the Saviour, not good works, not right living, essential as these certainly are.

Of course the church is not heaven, but it is the place where God will look for His saints when He comes. Not many will be taken from the saloon, the tavern, the poolroom, the place of prostitution, the gambling casino, the dance hall, the theater, the honky tonk. If God is not able to fill His kingdom from the church, tell me, from where will He fill it?

## Of Divine Appointment

Put this down as correct in your thinking: Some things in this world are established of God, and some things by Satan. I'll let you determine what the devil sets up, but God establishes the church. "And the Lord added to the church daily such as should be saved" (Acts 2:47). You see here plainly, the church is the Lord's doing. It is the Lord who adds the candidates for heaven to the church membership.

And that is not all. It is the place where God meets with His people. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

I do not say that Christ would not go into a tavern or a dance hall to save some conscience-smitten soul, but these are not His dwelling places. But the church is a different thing. There He meets in the appointed times of worship, in the prayer meetings. When God's people assemble together, the promise is that God will be in the midst of them.

How can you make the church work for you? Belong to it. The airplane, the automobile won't take you anywhere unless you get in them. But when you do, then you are on the move. Likewise, the church is unable to do anything for you in helping you to heaven unless you get in it. In case of accident, you don't collect from the insurance company unless you belong. Private clubs won't admit you without membership.

Church membership is at least public testimony that you are on Christ's side. Did not Jesus say: "He that is not with me is against me" (Matt. 12:30)? Jesus identified Himself with sinners when He left heaven, took human form, and lived as a man among men. He further interested Himself in our desperate sin condition when He made the sacrifice He did for us.

Now, Jesus wants men and women who will stand like a rock on His side, against the world and the devil.

The church will further serve you when you attend it. The church can do little for you unless you attend regularly. Jesus attended. "And he came to Nazareth, where he had been

brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

Notice: It was His custom, His habit, His manner of life. Notice, too: He "stood up for to read." That is, He took part in the services. He was active in church.

Your membership is hardly worth mentioning unless you do as Jesus did—attend and participate.

Think of this: Should I go to church because others do, to be seen of my neighbors, to show off my clothes? No, definitely not. The right reason for going to church is to meet with and worship God. This is the place where God meets with and blesses His people. This is where the saints receive spiritual strength for coming days. Remember, God will meet with even two or three.

The dining room is the place to satiate your physical hunger, but the church, your spiritual hunger. Suppose as a housewife you worked long to prepare your best meal for your husband. Then he refused to eat it. How would you feel? That's the way the Lord feels. He makes the long trip from heaven to your church to meet with you, to give you spiritual nourishment, and you won't eat. You won't even attend. Hear what Jesus said:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, *and will sup with him, and he with me*" (Rev. 3:20).

The church is not heaven, but it is about as close to it as you'll get in this life. It will help you get where you want to go. It will profit and benefit you. It will champion your cause. And more: You'll be in the right place with the right people when Christ comes. □

### Some Stay at Home

Some stay at home because it's cold,  
And some because it's hot.  
And some because they're getting old,  
And some because they're not  
Some stay home to entertain,  
And some to cook the dinners,  
And some because they're good enough,  
And some because they're sinners.  
Some stay at home because their clothes  
Are looking old and shabby,  
And some because their special type  
of piety is flabby.

—Source Unknown

### Some Go to Church

Some go to church to take a walk;  
Some go to church to laugh and talk;  
Some go there to meet a friend,  
Some go there their time to spend;  
Some go there to meet each other,  
Some go there a fault to cover;  
Some go there for speculation;  
Some go there for observation;  
Some go there to doze and nod;  
The wise go there to worship God.

—Source Unknown

## For the Younger Set

### Johnny's Treasures

By MARYE TRIM

JOHNNY SAT on the divan in the lounge room. He looked about the room. "What's that?" he asked his mother.

His mother looked to where Johnny's finger pointed. She laughed. "That? That's the piano of course, Pumpkin!"

Johnny shook his head. "I mean what is that *on* the piano."

"That's another easy one," smiled his mother. "I spy with my little eye, something beginning with L."

Johnny shook his head again and explained. "I know it's a lamp. But I want to know *about* the lamp. What are those people on it? And those shiny stones?"

So his mother sat down on the divan beside him. "That is a lamp we bought in India. It is made of brass and those are Indian people on it. The shiny stones set into the base are jewels."

"Jewels!" gasped Johnny. "But aren't jewels treasures?"

"Well," his mother went on, "those jewels are really common ones and not at all valuable. But the lamp is precious, and a treasure to us. It reminds us of when we lived in India, and of all our good friends there."

"Thank you," said Johnny. "Now I know about that lamp. Is it time now for us to eat something beginning with L?" He laughed at his game.

After lunch Johnny lay on his bed to take a nap. He looked about his cozy bedroom. He saw his airport on top of the closet, and his blue vintage car and big Panda bear on the dressing table. "I've got treasures too, and you are one of them," he told Panda.

Then Johnny looked at some picture cards on his bookcase. There was one cut out in the shape of a tree. There was another like a fish-bowl with little fish in it, and another was like a bag of money. These were pictures

that his Sabbath school teacher had given him, and on each one was a Bible memory verse.

Johnny especially liked the gold ribbon that Mommy had taped to the wall. It said in shiny printing, "I said my memory verse today." Johnny smiled at Panda. "I'm glad I've got treasures too."

After his nap Johnny told his mother about his very own treasures. "Airport, vintage car, Panda, Sabbath school cards—all very special!"

Mother said, "It's nice to have some treasures of our own. But do you know we can have treasures inside us?"

Johnny looked puzzled. "Uh?"

"Yes," said Mother. "Every time we learn a Bible promise and store it in our memory we are hiding away a treasure. We really are!"

Johnny laughed. "That means I've got *more* treasures." And he looked at the gold ribbon that said, "I said my memory verse today."

"Give me one of your treasures," said Mommy.

So Johnny gave her one of his Bible treasures. "The Lord is my shepherd; I shall not want." Then he said, "That means I'm something beginning with L." He laughed again. "So I should say 'Baa-baa!'"

Now his mother laughed. "Thank you for your treasure. It's one of my favorite Bible texts too. But I don't think you are a lamb—not always, anyway. Sometimes you are a monkey!"

"I can give you another treasure," offered Johnny. "I like this one. It makes me think of something on the piano!" Then he repeated,

"Thy word is a lamp unto my feet, and a light unto my path."

Now Johnny and his mother smiled at each other. With Jesus in their happy home, with their treasures and each other, they were happy.

# On Refreshment

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When choosing the occupation

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of "refresher," one makes

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a wise choice. This was also Jesus'

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business.

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By DOROTHY MINCHIN COMM

AN ARMED SOLDIER PACES BACK AND FORTH before a cell in the State prison. The dank, earthy air of the underground chamber oppresses him, making him long for the hour when the changing of the guard will release him once again to the warmth of the clear Mediterranean sky and to the sociable bustle of city life above. A lamp casts long shadows on the gloomy dungeon and falls on the bent figure of a man on the far side of the cell. The sentry pauses, hands behind his back, and gazes at his prisoner. The old gentleman doesn't seem too well today, he thinks. This is unusual, for the zealous little preacher had often sung lively songs during the long nights and admonished his fellow prisoners to be of good cheer.

As I reconstruct the scene, the prisoner leans languidly against the cold wall, stares listlessly at the mold-stained stones of the low ceiling, and idly fingers his grizzled gray beard. His chains lie in an inert heap by the floor bolts, as if there were scarcely any further need for their restraining force. The man is under the death sentence, and he must be thinking long thoughts. The guard has watched many prisoners await execution, but he found something fascinating about this one. His keen, sensitive face, vigorous speech, and high spirits bespoke remarkable intelligence and strength of character. He showed himself a man people have to notice. But this morning he droops like a vine torn up by its roots, crushed, and left by the wayside in one of the Roman vineyards.

The guard cannot withhold a kindly interest in the elderly prisoner. After all, winter is coming, and the old man doesn't even have a cloak. Still, it's no one's fault but his own. He and other such incendiary Christians will just have to rely on their enthusiasm to keep themselves warm. They seem to have plenty of that. "It would be nice to be able to do something for the poor old fellow though," muses the guard. "But of course I can't do anything. I am here to see that food and water are brought to the prison at the proper times each day and that no one escapes—nothing more. That's

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enough responsibility for one man." The sentry adjusts his sword belt, shrugs his shoulders and moves on.

Suddenly there is a knocking at the gate that opens onto the narrow stone steps that lead up to the sunny world above and to freedom and life. A cheerful, familiar face peers through the grate. "Good morning, sir! I have come to see Brother Paul." The hearty voice electrifies the whole dungeon. "May I come in?"

"By all means, Onesiphorus!" The guard quickly reaches for the key to open the gate. "He's had a bad night, but I know you will do him good. You always do."

The prisoner sits forward eagerly at the sound of the voice, straining his tired old eyes to catch the first possible glimpse of his visitor. In a moment the two friends are in a warm embrace. They are a striking pair—the old man awaiting his execution in the dark prison and the younger man turning aside from his busy round of responsibilities to bring good cheer down into the house of death. The guard withdraws to leave the men alone.

## A Noted Change

Later, when Onesiphorus is gone, the sentry looks into the cell again. Now even the lamp seems to be burning brighter. Paul is pacing up and down the stone pavement, as far as the length of his short chains will allow. There is an elasticity in his step, he holds his head high, and he hums a little tune to himself. "I see that you two had a good visit." The guard smiles down on Paul. The very atmosphere of the place is infectious.

"Ah, yes! Excellent." Paul flings his arms out in a vigorous gesture. "I feel much better. He *refreshes* me!"

What did Onesiphorus say to Paul? We don't know. Perhaps they talked about the weather and the autumn crops on the sunny hills overlooking the blue bays. Or of the future of the growing young church. Or of their personal experiences in Christ. No doubt they prayed together. Whatever the nature of their conversation, it brought the apostle new courage and fresh hope.

And this was not just one visit. It is a picture of the kind of thing Onesiphorus was constantly doing. Paul tells us, "He oft refreshed me" (2 Tim. 1:16). Onesiphorus had rendered Paul this same cheering ministry over in the heat of the battle at Ephesus, perhaps including the time of the affair of Demetrius the silversmith (verse 18). When Paul went as a prisoner to Rome, Onesiphorus was not ashamed of Paul's chains and imprisonment (verse 16). He had not only stood by him but had followed him to the great imperial city where he searched diligently and eagerly until he found his friend (verse 17).

He seemed oblivious to the social stigma and even to the personal danger involved in pursuing an association with an important political prisoner. And who can say how much the apostle's usefulness was increased by the kindly services of this unknown man? No wonder Paul prayed, "May the Lord grant mercy to the household of Onesiphorus" (R.S.V.). Refreshers themselves must, at one time or another, be refreshed. Paul knew. He had himself rendered this restorative ministry to many. Ironically, years before, he had prayed that God would bring him "with joy" to the believers in Rome so that they might "be refreshed" (Rom. 15:32). Now he stood in desperate need of the same help himself. And that is where Onesiphorus came in again. Paul was a man of gigantic faith. If *he* needed refreshment, how much more likely it is that ordinary people like us will stand in need of it also.

What Onesiphorus did for Paul, he must have done for

others—constantly refreshing people. He must have worked at it persistently until it became a habit of life. We have no idea how he earned his living, for his name appears only once in Paul's letters. He may have been a small shopkeeper or a man of some means. He may have been a craftsman or a minor itinerant preacher. If he had been a spectacular success in his vocation, we might have heard more of him. Indeed, we may be reasonably sure that he was *not* a powerful orator, a great scholar, an influential civic leader, or a notable poet. But this was no handicap to him, for his main business in life was refreshing people, and he was very good at that.

In choosing this occupation, Onesiphorus made a wise choice. This was also Jesus' business. "Come unto me, all ye that labour and are heavy-laden, and I will give you rest" (Matt. 11:28). Bodily refreshment is certainly not unrelated to the health of the spirit. By and large, however, most of us do not lack for the former. Daily we are offered a staggering array of material refreshments—everything from the "pause that refreshes" and country-fresh dairy products to deodorant bath soap and breath mints. What we and the millions *do* languish for is the refreshment of soul and spirit. Certainly there is no service of which the world stands in greater need. Yes, Onesiphorus made a wise choice. And he picked a vocation open to everyone. Like him, most of us are not highly distinguished in our fields of endeavor, but we can all learn to succeed in the business of refreshing people.

#### Unfavorable Environment May Be Productive

Some, of course, feel that their limited circumstances curtail their opportunities. But an unfavorable environment may be a most fertile field for labor. We don't have to be on the front lines of mission service or in a post of vast responsibility to be able to function. Enoch lived in most difficult times. Genesis 5 is a long, prosaic record of the age—someone lived so many years, begat someone else, and died. Then suddenly out of this dreary genealogy emerges Enoch, a man so refreshing that God took him to Himself. And Enoch "was not found" (Heb. 11:5); that is, people missed him when he was gone. His absence made the day a little darker because while he lived among them he was refreshing. So many pass through the world like Enoch's contemporaries. There is a row of cradles here and a row of coffins there. People take the few tottering steps required to pass from one to the other, leaving behind only the comment: "The number of his days was ———, and he died." But it is never so with refreshing people. They invariably leave a mark in the hearts of those remaining behind. The circle of their influence may be broad or narrow, according to the talents and opportunities God gave. But whether our lives touch those of five people, 500, or 5,000, the principle remains the same.

Just how did Onesiphorus go about refreshing Paul? I can think of at least three ways. First of all he went to see him. It was just a simple visit. It did not call for great genius and education, although it did in this instance require courage. Not every visit, of course, is necessarily refreshing. Quite the contrary. The friends of Job came to comfort him as he sat in utter wretchedness on the refuse heap outside of the city. Consumed with a loathsome disease and having suffered almost every material and emotional loss a man can sustain, Job unquestionably needed refreshment. Unlike Onesiphorus, however, these visitors knew none of the ground rules for refreshing people. Eliphaz, Bildad, and Zophar argued, reasoned, advised, and accused Job into total frustration and despair. What he needed was a little sympathy and kindly understanding; even Christ craved this much in Gethsemane.

When the swaggering young Elihu came on the scene, he summed up the purposes of the "comforters" neatly when he announced, "I am full of matter. . . . I will speak, that I may be refreshed" (Job 32:18-20). That is precisely the point. Those who succeed in the happy ministry of refreshment never seek their own relief. The pleasant, heartening satisfaction they will experience is simply the natural by-product of serving a fellow man.

Second, I think Onesiphorus let Paul know that he appreciated him. The thousand and one little words and acts of appreciation and consideration are the lubricant of life, but we often allow the machinery of living to groan and creak on with all the bearings dry. I do not speak of the great tributes we are wont to make in farewell speeches and memorial services, nor of the gifts and festive treats we plan for anniversaries, Christmas, and Mother's Day. Rather, it is the small, happy surprises of the every day. The other day, after a particularly trying week, we attended a buffet supper and sundown worship with our fellow missionaries on our compound. In the midst of the artistic display of food on the table was a big, cool fruit salad, dressed with swirls of frothy white sauce. I recognized it as one of my neighbor's culinary masterpieces. Then she was at my elbow. "I made it especially for you because I know you've had kind of a hard week." Her smile was relaxed and easy. "I remembered how well you liked it the last time we were together." And I was refreshed before I tasted the dish.

Even a dog can be more articulate than many people in showing his devotion and gratitude. When our Pomeranians greet us with yelps of barely contained joy, black eyes ablaze with earnestness and plummy tails fanning the air, they need no words to tell us that they find living in our house incomparably satisfying and an altogether joyful experience. Which brings me to the third point.

I am sure Onesiphorus went about his work of refreshment with a spirit of energetic spontaneity. Otherwise, Paul could not have rejoiced in his companionship. Instead, the apostle would have felt under some vague obligation about returning a favor. Although our responsibility for duty to God and man is indeed an awesome one, we too often rob ourselves and one another of the zestful joys constantly available in the most common duties of daily life. The picture of a somber Christian doggedly going about his tasks of doing good—of relieving fatigue and depression in others—is a highly incongruous one. Unhappily, it is not uncommon.

#### Opportunities for All

A host of other opportunities is open to us for mutual refreshment. Although relatively few of us are talented performers in the fine arts, everyone with the will to learn can share in the pleasures of appreciation. Even the demented King Saul was temporarily "refreshed" through the power of music (1 Sam. 16:23). Any such creative experience becomes refreshing. But if anyone should feel unequal to even these mild demands of the arts, he can find refreshment for himself and those around him in the simple task of doing a job well. Then God gave us the Sabbath for renewal of the soul. After the work of Creation, He rested on that day "and was refreshed" (Ex. 31:17). He recommends the same measure to us. Finally, Christ offered Himself as the supreme source of refreshment: "If any one thirst, let him come to me and drink. He who believes in me . . . 'Out of his heart shall flow rivers of living water' " (John 7:37, R.S.V.).

When we choose the beautiful vocation of Onesiphorus, perpetual spiritual summer abides with us and our fellow travelers all the way to the kingdom. □

# The General Conference Session in Europe

For the first time in its history, the Seventh-day Adventist Church this year is conducting a General Conference session outside of North America. The session meets July 9-19, in Vienna, Austria.

Although headquartered in Washington, D.C., the Seventh-day Adventist Church considers itself a world church. In fact, it has many more members outside of North America than in North America. The proportion is approximately four to one.

Europe is an appropriate choice for the site of the first session outside North America, for Europe is the first continent to which the work of Seventh-day Adventists spread from its American base.

The man responsible for establishing the first companies of believers in Europe was Michael Czechowski. This converted Catholic priest, a Pole by birth, joined the SDA Church in Ohio in 1857. Burdened to carry the SDA message to Europe, he approached the leaders of the SDA Church to send him to Italy. But the young church, with only some 3,500 members, was unprepared for so daring a venture. Disappointed, the ex-priest persuaded another Adventist organization to send him. Arriving in Italy in 1864, he preached SDA doctrines, establishing a company of believers in Torre Pellice, in a Waldensian valley in Piedmont, northern Italy. From there he went to Switzerland, where he established several companies of believers.

In 1869 the Swiss SDA's sent James H. Erzberger to the General Conference session held in Battle Creek in May of that year. He arrived too late for the session, but he remained in the United States 15 months, learning English and receiving further instruction. In 1870 he returned to Europe having first been ordained.

Thus four years before John N. Andrews sailed for Europe, Seventh-day Adventists already had an ordained minister working there, and ten years before Missionary Andrews' departure a European-born evangel was proclaiming the Seventh-day Adventist message there.

Once the work got started in Europe, it spread with amazing rapidity. By the turn of the century it was well established in most of the major countries.

We feel it is fitting, therefore, that the church will hold its fifty-second General Conference session on this historic continent. James Erzberger missed the 1869 session the European brethren sent him to attend, but this year it will be the privilege of many European brethren to attend a session because of the decision to hold the fifty-second session in Europe.

### The Session's Basic Purpose

For those who have never attended a General Conference session before, perhaps a word of explanation is in order. Some people have a mistaken notion as to what a General Conference session is. It is basically a business meeting of the church at which are present delegates representing the worldwide SDA Church. "This is the time when the highest organ-

ization in the administration of a worldwide work convenes to express the collective thinking and planning of the church. The final authority of this body is accepted by all subordinate organizations and interests in the various sections of the world. In a word, the General Conference quadrennial session synthesizes and implements church organization on a world scale."—*The Seventh-day Adventist Encyclopedia*, p. 439.

Basically, then, the General Conference session convenes to conduct business for the church. It is not like a camp meeting, whose primary purpose is to provide a spiritual feast for those who attend. At the same time devotional meetings are planned and time is spent in prayer and rededication. But those who expect the entire session to be of a devotional nature will be disappointed.

It is interesting that early in the history of the church there were those who misconstrued the session's purpose. Visitors were disappointed when they discovered that much of the time was devoted to business. They expected the meetings to be largely devotional.

Describing the early discontent, James White wrote in the *REVIEW* (July 14, 1868), "This is not a good time for a general gathering of our brethren and sisters to enjoy a spiritual feast. Not understanding this, many have come to our annual conferences, spent a week's time, and gone home disappointed. They had no special interest in the business sessions, thought they occupied too much time, and concluded that their brethren were becoming formal and backslidden."

It was this situation that led the church to hold camp meetings. The General Conference session in May, 1868, adopted the following:

"Resolved, That this Conference recommend to our people to hold a general campmeeting annually at the time of the sessions of our business associations.

"Resolved, That the Gen. Conf. Committee be authorized, at their discretion, to carry this plan into execution."—*Review and Herald*, May 26, 1868.

The first Seventh-day Adventist camp meeting was held at Wright, Michigan, September 1-7, 1868, the same year the General Conference session passed its camp-meeting resolution. That same year camp meetings were held also in Illinois and Iowa. Within the next few years the camp-meeting idea spread to other conferences.

Camp meetings were not unfamiliar to the early Seventh-day Adventists, for the Millerites had conducted camp meetings from 1842 to 1844. Camp meetings seem to have originated among the Presbyterians in Kentucky in the early 1800's.

Besides being spiritual feasts for the members of the church, the early camp meetings were also evangelistic meetings aimed at visitors. Because of this latter feature, weekend attendances often ran several thousand, the very first camp meeting drawing as many as 2,000.

So long as the distinction between a General Conference session and a camp meeting is understood, we believe that no one privileged to attend the fifty-second session of the General Conference in Vienna this year will be disappointed. The business of the church must be conducted. This must be understood. But this still allows time, not only on the Sabbaths of the session but during the week, for deeply spiritual feasts.

D. F. N.





MY BODY WAS TIRED BUT my mind raced on and on, making sleep far away as I lay in the downy softness of my sleeping bag. The day had been full of precious sights and sounds, and I needed time now to store them away in my memory-bank. Most vivid in my mind was the sight of the graceful alpine firs, their spirelike tips pointing heavenward. To a tree-starved lowlander, this sight alone proved to be most restful and enjoyable.

Now I heard the soothing rush of a streamlet just a few steps from where I lay, and the companion whispering of an evening breeze in the treetops. How good God is to give me all this, I thought, and what have I done to deserve it? I had to smile a bit as I remembered the two marmot pups wrestling in the meadow, rolling and scuffling till the dirt flew. As I looked over the camp, now sleeping silhouetted in the moon-glow, I was glad to be here.

On Friday, I had hiked with the others to this lovely spot,

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framed by canyon walls, snow-capped peaks, and graceful subalpine trees. I had crossed snow fields and flower fields and rocky slides. How surprised I was when I almost stepped on a ptarmigan! If it weren't for an occasional blink of the eye, no one could keep track of birds so well camouflaged as they. How excited I was at the sight of rosy finches, birds I hadn't seen for years. The miles were covered all too soon, and camp was set up near a lush meadow.

Determined to absorb a full measure of Sabbath blessing, I rose early in the morning, as the first rays of golden sunshine warmed the hilltops. Early for me was only routine for the creatures of this parkland. I was hearing robins, finches, juncos, and the squawk of a Clark's nutcracker, all busy with their morning chores. Then I was startled by the whistle of a marmot. All the sensations that I loved best were here, and I made a pledge that my attitude today would be one of inner peace, a day when God would control my every thought and action. Nothing that I would say or do would be allowed to spoil it. This was to be my cathedral today, and I was satisfied to sit and just study the architecture.

By this time other members of the group were rousing, and

# God Gave Me a Personal Sabbath

By THAIS K. BAER

breakfast became a most desirable thought to me. While eating my cup of oatmeal, thick with chunks of fruit, I thought with a chuckle how I really liked foods here in the outdoors that were most repugnant at home! How strange that even appetites take a turn for the better when surrounded by lovely things.

A leisurely meal was over and the clean-up tasks completed, so I strolled up the hillside to join the others who had begun a song service. I went slowly, as the sound of singing blended in so well with the surroundings that I had to have time to enjoy it. The singing went on for almost an hour, with a most amazing range of musical style. There would be a kindergarten song, followed by a stately hymn, then a rousing chorus or two, a spiritual, and medleys. Finally it was suggested there should be a Sabbath school service, and the superintendent arose, stood on a log, and announced the order of service. There was prayer by several, an opening song, and a nature story. The children went with their leader for study of the primary lesson. The adults opened their Bibles and reached in pockets for folded pages of lesson quarterlies. The morning hours sped by, and with refreshed minds and spirits the members expressed personal thoughts, fears, and sought solutions. I felt a new surge of hope that I was indeed walking with the King, and I was glad to tell Him my needs and express gratitude for His mercies.

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Worry and problems of my life  
seemed far away and so much less  
important than before. I was  
beginning to think I really could  
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going to crush me.

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After the formal service was over I wandered up the opposite canyon side, there to stretch out on the heather and watch the hummingbirds darting here and there to sip nectar from each bright blossom of lupine and paintbrush. I wished I were a natural poet, so I could capture a bit of this scene in words. But I must be satisfied with mind-pictures. The beautiful things of God portray the true nature of Himself, a loving, understanding Father. How right that Christ should have used parables in His teaching. Even a simple person could understand them, and the intellectual found them stimulating. As I looked down at the hillside dotted with glacier lilies I found the parable of the lily most intriguing.

Presently I noticed people were going back to camp, and remembering I had agreed to do cooking chores, I reluctantly rose from my place. Sabbath dinner in the mountains is always something special, not just the dry crackers, nuts, and fruit of other days. There is always a good meal, easy and quick, but different enough to delight everyone.

With the food put away and dishes washed, someone suggested a walk to a pass above camp. This sounded good to me, so I grabbed my flower book and went along. Up through the rocks of an avalanche chute, across a spongy meadow filled with wind-sculptured trees, up and out into a brisk wind, and finally the ridge. There beyond were the distant ranges, half a dozen shades of green and gray, stretching away as far as I

could see. Pulling my parka up around my ears, I sat with my back to a warm rock and scanned the mountainsides, with some slight hope of seeing a mountain goat. I was fascinated by the way the clouds boiled up and then suddenly disintegrated as they met opposing winds. Suddenly, one of the girls pointed to a jagged outcrop, sure she had seen something. A look with binoculars confirmed the fact. There was a mother goat and her baby wandering along a rocky ledge, nibbling the sparse vegetation, and as I watched, they lay down to rest on a big, flat rock. It was my first goat, and what a thrill!

#### A Sense of God's Presence

I sat there quite a while, my eyes roaming over and over again the vast maze of snowy peaks, dark-green valleys, blue-dotted meadows, and shimmering, rocky cliffs. I felt God's presence there beneath that rock. Worry and problems of my life seemed far away and so much less important than before. I was beginning to think I really could face things that I had been sure were going to crush me. I was nearer to God, both in altitude and in attitude, here on this windy ridge. It was the Sabbath that did it, I decided, a preview of the glorious heaven. The Sabbath, the distinguishing mark of those who acknowledge God's sovereignty. Would I be willing to suffer persecution because of my feelings right now? With determination I would honor Him who made this day for me and gave me such re-creation and redirection to my life. What other god can do so much?

As I started back down off the ridge my heart was light, my feet felt like flying, I ran light-footed down through the scree and loose rock, glad to be alive. In that heavenly parkland everyone can do this, I thought, even those who had been crippled or blind or sick. How I longed for that! How I would like to share these moments!

As I neared the campsite I heard singing. The sun was getting low and the shadows long. Soon the day would be over, and the cool of night would settle over the earth. I didn't want to miss the closing minutes. I joined in singing the traditional evening hymns, offered in praise countless times and in countless places at the close of a Sabbath day. They held special significance after such a perfect day, a perfect ending. The sun was setting, the alpenglow filled the canyon with soft, pink light. How many people there are who go into ecstasy over a beautiful sunset painting, ready to worship the man who painted it, but fail to take the trouble to look out their windows at pictures painted by the Master Artist.

As I lay there in my bed, completely full, completely satisfied, the moon rose with a misty light, keeping watch over all the creatures of the night. I really wasn't sleepy, so I silently crept from my bag, set up my camera for timed exposure, and photographed the moon, the treetops, and somber mountainsides beyond. Not wishing to disturb anyone, I dutifully prepared to retire again, when I noticed a tiny white-footed mouse sitting by the corner of my tent, washing its face with its dainty paws. How much the humans miss by going to sleep! How wonderful it was of God to make creatures who can see well at night; how interesting that phase must be.

Everyone can experience this special kind of Sabbath. It is not limited to mountaineers. A simple drive to a quiet spot, a short walk up a lovely canyon road, or an overnight stay at a secluded lakeside will bring the same joys. The beauties of nature make reverence automatic. As one looks upon earth and sky, and reflects how God created it all in six days and rested the seventh, the proof of His wisdom can be seen. The assembly of persons to talk of Him, the interchange of thoughts and ideas of truth found in His Word, will not be tedious, but a living joy. I recommend it to you. □

## COVER STORY

# Camp Meeting, Papua New Guinea Style

By C. A. TOWNEND

CAMP MEETINGS are a very strong tradition in Papua New Guinea. These meetings are usually held at district level so that more people can come, bringing with them sufficient food for the three or four days. Some walk, some come by canoe, and where there are roads some come by PMV (passenger motor vehicle).

I've just returned from six camp meetings, three of them in the Sepik Mission and three in the Central Papuan Mission. I've shaken hands with almost 3,500 of God's people, watched them give more than \$2,000 in camp-meeting mission offerings, and rejoiced as I witnessed the baptism of 258 new believers.

I joined the *Kaseli*, our mission boat, September 16, downriver from Ambunti. It took us two and a half days to

*C. A. Townend is lay activities director of the Papua New Guinea Union Mission.*

get to the mouth of the snake-like Sepik River and then on to the Schouten Islands. Most of these islands are volcanic and have no beaches, just a rocky coastline.

The *Kaseli* picked up two loads of delegates, bound for a weekend of fellowship and worship in the Blup Blup church.

Koil Island is the only coral island in the Schouten group. Its white sand, coral reefs, and coconut-lined beaches fulfilled one's mental image of a typical tropical isle. This time the *Kaseli* brought a load of delegates from nearby Wokeo Island. The Koil church was extended temporarily to make sure that everyone could worship under the shade.

The three angels' messages were first preached in the Schouten Islands more than 20 years ago. We have a loyal group of people whose courage remains strong even though their remoteness means that they get only one

or two visits a year from Sepik Mission headquarters. I traveled with Colin Unobo, lay activities and Sabbath school director of the Sepik Mission, who also serves as district director for the Schouten and Western Islands district.

We left the *Kaseli* at Wewak and traveled by Toyota Land Cruiser up the Sepik Highway to Maprik. Here Bob Donaldson, Maprik District director, joined Frank Dyson, Sepik Mission president, Pastor Colin, and me for the trip into Nuku. We took the two Land Cruisers so that "one could pull the other out of trouble if we happen to get rain." Although the road was rough and we were in four-wheel-drive at times, we were not troubled by wet roads.

The work in the Nuku area was begun by laymen, and their first baptism was held in 1971. On September 29 we saw another 64 people baptized. This brought the Nuku membership to more than 250.

### Message From an Angel

It was a real joy to meet Tamasombo, the Nuku counselor who in 1963 met an angel on the road near his home village. The angel told Tamasombo and his four friends that they should change their way of life, destroy their pigs,

stop chewing betel nut, clean up the village, stop traditional dances and devil worship, worship on the Sabbath, stop polygamy, and prepare for life eternal.

When Tamasombo told his people about the angel, some of them thought he was mad. They took him to the patrol office, and he was put in jail for three months for disrupting the people. But in 1967, when Jerome came with his Better Life Picture Roll, Tamasombo realized that the angel had told him about these things four years previously. He joined the "class ready" and was baptized in 1971.

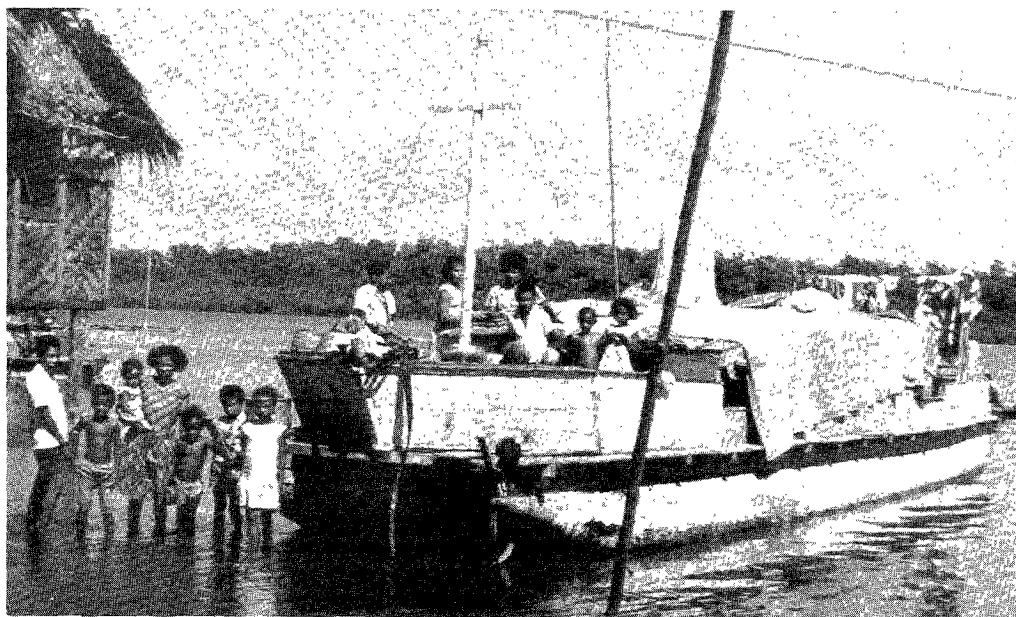
I shall never forget the hearty Amens and the vibrant singing of the 600 believers who attended every meeting of the Nuku camp meeting.

I returned home to Lae from the Sepik Mission on October 1 and left again on October 9, for Kupiano in the Central District. The first camp meeting was at Korela, where the people came from the densely populated Marshall Lagoon area.

How the Papuan people love to sing! In every meeting there were two or three special songs. On Sabbath 1,500 people attended the meetings.

At eight o'clock Sabbath morning, high tide, we all gathered down by the wharf for a baptism. What a colorful sight! People were standing on the bank, the wharf, and in a dozen or more canoes completely surrounding the baptismal area. Then Pastors Lui, Gapi, Taumai, and Alova led 91 into the water to be baptized. It was the largest baptism I had seen in Papua New Guinea.

Camp meetings, Papuan style, are very different. First we listened to some thrilling stories as the local missionaries and laymen told of their evangelistic exploits. Then Lui Oli, Central Papuan Mission president, called for the church leaders to come forward and bring their church's camp offering. In Papua the churches prepare their mission offering for several months beforehand and then bring in the money at camp time. The totals were written on the blackboard. Then the members came forward to put



Many campers at Papuan camp meetings, like these people at Domara, "tent" in their ocean-going canoes.

their cash offering in the "sheet." The congregation sang the doxology in Motu when they saw that the grand total was \$1,370.19. As far as I know, it was the largest camp offering ever given by one group in Papua New Guinea.

#### Laymen's Training Bears Fruit

Domara is a small island just a few hundred yards off the coast, where 600 people had gathered for camp. Back in March, Peter Roenfeldt, district director from Port Moresby, and Isaac Morimai, lay activities director of the Central Papuan Mission, had held a training class for laymen. It was a real thrill to see some of the first fruits of their labors baptized in the sea. Other candidates came from the two primary schools in the Domara District.

Three hours by ocean-going canoe, and we came to Apaeva, the village where the people of the Abau District had gathered. As we left the canoe we seemed to be shaking hands all the way up the hill to the church. Although these people live beyond the reach of roads, and hence have few market outlets for their produce, they brought a total of \$207.83 for the camp mission offering.

We heard the story of a group of Dorcas women who visited a nearby plantation to help the people. They also visited the Australian manager, who gave them \$5.00

for their work. Now the laymen are holding regular Bible studies with this family. Seven of the 20 people who were baptized at Apaeva had been won by laymen.

As we look back on these camp meetings, we sense a growing maturity in the churches, a developing strength of local leadership, and a deepening evidence of the consecration of God's people in Papua New Guinea and their determination to finish the task.

#### ZAMBIA

### Ground Is Broken for Rusangu Church

A dream—the dream of a church—is being fulfilled at Rusangu Secondary School in Monze, Zambia. With just under 650 students Rusangu is the largest Seventh-day Adventist boarding secondary school in the world, and it has no church. Worship services are held in the dining hall.

In 1968 a small amount of money was collected for a church building fund. In 1969 several school staff members began raising money by collecting contributions and selling donated used clothing.

In 1971 the proposed building site was partially cleared, and decorative trees were planted by M. Cuthbert, then secretary-treasurer of South Zambia Field. The dream was beginning to be fulfilled.

By the beginning of 1974 sufficient funds had been raised to start making definite plans. D. Butt, architect of Lusaka, Zambia, was hired, and plans were drawn up and approved. In December, 1974, J. Fink, science teacher, was voted to be head of the committee responsible for the church building project.

Actual work began at the church site at the beginning of the new year. Some of the staff members and students are giving many hours of their time to work at the site, hauling sand and gravel, leveling land, mixing cement, and making bricks. With all the students, 28 teachers and their families, and numerous local friends, the church is being built to seat 1,000 worshippers.

April 2, 1975, was a significant day in the fulfillment of the dream. Many friends and officials gathered at Rusangu for the official groundbreaking ceremony.

HERBERT PENNEY-FLYNN  
Public Relations Director  
Rusangu Secondary School

#### OHIO

### Administrators Attend Hospital Seminar

Hospital administrators from the North American Division met with officers of the General Conference and personnel from the General Conference Department of Health at Kettering Medical

Center in Ohio, April 25 to 27, to examine the role of the Adventist hospital in a changing society. Winton Beaven, dean of Kettering College of Medical Arts, provided a conceptual backdrop for the conference with an analysis of contemporary health-care needs and expectations.

Chaplains, physicians, and hospital administrators focused their attention on the challenge confronting the church in its system of hospitals. It was pointed out that the church's healing ministry provides the only continuing contact that consistently reaches all classes of people.

The seminar, which was co-sponsored by the General Conference Department of Health, established useful and frank dialog between church leaders and institutional administrators. General Conference President Robert H. Pierson stressed the unity that must link the various activities and missions of the church. "There must be no wall between us," he said.

Marlowe Schaffner, president of Kettering Medical Center, submitted a statement of philosophy for Seventh-day Adventist hospitals. The statement, designed to stimulate the development of similar documents by other hospitals, concludes with the declaration that an Adventist hospital "is a place where the pervasive nature of authentic Christianity is seen and sensed by all who enter its doors. Within its doors the broad spectrum of human needs is perceived, understood, and treated with Christlike patience and creativity. In the truest sense, the Christian hospital is a place of redemption as well as a house of healing."

The seminar was closed with an appeal by Willis J. Hackett, General Conference vice-president, who serves as chairman of a council representing the church's health institutions. He called for renewed efforts to make the church's hospitals more effective in representing the church's world mission.

OLIVER JACQUES  
Public Relations Director  
Kettering Medical Center



Ground was broken April 2 for a church that will seat 1,000 worshippers at Rusangu Secondary School.

# Audio-Visual Personnel See Possibilities Unlimited

By J. ORVILLE IVERSEN

AT THE FOREFRONT of Adventism's efforts to utilize the latest audio-visual tools to proclaim the message and mission of the church is the International Audio-Visual Service (AVS). Developed in 1966 by the General Conference, it is designed to help expand the denomination's evangelistic outreach through the extension of audio-visuals for use by the church. The broad function of AVS is that of research, consultation, coordination, and production.

In 1972 Audio-Visual Service moved its offices from Washington, D.C., to Thousand Oaks, California, where it became a component of the Adventist Radio, TV, and Film Center. In this setting the largest concentration of audio-visual facilities and sources of talent are most readily available to the church. The latest to be added to the growing staff is Paul M. Weichert, formerly of the periodical department of the Review and Herald Publishing Association, who recently became AVS's associate di-

*J. Orville Iversen is International Audio-Visual Service Director.*

rector. His special concern will be coordinating evangelistic, lay minister, and teaching aids for schools and churches, through all forms and audio-visual formats.

## Radio-TV Programs

The preparation of programs for radio and TV (exclusive of those produced by Faith for Today, It Is Written, Voice of Prophecy, and Breath of Life), has formed a significant part of AVS's evangelistic thrust to mass media audiences. Among these are annual 15-minute radio specials at Christmas, Easter, and the Fourth of July. Tag lines identify each program as "a community service of the Seventh-day Adventist Church." These tapes are produced in cooperation with the church's Department of Communication.

The general public has often been conditioned favorably to receive Ingathering callers, through TV and radio spot announcements describing the church's world service ministry. Last year such were aired on approximately \$100,000 worth of free air time in North America in a most effective program of audio-

visual evangelism. Another series of TV spots that has been widely accepted on a public service basis has promoted the Five-Day Plan to Stop Smoking.

## Duplication Service

A key service offered by the AVS offices is tape duplication, packaging and labeling of cassettes, cartridges, and tapes in large quantities. AVS, for example, processes the ministers' Tape of the Month sermon series. Mass copying equipment can reproduce five 45-minute cassettes in three minutes, or 300 90-minute tapes a day. This is done on a regular basis for the General Conference Ministerial Association.

Duplication service for films and slides provided by AVS is helping the Ministerial Association to make available to laymen and pastors two new slide programs provided with scripts on Biblical archeology and the Holy Land.

Many have found the cassette system a boon to Scripture study. The Sabbath school lessons for the quarter are available on cassettes and may be purchased at the local Adventist Book Centers.

## Film Services

The Audio-Visual Service is actively engaged in producing promotional and educational films for various departments of the church. One of the most recent of these is *It's a Great Family*, produced for the Lay Activities Department to instill a revival of one-to-one Bible study. Another film produced for the Department of Health is a documentary on weight control called *Melinda*.

## Film Bank

A centralized bank of film originals and slides on a vast array of subjects that are of interest to the church has been developed by Audio-Visual Service. Last April the audio-visual inventory of the Review and Herald Publishing Association was moved to Thousand Oaks. This includes Bible study filmstrips and topical slide series for use by evangelists and laymen. The most recent addition to this store of audio-visuals is some 400

films of the Pacific Union Film Rental Library. This makes available to Adventist churches, on a rental basis, the largest collection of denominationally approved films available from one source.

## For the Future

Video cassettes are the stars on the communication horizon. With video viewers, messages can be taped and played back for cable, closed-circuit, or individualized television viewing. In a few years when a patient, anxious about his health, comes to the office of a Christian physician, a cassette monitor unit in the waiting room could be made available for his use with picture/sound cassettes on subjects related to his needs.

Another teaching aid with a flavor of the seventies is multi-media presentations. Soon AVS will be making available on super slides some of the denomination's finest pictures, cataloged by topics and put into a master kit for presentation by evangelists.

The advent of the communication revolution opens a potential for the church to reach the minds of the masses with its unique message. Ways are being opened around the world to communicate through exciting, new, and effective audio-visual concepts and bold developments in films for public and television audiences. The possibilities for hastening the second coming of Christ are unlimited.

## INDONESIA

### Kalimantan Reports Mission Advances

With the aid of a U.S. Agency for International Development grant, a live-and-learn demonstration village is being established by the Kalimantan Mission in Indonesian Borneo.

Under the direction of Victor Aaen, public health worker, young families will live in the demonstration village for six months, learning various work trades, principles of healthful living, and Bible work. At the end of six months they will return to their



J. Orville Iversen, International Audio-Visual Service director, hands a print of *It's a Great Family*, a new witnessing film, to V. W. Schoen, of the General Conference Lay Activities Department.





**The Kalimantan Mission plans to operate a launch to reach many people on the Mahakam River.**

home villages as lay health representatives, working with the teaching staff of the demonstration village to initiate better living practices in the jungle villages.

The demonstration village is only one of several new projects getting started in the Kalimantan Mission with the help of two young missionary families. Mr. Aaen, who arrived in Indonesia only last September, is involved in public health work; Bill Tol,

who has been in the Far East only seven months longer than Aaen, serves as minister, and pilot of the mission plane, a Cessna 185. Both men are 28 years old.

Although their work is relatively new, much progress already is seen. With the help of four student missionaries during last Christmas vacation, the first jungle airstrip was opened in Ongko Asa, thus making it possible to reach that village from mission headquarters in only one hour, as compared to four days by land.

A radio communication network, similar to one in the Sarawak Mission, is being established so the mission office can be in contact with the village pastors every day. Funds are being sought for trail bikes for the pastors to speed their transportation from church to church. They often walk three to four hours between churches for Sabbath services.

Mr. Aaen announces that future plans call for literature launches to travel the great Mahakam River highway. The launches would also be used for a medical clinic, a health education program, and evangelistic outlets.

JANE ALLEN  
Editorial Assistant  
Far Eastern Division



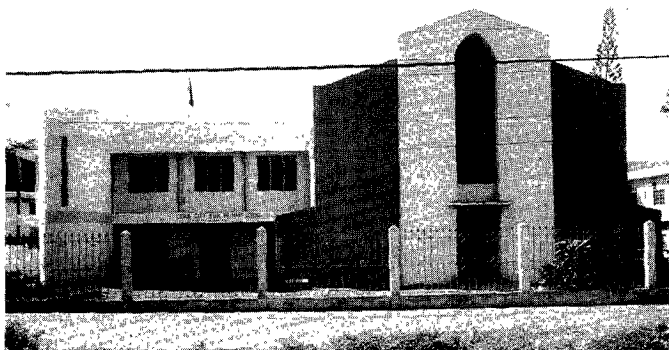
**Student missionaries from the Djakarta English Language School in Indonesia helped build the Ongko Asa jungle airstrip, the first one to be used by the Kalimantan Mission. More are under construction.**

## Churches Are Dedicated



### TUBARAO, BRAZIL

The Tubarao church was inaugurated on November 22, 1974, as a part of the rebuilding of that city in Santa Catarina State. The church was partially destroyed by a flood in southern Brazil the past year.



### CEBU CITY, PHILIPPINES

The remodeled church in Cebu City, Philippines, was rededicated on January 4. Leading out in the dedication service were L. E. Montana, Central Philippine Union Mission president, who delivered the dedicatory sermon, and Felmo P. Penola, Central Visayan Mission president, who conducted a dedication ceremony for the newly elected church officers.

The original Cebu City church, built in 1922, was damaged by the last Pacific war. Shortly after the end of World War II the church was reconstructed through the facilities of the Rehabilitation Fund of the War Damage Commission of the Allied Powers in the Pacific. Today, the Cebu City church has about 675 members, one tenth of whom are workers at the adjacent Miller Sanitarium and Hospital.

FELMO P. PENOLA



# 17-Year-Old Girl Wins Four Prisoners

By GEORGE W. BROWN

SMALL IN SIZE, but with a large supply of courage, 17-year-old Evangelista Martes went to the guardhouse of La Fortaleza Prison, in the northern part of the Dominican Republic, and asked to see the captain of the prison. Even the captain's stern manner did not frighten her.

"Why do you want to visit these prisoners?" he asked her. "Don't you realize that they are thieves and hardened criminals who have respect for no one?"

"But Christ died for them, too," answered Evangelista, "and it was a thief who was the only one to acknowledge Christ as He was dying on the cross."

Reluctantly the captain gave permission for Evangelista to have Bible studies with the prisoners.

At first she had to get permission from the captain each week when she came, but as he noted the good effect of her visits on the prisoners who attended the studies, he said she was free to come any time she wished. The guards asked how such a small person could have the courage to come all alone to such a forbidding place. She told them that she was not alone, but had the protection of heavenly beings.

Four men became especially interested in the studies, and soon one had an intense desire to be baptized. Evangelista asked permission to take him to church, accompanied by a guard, to be baptized. But the captain's answer was, "I wouldn't let that man out of here even with a hundred guards. He is a notorious thief and has been in prison many times."

But only a few months later this man was released from his sentence early for good conduct. He was baptized, and today he is a successful literature evangelist.

Another of the four was a political prisoner to be deported from the country. He too longed to be baptized. As the weeks passed, he and Evangelista prayed fervently that the way for his baptism would be opened. Their prayers were answered when he was released from prison. He was baptized on January 26.

Two other prisoners are ready for baptism as soon as a way can be found. Evangelista continues her visits and Bible studies.

As she was being interviewed at a recent youth Leadercraft Course held at the youth camp in the North Dominican Mission, she was asked what topics she presents to the prisoners.

"I talk to them in simple language about the love of Christ, the home, clean and healthful living, and tell them stories from the Bible," she answered.

She explained that her father, who is not a church member, refused to let her buy any books or materials to help her in her work. She speaks to the prisoners straight from her heart, filled with the love of Christ, and that love reaches sin-darkened hearts.

## CYPRUS

### Church Gives Gas Heaters to Refugees

The Seventh-day Adventist Church, established on the island of Cyprus since 1912, along with national and international relief organizations, has come to the aid of some 200,000 Greek Cypriot refugees living in refugee camps in the southern part of the island since last July.

Immediately after hostilities, Dean McDaniel, in Nicosia, gave out 40 beds and mattresses to needy people and allowed refugee families to live on the mission premises.

With funds from SAWS, the Afro-Mideast Division, the Middle East Union, and the East Mediterranean Field, the church was later

able to do more for Cyprus when A. H. Brandt, Afro-Mideast Division lay activities director; Leon Thomasian, East Mediterranean Field treasurer; and Borge Schantz, East Mediterranean Field president, visited the island.

It was found that in spite of the great proportion of refugees to general population, every camp was well organized and clean. The aid already given through other agencies was well distributed. However, interviews with camp leaders and refugees revealed that in the damp cold Mediterranean winter quite a few tents were without heaters. Therefore, it was decided that the best way to help would be to buy automatic gas heaters and distribute them to some families with children in two of the camps and also in one unfinished house where nine families stayed.

Altogether, 80 gas heaters were distributed to the Stavros Strovolou (Cross) Camp, the Adoulotoi (Anti-slavery) Camp, and the families in the unfinished house. The recipients were told that the heater was their own property, a



Borge Schantz, East Mediterranean Field president, gives a gas heater to a refugee in a Cyprus camp.

George W. Brown is Inter-American Division youth director.

gift from Seventh-day Adventists.

*Bedtime Stories* and *Steps to Christ* in the Greek language were distributed by the elder of the Nicosia church, Mr. Nicola.

On Cyprus there are today only five church members. Other members have emigrated to the United States, England, and Greece.

BORGE SCHANTZ

#### TRINIDAD

### Evangelist Works With East Indians

In 17 years of evangelism (mostly self-supporting), Jacob H. Budhoo, South Caribbean Conference evangelist, has been responsible for the baptism of nearly 2,000 persons, of whom about 70 per cent are East Indians. He credits this success to the Holy Spirit's leading in the methods he used.

For the past eight decades, the work of the Seventh-day Adventist Church in Trinidad has made no significant impact upon the East Indian sector of the population, which now comprises approximately 51 per cent of the total. Steeped in the Oriental culture of India, this large ethnic

group has presented a very difficult front to the evangelistic thrust of the Advent message. Yet God's purpose that "they too must come" was the deep conviction that prompted Mr. Budhoo to undertake lay evangelism in 1957.

Since many East Indians are interested in health, temperance and health programs are effective ways to reach into their hearts and lives. Indian lay workers assisting him in his crusades have proved of great worth in communicating with these people, and a thorough knowledge of the Hindu religion and scriptures has given him the necessary cultural and historical background to guide them to the truth. Home visitation and regular evening Bible classes are other secrets of his success.

Mr. Budhoo is the only evangelist for the East Indian people of Trinidad—one evangelist for half a million people. There is a great need for consecrated workers of this ethnic group, workers with academic and spiritual qualifications, who are willing to obtain the needed preparation and devise new methods for reaching this important segment of Trinidad's population.

## The Desire of Ages Used for Bermuda Evangelism

Copies of *The Desire of Ages*, by Ellen G. White, were placed in the guest rooms of the Southampton Princess, a hotel on the island of Bermuda, as an evangelism project sponsored by the youth of that island. Arden C. Mote, pastor of the Warwick church in Hamilton, reports that a visitor from Pennsylvania read the well-known book while on vacation with his wife. "It was particularly memorable and restful," he wrote to the young people. He commented on the renewing message he found in *The Desire of Ages* and asked to buy a copy of the book.

"Incidentally," he questioned, "is there a biography available of its author, Ellen G. White, who produced such a great labor of love and who obviously has received herself a touch of divinity?"

This recognition of the author's inspiration doubtless reflects the feelings of many others who never write but whose hearts are inclining toward the Saviour as the result of this helpful kind of hotel evangelism.

D. A. DELAFIELD

Associate Secretary, Ellen G. White Estate

## Dateline Washington By F. C. WEBSTER

**PREPARATION FOR VIENNA CONFERENCE.** During the spring and early summer, activities at the church's headquarters have been heavily weighted toward preparing for the 52d session of the General Conference. The Church Manual Committee has had a heavy schedule of meetings appraising suggestions for additions and alterations of the Church Manual and preparing copy for presentation to the session. According to church regulations the Church Manual can only be revised at the time of the General Conference session.

During early May materials destined for Vienna, Austria, for use during the forthcoming General Conference session accumulated on the shipping dock of ESDA. The supplies have now been shipped by ocean freight to Trieste, Italy, from where they will travel overland to Vienna, so that they will be in readiness when the delegates arrive at the Stadthalle in early July to put in motion the 52d session of the General Conference.

**RETIREMENTS.** As terms of service of those elected at the 51st session of the General Conference in 1970 draw to a close, several who have spent many summers in the Lord's vineyard have requested retirement under provisions of the church's sustentation fund. One such staff member, in filling out his form requesting retirement, suggested that though he was requesting retirement as a minister of the gospel he felt that as long as God provided him with adequate physical stamina he should continue sharing with others the wonderful hope of our Lord's return. He suggested that an appropriate statement for his personal card would be, "Have Trailer Will Travel—Have Bible Will Preach."

**MRS. PETTIS HONORED.** A group of invited guests from the General Conference and the Review and Herald attended the swearing-in reception on Capitol Hill on May 6, 1975, for Representative Shirley Pettis, of the 33d District of California.

Shirley Pettis, wife of the late Representative Jerry Pettis, filed to fill out the term of her husband who was killed in an aviation accident last February. Mrs. Pettis won over 12 candidates by a 60 per cent majority in her southern California district. Mrs. Pettis, the former Shirley McCumber, is the only Seventh-day Adventist in the United States Congress.

**YOUTH AND MISSION SERVICE.** Mrs. Zella Holbert, of the staff of Columbia Union College, and 18 young people from that institution attended the Mission Appointees Committee late last spring to observe the procedures of the committee in assigning mission appointees to overseas posts. All regular mission appointees, student missionaries, retired workers in overseas service, and special appointees are processed through this important committee, which meets weekly to provide personnel for the expanding church program.

**YOUTH ADVISORY MEETS.** The North American Youth Advisory was held in Washington, April 9-13. This brought together North America's union conference youth leaders and others who are specifically interested in developing and carrying forward the church's endeavors in behalf of its youth.

## Trans-Africa

● Fifty Africans attended a recent one-week Pathfinder craft school in Bulawayo, Rhodesia. Those in attendance included pastors, Pathfinder leaders, and laymen interested in junior-youth leadership. A Pathfinder staff training course was conducted in conjunction with the craft school.

● Robert H. Pierson, General Conference president, and M. E. Kemmerer, General Conference treasurer, visited Zaïre in April to re-evaluate what has become known as the Kasai project. Plans formulated at a special committee include the publishing of a monthly evangelistic paper and the production of books and pamphlets in the vernacu-

lar languages. A new organization is to be set up to care for the evangelistic awakening, and departmental men in the Trans-Africa Division have been asked to work with their union counterparts in the Kasai. New buildings are to be erected, and the present ministerial and lay preachers' course is to be strengthened.

## North American

### Canadian Union

● Where formerly there were only three Adventists, a new company has been formed in Nelson, British Columbia, where 17 persons were baptized as a result of a branch Sabbath school and evangelistic meetings.

● Seventeen persons were

baptized in Saint Walburg, Saskatchewan, as a result of a series of 24 meetings by Bob Hossack, conference evangelist. Regular Sabbath services are being held there now, with attendance at times exceeding 40.

● Henry Bartsch, pastor of the Yellowknife church, and his wife have established a small retail outlet for unrefined cereal grains and meat substitutes in this capital city of the Northwest Territories.

● Sabbath school offerings for the Canadian Union Conference from January through April of 1975 show an increase of \$28,070 over the same period of 1974, or a per capita increase of .044.

● During the first four months of 1975, literature evangelists of the Canadian Union en-

rolled 2,206 persons in Bible correspondence courses, gave 851 Bible studies, and were instrumental in the baptism of 19 persons.

● Blackstrap Chalet, a year-round center at the Manitoba-Saskatchewan Conference campsite, is under construction. Located on 73 acres of land on Blackstrap Lake, one and a half miles from Blackstrap Mountain, this chalet will have 60 motel-type rooms, dining facilities for 330 people, a gymnasium-auditorium to seat 400, a swimming pool, a whirlpool, and a sauna. The project is expected to cost \$535,000, of which \$135,000 is being allocated by government Winter Works. Projected date of completion is May, 1976.

● Fifty-seven persons have joined the church as a result of an evangelistic crusade in Edmonton, Alberta, by Lawton Lowe, Canadian Union Conference evangelist, assisted by Elmer Koronko.



### PASTORS ARE ORDAINED IN PAKISTAN

An ordination service was held in connection with the spring camp meeting at Chuharkana Mandi on the Pakistan Adventist Seminary campus on March 29. The newly ordained ministers with their wives are, from left, Lal Din, Iqbal Zahid, and Afzal G. Dass. All are area leaders and have been engaged in pastoral work in districts in the Punjab.

The ordination sermon was delivered by

L. B. Reynolds, General Conference associate Sabbath school director. After the ordination prayer by George P. Babcock, Pakistan Adventist Seminary president, the charge was given by W. F. Storz, Southern Asia Division Sabbath school director. The newly ordained men were welcomed to the gospel ministry by A. M. Akbar, Pakistan Union president. **GEORGE C. JOHNSON**

*Secretary, Pakistan Union*

### Lake Union

● On April 12, Wisconsin members gathered to witness the burning of the \$200,000 mortgage of the Milwaukee church school. Members of the Waukesha, Milwaukee Central, and Milwaukee Northwest churches began building the half-million-dollar school in 1969. Since then the three churches have each retired a proportional share of the debt.

● An invaluable collection of photographs and letters concerning Adventist personalities and pioneers has been presented to the Battle Creek Tabernacle by Mrs. Mary Nicola Hauck, of California, daughter of its collector, the late Leroy T. Nicola.

● By working closely together, Hinsdale Sanitarium and Hospital and the Hinsdale Adventist church in Illinois have proved that the merging of the health message with the church's other doctrines can produce a powerful appeal to the public. The Full-Life Seminar was a ten-week project involving 21 public meetings. Attendance ranged from 200 to 525. Follow-up study

groups and classes will be continuing now that the seminar is over.

- A new company of Adventists, the Detroit Korean company, has been formed under the guidance of the Detroit Metropolitan church. Leader of the Korean group is Gook-hee Lee, of Ann Arbor, Michigan.

- A new church is under construction in Glenwood, Michigan, which, when completed, will seat 275 persons.

- At a union meeting of the Bloomingdale and Gobles, Michigan, churches in February it was voted to unite the two congregations. Temporarily, all services will be held at Gobles Junior Academy. Funds are being gathered to build a new church on the 25-acre plot owned in connection with the school building.

- The baptism of 20 persons Sabbath afternoon, April 12, was the climax of the recent five-week Focus on Life meetings held in the new Madison, Wisconsin, church.

#### **North Pacific Union**

- A strong program of public evangelism in the Washington Conference has resulted in 732 baptisms in less than one year.

- It isn't often that an entire congregation says farewell to its church. But when a church is torn down, as happened to the Adventist church in Sweet Home, Oregon, there comes a day when the congregation has to move. The Sweet Home congregation marked its final occupancy by holding a series of evangelistic meetings that resulted in more than a dozen decisions for Christ.

- A Loma Linda University medical team, in cooperation with the Ashland, Oregon, church, recently conducted various studies and clinics in the Ashland area.

- J. D. Bolejack, pastor of the Milton-Freewater district in the Upper Columbia Conference, has been named to head a newly created ministry of lay evangelism for the Spokane area.

- Guest preacher on a recent

Sabbath at the Hoodview church near Portland, Oregon, was Senator Mark Hatfield. The senator spoke on the topic "The Christian Home and Its Influence in the Community." "Christian families," he said, "need to be contagious units, moving out beyond the family home into the community and into the nation, sharing, loving, and ministering to the needs of all people."

- The Walla Walla College senior class this year totals 363 members, 277 of whom graduated in June. The others will graduate during August commencement exercises.

- After 31 years of teaching, Mr. and Mrs. Al Bringle, though retired, continue at their work on a volunteer basis. They fill important functions at Emerald Junior Academy in the Oregon Conference.

#### **Northern Union**

- The Hurdsville, North Dakota, church has been reorganized and reactivated as a result of a series of evangelistic meetings conducted in that small town by Lyndon DeWitt, conference evangelist. A total of 37, 22 of whom were added to the church by baptism, were organized under the leadership of the district pastor, David Schwartz.

- Literature evangelists banded together recently for one of the best Big Weeks they have had in a long time. Sales totaled \$32,000. R. G. Thomas, union publishing director, led the way with more than \$3,000 for the week.

- Thirty-four persons have been baptized as a result of the Dale Brusett-Steve Joannou evangelistic campaign in Bismarck, North Dakota.

- The Wayne Coulter-Eddie Knight evangelistic team closed a campaign in Brainerd, Minnesota, with 22 being added to the church by baptism.

- Tom Whitsett, pastor of the Sioux Falls, South Dakota, district, has organized the church to establish an inner-city Community Services center in Sioux Falls.

#### **Southern Union**

- The Kingstree, South Carolina, congregation, numbering about ten, has distributed 50,492 pieces of literature during a 12-month period. Bible course enrollments total 352. A copy of *Those That Mourn* is sent to members of the community who are bereaved. Herbert Weise, pastor, has a weekly radio program, and the Voice of Prophecy and His Way radio programs both are broadcast locally.

- Southern Missionary College awarded 328 degrees, diplomas, or certificates on May 4. The department with the largest number of graduates was the nursing department, with 138.

- Ground was broken April 20 for the new Dyersburg, Tennessee, church. The 132-seat facility is expected to be completed in late September, at a cost of \$118,000.

- The State senator for the area and the mayor of the city were present for open house ceremonies, May 4, for the new McMinnville, Tennessee, junior academy building. The \$65,000 structure is located on a five-acre site.

- The Durham, North Carolina, congregation occupied its new church building April 5. The 8,400-square-foot facility will seat 275 in the main auditorium.

#### **Southwestern Union**

- The mobile medical-dental van of the Southwestern Union Conference served 37,134 people during 1974, with 15 different health services. The largest share of activity involved dental care.

- An estimated 300 persons attended the annual family campout held April 28 to 30 in Oklahoma. Special guest for the weekend was U. D. Register, chairman of the School of Nutrition at Loma Linda University, who spoke on diet and health, showing the close relationship between salvation and diet. Another special feature of the campout was the mission report given by

Myrna Fisher, of Bristow, Oklahoma, who had been working as a student nurse for the past year at the Saigon Adventist Hospital.

- Alumni returned to Sandia View Academy, near Albuquerque, New Mexico, over the weekend of May 3 to attend special services and to see campus improvements. Ross Lauterbach, Adventist Book Center manager in the Arizona Conference, was guest speaker.

#### **Andrews University**

- Nine alumni of Andrews University were honored at Homecoming, May 4: Hall of Fame—Jairo T. Araujo, Bible teacher, Brazil College, São Paulo, Brazil; C. D. Henri, General Conference vice-president; Siegfried H. Horn, dean of the SDA Theological Seminary; Myrl O. Manley, president of Union College, Lincoln, Nebraska.

Alumna and Alumnus of the Year—Arlene I. Friestad, dean of women, Andrews University; Lenard D. Jaacks, senior pastor, Takoma Park, Maryland, church.

Honor Citations—Alfreda Costerisan, teacher, Little Creek School, Knoxville, Tennessee; Dyre Dyresen, director of admissions and records, Andrews University; Warren E. Hartman, vice-president of scientific affairs for Worthington Food's Division of Miles Laboratories, Worthington, Ohio.

- Twenty-eight student missionaries will leave Andrews University at the close of the spring term for 15 different countries. Graduates under General Conference appointment to foreign countries number 11, and graduates returning to former bases of service number 20. All three groups participated in the traditional lamplighter service held Friday evening, May 2, during Homecoming Weekend.

- In the recent *Insight* short story contests closing March 15, an AU student took top honors. Rita Waterman, a freshman, won the grand prize of \$500 for her story entitled "Corey." The third prize of \$200 went to another Andrews student, Debbie Burlingame.





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125th Year of Continuous Publication

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

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

## Health Personnel Needs

### NORTH AMERICA

Cert. serv. tech. Nurses, LPN  
Cooks Nurses, med.-surg.  
Dietary, gen. Nurses, OR  
Dietitians Nurse, psych.  
Echophono tech. Nurses, staff  
Food-prod. superv. Nurses, superv.  
Inhal. thers. Nurs.-serv.,  
Lab. tech. asst. dir.  
Med. technols. Occup. thers.  
Nurse's aides Orderlies  
Nurses, CCU PBX opers.  
Nurses, head Phys. thers.  
Nurses, asst. head Secretary  
Nurses, ICU 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.

**Ray Cornforth**, Bible teacher,  
Georgia-Cumberland Academy,  
from same position, Campion  
Academy, Loveland, Colorado.

**Gary Davis**, teacher, Southern  
California Conference, from  
same position, Missouri Confer-  
ence.

**Richard L. McDowell**, staff,  
New England Memorial Hospital,  
Stoneham, Massachusetts, from  
Chico, California.

**Robert Wasmer**, teacher, Mile  
High Academy, Denver, Colo-  
rado, from same position, Bass  
Memorial Academy, Lumberton,  
Mississippi.

**Harvey A. Yawn**, literature  
evangelist, Colorado Conference,  
from same position, Arkansas-  
Louisiana Conference.

### FROM HOME BASE TO FRONT LINE

**Lloyd Hubert Logan** (AU '71),  
to serve as LA/SS/MV Secretary,  
Bolivia Mission, La Paz, Bo-  
livia; **Lorinda Lee (Summers)**  
**Logan** (CUC '68), and two chil-  
dren, of Wooster, Ohio, left  
Washington, D.C., April 17,  
1975.

**Charles Gregory Reaves** (SMC  
'74), to serve as studio technic-  
ian, Brazil Voice of Prophecy,  
Rio de Janeiro; **Mabel Fay (Loig-  
non) Reaves** (SMC), of Ooltewah,  
Tennessee, left Miami, Florida,  
April 17, 1975.

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

**Bruce W. Branson** (LLU '49)  
(R/SS), to serve as relief physi-  
cian/surgeon, Saigon Adventist  
Hospital, Vietnam, of Loma  
Linda, California, left Los An-  
geles, April 9, 1975.

**Giglia Anne Parker** (LLU)  
(R/SS), medical student elective  
time service at Bangkok Advent-  
ist Hospital, Thailand, of Loma  
Linda, California, left Los An-  
geles, April 13, 1975.

**James Delbert Simpson, Jr.**  
(LLU '70) (R/SS), to serve as re-  
lief physician/surgeon, Saigon  
Adventist Hospital, Vietnam, of  
Running Springs, California, left  
Los Angeles, April 9, 1975.

### NATIONALS RETURNING

**Julio C. Martinez**, to serve as  
pastor/evangelist, North Domini-  
can Mission, Santiago, Republica  
Dominicana; **Gloria (Mercado)**  
**Martinez** and child, left United  
States, March 19, 1975.

## Deaths

**ANDERSON**, Lawrence R.—b.  
Sept. 20, 1879, Jutland, Denmark; d.  
April 17, 1975, Riverside, Calif. He  
graduated from Union College in  
1904, and that year he became a  
church school teacher. He served in  
educational and ministerial fields in  
Nebraska, Wyoming, Ohio, Western  
Canada, Minnesota, and California.  
In 1912 he married Olive Pangborn.  
He earned his Master's degree at the  
University of Nebraska and was or-  
dained in 1919. Survivors include his  
wife; two children, Pauline Merkle  
and Gordon; six grandchildren; and  
a brother, Henry.

**BAIR**, Bina—b. Dec. 5, 1895, Penn-  
sylvania; d. Forest City, Fla., March  
31, 1975. She served for 28 years at  
Florida Hospital. A stepsister, Elma  
Rohr, survives.

**BALKINS**, Florence Ann Riechel—  
b. Jan. 30, 1898, Red Lake Falls,  
Minn.; d. March 14, 1975, Palm  
Springs, Calif. She graduated from  
Union College in 1920 and taught  
one year in Oshawa, Canada. Then  
she took nurse's training at the  
White Memorial Hospital and at the  
Florida Sanitarium and Hospital. In  
1922 she married Dr. Almon James  
Balkins. She and her husband served  
in medical missionary work in Ken-  
tucky, Florida, Washington, D.C.,  
and California. Survivors include her  
husband; son, Almon James, Jr.;  
three grandchildren; two brothers,  
Lowell and Lislia; and three sisters,  
Ruth Nicola, Alice Sheldon, and  
Gladys Tucker.

**BUTTERFIELD**, Alton DeForest—b.  
Sept. 21, 1887, Valley City, N. Dak.;  
d. March 20, 1975, Colton, Calif. In  
1913 he graduated from Union Col-  
lege, and in 1917 graduated from the

College of Medical Evangelists. From  
1919 to 1936 he was medical di-  
rector of Paradise Valley Sanitarium  
and Hospital. From 1936 to 1950 he  
was medical director and chief of  
surgery at Loma Linda Sanitarium  
and Hospital. In 1915 he married  
Wilma E. Proctor, who died in 1964.  
In 1970 he married Helen Hall, who  
survives. Other survivors are his  
stepchildren, Mr. and Mrs. Donald  
Hall, and Dr. and Mrs. Lamont Casey;  
grandchildren; and great-grandchil-  
dren.

**EHLERS**, Helen Gaede Newman—  
b. Feb. 24, 1890, Hillsboro, Kans.; d.  
March 10, 1975, Loma Linda, Calif.  
She assisted her husband, Elder  
R. R. Newman, in educational and  
conference work, serving as teacher,  
nurse, and choir director. Survivors  
include her husband, Dr. E. C. Eh-  
lers; daughter, Lolita Thompson; two  
grandchildren; a brother; and two  
sisters.

**MINNER**, Olive White—b. Nov. 12,  
1894, Geneva, Kans.; d. April 10,  
1975, Loma Linda, Calif. In 1917 she  
married Lorenzo D. Minner, and they  
went that year to Peru as mission-  
aries. They also served in Bolivia,  
Chile, Costa Rica, and Panama. She  
was a nurse. Survivors include her  
three children, Lorenzo, Jr., Daisy  
Duffie, and Esther Berthelsen.

**LESSARD**, Dorita Thomann—b.  
Valparaiso, Chile; d. April 27, 1975,  
in an automobile accident in Kenya.  
She was head of teacher training at  
Kamagambo Secondary and Teach-  
ers' Training College, Kenya. She  
served the church for more than 40  
years. Survivors are her stepmother,  
Rose Thomann; sons, Donald and  
George; and brothers, Arthur and  
Donald Thomann.

**TEFFT**, Mattie Bell—b. Sept. 9,  
1885, Wakefield, R. I.; d. Jan. 25,  
1975, Loma Linda, Calif. She gradu-  
ated from South Lancaster Academy  
in 1907 and later from the Rhode  
Island State Normal School. She  
taught for 20 years in the Atlantic  
Union Conference and for one year  
at Southern Missionary College. Her  
brother, Arthur Tefft, survives.

## Coming

| June             |  |
|------------------|--|
| 28               | Thirteenth Sabbath Offering<br>(Euro-Africa Division)    |
| July             |  |
| 5                | Church Lay Activities Offering                           |
| 12               | Adventure in Faith Offering                              |
| August           |  |
| 2                | Dark County Evangelism                                   |
| 9                | Church Lay Activities Offering                           |
| 2                | Oakwood College Offering                                 |
| 30               | Christian Record Braille Founda-<br>tion Offering        |
| September        |  |
| 6                | Lay Preachers' Day                                       |
| 6                | Church Lay Activities Offering                           |
| 13               | Missions Extension Offering                              |
| 13 to<br>Oct. 11 | Review and Herald Periodicals<br>Campaign                |
| 20               | Bible Emphasis Day                                       |
| 27               | JMV Pathfinders  |
| 27               | Thirteenth Sabbath Offering<br>(Inter-American Division) |
| October          |  |
| 4-11             | Health Emphasis Week                                     |
| 4                | Church Lay Activities Offering                           |
| 11               | Voice of Prophecy Offering                               |
| 18               | Sabbath School Community Guest<br>Day                    |



# Index-January to June, 1975

This index includes general articles, short feature articles, editorials, and the various columns; abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general in the first issue of each month appear—Especially for Women; in the second issue—Heart to Heart, Dateline Washington, Especially for Men, Let's Talk About Health, and Young Adult; in the third issue—Homemakers' Exchange.

## List of Abbreviations

|    |                         |
|----|-------------------------|
| E  | Editorial               |
| EM | Especially for Men      |
| EW | Especially for Women    |
| FL | Family Living           |
| GE | Guest Editorial         |
| H  | Let's Talk About Health |
| HH | Heart to Heart          |
| RC | Report to the Church    |
| RR | Response From Readers   |
| SO | Speaking Out            |
| WY | When You're Young       |
| YA | Young Adult             |

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By CARROL JOHNSON  
 SHEWMAKE

How can I show my children  
 That my love for them  
 Isn't dependent on their being  
 clean,  
 neat,  
 or good;  
 That I love them  
 dirty,  
 awkward,  
 and bad;  
 That my love isn't based  
 On what they're like  
 Or even on their need?  
 I love them because  
 They are a part of me.

How can I show my children  
 this?  
 By loving the world's unlovely,  
 The stiff unbending ones  
 Who want none of my love;  
 The clinging, whining ones,  
 Who want more love  
 Than I can give;  
 the mentally retarded,  
 the tedious old,  
 the spoiled young,  
 Only by loving these  
 And making them a part of me  
 Can my children truly know  
 That no matter what road  
 They choose in life,  
 No matter if they fall hard  
 And have no place to  
 Wash,  
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Gospel commission: Christians need total involvement in



## PIONEER SINGERS EMPHASIZE ADVENTIST HERITAGE

Today's emphasis on Adventist heritage is being presented in a program by the Pioneer Singers in a number of major churches of the Southeastern California Conference. The singers, in period costume, recapture the atmosphere of the mid-nineteenth century, when many of these songs were written and sung with joyful enthusiasm. Joseph Bates once said, on hearing the singing at a large Adventist camp meeting, "To hear these people sing these new Advent songs sounds as if they are shouting for joy."

Ten last-century songs, written when hopes for Christ's return were running high, are presented in many parts, each soloist preaching a sermon in his particular stanza. James

White, who was a good singer, is impersonated in his characteristic approach to the congregation.

The reception of this program is evidence that Adventists generally are deeply appreciative of their origin and their mission. The group's director and narrator, Roy Brandstater, a retired minister, says, "The heritage of the past is the seed that brings forth the harvest of the future. We have a unique and inspiring heritage that belongs to no other segment of the Christian church. We must keep it alive or lose our identity. Lose our identity and we lose our evangel. Lose our evangel and we lose our divine commission, the only reason for our existence as a church."

- order to fulfill. Involvement. D. J. Handsides. May 29: 8
- God's kingdom of grace must be experienced in this life. What Is the "Gospel of the Kingdom"? (E). Herbert E. Douglass. Feb 6: 15
- offered by some Adventists who have not experienced it. Hospital—a Modern Parable. Clark B. McCall. May 29: 11
- proclamation by word and life of the power of God. Herbert E. Douglass. Feb 6: 15; Feb 20: 13; Mar 6: 15
- Group study: essential to have fellowship with other Christians. Raising the Fellowship Quotient. John K. Testerman. Jun 26: 6
- Guilt: constructive and negative aspects. Freedom From Guilt (EW). Betty Holbrook. Jun 5: 17
- Habakkuk, book of: lesson taught of having faith in God despite adverse conditions. Faith—in Difficult Times. Mary Lou Peckham. Jun 19: 6
- Health: affected for good by the psychological attitude of kindness toward others. Easy Road to Better Health. Omer L. Wagoner. Jan 9: 4
- allergies, things that cause. Allergy (H). Ralph F. Waddell. Apr 10: 7
- dangers in many therapy methods, including acupuncture and chelation. Therapy Pitfalls (H). Ralph F. Waddell. Jan 9: 8
- dietary fiber indispensable. Dietary Fiber (H). Ralph F. Waddell. Jun 19: 7
- habits help Adventists to have superior health. How to Cut Health Care by 40 Per Cent (E). Herbert E. Douglass. Jan 16: 16
- importance of water. Water, One of Heaven's Best Gifts. Clarence N. Kohler. Jan 16: 11
- kidney stones. Kidney Stones (H). Ralph F. Waddell. May 8: 9
- obedience to natural law a prerequisite of. God's Call for Separation. Robert H. Pierson. Mar 20: 6
- physical, mental, and spiritual, basically come from surrender to God and obedience and thankfulness. Think Right to Feel Right. Clarence N. Kohler. Apr 24: 14
- safeguards to correct nutritional information. Food Fads Fool. Rose Stola. Mar 6: 13
- work essential to. Work Therapy (H). Ralph F. Waddell. Feb 13: 8
- Heaven: prepare now to enjoy, by improving capabilities. How to Enjoy Heaven (YA). Gerald Wheeler. Apr 10: 17
- realistic hope of the Christian. Home at Last. Helen K. Oswald. May 1: 6
- Holy Spirit: empowers the church when it complies with the conditions. When Everything Else Fails—Read the Directions. Warren Halversen. Mar 20: 12
- impartment of, enlarged at Pentecost. Age of the Holy Spirit (E). Don F. Neufeld. Jan 9: 9
- supernatural gifts of, in Christian dispensation. Age of the Holy Spirit—2 (E). Don F. Neufeld. Jan 23: 11
- Hope: should be kept. Green Bough. Robert J. Hastings. Jun 26: 5
- Inflation: rising costs affect Adventist literature. F.Y.I. (E). Kenneth H. Wood. Jun 5: 2
- Influence: angels assist in one's exerting a right, if he is submitted to God. Your Influence. Adlai Albert Esteb. Feb 6: 10
- importance of even small deeds. One Little Candle (WY). Miriam Wood. Jan 30: 10
- Jesus: See Christ
- Jonah: present-day conditions similar to his time call for Christian witness. Fugitive Witness. James A. Collins. Jun 19: 8
- Judgment: three aspects of final judgment. After This the Judgment. W. E. Read. Apr 17: 4
- Judgment, investigative: establishes that God has been just in dealings with each individual. His Name's Honor and Glory. Loron T. Wade. May 22: 6
- in progress now: all should be cleansing characters. Time to "Afflict" the Soul (E). Kenneth H. Wood. Apr 3: 2
- Laodicean condition: applying the remedy is man's choice. Laodicean Church. J. R. Spangler. Jan 2: 11
- need to reflect Jesus' image fully. A Really New Year (E). Kenneth H. Wood. Jan 2: 2
- worldly pleasure when chosen in preference to Christ constitutes. Christ Alone Satisfies (E). Kenneth H. Wood. Feb 27: 2
- Lay activities: reporting necessary to show what the church accomplishes. Should the Left Hand Know? V. W. Schoen. Feb 27: 11
- Liberty, true: found only in Christ. Dawn of True Liberty (E). Gaston Clouzet. Mar 20: 14
- Loneliness: can draw one nearer to God. Alone! (YA). Sharon Montgomery. Jun 12: 12
- Love: God sent Christ to demonstrate His character to men. His Glory Is Love. Desmond Ford. Jan 16: 6
- God's: best revealed through Christ's sacrifice. "Behold, What Manner of Love." George M. Mathews. Jun 12: 4
- man drawn and redeemed by God's. "Love, God's Healing Agent for Sin." Otis C. Edwards. Jun 19: 10
- synonymous with "God" and "life." Greatest Gift. Vada Kum Yuen. Apr 24: 16
- thoughtfulness of others, especially during an emergency. Essence of Christlikeness (E). Kenneth H. Wood. Jan 16: 2
- uplift Jesus by showing the kind of love He showed by His death on Calvary. Let Us Always Uplift Jesus (E). Gaston Clouzet. Apr 10: 14
- Malachi, book of: God's love and redeeming grace revealed in. Message of Malachi. Varner J. Johns. May 29: 9
- Marriage: God and church essential to successful. Your Church and Your Marriage (WY). Miriam Wood. Mar 20: 14; Apr 3: 10
- having Christ as a partner, too, can be successful. Reality of an Unreal World (EW). Betty Holbrook. Feb 6: 18
- Mary: a review of her unique role as the mother of Jesus. Mary, Mother of Christ. M. Carol Hetzell. Apr 17: 11
- Mary Magdalene: an example of the power of God. From Magdala to Minneapolis to Madras. Dollis M. Pierson. Jun 26: 8
- Messenger party: history of. Messenger Party. Dennis Pettibone. Jan 23: 8
- Mind: capable of voluntary love and service to God. God Made Mind. Willis J. Hackett. May 29: 5
- Miracles: God expects man to do all possible in connection with. Thoughts on a Bible Story (E). Kenneth H. Wood. Jun 19: 2
- Mother: has ability to cope with life's problems. No Room at Rushmore. Richard H. Utt. May 8: 5
- labors unfruitfully for her children. That's Mother (EW). Betty Holbrook. May 1: 17
- reminiscences of a Christian mother. Mother and the Amber Salt Jar (FL). Wilma Ross Westphal. May 8: 18
- New Guinea: primitive conditions do not discourage true missionaries. How It Is in Omara (WY). Miriam Wood. Jun 5: 9
- New year's: current celebration of, corresponds to Feast of Trumpets. Blowing the Trumpets in '75 (E). Don F. Neufeld. Jan 2: 15
- Onesiphorus: remembered for encouraging Paul. On Refreshment. Dorothy Minchin Comm. Jun 26: 12
- Perfection: Bible interpretation of. Jesus on Perfection—2 (E). Don F. Neufeld. Feb 27: 12
- "Faultless Before the Presence of His Glory." Loron T. Wade. Mar 6: 9
- when people refrain from sinning. Jesus on Perfection—3 (E). Don F. Neufeld. Mar 13: 9
- Personality, change of: can judge by present fruits produced. Musing on Metamorphosis. Walter Kory. Jan 23: 6
- Christ helps those to be unique who choose Him. Personality (FL). Phyllis George. Jan 23: 12
- improve, by being in touch with God. Looking . . . ? (EW). Betty Holbrook. Jan 2: 18
- Peter: his denial of Christ had at least six causes. "When Thou Art Converted." James K. Ts'ao. Jan 2: 4
- Progress: not merely change. In Defense of Stable Motion. Walter Raymond Beach. Jan 16: 4
- Racism: both black and white are lovely. Black and the White Dolls. D. A. Delafield. Mar 13: 8
- Radio, SDA: effects of recent government regulations. SDA Broadcasting. James C. Hannum. Jan 2: 8
- Reformation: begins with wholehearted commitment to obedience. Reformation and Legalism (E). Fernando Chaij. Jun 5: 14
- church must experience before the latter rain. Time for Reform (E). Kenneth H. Wood. Apr 17: 2
- Rehabilitation: need for physical, mental, and spiritual. Christ and Rehabilitation. J. D. Henriksen. Mar 6: 7
- Resurrection: assured for all the righteous because Christ was resurrected. "He Is Risen"! (E). Kenneth H. Wood. Mar 27: 2
- character equated with spirit by Ellen White. What Is the Spirit? (E). Don F. Neufeld. Jun 12: 9
- Christ's: because of it, the Christian church is a vital force. He Lives! A. V. Wallenkamp. Mar 27: 1
- similarities and differences between pre- and post-resurrection bodies. Spiritual Bodies (E). Don F. Neufeld. May 22: 12
- the source of Christian hope. Hope Makes the Difference (E). Herbert E. Douglass. May 1: 15
- the person restored, but not the same body. Of What Nature Is the Resurrection Body? (E). Don F. Neufeld. May 8: 16
- Retirement: how to have a rewarding. How We Adjusted to Retirement (FL). Ollie A. Marsh. Apr 3: 14
- Revelation, book of: imperative that the church study it. Messages From Jesus (HH). Robert H. Pierson. May 8: 4
- Revival: evidence that God is working in His church. Any Signs of Renewal? (HH). Robert H. Pierson. Mar 13: 2
- necessary ingredients. How to Attain Revival and Reformation (E). Gaston Clouzet. Feb 13: 10
- Righteousness by faith: a balanced presentation. Righteousness by Faith. Ellen G. White. Jan 30: 1
- God's way of making man victorious over sin. Getting Ready for Heaven. Loron T. Wade. Feb 13: 4
- received and appropriated by faith. What I Understand by Righteousness by Faith. Alfred S. Jorgensen. Jan 23: 7
- Sabbath: physical as well as spiritual refreshing on. God Gave Me a Personal Sabbath (FL). Thais K. Baer. Jun 26: 15
- recognizes the Lord who delivers from physical and mental bondage. Sabbath Rest: Its Meaning for the Christian Today. Samuele Bacchiocchi. Mar 27: 4
- rest means a state of peace and tranquility. Sabbath Rest as Peace and Tranquility. Samuele Bacchiocchi. Apr 3: 9
- time for communion with the Creator. That Precious "Remember." Jo Mae Robinson. Jan 9: 1
- time to share with God. How to Avoid the Sabbath Trap (YA). Dick Donaldson. Feb 13: 13
- Sacrifice: needed to advance God's work now. Outward Splendor Without Internal Purity. Sidney Dakar. Feb 27: 6
- required to complete the gospel commission. Adventure in Faith. Neal C. Wilson. Apr 10: 12
- Sin, overcoming: See also Christlikeness
- purpose of the plan of salvation. Jesus Saves His People From Their Sins. Robert H. Pierson. May 15: 4
- Sanctuary: cleansing of, involves not only cleansing of the record of sin, but also cleansing of a person's heart. "Then Shall the Sanctuary Be Cleansed." W. D. Frazer. Mar 6: 4
- heavenly: reveals God's plan for disposing of sin. Is the Sanctuary Truth Relevant Today? J. A. McMillan. Jun 5: 10
- Second Advent: imaginary description of heaven's victory parade. I Love a Parade. Floyd E. Bates. Jun 5: 12
- Self: unsubdued, eventually causes one's destruction. Our Worst Enemy (E). Fernando Chaij. May 15: 13
- Self-respect: avoid pride and self-depreciation. Plateau of Self-respect. Helen L. Lund. Mar 20: 10
- Sermon on the Mount: religious significance of all acts of life. Sermon for All Ears. Richard Jewett. Mar 20: 4
- Sermons: should be able to enjoy long, without nervousness. Are You a Twelve O'clock Fidgeter? (HH). Robert H. Pierson. Feb 13: 2
- Seventh-day Adventists: growth of membership in South and Inter-America. Praise the Lord! (E). Gaston Clouzet. May 8: 17
- maintain distinctiveness of present truth. Hold High the Torch. Kenneth H. Wood. Mar 13: 1
- Shaking: causes of, result of. Church's Terrible Ordeal. W. J. Hackett. Jan 23: 4
- shows who are on the Lord's side and who are not. Accomplishments of the Shaking. Dallas Youngs. Mar 20: 8
- Those Who Are Shaken. Dallas Youngs. Mar 27: 9
- Shunammite: humbly accepted burden of sorrow. Ready for the Burden. Rhona M. Cooper. Feb 27: 4
- Sickness: not decreed by God, but caused by Satan. When Sickness Strikes (E). Don F. Neufeld. Apr 24: 17
- Solitude: should prepare one for happiness and constructive fellowship with others. Aloneness (EW). Betty Holbrook. Apr 3: 15
- Stealing: borrowing without repaying, neglecting accounts, etc. constitutes. Refined Stealing (FL). Lois Christian Randolph. Jun 12: 10
- Stewardship: motive in giving, measures gift's value. God's Greatest Philanthropist. Nateikka E. Burrell. May 1: 4
- Paul said to give as God had prospered. Apostle's Rule for Giving. Glenn E. Smith. Jun 5: 4
- sacrificial, needed to build schools, churches, and for evangelism. Schools, Churches, Souls, and You (HH). Robert H. Pierson. Jan 9: 2
- Success: depends on a sense of self-worth or esteem. Vital Ingredient of Success (FL). Laura Torkelson. Mar 27: 12
- Temptations: being misunderstood one of the most difficult. Tempted Like As We Are (E). Gaston Clouzet. Jun 19: 11
- indulged, becomes sin. Bright Red Apple and the Mocking Demon (EM). Walter R. L. Scragg. May 8: 19
- Ten Commandments: a revelation of God's character. God's Law Is More Than a Code. Carl Coffman. Mar 13: 4
- Thankfulness: appreciation for love, acceptance, and encouragement of church members. Open Letter of Thanks. Catherine Turner. May 29: 1
- God's countless blessings call for. Have You Counted Your Blessings Lately? (HH). Robert H. Pierson. Jun 12: 2
- Theology: liberal trends Adventists need to understand in order to avoid. Warmth From the Coldness of Others (E). Don F. Neufeld. Mar 27: 11
- Tithe: blessing follows compliance with God's command. King's Sudden Conviction. Nathaniel Krum. Jan 23: 10
- covetousness starved by liberality. Hold Fast That Thou Hast. Charles H. Betz. May 8: 13
- history of tithing concept in Adventist Church. Systematic Benevolence in Historical Context. Charles H. Betz. May 1: 8
- Tongues: relationship of recipient's character with his religious profession. Fruit of "Tongues" (E). Kenneth H. Wood. May 1: 2
- Trials: God brings to perfect character. Discipline of Trials. W. S. McCully. Feb 6: 8
- Unions, labor: unscriptural because coercion is main principle. Christianity and Human Dignity. W. Duncan Eva. Jun 19: 4
- Unity: group spirit more constructive than super-star spirit. Team Spirit or Individual Achievement (E). Herbert E. Douglass. Jan 30: 14
- Ur: ruins indicate former glory of. Ur of the Chaldees. Paul F. Bork. Feb 6: 4
- Victorious Living: See Christlikeness
- Visitors: plan carefully to be cordial to. Treasure Each Visitor (SO). Judy Wahlman. Jan 16: 15
- Women's lib: should be from selfishness, indifference, lack of imagination. New Kind of Women's Lib (FL). June Strong. Apr 10: 15
- Words: should not denigrate women. Avoid "Linguistic Sexisms" (E). Kenneth H. Wood. Jan 30: 2
- Worry: unnecessary because of God's promised help. Begone With Worry. Virginia Hansen. Apr 10: 13
- Worship: genuine, a preparation for heaven. Worship—Response to Divine Initiative. Terry Cassingham. Apr 3: 4
- Youth: need training for carrying the gospel commission. Save Our Young People by Proper Training for Life (SO). Robert Nickell. May 1: 14

# The Back Page

## SDA's Participate in Health Conference

Delegates from 50 nations assembled at the Waldorf Astoria Hotel in New York City, June 2 to 5, for the Third World Conference on Smoking and Health. Seventh-day Adventists were well represented at this meeting, and presented the paper "Role of Church Groups in Smoking and Health."

A resolution adopted by the 300 delegates read as follows: "That we recognize the value of religious organizations in motivating and changing the life-style of individuals. That we urge all religious groups to study how they can bring the message of the health hazards of smoking to their members and to the community in which they reside."

J. WAYNE MCFARLAND

## Manila Evangelism

Fordyce W. Detamore, veteran evangelist, led a Voice of Prophecy crusade in the Manila Evangelistic Center in the Philippines from April 16 to May 17. During the opening night 1,173 students graduated from the Voice of Prophecy school. Already 325 persons have been baptized, and total baptisms from this crusade are expected to exceed 500. Del Delker and Calvin Taylor, of the Voice of

Prophecy, provided the musical features throughout the meetings.

Everett Tetz, of the Pacific Union Conference Home Health Education Service, and his wife, Shirley, took a working vacation and helped with the crusade in Manila. The Tetzes solicited and brought along 2,000 Bibles from the United States, which were used for Bible-marking purposes. Sixty Filipino workers joined the crusade for this evangelistic thrust.

During this Manila crusade double sessions were held at 5:00 P.M. and 7:30 P.M. during the last ten nights of the 29-night series. Inasmuch as Elder Detamore has retired, it is probable that this Manila evangelistic crusade is the largest ever held by a retired minister. This refreshing news from the Manila Evangelistic Center says something about active retirement and working vacations.

DUANE S. JOHNSON

## NEWAD Receives 2d Largest Offering

A Thirteenth Sabbath Offering amounting to \$1,146,268 was given by Sabbath school members around the world at the close of the fourth quarter, 1974. This second-largest Thirteenth Sabbath Offering ever received resulted in an offering over-

flow of \$286,567 to benefit projects in the Northern Europe-West Africa Division.

M. E. Kemmerer, General Conference undertreasurer, comments, "We feel that this is an exceptional offering when we consider the economic trend, which was already very serious in North America and in other parts of the world as we came to the last quarter of the year."

R. CURTIS BARGER

## Argentina Retreat

A spiritual retreat was held recently at Los Quebrachos camp, Córdoba, Argentina, for those who had won at least five new church members to Christ in 1974. Attending from the Austral Union (Argentina, Paraguay, and Uruguay) were 45 lay members who together had led 610 persons to baptism. Juan Barboza, 60, had the most, 23. (Another 58 church members who had won more than five new members were unable to attend the meetings.)

At the last meeting the group set the following goals for 1975: to consecrate 560 hours a week to missionary work, to give 396 Bible studies a week, to win 551 new members during the year.

H. J. PEVERINI

## Publishing Sales Rise by \$14 Million

The Seventh-day Adventist Church's 50 publishing houses, which print literature in 177 languages, report that their sales during 1974 amounted to \$74,355,569. This is a gain of \$14,507,527 over sales for 1973 and represents sales to church members, as well as nonchurch members. This is the biggest sales report in the history of the church. It is also the first time since the publishing work was organized that there have been more than 10,000 bookmen going from door to door distributing gospel literature. As a result of this missionary endeavor, 15,001 persons were baptized into the church last year who were first contacted by a literature evangelist.

D. A. MCADAMS

## In Brief

**Anniversary:** During a weekend celebration at the campus May 2 to 5, Japan Missionary College commemorated 50 years of educating young men and women for the work of God. The college began in 1926 as a boys' school at Sodegaura (formerly Naraha). It was necessary to close the school during World War II, but in 1947 students were once again admitted, and a girls' school in Tokyo was joined with the boys' school, forming a co-educational institution.

**New area:** The president of the Lesotho Field, D. M. Malotle, reports that the church recently entered an isolated mountain area of Lesotho. More than 160 persons in this area have decided to keep the Sabbath and to be baptized. The interest began when a layman lent a book to a worker in one of the mines in South Africa.

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Participants in the Manila Voice of Prophecy crusade were Elder and Mrs. Everett Tetz; C. A. Galang, North Philippine Union Mission Ministerial secretary; Fordyce Detamore; Del Delker; and Calvin Taylor.