

Review

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Living Letters

See story on page 8.

Salvation and Restitution

We stand amazed at God's wonderful love and mercy. How could He be so gracious as to make provision for the salvation of a world of rebels? How could He give His only begotten Son to take the place of sinners? How could He forgive the penitent, transform them, and make them heirs of eternal life? No wonder the apostle John, overwhelmed by the dimensions of God's love, and feeling inadequate to describe it, burst out, "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God*" (1 John 3:1)!

Throughout history, sinners have responded to this love. And as they have responded, vast changes have taken place in their lives. The proud have become meek. The frivolous, serious. The profane, reverent. The immoral, pure. The cruel, kind. The drunken, sober.

Truly converted people always have done more than merely ask forgiveness for their sins; they have immediately set about to make wrongs right, to make restitution wherever possible.

This response is natural for the heart in which Christ dwells by His Spirit, the heart on which the Spirit has inscribed the principles of God's law. The transformed heart wants to rectify the hurts and injustices the person inflicted on others while in the unregenerate state.

But restitution is not only a natural result of conversion, it is a divine requirement for those who seek forgiveness. "*If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned*" (Eze. 33:15, 16).

That God expects those whom He forgives to make restitution was well understood in both Old and New Testament times. In the laws of Moses God declared: "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep" (Ex. 22:1). "If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double" (verse 4).

King David was so familiar with the laws of restitution that when the prophet Nathan told him the story of the "one little ewe lamb," seeking to help the king understand the enormity of his sin of killing Uriah so he could make Bathsheba his wife, in outrage he shouted, "The man that hath done this thing shall surely die: and he shall restore the lamb fourfold" (2 Sam. 12:5, 6).

Zacchaeus, likewise, was familiar with the laws of restitution. When his heart had been transformed by God's grace he said to Jesus: "If I have taken any thing from any man by false accusation, I restore him *fourfold*" (Luke 19:8).

"Every converted soul will, like Zacchaeus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution."—*The Desire of Ages*, p. 556.

Note that one reason for making restitution is to prove the genuineness of one's new experience. "There is no evidence of genuine repentance unless it works reformation. *If he restore the pledge, give again that he had robbed, confess his*

sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life."—*Steps to Christ*, p. 59. (Italics supplied.)

Perhaps at this point we should state the obvious. No one earns the favor of God by restitution. Salvation is free, given to human beings because "God so loved the world." Restitution is the fruit of true repentance.

Some situations that call for restitution are simple. For example, if one has robbed God by withholding the tithe, he should pay what he owes. If one has stolen from an employer he should confess to his employer and any others who may know of his sin, and restore what he took, whether money or property. If one has circumvented the law (e.g., filing dishonest tax returns, or concealing purchases that should be evaluated by customs officials) he should get in touch with the authorities and make amends. If one has borrowed money, either from a financial institution or from an individual, and has defaulted on repaying either interest or principal he should pay up promptly, or do so as soon as he is able. If one has damaged another's reputation he should seek forgiveness from the person and go to all to whom he gossiped, clearing the person's name.

Restitution Not Always Simple

But not all situations are simple. What does one do when years earlier he fathered a child out of wedlock? What does one do when he has divorced his marriage partner, without Biblical grounds, and has remarried? (And what if his former wife/husband also has remarried?) What does a man do who marries, runs through his wife's money, and leaves her impoverished? What do parents do who, solely because they are selfish, have had a fetus aborted?

The list is endless. But needless to say, anyone who truly repents will feel that something more is called for than merely to say "I'm sorry."

Every effort should be made to correct acts of injustice, dishonesty, and other violations of God's law, but obviously restitution in some situations is impossible. "Where you can, you should make reparation to the wronged ones," Ellen White wrote (*Testimonies*, vol. 5, p. 339). But "you cannot make every case right, for some whom you have injured have gone into their graves, and the account stands registered against you" (*ibid.*).

In some cases "the best you can do is to bring a trespass offering to the altar of the Lord, and He will accept and pardon you" (*ibid.*). In cases where people have robbed God and are unable to make restitution, she says, "in humble penitence pray that God for Christ's sake will pardon your great debt."—*Counsels on Stewardship*, p. 100.

Lest we be discouraged over our inability to make adequate restitution in some situations, let us keep in mind that no matter how far we have wandered from God, no matter how tangled may be the threads of our lives, God loves us. Jesus died to save us. And while the Saviour does not excuse sin, He freely forgives the contrite. We will do all we can to make restitution, but as forgiven sinners our hope is entirely in Jesus and His merits. He is our "righteousness, and sanctification, and redemption" (1 Cor. 1:30), and will help us to reconstruct our lives.

K. H. W.

This Week

"Living Letters" (p. 8) was written by Marye Trim, a freelance writer, mother of five, and homemaker living in Wahroonga, New South Wales, Australia. A graduate of Avondale College, Mrs. Trim has been a school teacher. She and her husband, who is the public-relations and health officer at Sydney Adventist Hospital, were missionaries to India for five years. Her articles and poems have appeared in many Seventh-day Adventist publications. She authored the book *A Million Times Glad*, which was published by the Review and Herald.

In her article Mrs. Trim tells from personal experience the im-

portance that letters can have in encouraging others. One of her correspondents mentioned an editorial written by F. Donald Yost in the November 30, 1967, REVIEW entitled "Prayer Wheels for Missionaries." In this editorial Elder Yost discussed the impact prayer can have as a bridge of Christian love between the homeland and an overseas field, and its place in opening "doors for God in the mission field" and weakening the "hold of the enemy on those for whom the missionary is working."

He concluded, "Our heavenly Father is working miracles of grace at every mission station, every evangelistic center, every

medical facility, and every school that Adventists operate. But He is waiting eagerly to do more, waiting for homeland Christians to accept their duty of prayer fellowship by bridging the miles of loneliness with prayer-directed angel ministry. This is a pleasant duty."

In two instances that Mrs. Trim mentions, not only did strangers take time to pray for the Trim family but they also took time to write and mention their prayers, thus providing an extra lift.

Do not others besides missionaries deserve to know that we are praying for them, that we are happy for their joys, and that we

hurt in their trials? Would not such a community of believers, given divine strength through intercessory prayer and support through the Christian community, be better equipped to finish the gospel commission throughout the world.

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Scan news briefs from the religious world

ANGLICAN BISHOP URGES CLOSER TIES TO METHODISTS

LINCOLN, England—When speaking at the Spring Session of the Lincoln Methodist District Synod, Anglican Bishop Simon Phipps, of the Church of England diocese of Lincoln, said it was his belief that Anglicans and Methodists could and should work together in the sphere of mission. This is an area where "we really face up to the pressures of reality, not within the ecclesiastical context of doing ecumenical jigsaw puzzles. . . .

"The more we can work together, especially in the secular world, the more we are likely to see the folly and futility and sin of our divisions."

FIRST ABORIGINAL PRIEST

MELBOURNE—Newly ordained Father Patrick Dodson, 27, Australia's first Aboriginal Roman Catholic priest, believes that many aspects of Aboriginal traditions and customs are compatible with Christianity.

A member of the Yaoro tribe of the Kimberleys, Father Dodson was ordained May 17 at his hometown of Broome, Western Australia, by Bishop John O'Loughlan, of Darwin.

Father Dodson has been assigned to work in the Darwin diocese, which covers the entire Northern Territory, an area of some 520,000 square miles. A member of the Missionaries of the Sacred Heart, Father Dodson

told newsmen he hopes to use the traditional values of his people and mesh them with aspects of Christian belief.

MORMONS REPORT GROWTH

SALT LAKE CITY—Worldwide membership in the Church of Jesus Christ of Latter-day Saints (Mormon) reached 3,385,909 at the end of 1974, as compared to 3,321,556 at the end of 1973. According to a statistical report given at the 145th Annual Church Conference here, the denomination's growth during 1974 included 69,018 converts baptized in stakes and missions. The church's growth is also reflected in the 72,717 children born and blessed in Mormon families.

ROCK MASS AND PRAYING IN TONGUES IN ST. PETER'S

VATICAN CITY—During a mass held in St. Peter's Basilica, which marked the close of a four-day International Congress on Charismatic Renewal in the Catholic Church, the ancient vault was filled with the sound of rock guitars and singing and praying "in strange tongues," Vatican Radio reported.

The radio broadcast said that "pilgrims staged a procession through the church, chanting 'Alleluia!' and 'Praise the Lord!' while they held their hands on high. Many prayed aloud or sang in 'tongues,' an Arabic-sounding language they believe to be inspired by the Holy Spirit."

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.]

Congratulations

I have just completed reading the inspiring article "My Witness in a Jesuit University" by Samuele Bacchiocchi (Feb. 20). Having spent three years with Sam at Newbold College, I was thrilled to learn of his experience at the Gregoriana. Not only has Dr. Bacchiocchi excelled academically but also in the fields of canvassing (in Britain), teaching, and public evangelism (in

Ethiopia). I am sure that all his friends in the United Kingdom would wish to congratulate Sam on the acceptance of his dissertation, and wish him well in his teaching at Andrews University.

W. JOHN ARTHUR
Watford, England

True Stewardship Principles

To my mind the person who gave \$700 to build a chapel in India (Jan. 9) and stipulated that it was to be used only if 299 others donated the same amount shows a faulty grasp of stewardship principles. Since when does God want money (you can't call it a gift or offering) with strings attached? Since when is it proper to base one's support of

God's cause on what others do or don't do?

DON REIBER
Ellensburg, Washington

No Loose Ends

In the REVIEW of January 30 (cover) we have an article on righteousness by faith written by one who shows that she knows something about it. No loose ends there.

ROBERT SHREWSBURY
Mayagüez, Puerto Rico

Faith Works by Love

I wish to express appreciation for two articles appearing in recent issues of the REVIEW: Ellen G. White's sermon, "Right-

eousness by Faith" (Jan. 30), and the article "His Glory Is Love" (Jan. 16). I esteem these two articles as among the most precious that I have read in the REVIEW.

I mention the two articles together because of what they teach in common—that the fruit of God's redeeming act in Christ is an attitude in the believer of reverence and obedience toward the moral law.

It seems clear from both the Scripture and the Spirit of Prophecy that saving righteousness comes by faith alone (Rom. 3:28; *Steps to Christ*, pp. 60, 61), and resides in Christ alone (Rom. 5:18, 19, and *Selected Messages*,
Continued on page 15

POWER TO WITNESS

Although it is our responsibility to witness, it is the Holy Spirit who makes our witness effective.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

HERE JESUS PROMISES power to the disciples. What is the purpose of this power? The emphasis in this passage is on witnessing.

The Holy Spirit gives boldness to speak up for Jesus. Peter is an excellent illustration of this. At the trial of Jesus, Peter turned out to be a coward. He shamefully denied his Lord. But later we find that he is an entirely different man. He stands on trial before the same tribunal that condemned Jesus. The same people are there. The Jewish leaders, including the high priest, are there. Perhaps even the maid who accused Peter and to whom Peter denied his Lord, was there. Now, as they see Peter before them, surely they must think that they can frighten him and silence his witness. But they are dealing with an entirely different man. Peter has been changed. He now is a spiritual man.

“Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:8-12).

Notice how fearlessly Peter now speaks in witness for his Lord. The priests are startled by his response. They are frightened as they think of this fearless man going before the people to speak in the name of Jesus. They can see this as a threat to their power. They know that they must act quickly. They know that they must somehow silence the voice of Peter and the disciples. Taking counsel, they make this decision, “Let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus” (Acts 4:17, 18). Without fear, Peter boldly replied. “But Peter and John answered and said

unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:19, 20).

When Peter and John returned to the group of disciples they told of what had happened. They fully recognized the danger of their position. They knew that they faced possible death if they continued speaking in the name of Jesus. In the light of this crisis they felt the need of prayer. Pleading with God, they said, “And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.” Their main concern was that they would give faithful witness. God heard their prayer. “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” (Acts 4:31).

The Holy Spirit also makes what one says for Jesus effective. “It is the Holy Spirit that makes the truth impressive.”—*Testimonies*, vol. 6, p. 57. It is our responsibility to speak; it is God’s responsibility to make what we speak effective in the hearts of others.

Witness of Humble Laymen

The members of a certain Seventh-day Adventist church were surprised one Wednesday night to find the editor of the local newspaper in prayer meeting. This man was known to be a skeptic. Near the end of the prayer meeting, members were asked to give their testimony to Christ. Several of the members rose to their feet and told of their love for Christ and their desire to be ready when Jesus returns. After they had spoken everyone was shocked to see the editor rise to his feet, and he said words to this effect, “I have heard your testimonies tonight. You have spoken in glowing words about Jesus Christ. You have talked about the second coming of Jesus. Do you mean what you say? Do you really have the experience that you profess? I am not impressed by pious words and phrases about religious things. What I really want to know is Does religion work? Is it real?” With that, he sat down.

The members were a bit startled. They could not think of anything to say. The meeting came to a close, and people began to leave the church. Two humble laymen stepped up to the editor. They said, “Mr. Aimes, we are glad that you came to our church tonight. We are sorry that we did not have an answer for your questions. I guess we were just not prepared to meet your arguments. We are only humble laymen with limited education. But we would like to say that our religion is real. It does work!” They proceeded to tell what Jesus Christ had done to change their lives. They spoke of the former days when they walked without Christ. Their lives were shallow. They had no peace of heart. Their homes weren’t happy, and they spent much of their income on smoking and drinking. When Jesus came into

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By **BRUCE JOHNSTON**

their hearts all was changed. Now their lives had new meaning. They had peace of heart. Their homes were happy. They said, "We cannot answer your intellectual arguments against the truth, but we just want you to know that the religion of Jesus Christ is genuine. We know, for we have experienced it in our own lives."

The editor returned to his home thinking some serious thoughts. The words of these humble laymen went straight through his heart like an arrow from the Lord. The Holy Spirit was speaking unmistakably to his heart. Not long afterward Mr. Aimes made his decision to follow Jesus Christ. Today he is Elder Aimes, for he studied for the

ministry and has since entered the service of God. Those humble laymen spoke up for Jesus boldly. The Holy Spirit made effective what they said for Jesus. This is what the Holy Spirit will do for us.

"The Holy Spirit is waiting for channels through whom to work. . . . The Spirit of God will be poured out upon the church just as soon as the vessels are prepared to receive it." —*That I May Know Him*, p. 330. Are you ready to receive the Holy Spirit?

There are three things that we can do in preparation for receiving the Holy Spirit.

1. *Repent*. It is sin in the heart that stands in the way of the reception of the Holy Spirit. If our minds are filled with thoughts of self, pride of dress, pride of opinion, thoughts of the pleasures and the treasures of this world, if we are breaking the commandments of God, then we cannot receive the Holy Spirit. No man can receive the Holy Spirit if he steals, or withholds his tithes and offerings, or lies, or commits adultery, or breaks the holy Sabbath day. Sin shuts us off from God. Sin causes God to withdraw His Holy Spirit from our hearts.

Repentance is a change of heart that leads to a change in behavior. Sin is hateful and mean. Sin separates people from the Saviour. Sin ultimately leads to rebellion and hatred against God. Sin took the loveliest life that ever lived and broke it against a cross. The cross of Jesus speaks with an eloquent testimony, "Stop loving sin!"

2. *Obey*. The Holy Spirit is given to those who walk with Jesus. "To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results." —*Testimonies*, vol. 7, p. 30. Have you given yourself to the Lord?

3. *Crown Jesus Lord of all*. Jesus is King of kings and Lord of lords. When we surrender all that we are and all that we have to Him, we may expect the Holy Spirit to come. For example, the day of Pentecost was a special day. On that day the Holy Spirit was poured in special power upon men. It was on that day that the dispensation of the Holy Spirit began. But why did this happen on the day of Pentecost?

On that day Jesus was crowned in heaven. As a special coronation gift, He poured His Holy Spirit upon men. It was His assurance that He would be with men and that He would help them complete the task given to them. The choicest gift of Heaven, the Holy Spirit, was given on this special day. It was given when Jesus was crowned King. Likewise the Holy Spirit will come to us when we crown Him Lord of all.

The big question for each to answer is this, "Will you crown Him King of your life today?" The Holy Spirit is waiting for a response. "The Holy Spirit is waiting for channels through whom to work. . . . The Spirit of God will be poured out upon the church just as soon as the vessels are prepared to receive it."

□



Christ told His followers to let their lights shine, a command to witness to others. The Holy Spirit gives us the power so to witness.

How to Initiate Revival and Reformation

Ellen White has suggested a way
to bring about the much-sought-for
revival and reformation.

By HECTOR J. PEVERINI

WITH THE FINAL STORM ABOUT TO BREAK, the church needs to get ready. It needs to be enlightened and strengthened by a closer communion with God.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."¹

"A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from the spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."²

What can be done to bring about revival and reformation? What can be done to help the church to experience that which is indispensable to its salvation and service? To what should it dedicate more of its attention and time? Evangelism? Prayer and study of God's Word?

Ellen White Points the Way

The messenger of the Lord points the way: "Especially should Daniel and the Revelation have attention as never before in the history of our work."³

"There is great need to search the book of Daniel and the book of Revelation."⁴

"The last book of the New Testament Scriptures is full of truth that we need to understand."⁵

"There should be a closer and more diligent study of the Revelation, and a more earnest presentation of the truths it contains—truths which concern all who are living in these last days."⁶

"The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of

Héctor J. Peverini, now retired, but still functioning as field secretary of the South American Division, has worked many years in South America as editor, field president, and union president.

God's people. Nothing else is to be allowed to engross our attention."⁷

"When we as a people understand what this book [Revelation] means to us, *there will be seen among us a great revival.*"⁸

"If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, *a reformation would be wrought in our churches*, and many more would believe the message."⁹

In what way will the study of the books of Daniel and the Revelation produce a great revival and a reformation among God's children?

1. The study of the books of Daniel and the Revelation reveal a close and definite relationship between God and His people; a wonderful connection between the universe of heaven and this world, as we read in *Testimonies to Ministers*, page 114.

In these books we discover the Son of God with the three Hebrews in the burning fiery furnace and the Angel of the Lord protecting Daniel in the lions' den. We also see God governing the world, removing kings and setting up kings, wrestling against the governors of nations to accomplish His providential designs. We behold our Lord Jesus in the midst of the seven candlesticks, holding the seven stars in His hand, leading His church all through the Christian era and heading the struggle against the evil forces until total triumph is achieved.

2. These books bring us face to face with the judgment of God and show us the importance of having Christ as our Mediator and Advocate when the investigative judgment takes place. At that solemn judgment the eternal destiny of those who profess to be His children is determined.

3. "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."¹⁰

Explaining the "entirely different religious experience" that the believers will enjoy when the books of Daniel and Revelation are better understood, Ellen G. White continues: "They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."¹¹

Who does not wish to be found worthy to join the redeemed, when, clothed in white garments and standing upon the sea of glass and walking on the golden streets of the Holy City, they pay their tribute of worship and praise to the Father and to the Lamb.

4. The study of the books of Daniel and the Revelation creates the conviction that Jesus' return is near.

Ellen White comments, "The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place."¹² Other prophecies—particularly certain ones in the book of Revelation making reference to the last hours in the history of the great conflict—are about to be fulfilled. Our Lord Jesus is at the door. We need to get ready through a revival of true godliness and the transformation of our character.

5. The study of the book of Revelation brings us face to face with Jesus Himself. The book is the revelation of Jesus Christ. He is the Alpha and Omega, the beginning and the ending. He is the Lamb of God, the Mediator, the Guardian, and the Husband of the church, the faithful and true Witness, the Lion of the tribe of Judah. He is Michael, the great Prince, which stands for the children of His people. He is the King of kings and the Lord of lords.

There is nothing so effective to awaken the conscience and to promote revival and reformation in the church of God as to meet Jesus face to face. To the apostle Paul that meeting was a revolutionary encounter. And that can also be the experience of church members who, through the revelations of the two books we are considering, meet the Lord face to face.

We know that the only way to understand the deep and wonderful truths revealed in the Word of God, particularly in the books to which we are referring, is through diligent study with prayer. Suggestions as to how to proceed are given by inspiration:

"Study Revelation in connection with Daniel."¹³

"Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning star.'"¹⁴

If such a study is properly conducted it will help us to know Jesus better, to identify more closely with Him, to love Him with a supreme love, and to uplift Him in our life and ministry. He tells us: "And I, if I be lifted up from the earth, will draw all men unto me."¹⁵

"The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Be-

hold the Lamb of God, which taketh away the sin of the world.'"¹⁶

The need for a revival and a reformation, for a transformation in our character in preparation to meet our Lord soon, the need to be invested with power in order to fulfill our ministry in favor of our fellow men, is urgent. Considering this need and the promise of great benefits to be derived from a study of the books of Daniel and the Revelation, should we not decide to devote time and prayer during this year to investigate these books and to understand what Jesus has revealed to us? He says, "Surely I come quickly. Amen."

Let us respond as did the apostle John, "Even so, come, Lord Jesus." □

REFERENCES

- ¹ *Christian Service*, p. 41.
- ² *Ibid.*, p. 42.
- ³ *Testimonies to Ministers*, p. 112.
- ⁴ *Selected Messages*, book 2, p. 392.
- ⁵ *Testimonies to Ministers*, p. 116.
- ⁶ *Evangelism*, p. 197.
- ⁷ *Testimonies*, vol. 8, p. 302.
- ⁸ *Testimonies to Ministers*, p. 113. (Italics supplied.)
- ⁹ *Ibid.*, p. 118. (Italics supplied.)
- ¹⁰ *Ibid.*, p. 114.
- ¹¹ *Ibid.*
- ¹² *Testimony Treasures*, vol. 3, p. 283.
- ¹³ *Testimonies to Ministers*, p. 116.
- ¹⁴ *Ibid.*, p. 118.
- ¹⁵ John 12:32.
- ¹⁶ *Evangelism*, p. 196.

Bible Questions Answered BY DON F. NEUFELD

Do you believe that Joshua 10:12-14 implies that the sun and moon revolve about the earth? Does this passage contradict scientific conclusions?

The significant sentences read: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed. . . . So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

The language here seems to contradict what is known from science, namely that sunset is caused, not by a movement of the sun around the earth, nor moonset by a movement of the moon around the earth, instead by the rotation of the earth on its axis.

Since human language is imperfect, the question must always be raised when a sentence is analyzed, "What did the speaker or writer mean by the words he used? Was the author of the Joshua passage here formulating a carefully worded scientific statement, or was he using the language of the day, a language capable of being misunderstood? Do we not even today speak of the

sun or moon as going down or coming up? Certainly this is the way the movements appear to the human eye, and anyone using these expressions today is not considered unscientific. No more should the author of the Joshua passage be.

Precisely how the day was lengthened has not been revealed. It was obviously a miracle, and God could presumably have used one of several methods. For example, without slowing down the earth's rotation he could have refracted the sun's rays so as to make it appear that the sun remained stationary in the heavens. No one will know for certain until in the world to come he makes inquiry.

Some commentators have tried to get rid of the difficulty by translating in verse 12, "Sun, be silent," the meaning being, "Sun, cease shining," in other words, "Sun, cease your relentless beating." It is true that the Hebrew *damam* literally can be translated "be silent." But the precise meaning of *damam* must be determined by the context. The parallelism of the passage endorses the meaning "be motionless" or "stand still."

In the light of numerous examples in the Old Testament and of the example in the New Testament in the choice of Matthias (Acts 1:23-26), why is the casting of lots not practiced more frequently today?

Old Testament examples for the casting of lots are: (1) choosing the goat for the Lord and the goat for Azazel on the Day of Atonement (Lev. 16:5-10), (2) dividing the land of Canaan among the tribes (Num. 26:55; Joshua 18:10), (3) allotting cities for the priests and Levites (1 Chron. 6:54-65).

If the casting of lots is done under God's direction, then we may be assured that God will direct the outcome. The wise man declared, "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33). Of course, God has many other ways of certifying His will. When sacred history is investigated it is discovered that "lots" is a comparatively rare method.

Thus, unless God specifically directs that in any given instance lots be cast, no Christian or body of Christians should cast lots to decide any matter. Without

God doing the "disposing," the whole procedure is simply a chance method.

With no prophet being present in the church today through whom God could give specific directions, Seventh-day Adventists should not resort to the casting of lots to ascertain God's will in any matter. Even if a prophet were present, it is doubtful that the Lord would choose lots as His method, frequently, at least. Judging by Bible history such instances would be rare.

Concerning the casting of lots in the choice of church officers, Ellen White gave the following pointed warning: "I have no faith in casting lots. We have in the Bible a plain 'Thus saith the Lord' in regard to all church duties. . . ."

"I would say to the members of the church in —, 'Read your Bibles with much prayer. Do not try to humble others, but humble yourselves before God, and deal gently with one another. To cast lots for the officers of the church is not in God's order. Let men of responsibility be called upon to select the officers of the church.'"—*Selected Messages*, book 2, p. 328.

Living Letters

Letters from friends, letters from
strangers, letters from one's family—
all may be a source of joy, strength,
inspiration, and Christian witness.

By **MARYE TRIM**

A COLLECTION of letters lies in my filing cabinet, hoarded away because each letter when received brought a shining moment that I never want to forget. As I read them again I realize that even letter writing may be an area of Christian witness and blessing.

As I consider Christine's last letter to me, written shortly before malignancy took her life, I see again her sincere gray eyes and hear her pleasant voice.

"At present I don't hit four and one-half stone [about 60 pounds]. Have plenty of interests though—the garden is my chief recreation—I can't walk much but sit on a bag and weed and sow, et cetera. What is most wonderful is the way the Lord keeps me feeling so happy, buoyant, and bright. Can't say I've felt miserable (mentally, I mean, I have been sick enough) for even two minutes since being ill. I certainly know He gives grace for every time of need.

"Love (lots of it), Chris."

And my heart bows to her memory, saying, "Thank you, dear Chris, for the privilege of your friendship, for the many big and little kindnesses, always giving yourself. But thank you, especially, for that final trumpet note of faith."

No wonder that in her dying Christine became a living witness to many. And in that last letter to me she set an example and inspiration that I can never forget.

Two other letters that I value came to me from across the sea to the land where I served as missionary. I have never met the writers, maybe I never will, unless it is near the tree of life. Yet their letters were as thrilling and encouraging as any I have ever received.

"Perhaps you will think it unusual to receive a letter from the U.S.A. from a complete stranger," the first letter began.

Certainly I was surprised, and I blinked agreement as I read on. "However, in the two and one-half decades I have been a member of the Seventh-day Adventist Church, I have found that no folk are 'strangers' in the faith!"

Then the letter continued: "Well, I guess you could say that this letter is, no doubt, the result of an editorial in the November 30, 1967, REVIEW, entitled 'Prayer Wheels for Missionaries.' At that time I gave it considerable thought, and even discussed it with my husband, but with the many and pressing responsibilities of caring for a home, kind of pushed it into

the back of my mind. . . . I'm sure I have often repeated in our daily devotions, 'Lord, bless our missionaries and workers all over the world,' and really did mean it sincerely."

She went on to say that she had now decided to do more than pray for the missionaries along with heads of government and the sick and needy! Then came the shining paragraph: "We sincerely hope that it will give you more faith in those of us in the homeland . . . to know that in a home in Seattle, Washington, you, your husband, and family, are being remembered daily in prayer."

Dated December 31, the second letter came, postmarked Arcata, California. It told how the writer had procrastinated about writing for many months, but "before the year closes it shall be done," she said. Then she added, "Most of us have the idea that being a missionary is all glamour. We hear very little of missionary wives. It is mostly the traveling and the preaching and the baptisms and the outstanding happenings we hear of. Since I read your article in the REVIEW I have prayed for you by name, and have prayed for other wives. So, as the new year begins, wherever you are, may the Lord bless you and your family."

Neither person was required to write those letters, and, as both indicated, they nearly did not write them. But something, or Someone, prompted them. As a result I count their letters and prayers as one of the rich memories of our time in mission service.

On yet another day we received a letter from the president of the General Conference, assuring us of his personal interest and prayers.

Prayers Bridged the Miles

Those combined prayers were inexpressibly beautiful, presented before the Father with all the eloquence of the Holy Spirit. And those prayers helped, yes, they certainly did! On the long hot days and nights when temperature and humidity soared; at the odd times when one was overconscious of being but a pilgrim and a stranger; when human courage and talents were but a ragged cloak; when the evil one strove to frustrate God's business, miracles happened. Yes, at all times those prayers helped. They bridged the lonely miles by prayer-directed angel ministry, bringing us abundant joy in service. It was fragrant incense that rose daily in Seattle, Arcata, and Washington. I am so glad that letters came to tell us about it.

During that same period, every month, unfailingly, came a letter from a member of the church we had last cared for in our homeland of New Zealand. "Please don't worry about answering," our correspondent emphasized. "I just want to do this for you, to keep you in touch with the news here." And like the letters from the folks in the U.S.A., it was a morale booster. But it takes more than good intentions to get such a letter composed, addressed, stamped, and mailed.

During my experience as a church school teacher I received various notes that brightened my way. Not long ago they jolted me into writing to my teacher of fourth-grade days. She was the stern-looking, plainly dressed one, whose somber clothes hid a heart of gold; who took us to her home and graciously accepted the shiny patent leather purse we 10-year-olds gave her at the year's end. Now, 30 years later, I tried to say Thank you again, for she is arthritic and housebound. I wanted her to know I still cared, and only a letter could tell her that.

Letters from one's own family bring special sweetness. Like the Mother's Day note that says: "Dear Mum, Thanks for being the greatest mother in the world. This is just another reminder to you that you are. Enjoy your day, please, as I'll try to make it a happy one as much as I can. Till next Mother's

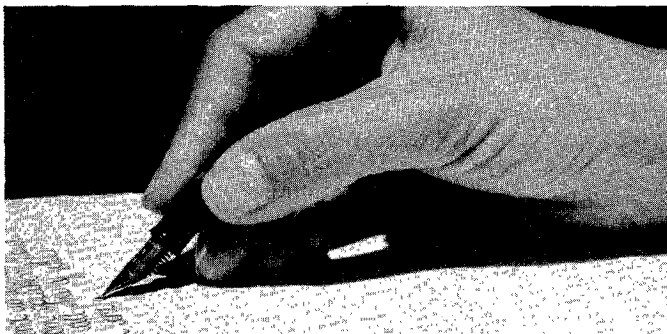
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Day comes around I'll be trying to be someone to be proud of."

I am sorry, now, that I did not take the time to write more notes like that to my own dear mother.

There in my hoarded collection of letters is the first one I received from our eldest when she went away to academy. "I like it here very much!" she began, then went on through two packed pages to a pathetic little plea at the end, "Write soon." I did, and soon she replied, and I believe we grew to know each other in a new dimension through our regular communication. As I read disappointment in other mothers' eyes, when the mailman failed to bring longed-for letters from the academy, I felt thankful that we had encouraged her to write to grandma and others when she was a little girl at home. In her teens, letters to home and family were an accepted habit.

When her daddy was away, traveling in his work as a minister, he wrote home faithfully, just as he has written to his mother as long as I have known him, and for which she blesses her eldest son. I have surely valued his letters to me. Indeed, the best love letters may be written after, and not before, marriage.



Last year our mailbox held a letter from another stranger. It was at the time of my mother's illness following a stroke. For several reasons I could not cross the ocean to be with her and I felt sick at heart. But a nurse's aide took it upon herself to keep me informed:

"Your mother's state of mind is wonderful to see. She lies there, seldom speaking, but when she does it is to tell me of the places she has been and the friends she has seen. She often hears your voice and knows you are near."

Then later: "She is very peaceful—seems very happy. She is also very comfortable and in no pain or discomfort. Your elder visits her and reads the Bible to her, and prays. Be assured that your mother is truly happy and comfortable."

That nurse did not have to pen those reassuring lines, but she chose to do so, and her ministry as mother passed through the valley of the shadow, eased mother's journey and helped heal the hurt deep inside me.

Letters from friends, letters from strangers, letters from one's family—all may be a source of joy, strength, inspiration, and Christian witness. Not everyone can be an overseas missionary, nor a literature evangelist, nor a welfare worker. But many of us could, if we tried, write a letter that witnesses to what Jesus is working within us—living letters, "known and read of all men" (2 Cor. 3:2).

To be a blessing a letter need not be on expensive note-paper, nor eloquently expressed, nor lengthy. It does require, however, a sincere spirit, and it must get beyond the stage of good intentions to the actuality of being written, addressed, stamped, and mailed.

Which reminds me, I must write a note to my convalescing friend in the hospital. Now. □

When You're Young By MIRIAM WOOD

On Tearing Yourself Down

THE TELEPHONE rang. The caller was a young friend of mine—an unusually attractive girl, highly accomplished, with an outstanding education.

"I just cannot bear it!" she burst out. For a moment I was afraid something really dreadful had happened. As I was getting ready to ask for an explanation, she hurried on. "On top of all my other trials, just why everything horrible happens to me I don't know!"

Now I was really concerned, and managed to interrupt her long enough to ask, "Please tell me exactly what has happened."

"You know how I hate to have people drop in on me," she began. "I want plenty of warning, so that I can be at my very best. I have such stringy hair, unless it's combed *exactly* right. And my complexion looks kind of sallow without some help. So just picture this: I was taking a nap, something I almost never do, but I was so tired after work. I was really sleeping hard when I realized someone was knocking on my door. I finally managed to get my eyes open and I staggered to the door, and *there they were!*"

From the note of doom in her voice, it occurred to me that at the very least the President of the United States had come calling.

"And there I was, my eyes swollen from sleep, my hair looking as though it had been combed with an egg beater, and I was wearing my oldest bathrobe . . ."

I interrupted, "Who were the visitors?"

"Oh, some relatives of Marsha's that she's been wanting me to meet. And I really did want to meet them, but only when I was at my best. Why didn't she tell me about their coming ahead of time?"

I knew that Marsha was her best friend, that she'd done many favors for my friend and stood by her in several serious problems. But that made no difference.

Catching a fresh breath, she went on, "I feel like the ugliest person in the world unless I have the chance to put myself together *just right!*" (As I indicated, she always looks great, but there was no point in my telling her that.)

"What were your visitors like?" I inquired.

"Oh, I can't remember—they were all right, I guess, but I didn't pay much attention to them. I was just so self-conscious about my appearance."

After a few more bursts of self-hatred, the conversation ended. I thought about the incident during the day. It seems to me that there are few things more destructive than tearing yourself down. What we hear said we tend to believe, and that includes what we ourselves have said. We simply reinforce negative tendencies when we verbalize them.

The plain fact is that all of us have to face life with whatever fate has dealt us in the way of appearance, personality, disposition, and all the rest. This is not to say that we can't improve in all these areas. We can, and should. But when improvement reaches its limits, that's it. To regard oneself as a second-class citizen, particularly when the facts don't harmonize with the self-image, is detrimental.

Moreover, I suspect that Saran is rather pleased when human beings think so much about themselves, even about their real or imaginary inferiorities, that they don't have time to think much about the Lord. And surely we can agree that when one is absorbed in himself, for whatever reason, he can't reach out to others with a loving and giving attitude.

I don't suppose our Lord was at His physical best after some of those long, hot, dusty walks through Palestine. But He never refers to that in His messages to us. He was much more concerned with giving His full time and attention to His Father's business.

Virtuoso Christianity

Living victoriously is an experience
similar to that of a pianist learning
to play a difficult composition.

By JAMES W. OSBORN

ONE WHO ATTEMPTS TO MASTER a piece on the piano is confronted with an array of characters and symbols spread across the page. Each character must be translated into a specific point on a monotonous-appearing row of keys; each must be translated into the exertion of a particular finger of either the right hand or the left; each must be translated into a given time length; each must be translated into a degree of loudness or softness of sound; and each must be translated into a distinct tone color so as to express the composer's musical idea.

Now to make these multiple translations, and many of them simultaneously, presents a problem. During his practice, the player may find that he frequently selects wrong keys; he misses the fingering; his time values are inaccurate; one hand gets out of step with the other; the translations involving dynamics and tone color come out inaccurately.

But as the player perseveres and diligently applies himself hour after hour, day after day, week after week, and probably longer, something happens. After a time he finds that he no longer misses the keys. He no longer jumbles up the fingering. His time values become organized into distinct rhythmic patterns. He is able to add in the dynamics and the tone color. Both hands keep in step. The tempo properly increases or decreases. As he now reproduces the composer's ideas, he creates a pleasing musical experience for the listener.

Virtuoso piano playing would be unheard of if the Creator had not endowed man with an autonomic nervous system that is capable of performing many difficult and complicated acts and actions, and doing these swiftly and perfectly.

Living victoriously is an experience similar to that of the pianist in that it is a matter of translation and fixation. We behold that pure and holy life of Christ and endeavor to translate Christ's characteristics into our lives. This often begins as a disappointing experience. But if we follow on day after day, year after year, trying to make these translations more and more accurately, we should begin to see progress. We copy the spiritual beauty of Christ's life, and God "fixes" these traits of the divine nature in us, and in this way we fulfill God's original design for us by becoming a "counterpart" of Himself (see *My Life Today*, p. 126).

"In our efforts to follow the copy set for us by our Lord, we shall make crooked lines. . . . Yet let us not cease our efforts. . . . Temporary failure should make us lean more heavily on Christ."—*My Life Today*, p. 19.

"It will then be as natural for us to seek purity and holiness . . . as it is for the angels of glory to execute the mission of love assigned to them."—*Ibid.*, p. 263.

James W. Osborn is a retired teacher of music who lives in Loma Linda, California.

"As they behold Jesus, His image becomes engraved on heart and soul, and in all their practices they reflect His example upon the world. Day by day the hands, the feet, the tongue, follow the dictates of the spiritual nature."—*That I May Know Him*, p. 190.

All our members should respond to the spiritual stimuli. If this were our experience, more and more we would come to think like God, speak like God, and act like Him in every situation. By His grace we should become habitually righteous. This is mentioned in another sentence from the same book:

"The grace of Christ must mold the entire being, and its triumph will not be complete until the heavenly universe shall witness habitual tenderness of feeling, Christlike love, and holy deeds in the deportment of the children of God."—*Ibid.*, p. 200.

Wouldn't it be wonderful to have human beings exhibiting habitual tenderness of feeling, habitual Christlike love, habitual purity, habitual honesty, and habitual unselfishness and habitually performing deeds of holiness? This kind of behavior might be spoken of as virtuoso Christianity. □

For the Younger Set

Barefoot Freddie

By ELLA RUTH ELKINS

IT WAS such a hot day! Freddie kicked off his shoes, pulled off his socks, and kicked them all into the corner of his room. But that didn't help much!

"Mamma?" he called as he ran through the house looking for her until he found her busy in the kitchen. "May I go outside and play in the water sprinkler?"

"I guess you may. But be sure to keep the water in the middle of the lawn. I don't want to see any of the water running down the driveway and into the street. And before you go out, put on your old tennis shoes. The water won't hurt them. Besides, I don't want you to step on anything sharp out there on the lawn."

Freddie frowned. "Do I have to?"

"Yes, dear. Don't forget the last time you went out there you stepped on a piece of broken glass. I think I picked up all the pieces, but I'm not sure. So I don't think it is safe to go out there barefoot just yet."

Freddie didn't answer as he hurried to his room to put on his swimsuit. Next, he

wiggled his feet into his tennis shoes and hurried outside to turn on the sprinkler.

O what fun! He ran this way and that through the spray. His feet went squish-squish with every step.

Freddie looked at his feet for a moment and then kicked off a soggy shoe. Off came the other one. He ran through the sprinkler once more. "There's no more glass out here," he said to himself half aloud. He ran wide circles on the lawn, then went over to the edge of the driveway to sit down.

All of a sudden there was a sharp, stinging pain on the bottom of his foot! "Ow-ow-oh!" he cried at the top of his voice.

Mamma came running out the door to see what was the matter.

"My foot!" Freddie cried as he held it up for her to see.

"A bee sting!" Mother scraped aside the stinger, picked Freddie up and carried him into the house. She soaked the swelling foot in cool water as Freddie cried some more.

"I'm sorry I took my shoes off, Mamma," said Freddie between sobs.

"I know," she answered. "So am I."

ARE YOU LISTENING?

Are you doing only surface listening,
or do you hear the still, small voice?

Are you using all five senses?

By BESSIE L. AHRENDSEN

THE WORLD IS FULL of sounds. The woods ring with bird songs and chipmunks' scoldings. One may even hear the snort of a white-tailed deer, whose "white flag" goes up as he plunges in sudden flight. It is not until one is in tune with his surroundings that he becomes familiar with sounds previously unnoticed and unheard.

Sitting in our house one evening, my husband and I heard a noise, looked at each other, and said, "What is that?" We have a Franklin wood heater, and it sounded as if a piece of wood had fallen as another burned to ashes. But that is not what it was. A deer had come bounding down from the woods toward our front yard. Could it have been he? When Dick stepped out on the front porch, out from under it sprang a rabbit, white feet flashing as he ran, and letting us know that he had been doing the thumping and bumping that had startled us!

We love birds, and I have developed my abilities to distinguish them by watching their flight, observing colors, bills, legs, wings, tails, and actions. For me it is still much easier to identify by sight than by sound, but I am slowly learning. Did you ever watch a pileated woodpecker in his bounding, swift flight and then hear him stop to hammer loudly on some tree? Or notice the undulating travels of a hairy woodpecker, and then listen to his hammering—energetic, but with a thud not nearly as loud as that of the pileated? Or did you ever hear a rather weak little peck, peck, peck, and look up to see a nut-hatch searching in his upside-down way for tasty morsels? Listening is learning.

As a Sabbath school teacher, do you hear in the answers the needs of the members of your class, the burdens that they may be bearing that might be lessened by an understanding heart? How do you react to hostility, or bitterness, or cynicism that perhaps could be overcome by wise and gentle direction? Are you listening?

In your own family are you so self-centered that you do not see or hear the silent outcries for some encouragement and understanding from you that might mean a world of difference to the members of your family? Are you listening?

As you visit your neighbors are you so preoccupied with your own thoughts and plans that you are not really hearing their words or detecting the silent implorings coming through these words? Are you doing only surface listening and, for fear of involvement or careless and selfish indifference, missing opportunities to do good? Are you really listening?

In the night silences, when you toss troubled and sleepless, do you pause to think and listen and then hear God tell you what are your spiritual needs and point out the mistakes in your character, which, by His grace, may be overcome? Victory will give you greater peace and make you more effective and inspiring in your witnessing. Are you listening? Do you hear that still, small voice?

Jesus gave us five senses, through which He communicates with us. If we truly use and develop them we may increase our power to reach others and to develop the understanding heart that will fill us with a greater depth of His sympathizing love and mercy. Are we listening? □

The Hour That Refreshes

By CLIFFORD B. HOWE

There's an hour that sweet refreshes,
Just before the rush of day,
When dawn steals through breaking heavens,
And the shadows flee away.

In quietness I walk with God
On the sylvan path I take,
Where feeding white-tailed deer are loath
To forsake their woodland lake.

Oh, the grandeur of that setting
Where with God I walk alone,
Where He pours His Spirit in me,
And my sins He does atone.

There He gives me hidden manna,
Bread of heaven to my soul.
How it thrills me and transforms me!
How it lifts and makes me whole!

In that hour that sweet refreshes,
Just before the rush of day,
When dawn steals through breaking heavens,
And the shadows flee away.

Bessie L. Ahrendsen is a homemaker in Harrison, Idaho.

From Displaced Person to Missionary

One of the most beautiful friendships recorded in the Bible is that between Priscilla and her husband, Aquila, and the apostle Paul.

By SYLVIA POWERS

"GOD SELDOM SMITES with both hands," says an old proverb. On his second missionary journey the apostle Paul was beaten in Philippi, had to flee from Thessalonica by night, and was ridiculed in Athens. Then, as if to balance the persecution and hardship that had come to him, God brought Priscilla and her husband, Aquila, into the apostle's life in Corinth.

Paul, Aquila, and Priscilla were close friends and companions in labor until the very last of the apostle's life (2 Tim. 4:19). What kind of person was Priscilla, this special friend of the apostle Paul?

The name Priscilla is a diminutive form of Prisca, a Latin name. The name Prisca could suggest a connection with the family *Prisci*, who provided the city-state of Rome with a long line of praetors and consuls. This and the fact that her name precedes her husband's in four of the six verses in which they are named leads some authorities to believe that Priscilla may have been born of distinguished Roman parentage. It is more likely, however, that Priscilla's family were of the Diaspora, Jews of the Dispersion who were brought to Rome as trophies of triumph from some general's victory in battle. Usually such captives were shortly given their freedom and settled down as freedmen among their captors.

The fact that Priscilla was often called by the diminutive form of her name suggests that she was loved by her associates. In speaking of her, Paul used the diminutive twice and the name Prisca once.

The names Priscilla and Aquila are always mentioned together, which suggests a life of oneness in all their endeavors, their beliefs, and their friendships. One would like to assume that between them there was no rivalry for supremacy, that, as God had originally planned marriage, they were equal partners, each complementing the other.

In their early married years Priscilla and Aquila lived in Rome, where there was a large colony of Jews. Although they

were not well liked by the Gentiles around them, the Jews were respected, since generally they were prosperous. They were admired for their high moral standards, which—even when imperfectly practiced—were in sharp contrast to the moral iniquity that surrounded them. They also were held in high regard for the dignity they gave women and children in a society that considered wives and children as little more than possessions (see *The SDA Bible Commentary*, vol. 5, p. 60).

When about A.D. 49 Claudius issued a decree to banish all Jews from Rome, Aquila and Priscilla were among the expatriates. The move to Corinth must have been a sad occasion for Priscilla as she left her circle of friends, her home, the security of an established business. And Corinth, whose very name had come to be synonymous with licentious practices, must have offered little comfort. But God's ways are marvelous. This move, the first of four such moves recorded in the Scriptures, brought great blessings to Priscilla and a change of her life goals.

Corinth was at the center of trade of the Levant and exceedingly wealthy. Built on a narrow neck of land that has harbors on both the Adriatic and the Aegean Sea, it was situated only a few miles from the Mediterranean. Priscilla and Aquila probably chose to go there to practice their trade, tent-making, because it was on the crossroads of water travel and provided an excellent market for their wares.

From the opposite direction another tentmaker came to Corinth. Like all Jewish youth, Paul had to learn a trade when he was young. Herds of black goats roamed the mountainsides and plains near Paul's native city of Tarsus and the province of Pontus, Aquila's birthplace. Both places were noted for the manufacture of fabrics made of rough goats' hair, such as those used in making tents and ship sails. It was natural for both of these men to have learned this trade in their youth.

Fellow Craftsmen Lodge Paul

Paul arrived in Corinth tired and weak. He probably still carried the marks on his body from the beating he had received in Philippi, and the mocking of the Athenian philosophers was no doubt still ringing in his ears. Undaunted, the apostle pressed on with his mission of taking the gospel to all the world; Corinth was indeed in need of the gospel. He searched out Aquila and Priscilla, who were fellow craftsmen, fellow countrymen, and perhaps fellow Christians. He asked whether he could work and lodge with them. He needed work to supply his daily necessities.

With true hospitality the couple opened their home to the apostle. Thus began one of the most beautiful friendships recorded in the Bible. Priscilla's heart must have been touched by Paul's physical weakness. As surely as she prepared their meals, she provided him with extra nourishment. The fact that Paul loved their home was a tribute to her, for it is largely by the woman's cheerfulness and thoughtfulness that a home is made attractive. "Gracious living is created by loving hands, by a tranquil mind, a heart in which God dwells, a soul which knows beauty."—PETER MARSHALL, *John Doe Disciple*, p. 167.

One can picture the group at work, each busy at his particular job. Since tentmaking was mechanical, repetitious work, the three probably conversed constantly. One can be sure that the theme of their conversation was the one that identified the Christians of the early church. Paul no doubt shared his Damascus-road experience and the revelation he had there of Jesus. This naturally led to discussion of the deep truths regarding Jesus' death and resurrection, His ministry on earth and His work in heaven as our high priest. As

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they confessed to one another their great love for their Saviour and Redeemer, that very love served as a bond uniting their hearts as one.

"The picture leaves a deep impression upon the mind that human friendship, like all else that is good or beautiful in human life, attains its perfect growth, and produces its fairest fruits, when it is laid in a common fellowship with God, and is fostered by a constant partnership in loving labours for the glory of Christ and for the increase of his Church."—*The Pulpit Commentary*, vol. 42, "The Acts of the Apostles, II," p. 95.

During those months of close association with the apostle Paul, Priscilla's life must have added new dimensions. By drinking deeply of profound spiritual truths, she was preparing for greater service in the Christian church. When Paul invited his beloved friends to go to Ephesus with him in the interest of building up God's church, they readily consented. No longer a displaced person in a foreign land, Priscilla became a missionary. In contrast with her first move from Rome to Corinth because of a tyrant's command, Priscilla's second move from Corinth to Ephesus was voluntary, made in answer to a call to service. Surely her heart harbored no sadness as she and Aquila left Corinth.

The next mention of Priscilla points up another facet of her ability. In the synagogue at Ephesus one Sabbath she and Aquila heard Apollos speak. An eloquent and fervent Jew from Alexandria, the city of scholars, Apollos knew only about the baptism of John.

Apollos Meets Priscilla and Aquila

Quietly the two missionaries took Apollos "unto them, and expounded unto him the way of God more perfectly" (Acts 18:26). Based on the witness of the Greek manuscripts, many versions of the Bible name Priscilla before her husband in this passage, which may indicate that she played a prominent role in instructing this eloquent and cultured man. We can be sure that the subjects they explained were those they had learned from the apostle Paul, those profound truths of which he wrote in his letters to the churches: salvation by grace, justification by faith, the gifts of the Spirit, the resurrection of the saints, and the second coming of Jesus. Their teaching must have been humble and earnest, kindly given in order not to wound. It must also have been clear and persuasive, for the record says that Apollos later "mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ" (verse 28).

Another hint about the kind of woman Priscilla was can be found in Paul's letter to the Romans: "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. 16:3, 4).

It is not known when this Christian couple risked their lives

to protect Paul. It may have been in Corinth when the Jews "made insurrection with one accord against Paul, and brought him to the judgment seat" (Acts 18:12). Gallio was new in office. No one knew how he would treat such cases. It would indeed have been an act of bravery for these two friends to stand at Paul's side before the tribunal with the Jews yelling their accusations. Paul would certainly have felt strengthened by their courage and would have repeated his thanks at a later date.

Or perhaps it was at Ephesus. They may have been among the disciples who asked Paul not to enter into the theater where a crowd of shouting Ephesians defended their goddess Diana. They may even have been among the Christians who faced the crowd in Paul's place, and then later secreted the apostle away.

Or perhaps there was still another unrecorded experience. More important than the particular occasion is the fact that Priscilla was a courageous woman who would lay down her life for a friend.

Shepherding the Flock

One other detail, underscoring Priscilla's dedication to the comfort and spiritual well-being of the early Christian community, is mentioned in two of Paul's letters. Writing to the Corinthians from Ephesus, Paul said, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house" (1 Cor. 16:19). In the letter to the Romans he wrote, "Greet Priscilla and Aquila my helpers in Christ Jesus. . . . Likewise greet the church that is in their house" (Rom. 16:3-5).

Since Christianity was an illegal sect, the early church was unable to own property. The Christians were compelled to meet in private homes. Aquila and Priscilla began to open their home to the Christians for assembly wherever they lived. Judging by the care they took in bringing Apollos up to date in his instruction, it is not difficult to imagine that the spiritual welfare of each follower of Christ became their special charge. Priscilla gave her sensitive touch to encouraging and shepherding His flock.

As we consider all the facets of her character Priscilla's name becomes invested with her personality: a loved wife, a hospitable hostess, a loyal friend, an effective teacher, a courageous woman, an outstanding lay worker in the early church. In a time when women were considered inferior even by the Jews, Priscilla found dignity at the foot of the cross, where all people are equal. There she knew the special companionship of Christians whose hearts were bound as one in love for their Saviour. And there she found the joy of service, giving purpose to action and meaning to life.

Tradition suggests many interesting possibilities about Priscilla. To this day there is a Church of St. Prisca on the Aventine in Rome and a cemetery of Priscilla, which is the burying place of the Acilian family. It seems likely that Acilius Glabrio, consul of Rome in A.D. 91, died a martyr's death as a Christian. Since Prisca was one of the most common female names in the Acilian family and Acilius is sometimes written Aquilius, which is very close to Aquila, it could be that Priscilla and Aquila received their freedom from some member of the Acilian family. One wonders whether they sowed the seeds of Christianity in the family in which they were once slaves. We may have to wait until we can talk with Priscilla and Aquila personally to know whether this or other suggestions are true. But we do know that Priscilla was a special friend and fellow worker of the apostle Paul. She should hold an important place as a model for Christian womanhood in the twentieth century. □

Hold Fast Thy Faith

By ADLAI ALBERT ESTEB

In the wear and tear of earth's strenuous strife
Do we sense the attrition of daily life?
Do we see how faith and hope wear thin
When worldly worry and cares crowd in?
O guard thy heart above all things,
For Christ is coming, the King of kings!

Our Theological Debts

Every person is largely the result of his past, his conscious past plus the past that has affected his parents and their parents, as far back as time goes. The meaning he attaches to words and the value he places on time, effort, property, and life itself, have been largely determined by his heredity and environment, on one hand, and by the input of his own reading, listening, and experimentation, on the other.

Each person is, as it were, an omnibus filled with passengers, each representing a particular input of the past, whether conscious or unconscious, each urging him as to how fast he should go and to where. Life is complicated to the extent that a person does not realize the nature of this "bus" he is, filled with shouting, conflicting opinions every time he comes to a new intersection requiring a decision.

Churches, like persons, are also omnibuses, carrying the past's input of good and bad as it moves into the future. Unless the church is aware of these influences and can sort out the relative value of each competing voice, the mistakes of the past are easily repeated. The passengers in the bus cannot be ignored, but they must be evaluated.

Neither the person nor the church should bewail the fact that he must function as an omnibus. Neither can ignore the past. The past should be recognized for its contribution, not scorned or feared. Without it, we all would be forced to duplicate unnecessarily its effort and heartache. If we use the past

properly we have the advantage of standing on the shoulders of other men and women, thus seeing farther into the mysteries of life than they, hopefully avoiding their mistakes.

The Seventh-day Adventist omnibus rides on with many important passengers, including Wycliffe, Huss, Tyndale, Luther, Calvin, Baxter, Wesley, and Judson. They sit in prominent seats. Their voices at today's crossroads, although conflicting, can be very helpful. But the lesson of the omnibus is that every passenger must be not only respected but evaluated, especially in terms of the present intersection.

Heroic Passengers in Adventist Omnibus

Ellen G. White provided us with an appropriate example of how to relate to the heroic passengers in the Adventist omnibus: "As we read of Luther, Knox, and other noted Reformers, we admire the strength, fortitude, and courage possessed by these faithful servants of God, and we would catch the spirit that animated them. We desire to know from what source they were out of weakness made strong. Although these great men were used as instruments for God, they were not faultless. They were erring men, and made great mistakes. We should seek to imitate their virtues, but we should not make them our criterion."—*Selected Messages*, book 1, p. 402.

The list is long (and many who should be on that list are not even known today by name) that would recognize those who have kept the fires of truth alive from generation to generation. Often the fire would seem to be merely a spent ember until a courageous Tyndale or Luther would fan it into a blaze, providing the comfort for others that comes only when truth is being rescued and restored. No words can adequately pay the debt that Christians today owe to such men and women.

But the intersection of the twentieth century requires theological decision-making not especially called for in earlier years. Although the Adventist omnibus is grateful for the experiences of all the Christian stalwarts who have enriched its tradition, its mission calls for more precise action and clearer thought than at any time since the apostolic age.

Resting on the Seventh-day Adventist Church is the mission to complete the gospel commission—not in several centuries, but in any one given generation that realizes clearly what and how this work is to be done. God's last message inviting all men and women to join those who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12) is a decision-making invitation. It speaks clearly to all, including those who espouse the teachings of the Reformers, to move out into a fuller understanding of the plan of salvation.

The Seventh-day Adventist omnibus has a special message for this special time. It is not an echo, but a clearly stated system of truth never before seen in its completeness since the first century. "Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new."—ELLEN G. WHITE, in *Review and Herald*, Aug. 17, 1897.

How God truly disposes of sin, not only in forgiveness but through His marvelous cleansing grace, will be the central feature of the last message sent from heaven to earth. In theory

Reach Down, O Lord!

By MYRTLE BLAINE SHINKLE

Reach down, O Lord, and take my hand—
Thy promises unfold—
For in Thy Holy Writ I read
My right hand Thou wilt hold.

Be not dismayed, I hear Thee say,
Believe that I am near
To bring to thee thy needed help—
'Tis I who cast out fear.

The right hand of My righteousness
Extends to thee today;
No enemy can hurt thy soul—
Help comes without delay.

O blessed Lord, Thy promise claimed,
I thank Thee for Thy love;
No distance is too great for Thee
To reach down from above,

And take me by the hand to lead
Me through this life of mine,
For by Thy hand, in answered prayer,
Thou bringest strength divine.

it will be presented in the Adventist's full-orbed grasp of the sanctuary truths and how they clarify the oft-misunderstood doctrine of righteousness by faith. In practice, these truths will be set forth in the character of those who have allowed the Holy Spirit to do His work fully: "By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers."—*Christ's Object Lessons*, p. 414.

Theological Freshness and Willingness

In word and deed, the truth as it is in Jesus will be proclaimed to all. This assignment calls for theological freshness and discernment, as well as a willingness to follow truth wherever it leads us. Our special commission is clearly stated: "Gems of thought are to be gathered up and redeemed from their companionship with error; for by their misplacement in the association of error, the Author of truth has been dishon-

ored. The precious gems of the righteousness of Christ, and truths of divine origin, are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world. Let the bright jewels of truth which God gave to man, to adorn and exalt His name, be carefully rescued from the rubbish of error, where they have been claimed by those who have been transgressors of the law, and have served the purposes of the great deceiver on account of their connection with error. Let the gems of divine light be reset in the framework of the gospel. Let nothing be lost of the precious light that comes from the throne of God. It has been misapplied, and cast aside as worthless; but it is heaven-sent, and each gem is to become the property of God's people and find its true position in the framework of truth. Precious jewels of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system."—ELLEN G. WHITE, in *Review and Herald*, Oct. 23, 1894.

H. E. D.

Letters continued from page 3

book 1, p. 396). But in the Spirit of Prophecy it is also clear that "genuine faith will be manifested in good works; for good works are the fruits of faith" (*Selected Messages*, book 1, p. 397). Again, "Faith which unites us to Christ will stir the soul to activity."—*Ibid.*, book 2, p. 20. And finally, "Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear."—*Ibid.*, book 1, p. 398.

DONALD CROXTON

Albuquerque, New Mexico

Babylon Holds No Charms

Thank you for "Time for Reform" (April 17). We need to be told the plain, cutting truth. So many people are starving on cheese and crackers, while they are passing up the Bread of Life.

Four years ago I came out of Babylon, and there is not a thing there that attracts me to return. True, in the Christian life not everything is easy. Christ didn't promise us a bed of roses. He said, "In the world ye shall have tribulations." But with His help and strength we can make the journey to the New Jerusalem.

MILDRED M. WITT
Manassas, Virginia

For Men Only

A few weeks ago I sat across the table from a sad-faced little woman. In the course of the conversation I learned that she too was a widow. Her husband had just recently passed away and the wound was still fresh and bleeding.

"My husband was an evangelist," she said. I was cued in immediately. I knew the name well. "We did everything to-

gether," she continued. "I was his pianist, so I traveled with him. I didn't care to drive so never learned. Why should I? He was an excellent driver. He did all of the shopping while I would catch up on the housework which had been slighted in our absence. He took care of all the banking. But he was very generous with me. Always anticipated my need for money and gave it to me without my having to ask. I never had to give an accounting. He knew that I would spend it wisely.

"Then one day he dropped dead of a heart attack. I was helpless. I couldn't shop because I didn't know how to drive to the market, so was dependent upon friends. I knew absolutely nothing about our business. I couldn't believe that my life could change so much in one short week." She paused a moment and tears trickled down her cheeks. "I guess," she said, "that he was just too good to me."

My mind wandered back to my own experience. Shortly after our marriage my husband said one night, "Honey, let's reconcile the bank statement." "I'm not mad at it," I said flippantly. "If you've got anything against it, go ahead."

"Come on," he persisted. "There isn't much there but let's go over the checks."

"Banks don't make mistakes," I argued, "you go ahead."

"But we might," he insisted. So with considerable irritation I sat down to a monthly job that soon became routine for me.

Then when he went into practice there were the monthly statements. No money was available for a secretary so he was doing the statements. "Come and give me a hand with the statements,"

he said one evening. I was pregnant so I said, "I am nauseated and don't feel like it."

"Getting your mind off your nausea will make you feel better," he said kindly, but firmly. So, seething inwardly, I helped with the statements. After that he insisted that I do the banking and prepare things for income tax.

I was having trouble backing the car, so one day he took me to a lonely stretch of road and insisted that I back the car for a couple of miles. Backing has been fairly easy since then.

As I have seen the problems with which many widows are faced I have thanked God time and time again that my husband was not "too good to me."

MARGOT

College Place, Washington

Early School Attendance

May I express my appreciation for the article "Counsel on Early School Attendance" (April 24). My thanks to all those involved in bringing this information to light.

R. M. SPRINGETT
Manchester, England

It seems to me that the age for starting children to school is a minor problem. Most States require children to attend school by 6 or 7, so it leaves little choice in the matter.

At least we can still make our own decision as to whether our children attend public schools or church schools.

In Mrs. White's time she seemed to indicate that where both parents were working, school would be preferable to letting the children run loose with little or no supervision. Many parents then and now are negligent

in proper training and discipline of their children.

By the same token, many schools and teachers (both public and our own) fit into the same category.

In many schools there is a great lack of teaching children good sportsmanship and how to relate to one another.

So far as our own schools are concerned, in my opinion very few, from the first grade on through our colleges and universities, are being operated according to the blueprint given us. As was stated in the 1904 meeting, we try to offer all the subjects the public schools do, plus Bible and a work plan, et cetera. Our young people are being crammed with information in such massive doses, it's no wonder many of them become frustrated.

Of course, our schools must meet government standards in order to be accredited, so we seem to have no way of avoiding the dilemma.

If we aren't following the instructions, can we expect the results that were promised?

MRS. C. R. DAVIS
Butler, Tennessee

Marriage Classes

Re "Your Church and Your Marriage" (March 20, and April 3).

I would like to thank Richard Frederick for speaking out on the issue of marriage. The suggestions he made in his series were so simple and logical I cannot understand why I had not heard them before.

I sincerely hope classes such as he suggests can be started so that I may attend them before I get married.

LINDA NIELSEN
Glendale, California

The "Other Man" Every Wife Needs

A pastor's wife analyzes
an agonizing situation.

By LA VON RAY

HER HUSBAND had been an Adventist minister. As she sat in my living room, the oppressive silence bore down on us as we groped for words. (We'll call her "Lynn." That is not her real name, of course.) She was so sweet and pretty, her big eyes moist and innocent-looking. How I wanted to put my arms around her and try to protect her! Her precious children romped around in the yard with mine. I felt like crying and screaming at her, "Why? WHY? How can you do this?"

Maybe I should have. Maybe I should have thrown out all the meticulous rules we are supposed to follow. You know what they are—"Be calm." "Keep emotionally uninvolved." "Be careful, your advice might be misunderstood."

LaVon Ray is a homemaker living in Madison, Wisconsin.



As symbolically represented here, Christ must be the third partner, the "other man," in a marriage for it to be successful and fulfilling.

And so I listened, as we are advised to do, and how I prayed! But when she left I realized with an ache in my heart that I had not helped her. In her case there was "another man." "I can't see myself going back now . . . to what I had. I just can't do it!" she had said. In the weeks that followed we watched, slow motion, the final agonizing steps of a home disintegrating.

Situations such as Lynn's happen much too often, and the Adventist Church has its share. One counselor estimates that "one out of three couples in the United States is seriously chafing at the marital bit. In fact, the number of unhappily married couples may run as high as every other couple!"—WALLACE DENTON, *The Minister's Wife as a Counselor* (The Westminster Press), p. 16.

In view of the failure of marriage, is it any wonder that young people attempt new experiments—free sex, and all the rest? If marriage isn't working, why not create some new social order?

Of course, most of these young experimenters are "outside Christ." To me, Christ as a partner in every marriage is a key consideration of which women especially (ministers' wives included) sometimes do not realize the full significance. I know it has been said before. It has been said so often that our ears are numb. Like going through a ritual or spinning a prayer wheel, we say that "Christ is the answer to every need," that He must be a "partner" in the marriage relation, that time "alone with God" is absolutely essential for a successful Christian life and a truly happy marriage. And all this is true—but obviously not getting through, somehow, to those who need it most. If it were, there would not be so much unhappiness and so many broken homes in our church.

I would not want to suggest that a man or woman should not seek "outside help" if they see tragedy about to strike, or find themselves in a situation with which they cannot cope. Perhaps modern counseling and psychiatry, when following Biblical principles, is a "balm in Gilead" that God has especially designed for this final hour of earth's history when the hearts of men and women are torn and broken, and filled with fear and uncertainty.

But I believe that any problem we face can be solved in prayer, alone with God, if we persevere. No human being is strong enough to bear the weight of any soul for very long. A minister or counselor may have the best intentions, but if counselees depend too much on him, someday they will find only empty meaningless words—weeds, where they thought would be roses. God may direct us to certain sources of help, or arrange circumstances so that, through a person or people, we find the answers we need, but all the time God must be allowed to be at the helm of our lives. He is the only complete and satisfying answer to the soul's need.

I think this is especially important for a woman to realize, because I believe God created woman with a need for a protector—a lover. When a woman is sick or hurt, physically or emotionally, she is, as it were, blind. And a blind person is going to cling to something. This is Satan's opportunity. In her weakened condition she may find temporary relief in the attentions of someone else, and sometimes be trapped into believing this is real love.

"The heart yearns for human love, but this love is not strong enough, or pure enough, or precious enough to supply the place of the love of Jesus. Only in her Saviour can the wife find wisdom, strength, and grace to meet the cares, responsibilities, and sorrows of life."—*The Adventist Home*, p. 67.

In her book *Gift From the Sea*, Anne Lindbergh describes marriage as not a bond, but many bonds:

"Marriage, which is always spoken of as a bond, becomes actually, in this stage, many bonds, many strands, of different texture and strength, making up a web that is taut and firm. The web is fashioned of love. Yes, but many kinds of love: romantic love first, then a slow-growing devotion and, playing through these, a constant rippling companionship. It is made of loyalties, and interdependencies, and shared experiences. It is a web of communication, a common language, and the acceptance of lack of language, too; a knowledge of likes and dislikes, of habits and reactions, both physical and mental. The web of marriage is made by propinquity, in day-to-day living side by side, looking outward and working outward in the same direction. It is woven in space and in time of the substance of life itself."—Pages 80-82.

To scrap what has taken years to build up is therefore a tragedy, for one must start all over again. Anne Lindbergh says further, "With each partner hungry for different reasons, and each misunderstanding the other's needs, it is easy to fall apart or into late love affairs. The temptation is to blame the situation on the other person and to accept the easy solution that a new and more understanding partner will solve everything. . . . But neither woman nor man is likely to be fed by another relationship which seems easier because it is in an earlier stage. Such a love affair cannot really bring back a sense of identity."—*Ibid.*, pp. 65-68.

Some people look at the gleaming clocklike precision of a minister's life and think there are no problems, that everything is perfect and beautiful. I know I did as a girl, and that's why I wanted to marry a minister! Of course, I'm sure there are more "ideal" ministers' homes than ours. I'm sure every minister doesn't have a burden to work 16 hours a day, 7 days a week, 5 weeks a month, 13 months a year—as my husband does, and other wives seem to have a much easier time adjusting than I do! Unfortunately, my natural makeup has caused me to feel most of the bumps quite keenly. But I am inclined to believe that most ministers' homes can be pretty hectic at times—at moving time, if at no other.

My sister paid me the highest compliment I ever received when she said, "You know, it's something how you have really liked every place you have ever lived." We have lived in 15 houses in the 22 years since we entered denominational work (No, my husband is not an evangelist), so it made me feel good to hear her say that. And it's true. Every place has had something special about it that we could really love.

Sometimes, in fact quite often, Lynn comes to church. She slips in quietly, usually a little late, and stands alone at the back of the church for a moment until she can spot a vacant seat. She looks carefully over the audience. Sometimes, if she sees her husband there, she leaves. Sometimes, even then, she stays. Her face is calm and steady and beautiful. At the close of the service she slips out just as quickly and quietly as she came in, usually before anyone has a chance to talk to her. I want to run after her and cry on her shoulder, and say, "Don't go away, Lynn. We love you! I know what you are going through, and I don't know how you can stand it alone. God loves you, and He can help you straighten out your tangled life. Let Him fill your life with love and joy and fulfillment." As I watch her leave, I wonder, Could it be that, except for the love of God, there go I? □

Especially for Men By WALTER R. L. SCRAGG

Scribbly Gums

HE COULD TELL stories from the patterns on a scribbly gum tree.

Some kinds of eucalyptus trees are plagued with an insect that infests the bark and burrows in haphazard patterns through the tender inner layers. When the outer bark sloughs off, the designs appear that give the scribbly gum tree its name. It's just as if someone had scribbled all over the tree.

Our youth leader could hold young people spell-bound while he told their life stories from the scribbles on the bark. Each would wait his turn and listen eagerly to the wry and amusing tales conjured by the pastor as he read the bark.

It was harmless enough. Yet I still remember John's reaction. He didn't find it all that amusing. Maybe because he was a little older and a little wiser. "That's it all right," he said, "my life's been scribbled down by something that doesn't even know a language."

My mind tangented off to the many people I'd met who might say that about their lives. The pattern of the past held no meaning of order, and they could scarcely expect any charts for the future.

Just the other day I was reading advice from Ann Landers to a young person who had written her about his pointless life. The gist of her counsel was to find a cause, adopt it, and build a life around it. She suggested that there are numberless causes awaiting adoption.

Which made me do a mental jump to another use of the word "cause." Once "cause" ranked with "message" and "the work," as a synonym of the Advent Movement. We spoke of giving our lives for the cause, working for the cause, sacrificing for the cause.

Somewhere in the past twenty some years the word has shriveled out of Adventist usage. Yet in a world that has all kinds of causes

the message is the greatest of all causes.

Ellen White viewed the work of the remnant church as the cause. Read *Child Guidance* and you'll see that the whole purpose of rearing a child is that he might adopt God's message as his cause and so find purpose in life and a place in God's kingdom.

Read the Conflict of the Ages Series and you'll find that she saw the whole of history as shaping toward the cause she loved. She saw the climax of history as the triumph of that cause and the goal worth living for.

A danger lurks that we will confuse compliance with conviction. It isn't coincidence that the saving message of the last days embraces the whole man.

Sometimes we resent this cause that wants to regulate our tastes in music or literature, or our philosophy of child training and education. Other churches thrive without intrusion into the personal life. "Why the cause even has the impudence to offer suggestions about dress codes!"

But for those who sense the Adventist Church as God's great cause these things gather significance. God isn't just trying to make us good Christians. He's trying to get us ready for translation.

Back to John and the scribbly gums. After his earlier remarks he said something else. "You know, Pastor, God's smarter than you. When I became an Adventist He put all those wiggly lines together and made them make sense."

Can we see ourselves so much the children of God that we can accept the philosophy of life behind these words? Of one thing we may be assured, He will bless and use in the advancement of His cause those who sincerely devote themselves and all they have to His glory."—*The Ministry of Healing*, p. 473.

Missionary's Wife Thought She Couldn't Do It!

By SANDRA ROBERTS

I NEVER SHOULD HAVE agreed to do it, I know. A firm refusal right there and then would have finished my worries, I'm sure. My common sense told me to say No, but how could I? What use is common sense when you're the only missionary's wife around? How can you say No when they're depending on you?

That was how I came to agree to help with the wedding! They broke it to me gently. . . . I wouldn't be expected to make the bride's dress—she was borrowing one from a friend—just the bridesmaid's and the bride's mother's. And of course the wedding cake, and just a little bit of "European" food—that was all. Their pleading expressions did funny

Sandra Roberts and her family live in Laiagam, Papua New Guinea, where her husband is a mission pilot.

things to my head, and before I knew it I had agreed. My "I really can't sew or cook very well" was drowned in their delighted cries of "Thank you."

Why is it that missionary wives are expected to be good at everything? No allowances are made for personal differences, likes or dislikes. "She's the missionary's wife, so she *must* be able to do it," seems to be the considered opinion of everyone. I know my good friends' previous "missionary's wife," Mrs. Lew Parker. She is everything a good missionary's wife should be. She can sew and cook like a master and turn her hand to anything at all. She's just so capable that I knew they wouldn't believe me if I said, "I can't . . ."

Later, that sinking feeling of despair began to creep over me. I knew my capabilities and what I was "good

at." It certainly wasn't fancy cooking, cake decorating, or sewing! My sewing accomplishments had come almost to a full stop when I finished sewing class in high school. I'd never been too interested in cake icing or anything more than plain wholesome cooking.

Well, it was no good repining now. I *had* agreed, so now I had to make the best of it. For every dress I'd ever made for myself I might as well have made three, for that was how long it took after I'd made it and unpicked it, and remade it three times over! But at least I was there to try it on. This bridesmaid was 65 kilometers away and I'd seen her only once—at a distance—never dreaming I'd be making a dress for her. How much I had to learn! The material was so pretty, too, I didn't want to spoil it.

Fortunately her father happened to come along when I was halfway through making it. "Does this look as though it will fit Dulcie?" I asked him eagerly, almost appealingly. (Please say Yes.)

"Yes," he replied, as

though I'd pressed the right button.

"Just to be sure, go and find a girl about Dulcie's size and I'll try it on her," I urged him.

He came back with Mary. "Almost the same size—just a bit taller, and a bit fatter here, and here, and here!" he said triumphantly. At least I had something to go on.

I have a standard all-size pattern for ladies' dresses which I now proceeded to use for the bride's mother. After I'd finished it I tried it on. She and I were somewhat the same shape. M'mm! Not too bad.

The "Never-fail" Cake

Now for the cake. Out came the recipe for the boiled fruitcake I'd been given especially for the occasion with the assurance that it "never fails." I'm pleased to say that it still hasn't, for the cake was a success. I mixed up some lemon icing, piped it on and then stuck some pretty wedding pictures, cut from old wedding cards, on top. Not the most elaborate-looking wedding cake, but rather original!

For the food I'd planned a bowl of savory rice, some bread buns, a few savories, and a cake. When, a few days before the wedding, \$20 arrived to buy and cook "European" food, I gulped and decided I'd better rethink the food situation. They were obviously expecting a lot more than I had planned!

We had to leave on Friday and stay the weekend, as the wedding was Sunday morning. Our little car bore up bravely as we loaded and kept loading stuff into it. For us, to go anywhere for the weekend is a major undertaking, but what with all the wedding paraphernalia it was a mammoth task. I'd been across the 40 miles (two hours of bumpy, mountainous road) before, so I personally took charge of the cake, packed carefully in a box, surrounded with towels and other padding. When we arrived it was almost unscathed.

We left early on Friday, and I took a bag with cotton,



The wedding party, whom the author assisted, included the best man, "Smiley"; the bridesmaid, Dulcie; the bride and groom, Edward and Margaret Kenake; and the bride's parents, Pastor and Mrs. Oorea.

needles, pins, et cetera, as I really expected to remake or at least alter the dresses. I took a deep breath as they went to try them on for the first time. Would you believe it? They fitted perfectly. I didn't even have to alter a hem!

The wedding went off beautifully. The bride looked lovely. The bridegroom was almost beside himself with joy. (He'd wanted her for ages!) The bridesmaid looked sweet and so did the bride's mother. Even the best man looked dashing in my husband's suit. The father of the bride looked justifiably proud.

The food was ample. The church members and bride's family had been up all Saturday night cooking to be sure there was enough for the hundreds who turned up to look. The wedding cake? Well, they cut it and it served its purpose! I sent a plateful of small pieces off with one of our young missionaries for distribution and later found him in a corner eating the *lot*—so it mustn't have been too bad!

Their glowing faces and sincere thanks were enough for me. I was glad I'd made the effort and done what I was sure I couldn't do and, well, it'll be good practice for next time—won't it?

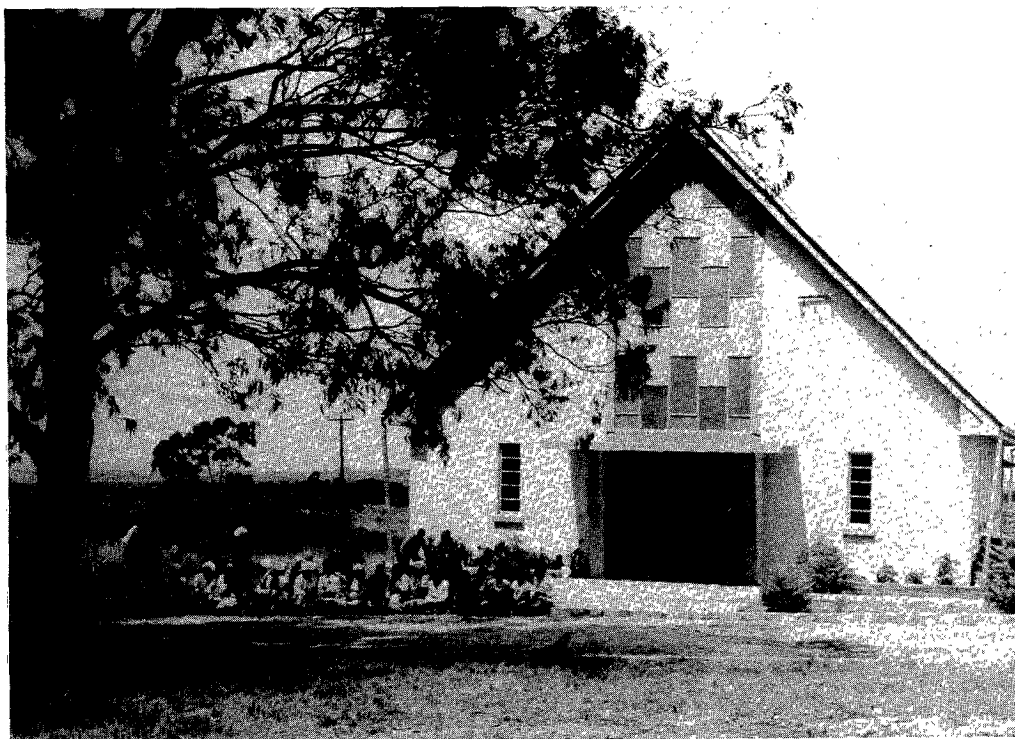
RHODESIA

Isolated Hanke School Prospers

Hanke School in the Tribal Trust Lands of Rhodesia is prospering despite its isolation and lack of good roads to it. Established approximately 50 miles from Gwelo, in 1910, Hanke School is progressing quickly to senior secondary school status.

There are 744 students enrolled this year—144 in the secondary school, who are boarding students, and 600 in the primary school. There are 14 teachers in the primary school and eight in the secondary. Primary school headmaster is W. Rataruse; secondary school headmaster is P. Chiduku.

Recently, under the super-

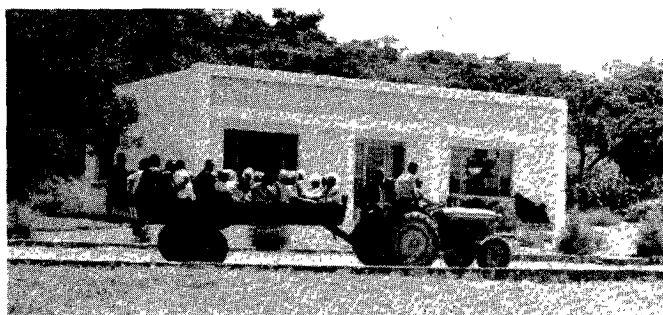


The new church at Hanke Mission Station was built under the supervision of R. R. Adams, director. It holds more than 500 people, but some Sabbath school classes still need to be held under the trees.

vision of the Hanke Mission Station director, R. R. Adams, a new church was erected to seat more than 500 people. A new office block and store have been erected on the mission compound, and a new complex is being built for additional classrooms.

Hanke Mission Station is at the hub of a large district work. Recently, 1,000 people were present for a district meeting when Desmond B. Hills, departmental director of the Trans-Africa Division, was the guest speaker. It was necessary to hold two sessions to accommodate the people, and one session had to be held outside the church.

There are many evidences of progress at Hanke Mission and school. Just last month electricity was connected. A. J. Raitt, acting educational director for the Trans-Africa Division, reports that the standard of teaching is high and that the upper grades for the secondary school soon should be added. This school is representative of so many that are tucked away in remote areas of the division but are letting their light shine.



A new office block and store have been erected at Hanke Mission Station. The tractor by the office block is bringing people to church.

CALIFORNIA

Loma Linda Acquires Adventist Heritage

Loma Linda University has recently acquired *Adventist Heritage*, a magazine devoted to the history of Adventism.

Adventist Heritage is an illustrated history journal published twice yearly. Edited in an easy-reading style with many illustrations, the magazine has articles on many previously little-known aspects of Adventist history.

It will be produced by the University Libraries department of archives and research in cooperation with Adventist historians and theologians. The department of archives and research also operates Heritage Rooms in the libraries on both campuses of the university.

Subscriptions are available for \$4 a year. Write to *Adventist Heritage*, Loma Linda University Library, Loma Linda, California 92354. Copies of the first two issues are still available at the original price of \$4.00.

European Consultation Discusses Progress

By B. B. BEACH

THE EUROPEAN Consultation on Seventh-day Adventist Affairs is a consultative gathering to consider the problems and progress of the Adventist work in various areas of Europe. It meets every two or three years. Past meetings have been held in Vienna, Lausanne, and Jonkoping. Recently the consultation met in Helsinki. The next meeting is scheduled for Warsaw.

Europe is a major evangelistic challenge to the 170,000 Seventh-day Adventists scattered throughout the 2,800 churches of Europe, west of the USSR. A population of nearly 500 million needs to receive the vibrant gospel message in its time-of-the-end setting.

Some promising evangelistic results are being seen. In Finland yearly literature sales are now nearing 1.5 million. Five hundred seventy-four thousand copies of Ellen G. White books have been sold throughout this Nordic country. A beautifully situated new girls' residence hall is nearing completion at the Finland Junior College.

In Poland a youth camp center is being built on the Baltic seaside. In recent years 21 Spirit of Prophecy books and quite a number of other books have been published in the Polish People's Republic, including a 900-page book on Adventist systematic theology by Z. Lyko. A new Bible correspondence school has been opened, and the enrollment, now more than 1,000, is periodically brought together locally in two-day seminars.

Next door to Poland we find the 330 churches in the German Democratic Republic. Here they continue to operate successfully the first Bible correspondence school opened in a Socialist country.

B. B. Beach, Ph.D., is secretary of the Northern Europe-West Africa Division.

The year 1974 marked the seventy-fifth anniversary of the Friedensau Missionary Seminary, the senior educational institution in Europe. Ninety-eight per cent of all the ministers in the German Democratic Republic have been trained at Friedensau since 1947.

The Bible correspondence school in Yugoslavia represents a real success story; the enrollment is more than 15,000 students. Radio programs are currently being prepared in six languages used in Yugoslavia. A fine new school has been built in Croatia. More than 200 students attend its secondary and ministerial training sections. The Five-Day Plan to Stop Smoking is being used effectively, and

soon the church will be authorized to conduct it on its own.

During July of 1975, Adventists around the world will focus their attention on Vienna, Austria. The beginnings of the work in Austria were difficult and slow. M. B. Czechowski, who first brought the Seventh-day Adventist message to Europe back in the 1860's, died in 1876 of mental and physical exhaustion in Vienna owing to overwork and privation. Today there are a thousand members in Austria's capital city. Literature evangelism has proved to be the best way to make contact with this country's overwhelmingly Catholic population. In connection with the coming General Conference session, a large nationwide evangelistic campaign is under way.

A few miles from Vienna lies the border of Hungary, the former junior partner of the played-out Austria-Hungarian empire. The year

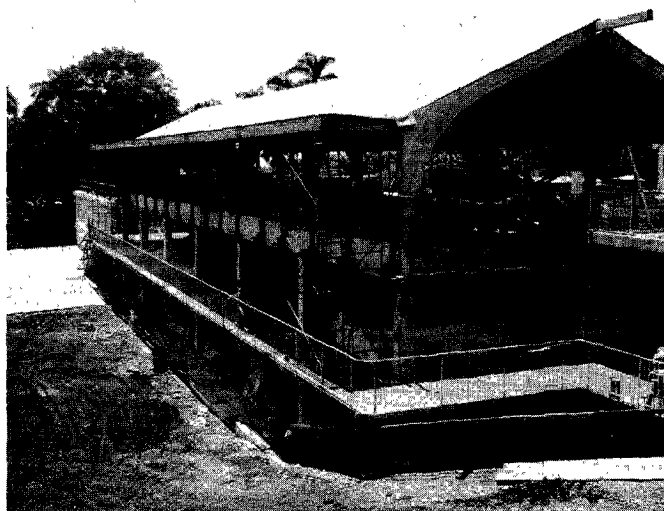
1973 marked the seventy-fifth anniversary of the Seventh-day Adventist Church in Hungary. Last winter evangelistic campaigns took place in 100 of the 144 churches in this country. In view of the small number of workers (68) to serve about 300 groups of members, it is obvious that laymen have a key role to play. As a result of Sabbath school funds, a fine cultural center is in the process of being established in Budapest.

Czechoslovakia, situated in the heartland of Europe, numbers among its population 7,500 baptized Adventists. Stories of heroism and courage fill the annals of the history of God's people in this country. Hundreds are being baptized every year. The Czechoslovakian *Signs of the Times* is a useful evangelistic instrument. Recently authorization was obtained to print and publish "one" book—the Conflict of the Ages Series! Another providential development has been the recent permission to purchase, at a nominal price, a former Roman Catholic church.

In the thickly populated Netherlands, efforts are being made to enter new areas, especially the Catholic south. A paper presenting Adventism to the country has been published recently in an edition of one million copies. The Five-Day Plan to Stop Smoking is being run very successfully and is subsidized from non-Adventist sources.

Message to Distant Areas

The Faroe Islands, Greenland, Troms, and Finnmark are outposts of Nordic European civilization. The Advent message is reaching these distant areas. Recently one literature evangelist sold \$7,000 worth of literature during one week in the lonely Faroe Islands. The first national worker will soon be appointed in Greenland. Currently a successful evangelistic campaign is being run by R. Kvinge and associates on the little island of Tromsø, off the fiord-indented north Norwegian coast. With the financial support of the government authorities, much-



SERVICES BEGIN IN HONOLULU CHURCH

Sabbath services are beginning this month in the new Sabbath school complex of the Honolulu Central church in Hawaii, pictured above as it looked on May 5. It is planned to hold Sabbath school and two worship services each Sabbath morning.

Volunteers from Maranatha Flights International donated their time to work on the project, and members of the church have been continuing the construction.

LOUISE BROOKS
Assistant Communication Secretary
Honolulu Central Church

appreciated antismoking and health clinics, dealing with the known risk factors relative to coronary heart disease, have been held throughout Finnmark, the top of Europe bathed by the Arctic Ocean.

The European Consultation recognized that social work is one important aspect of Christian ministry. Wherever possible, and wherever government authorities agree to or desire cooperation, Seventh-day Adventists favor doing all that lies within their capability to help meet the social needs of their respective countries. In carrying out their social responsibilities, Adventists always recognize that men are saved only through the gospel of Christ.

The question of peace in the world was given due attention by the consultation participants. The consultation was pleased to note the considerable de-escalation of war conditions in several areas of the world. The participants viewed, on the other hand, with sorrow the military hostilities that still exist in various trouble spots.

The consultation was pleased to perceive that the general peace climate appears to be more favorable today than when the consultation last met in Jonkoping three years ago. There has also been considerable progress in East-West détente. Efforts toward European security and cooperation, within the framework of world peace and development, are worthy of encouragement.

The consultation participants reaffirm the established position of the worldwide Seventh-day Adventist Church, as stated on various previous occasions, in favor of reconciliation among men, human brotherhood in justice, and peace in liberty. Seventh-day Adventists want to sow such seeds in the here and now, realizing that "true justice is the harvest reaped by peacemakers from seeds sown in a spirit of peace" (James 3:18, N.E.B.). In this worthy task Adventists are ready to cooperate with men of good will and sincerity.

This bird's-eye view of a few aspects of the work in Europe that hold one's at-

tention reveals flashes of progress beaming through the cracks in the walls of self-satisfied religious indifference. Speaking to the consultation participants, Robert H. Pierson, president of the General Conference, stated that God is looking for overcomers. It is only this kind of people that can help finish the work in glory and triumph. C. O. Franz, secretary of the General Conference and the

consultation chairman, indicated that God has a "thousand ways," including the best way, to break through to the evangelistic daybreak. Alf Lohne, one of the two European division presidents, responded by assuring all participants of the indefectible conviction that the gospel task in Europe must and will succeed. God will see to it that His message will inevitably triumph.

Young People Witness on Inter-American Campus

By TULIO R. HAYLOCK

ON CAMPUS and off campus, Colombia-Venezuela Union College students are actively engaged in witnessing for Christ. On Sabbath afternoons groups scatter in all directions to the nearby city and towns to hold Bible studies and branch Sabbath schools.

Week by week during the school year, four young men and six young women conduct a branch Sabbath school at the orphans' home for girls in the city of Medellín. The girls range in age from 5 to 12 years old. Through choruses, stories, and visual aids, the orphans learn of Christ's love, and through object lessons on nature they learn about the God of nature.

Last summer, Edgar Escobar, head of the college Bible department, initiated a new plan he hopes to follow regularly in the future. He made arrangements with the presidents of the local fields in that union to give theology students practical training in the churches. Sixty-eight young men went out by pairs to the different local fields and helped with evangelistic campaigns, in giving Bible studies, and in the care of the churches. This plan resulted in more new members, encouraged church members, and helped the young men

grow professionally. The theology students and church members in the local fields are looking forward to the continuation of the plan.

Every school year, non-Adventist students are won by the Christian witness of classmates and teachers. Jorge Alberto Marín is one of them. The college had been recommended to Jorge's father as a good school for his boy, a gifted young musician who was rather drifting along, not taking life too seriously.

Before long, Jorge couldn't help seeing that in this school the students and teachers have something that gives real meaning to life, and he wanted that something for himself. As he began talking about some of his new discoveries at home, his father became worried that he would turn into a religious fanatic and spoil his career as a musician. On the other hand, he couldn't fail to see the improvement in his son and to note that he was getting good musical training.

After two years at the college, Jorge was baptized. Recently he played the piano with the Antioch Symphony Orchestra and with another orchestra in Bogotá. He plans to take further musical studies at Andrews University.

The students at Colombia-Venezuela Union College are not waiting until they graduate to work for Christ. They are witnessing for Him right now.

AUSTRALIA

Hospital Serves Health-conscious Sydney Residents

The first Australian Century 21 Institute for Better Living is under way in the northern suburbs of Sydney, sponsored jointly by Sydney Adventist Hospital and the Wahroonga Adventist church. Personnel and resources of both of these large, adjoining institutions have been pooled to support a compelling presentation of the gospel.

Speakers are W. T. Johnson, medical practitioner at the hospital, and C. R. Stanley, Australasian Division Ministerial secretary, assisted by church pastors K. Low and R. S. Gibbs. Simultaneous children's activities are organized by Mrs. V. Low, the pastor's wife. Meetings are held in a hall situated midway between the hospital and the church. Attendance has been as high as 300, but normally is around 200.

The team reports 50 to 60 interested persons, some of whom have already attended church.

Much Preparation

Advertising consisted of direct mail to former hospital patients and participants in the hospital's Five-Day Plan to Stop Smoking, weight-control plans, and nutrition classes; 40,000 letter-boxed leaflets; posters; and advertisements in the local suburban newspapers.

During the mid-year school holiday break in May, Sydney Adventist Hospital offered for the first time in Australia a teen-age Five-Day Cook-in, when for five mornings there were health talks, films, and cooking demonstrations, all geared to youth.

The first Heartbeat Health and Fitness program was recently concluded at the hospital as a further health service to the community. The Five-Day Plan has been offered continuously for seven years, the weight-control plan for three years, and nutrition classes for one year.

J. B. TRIM
Public Relations Officer
Sydney Adventist Hospital

Tulio R. Haylock is Sabbath school and communication director of the Inter-American Division.



M. K. Belden, third from right in the second row, stands with officers of the Seventh-day Adventist company organized in December in Moindu, Sierra Leone. Behind them is the church where they meet.

Layman Finds "Diamonds" in Sierra Leone

By MARJORIE DAWSON WOODRUFF

OLD PA BELDEN was waiting at the corner early Sabbath morning, December 23, wearing his finest bright-blue suit coat and a wide grin as George Woodruff, Sierra Leone Mission president, stopped to pick him up. It would take them three hot, dusty hours to reach the little village of Moindu, where Pa Belden had once lived for ten years. As the car rolled past farms, villages, and palm trees, he reminisced about those days.

He had gone there to dig for diamonds, but remembered to worship every Sabbath with his family, who were the only Seventh-day Adventists in the village. He always rang a bell inviting neighbors to his veranda to sing, pray, and study from an old Picture Roll. He smiled, remembering how few had come at first, but gradually the attendance had increased.

Visits by mission personnel were scarce, as Moindu was

far from the nearest district station and farther still from the mission office, but this did not discourage M. K. Belden. Without assistance he rallied the branch Sabbath school members, and together they built a small chapel of mud-and-wattle (interwoven twigs) walls and a tin roof. Once during its construction, Pastor Woodruff and Evangelist M. T. Ngeyawo visited them and found a well-trained assistant leading the service in Pa Belden's absence.

Because diamond digging was not as fruitful as expected, the day came when Pa Belden decided to return to his home village, leaving the branch Sabbath school in the hands of his fellow laymen. Mr. Ngeyawo, now making periodic visits, found them faithful in every respect.

In November of 1974, on a second visit, Pastor Woodruff heartily recommended that these Sabbath school members should now become full-fledged church members. Amid happy smiles and nods of agreement, he instructed the evangelist to stay there and conduct a series of studies, with the assurance

that on December 23 he would return to baptize all who were ready.

No wonder Pa Belden had been sent for! No wonder he wore a wide grin! Just beyond the ferry crossing at the wide Sewa River, they turned onto the little-used (by motorcars) three-mile track with its seven precarious log bridges, eventually arriving safely at their destination.

This was an exciting day for Moindu. Such a welcome these people gave their dear Pa Belden and the Woodruffs! As is customary, a shady palm shelter had been erected to accommodate the many visitors. After Sabbath school and a short church service, 30 candidates were found ready to be baptized. Walking two by two, singing all the way, the people made their way to the river, returned triumphantly in the same manner, then elected officers, thus forming a new Seventh-day Adventist company.

So, Pa Belden found some diamonds after all—30 priceless new church members.

CALIFORNIA

SAWS Donates 30,500 Disposable Diapers to Project Baby Lift

In order to aid Project Baby Lift in bringing Vietnamese children to the United States more comfortably on their flight here, 30,500 disposable diapers were donated by the

Seventh-day Adventist World Service on April 6.

Bert M. Sabo, a Seventh-day Adventist dentist of Los Gatos, California, and a member of Flying Doctors, met along with other physicians and dentists of the San Jose and San Francisco Bay area with President Gerald Ford, while the President was in San Francisco in early April. Dr. Sabo offered the disposable diapers, and his offer was readily accepted.

Russell J. Heigh, West Coast director of SAWS, granted approval of the shipment. Gerald Skidmore, manager of the Monterey Bay Academy campus laundry, delivered the diapers to San Francisco International Airport, where they were loaded onto a World Airways jet headed for Vietnam with a load of supplies and a team of doctors and volunteers. Dr. Sabo was among the team of doctors who left on the evening of April 6.

Established in 1956, SAWS is the international relief organization of the denomination's overseas disaster-and-famine-relief program. It operates two depots, one in Long Island, New York, and the other, on the Monterey Bay Academy campus in Watsonville, California.

The Monterey Bay Academy site has been in operation for the past 19 years and handles all materials west of the Mississippi River. In 1973 SAWS received 1,079,000 pounds of clothing and



Russell J. Heigh, West Coast director of SAWS, and Gerald Skidmore, Monterey Bay Academy laundry manager, load 30,500 diapers onto a truck to be flown to Vietnam to be used during Project Baby Lift.

shipped out 980,000 pounds during the same year. In 1974, 596,000 pounds were received and 860,000 pounds were shipped.

During the 1973 Nicaragua earthquake SAWS shipped 1,000 blankets, 100 tents, and sent \$45,000 cash in emergency relief. In 1974, after the Honduras hurricane disaster, four 45-foot vanloads of machinery, food, clothing, seeds, and farm tools were shipped. In total, 16 countries have been recipients of help or some form of relief from SAWS during the past five years.

Support for SAWS is provided through a special offering taken every other year in each local church throughout the North American Division. This year the offering was received on May 10.

JOSUE ROSADO
Public Relations Director
Monterey Bay Academy

PUERTO RICO

New Conference Office Is Opened

Sunday, April 27, the East Puerto Rico Conference marked the beginning of a new epoch in its history with the inauguration of its new office building and welfare center. B. L. Archbold, Inter-American Division president, was present to give the inaugural address and to cut the ribbon, officially opening the three-story building, which houses not only the conference offices but also the Adventist Book Center, a food store, and a print shop. It also has a department of child evangelism with a display room.

Others taking part in the ceremonies were Felix Rodriguez, Antillian Union president, and Raul Villanueva, East Puerto Rico Conference president. Senator Ruth Fernandez attended to represent the government of Puerto Rico, and Mrs. Iris Vargas came as the personal representative of the mayor of San Juan. Mrs. Vargas cut the ribbon, opening the welfare center.

The metropolitan choir, under the direction of Magaly Amado, and a male quartet



Mrs. Iris Vargas, representative of the mayor of San Juan, Puerto Rico, cuts the ribbon opening the new conference welfare center.

presented musical numbers. Office secretaries took visitors on guided tours of the new buildings.

JORGE ESCANDON
Communication Director
East Puerto Rico
Conference

BURMA

Delegates Attend Annual Meetings

The annual meeting of the Delta Section of the Burma Union was held March 18 to 24 in Shwe-Ka-Nyin-Pin (Village of Golden Peaks) 60 miles from section headquarters and accessible only by river. Some 500 delegates from Rangoon and seven principal towns in the Delta region met in an open-air tabernacle for a week of spiritual revival. The theme song was "We Have This Hope," which pointed to the Lord's soon coming.

The agenda included study sessions, business meetings, sermons, reports, recitals, cinema shows screened by the temperance department, and musical entertainments, including a singing competition, which was won by the Myaungmya Seminary group of students.

Eight persons were baptized by the superintendent of the

Delta Section in a tributary stream of the Irrawaddy River.

The next conference of this kind will be held in the town of Kale-Myo, near the Chin country and the upper reaches of the Chindwin River. Work in that sector is gaining ground, and members look forward to being together again, there to welcome into their number new members of the faith.

BERTRAM F. HUTTON
Burma Church Member

COLOMBIA

Graduates Are Invited to Attend Evangelistic Series

More than 1,200 people graduated from a Bible course on Sunday, April 6, in Cali, Colombia. Along with their diplomas they received handbills and personal invitations to an evangelistic series that was to begin the following day.

Cali had been chosen earlier by the Colombia-Venezuela Union Mission for its Evangelismo en Acci3n ("Evangelism in Action") plan. The union's evangelist, Jos3 Osorio; Nataniel Garc3a, union communication health director; and Lucas M. Diaz, union as-

sociate evangelist and religion instructor at Colombia-Venezuela Union College, planned the Cali evangelism.

The three men organized themselves into an evangelistic team and enlisted the help of 18 theology students at the college. They worked in Cali for three months, studying the Bible with interested people to prepare them for the April 6 graduation and for the subsequent evangelistic meetings.

LUCAS M. DIAZ

SOUTH AMERICA

One Million Books in Five Years

During the past five years (1970-1974) more than a million Ellen G. White books have been published by the two South American Division publishing houses. The Brazil Publishing House has published 721,800 copies of Mrs. White's books in Portuguese, selling them to the public by literature evangelists and directly to church members. The book with the largest circulation is *The Story of Jesus*, with 949,750 copies printed. *The Great Controversy* follows with 424,873 copies, and *Steps to Christ* with 337,780 copies printed.

The books published in Spanish by the Buenos Aires Publishing House in Argentina bring the total to 1,030,300 Spirit of Prophecy books distributed during this quinquennium.

At present there are 46 Spirit of Prophecy books translated into Spanish, representing 53 volumes. In Portuguese there are 44 of these works in 47 volumes. English is the only other language in which there are more of Ellen G. White's books available.

During September and October of 1975 a campaign for systematic study of the Spirit of Prophecy books by the church will be carried on throughout the continent. The selected book is *The Ministry of Healing*.

ELBIO PEREYRA
Field Secretary
South American Division

GERMANY

Adventist Servicemen Attend Retreat

One hundred and fifty persons shared in the inspiration of the twenty-third annual retreat of the Europe-based Adventist military personnel held March 24 to 28, at Chiemsee Lake Hotel, 50 miles from Berchtesgaden, Germany.

Robert Roberts, Seventh-day Adventist United States Army chaplain, stationed near Hanau, Germany, was retreat master, and retreat members actively participated. Mornings and evenings were devoted to spiritual messages; afternoons were open for excursions and relaxation. Children's meetings were conducted by women from various Adventist groups, each group taking one day.

Fred Zurcher, teacher at the French Adventist Seminary in Collonges, France, was guest speaker. Chaplain Roberts spoke at several of the services, as did Charles Martin of the National Service Organization, Washington, D.C.

Mrs. Rochelle Kilgore, for the 19th consecutive year, traveled from Atlantic Union College at her own expense to give help in the area of education.

A high light of the retreat was the baptism of Sp/4 and Mrs. Bradley Ennis, stationed at Stuttgart, in the nearby

Bad Aibling church. The afternoon was made especially meaningful by the friendliness of the more than 100 elderly German church members from the rest home next door.

CHARLES MARTIN

*Secretary
National Service
Organization Committee*

WASHINGTON

Bindery Managers Meet to Pool Ideas

Managers of eight of the ten book binderies operated in connection with Seventh-day Adventist schools across North America met for three days, May 12 to 14, in College Place, Washington. They studied new materials and equipment being introduced to the industry to speed up work and cut production costs, says Michael Bogdanovich, chairman of the group and manager of the College Place Bookbindery.

One of the new pieces of equipment introduced this year is a computerized lettering machine that puts letters on the spine of newly rebound books.

Located at or near Adventist secondary schools and colleges, the ten binderies in North America this school year have provided more than \$700,000 worth of work for students to help pay their school expenses.

"Average rate of students



ATHENS ACADEMY SERVES GREEK YOUTH

Athens International Academy in Greece, in its third year of existence, is playing a vital part in evangelistic endeavor for the young people of the church and their non-Adventist friends. The first graduate is now a freshman student at Pacific Union College, preparing herself to return to work in her native land.

Above are the faculty and students of the school. Nick Germanis is principal.

EDWARD E. WHITE

Educational Director, Euro-Africa Division

to full-time workers in most of the binderies is about 3 to 1," Mr. Bogdanovich says.

"The primary purpose of the binderies is to provide employment for students, so we try to keep the nonstudent employment down. But we must have a certain nonstudent percentage to carry us through periods when students are away on vacation."

C. ELWYN PLATNER

*Public Information Director
Walla Walla College*

Mrs. Ina Longway, currently teaching in the School of Nursing at Loma Linda University, Loma Linda, California, will head the new program. All nursing students will be able to obtain an A.S. degree and sit for the State Board Examination after two years. At that point the program provides for all to continue another two years to obtain advanced training and receive a B.S. degree in nursing. Those who decide not to continue this advanced work will, nevertheless, be able to enter the nursing profession as qualified registered nurses.

The new program will allow four-year students 10 or 12 semester hours in which to specialize in areas of their choice.

SMC is the first Seventh-day Adventist college to incorporate the ladder concept into the curriculum. However, several non-Adventist programs have begun career ladders in nursing.

In early May the nursing departments graduated 86 Associate degree and 52 Baccalaureate degree seniors.

WILLIAM H. TAYLOR

*Public Relations Director
Southern Missionary College*

TENNESSEE

Two SMC Nursing Programs to Merge

Two of the largest academic departments of Southern Missionary College will merge into one, with several changes beginning this fall, according to Cyril Futcher, academic dean.

The nursing program, which had an enrollment this past year of 450, included both the Associate of Science and Baccalaureate degrees. Although the two programs have been separate, as of this fall they will join, and all nursing students will be in one department.



During the servicemen's retreat Sp/4 and Mrs. Bradley Ennis were baptized. With them is Charles Martin, NSO Committee secretary.

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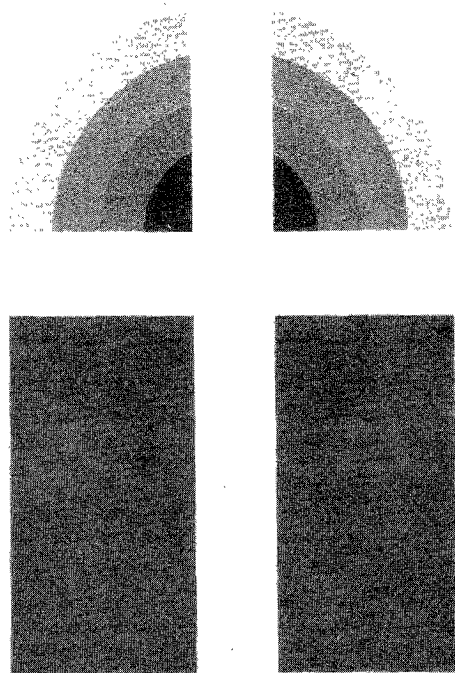
Mr. Grocer: Loma Linda Foods will redeem this coupon for 10¢ plus 3 cents for handling if you receive it on the sale of 19 oz. BIG FRANKS and if, upon request, you submit invoices proving purchases of sufficient stock within the past 90 days to cover coupons presented for redemption. Coupon is void if taxed, restricted or prohibited by law. Coupons will not be honored and will be void if presented through outside agencies, brokers or others who are not retail distributors of our merchandise, unless specifically authorized by us. Sales tax must be paid by consumer. Cash redemption value of 1/20 of 1¢. Offer good only in the United States. For redemption, mail to: Loma Linda Foods, Coupon Redemption Center, 11503 Pierce St., Riverside, California 92505.

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Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 40 cents postage for the first book and 15 cents for each additional book. Add State sales tax where necessary.



North American

Atlantic Union

● Four Revelation seminars conducted by George Vandeman in Maine—Brunswick, Lewiston, Portland, and Presque Isle—were attended by 172 persons interested in studying about Adventism. Local pastors are instructors for follow-up meetings.

● Members of the Pulaski, New York, church witnessed an indoor baptism by immersion for the first time in the history of their little red-brick church. The conference-owned portable baptism was used for this special occasion. The April 21 baptism of 21 persons concluded the five-week evangelistic Crusade for Christ meetings conducted by New York Conference evangelist Robert Goransson.

● A remodeled van will be used for medical screening by members of the Manchester, and Nashua, New Hampshire, churches. On May 1, a ribbon-cutting ceremony was held with the mayor of Manchester participating.

Central Union

● Union College recently awarded 169 degrees to graduates from 16 States and six foreign countries during its spring graduation.

● Two companies have been organized in the Colorado Conference, both in dark counties. William C. Hatch, conference president, conducted the services that organized the companies in Gunnison and Rangely.

● On the weekend of May 16 and 17 the Kearney, Nebraska, church was dedicated with W. S. Lee, secretary of the Central Union Conference, as dedication speaker. The special weekend began with Friday evening services. All the programs were under the direction of the pastor, E. U. Testerman.

Columbia Union

● Mrs. Patricia Habada has been named elementary supervisor of the Pennsylvania Conference.

● The multipurpose building at Garden State Academy, Tranquility, New Jersey, was dedicated on May 4. It was officially named Oslender Hall in memory of Joseph and Minnie Oslender, who donated \$240,000 toward the cost of the building.

● Two hundred persons made their decision to accept Christ during the Voice of Prophecy New Life Crusade held by the Columbus, Ohio, area churches on the Ohio State Fairgrounds. The latest report on the crusade indicated 90 had been baptized.

● During 1974, 108 members were added to the Dupont Park church in Washington, D.C., by baptism and profession of faith.

Lake Union

● Vernon L. Small, administrator of the Battle Creek Sanitarium and Hospital in Michigan, has returned from a two-week trip to the West Coast, where, at the General Conference's request, he directed the relocation of medical personnel from the Saigon Adventist Hospital.

● The Adventist Musicians' Guild organized two music festivals, which were held recently in the Troy and Battle Creek, Michigan, churches.

● On March 29 Harold A. Lindsey, pastor of the Shiloh church, Chicago, Illinois, assisted by C. J. Barnes, pastor of the Hyde Park and Altgeld Gardens churches, baptized 25 persons in the Shiloh church. Shiloh membership now stands at 2,023.

● Ten persons were baptized into the Paoli, Indiana, church on May 3 by Jerry Lastine, bringing the membership of the Paoli church to 62.

North Pacific Union

● Those attending the Oregon camp meeting this year found a new cafeteria and other major changes on the Gladstone campground. The new two-story cafeteria contains 9,980 square feet of space.

● The Sisters of St. Francis, who operate St. Anthony's Hospital in Pendle-

ton, Oregon, have donated some \$20,000 worth of hospital electronic equipment to Walla Walla College and the developing Montemorelos University in Mexico.

● Among new churches dedicated recently in the Upper Columbia Conference are churches in Milton-Freewater, Oregon, and Weippe, Idaho.

● Nearly \$1 million was earned last year by 1,200 Walla Walla College students by work at either college-related industries or on-campus jobs.

Northern Union

● A total of 28 persons were baptized into the church during a five-week series in Spearfish, South Dakota, by Les and Jeffie Fowler, conference evangelists, and Harold Gray, pastor.

● Believing there is much religion in a good loaf of bread, the Duluth, Minnesota, church has opened a bakery. Besides baked goods, the bakery carries a line of health books, cookbooks, and vegetarian food products. They also plan to have a lending library available to the public.

● Five persons were added to the Hurley, South Dakota, church at the close of a campaign conducted by L. E. Tucker of the Quiet Hour. Twelve were added to the Rapid City, South Dakota, church as the result of a series conducted by A. R. Friedrich, Illinois evangelist.

Southern Union

● Trustees of North Orange Memorial Hospital, a tax-supported 50-bed facility in Apopka, Florida, recently signed a three-year management agreement with Florida Hospital for the takeover of North Orange's operation. Included in the agreement is a purchase option, which Florida Hospital exercised on April 15.

● A net gain of 120 members during the first quarter of 1975 boosted the membership of the Carolina Conference to 8,156.

● The Gainesville, Florida,

church has recently completed construction of a school plant located on a six-and-a-half-acre site, thanks to a \$70,000 contribution from Z. L. Sung, a non-Adventist businessman.

● A three-week evangelistic series in Asheville, North Carolina, conducted by John and Wayne Thurber, assisted by the His Way Singers, resulted in 20 baptisms.

Southwestern Union

● Eleven persons were baptized by Forrest Tenbrook during recent services in the southeast district of Oklahoma.

● On the weekend of May 3, 270 Pathfinders gathered at Camp Yorktown Bay, Arkansas, for a conference-wide camporee.

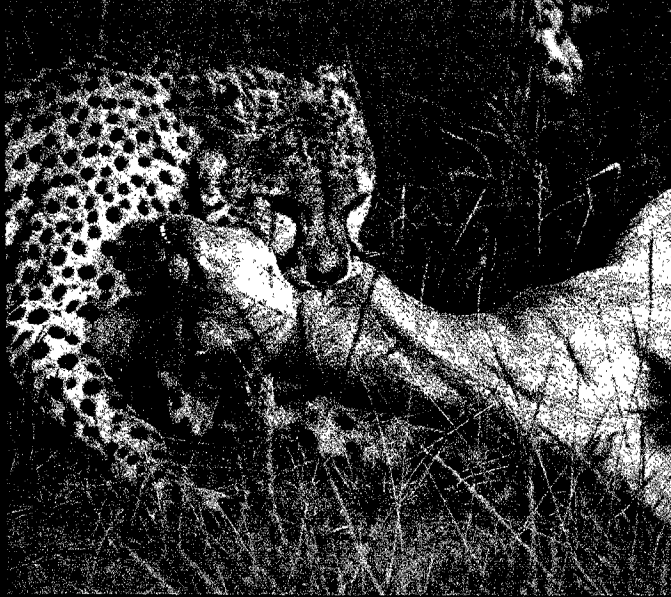
● A. L. May, retired pastor from Clovis, New Mexico, conducted a baptismal class early in the school year at the Portales church school and baptized five of the students on March 15.

● Six Sabbath school workshops were held this past spring in the Texico Conference.

Andrews University

● Steve Young is the new director of the AU Center for Occupational Education, effective July 1. He has already begun some duties, such as recruiting, for the center at Andrews. He replaces Melvin Anderson, who has been doubling as the university's assistant director of recruitment and admissions since January.

● The Religion and Communication departments at Andrews University will have new chairmen this summer. With the Religion Department will be Carl Coffman, from Pacific Union College, California; and with the Communication Department, William E. Garber, former journalism instructor at Southern Missionary College, College-dale, Tennessee. Both will assume positions now held by the acting chairmen, W. L. Richards, religion, and Robert Yingst, communication.



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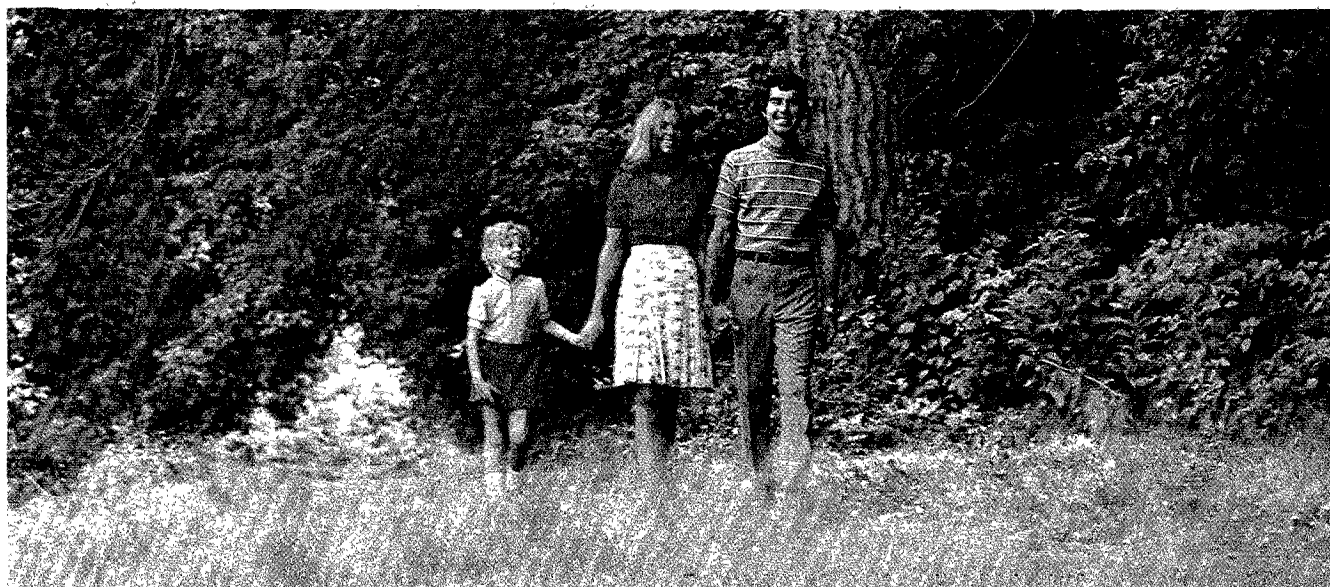
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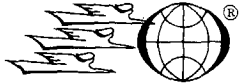
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Bulletin Board

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Advent Review & Sabbath Herald
125th Year of Continuous Publication

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returned only if accompanied by a stamped,
self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Computr. oper. Nurse, ped.
Cook Nurses, staff
Dietary, gen. Nurses, superv.
Diet., admin. Nursing-serv. dirs.
Inhal. thers. Occup. thers.
Lab. tech. Orderlies
Med.-rec. lib. Pers. dir.
Nurse's aides Pharmacist
Nurse-anes. Phys. thers.
Nurses, CCU Psych. soc.
Nurses, ICU wrkr., MSW
Nurses, LPN Secretary
Nurses, med.- Speech-path. tech.
surg. Stationary engr.
Nurses, OR

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.

Notice

Correction

□ It Is Written viewers paid a total of \$10,-
500 to attend an all-day Bible seminar on the
Queen Mary in California, not \$5,500 as
stated in the article printed in the June 5 issue.

To New Posts

FROM HOME BASE TO FRONT LINE

Robert Leach Chism (SMC
'49), to serve as civilian chaplain,
Frankfurt, Germany; **Mattie**
(Stewart) **Chism** (SMC), of
Kailua, Hawaii, left New York,
April 30, 1975.

Melvin Edward Stump, Jr.
(LLU '72), to serve as physician,
Empress Zauditu Memorial Hospi-
tal, Addis Ababa, Ethiopia; **Catherine**
(Hilliard) **Stump** (PUC
'68), of Santa Rosa, California,
left New York, April 30, 1975.

STUDENT MISSIONARIES

Norimar Calil Campos (CUC),
to serve as teacher and librarian,
South American Division office,
Montevideo, Uruguay, of New-
ark, New Jersey, left New York,
May 10, 1975.

Jonathan Quintin Corder
(PUC), to serve as teacher, SDA
Mission, Guam-Micronesia, for
Majuro Elementary School,
Marshall Islands, of Angwin,
California, left Los Angeles, Jan-
uary 8, 1975.

Donna Donesky (SMC), of
Candler, North Carolina, to serve

as Bible worker, Tasba Raya
Project, Franci Serpi, Nicaragua,
crossed the border at McAllen,
Texas, May 18, 1975.

John Allen and Kathy Jo
(Scheidemon) **Goley** (UC), of Lin-
coln, Nebraska, to serve in evan-
gelistic work, Irish Mission, Bel-
fast, Northern Ireland, left New
York, May 15, 1975.

Tommy Andrew Hall (SMC), of
Dayton, Ohio, to serve in con-
struction, Tasba Raya Mission
Project, Franci Serpi, Nicaragua,
crossed the border at McAllen,
Texas, May 18, 1975.

Jean K. Herman (SMC), of
Miramar, Florida, to serve as
secretary, cook and housekeeper,
Tasba Raya Mission Project,
Franci Serpi, Nicaragua, crossed
the border at McAllen, Texas,
May 18, 1975.

J. David Kay (SMC), of Ashe-
ville, North Carolina, to work
with summer youth camps and
Vacation Bible Schools, West
Puerto Rico Conference, Maya-
güez, left Atlanta, May 20, 1975.

Sandra Kay Lake (UC), of
Longmont, Colorado, to serve
in evangelistic work, Irish Mis-
sion, Belfast, Northern Ireland,
left New York, May 15, 1975.

Kevin Joseph Lipscomb (SMC),
of Laurel, Maryland, to serve in
construction, Tasba Raya Mission
Project, Franci Serpi, Nicaragua,
crossed the border at McAllen,
Texas, May 18, 1975.

Vivian Ann Mack (CUC), of
Baltimore, Maryland, to serve as
teacher, SDA English Language
School, Seoul, Korea, left New
York, April 29, 1975.

Deaths

FUNK, Marie Ruth—b. Nov. 2,
1911, Franklin County, Iowa; d.
April 16, 1975, Arcadia, Calif. In 1935
she married Elder Ervin Funk, and
they studied at Union College, Lin-
coln, Nebraska. They began minis-
terial work in 1946, and labored a
number of years in Iowa, Nebraska,
and Missouri. She taught church
school. Survivors include her hus-
band; son, Arlo; three grandchild-
ren; six brothers; and a sister.

LOWRY, Bertha—b. Jan. 28, 1886;
d. April 30, 1975, Poona, India. She
was the widow of G. G. Lowry, who
was president of Southern Asia Di-
vision from 1941 to 1942. She first
went to India in 1909 and served
many years after her husband's
death in 1942. Most recently she was
living with her son, R. S. Lowry,
president of the Southern Asia Di-
vision, who survives her.

WELLMAN, Thelma—b. April 9,
1903, Port of Spain, Trinidad; d.

March 18, 1975, Forest City, Fla. She
lived in India with her missionary
parents, Elder and Mrs. S. A. Well-
man, returning to the States in 1917.
She received her B.A. degree from
Pacific Union College and her M.A.
degree from Maryland University,
after which she taught one year at
Washington Missionary College. For
many years, she was an executive
secretary at the General Conference
except for a brief time in Berrien
Springs, Michigan, when the Semi-
nary was moved from Washington,
D.C. Upon her return to Washing-
ton, she was editorial secretary of
Liberty magazine. She retired in
1968. Her brother, Sterrie E., sur-
vives.

WHEELER, Lillian Voorhees—b.
June 19, 1878, Silver Leaf, Colo.; d.
May 7, 1975, Riverside, Calif. She
attended Union College and took
nurse's training at Hinsdale Sanita-
rium and Hospital. In 1908 she
went to Argentina to assist Dr. H.
Habenicht in developing the medical
work. She was superintendent of
nurses at the Puiggari institution.
After her marriage to W. W. Wheeler,
they labored in the Inca Union, and
as the result of an accident Mr.
Wheeler died at the Platería Mission.
After this, Mrs. Wheeler labored in
Peru, Chile, and Bolivia, giving
nearly 40 years of service.

WILLIAMS, Evelyn Leone—b. Dec.
6, 1893, Halifax, Nova Scotia, Canada;
d. Feb. 2, 1975, Calif. In 1920 she
married Elder Hugh Williams. They
labored in Indiana, Wisconsin, and
Michigan. For five years she served
in the Southeastern California Con-
ference office. Survivors include her
husband; daughter, Phyllis Vine-
yard; sons, Earl and Harold; and 10
grandchildren.

Camp Meeting Schedule

Atlantic Union	
Greater New York (Spanish)	June 29-July 6
Canadian Union	
Manitoba (Saskatoon)	June 27-July 5
Manitoba (Clear Lake)	July 9-12
Maritime	August 1-9
Newfoundland	August 8-10
Quebec (Montreal)	August 15-17
Central Union	
Wyoming	August 5-10
Columbia Union	
Allegheny East	No Camp Meeting
Allegheny West	June 29-July 6
Potomac	No Camp Meeting
Lake Union	
Illinois (Little Grassy)	August 20-23
Michigan (Grand Ledge)	August 7-16
Wisconsin (Portage)	July 31-August 9
Northern Union	
Iowa	Weekend Meetings After GC Session
North Pacific Union	
Alaska	July 25-28
Pacific Union	
Central California	August 7-16
Southeastern California, Anaheim	September 12, 13
Southwestern Union	
Oklahoma	August 1-9
Texico	August 8-16

Coming

July

5 Church Lay Activities Offering
12 Adventure in Faith Offering

August

2 Dark County Evangelism
2 Church Lay Activities Offering
9 Oakwood College Offering
30 Christian Record Braille Foundation Offering

September

6 Lay Preachers' Day
6 Church Lay Activities Offering
13 Missions Extension Offering
13 to Review and Herald Periodicals
Oct. 11 Campaign
20 Bible Emphasis Day
27 JMV Pathfinders

27 Thirteenth Sabbath Offering
(Inter-American Division)

October

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

November

1 Church Lay Activities Offering
1-8 Week of Prayer
8 Annual Week of Sacrifice Offering
15 to
Jan. 3 Ingathering Crusade

December

6 Ingathering Emphasis
6 Church Lay Activities Offering
13 Stewardship Day
20 Thirteenth Sabbath Offering
(Australasian Division)

Illinois WMAQ 670 4:45 A.M. Chicago, Ill.
WWWE 1100 10:45 P.M. Cleveland, Ohio
Indiana WWWE 1100 10:45 P.M. Cleveland, Ohio
WMAQ 670 4:45 A.M. Chicago, Ill.
Andrews University WAUS-FM 9:00 P.M. Berrien Springs, Mich.
Sun-Fri July 13-18
3:00 P.M.
Sabbath July 12, 19

North Pacific Union

Oregon KWJJ 1080 9:45 P.M. Portland, Oregon
KRAK 1140 10:00 P.M. Sacramento, Calif.
KBOI 670 10:06 P.M. Boise, Idaho
Washington KHQ 590 6:45 P.M. Spokane, Wash.
KRAK 1140 10:00 P.M. Sacramento, Calif.
KBOI 670 10:30 P.M. Boise, Idaho
Montana KBOI 670 11:30 P.M. Boise, Idaho
Idaho KBOI 670 11:30 P.M. Boise, Idaho
KHQ 590 7:45 P.M. Spokane, Wash.
Walla Walla College KGTS-FM 9:00 P.M. College Place, Wash.
Sun-Fri July 13-18
2:00 P.M.
Sabbath July 12
9:00 P.M.
Sabbath July 19

Northern Union

North Dakota WNAX 570 12:05 A.M. Yankton, S. Dak.
South Dakota WNAX 570 12:05 A.M. Yankton, S. Dak.
KMMJ 750 11:15 A.M. Grand Island, Nebr.
Iowa WMAQ 670 4:45 A.M. Chicago, Ill.
WWWE 1100 10:45 P.M. Cleveland, Ohio
WNAX 570 12:05 A.M. Yankton, S. Dak.
KMMJ 750 11:15 A.M. Grand Island, Nebr.
Minnesota WNAX 570 12:05 A.M. Yankton, S. Dak.
WMAQ 670 4:45 A.M. Chicago, Ill.

Pacific Union

Arizona KBOI 670 10:30 P.M. Boise, Idaho
KOB 770 10:30 P.M. Albuquerque, N. Mex.
XERF 1570 11:30 P.M. Del Rio, Tex.
California KFRE 940 11:30 P.M. Fresno, Calif.
KLAC 570 11:00 P.M. Los Angeles, Calif.
KRAK 1140 10:00 P.M. Sacramento, Calif.
XEMO 860 5:15 P.M. Tijuana, Mexico
KFAX 1100 5:15 P.M. San Francisco, Calif.
KBOI 670 10:30 P.M. Boise, Idaho
KOB 770 10:30 P.M. Albuquerque, N. Mex.
Nevada KBOI 670 10:30 P.M. Boise, Idaho
Utah KBOI 670 11:06 P.M. Boise, Idaho
KREX 1100 11:00 P.M. Grand Junction, Colo.
Loma Linda University KLUU-FM 8:30 P.M. Loma Linda, Calif.
Sun-Fri July 13-18
7:00 A.M.
Sabbath July 12, 19
2:30 P.M.
Sabbath July 12, 19
Pacific Union College KANG-FM 8:30 P.M. Angwin, Calif.
Sun-Fri July 13-18
8:00 P.M.
Fri July 11, 18
8:00 P.M.
Sabbath July 12, 19

Southern Union

Alabama WPTF 680 11:45 P.M. Raleigh, N.C.
XERF 1570 1:00 A.M. Del Rio, Tex.
Georgia WPTF 680 11:45 P.M. Raleigh, N.C.
Mississippi XERF 1570 1:00 A.M. Del Rio, Tex.
North Carolina WPTF 680 11:45 P.M. Raleigh, N.C.
WWVA 1170 8:15 P.M. Wheeling, W. Va.
Tennessee WPTF 680 11:45 P.M. Raleigh, N.C.
WWVA 1170 8:15 P.M. Wheeling, W. Va.
Southern Missionary College WSMC-FM 9:30 A.M. Collegedale, Tenn.
Sun-Fri July 13-18
6:30 P.M.
Sun-Fri July 13-18
3:00 P.M.
Sabbath July 12, 19

Southwestern Union

Arkansas XERF 1570 1:00 A.M. Del Rio, Tex.
Louisiana XERF 1570 1:00 A.M. Del Rio, Tex.
KTRH 740 11:45 P.M. Houston, Tex.
Oklahoma XERF 1570 1:00 A.M. Del Rio, Tex.
Texas KCTA 1030 9:00 A.M. Corpus Christi, Tex.
KTRH 740 11:45 P.M. Houston, Tex.
XERF 1570 1:00 A.M. Del Rio, Tex.
KGYN 1210 7:15 P.M. Guymon, Okla.
New Mexico KOB 770 11:30 P.M. Albuquerque, N. Mex.
KGYN 1210 6:15 P.M. Guymon, Okla.
XERF 1570 12:00 P.M. Del Rio, Tex.
Southwestern Union College KSUC-FM 6:15 P.M. Keene, Tex.
Sun-Fri July 13-18
1:00 P.M.
Sabbath July 12, 19

GC Radio Coverage (see Back Page)

Atlantic Union

Connecticut WMCA 570 9:45 P.M. New York, N.Y.
WWWE 1100 11:45 P.M. Cleveland, Ohio
Maine WELZ 620 10:05 P.M. Bangor, Maine
WWVA 1170 8:15 P.M. Wheeling, W. Va.
New York WMCA 570 9:45 P.M. New York, N.Y.
WWVA 1170 8:15 P.M. Wheeling, W. Va.
Rhode Island WWWE 1100 11:45 P.M. Cleveland, Ohio

Canadian Union

Newfoundland VOAR 12:05 P.M. St. John's, Nfld.
Sun-Fri July 13-18
8:00 P.M.
Sun-Fri July 13-18
2:30 P.M.
Sabbath July 12, 19

Central Union

Colorado KREX 1100 11:00 P.M. Grand Junction, Colo.
KLZ 560 11:45 P.M. Denver, Colo.
KGYN 1210 6:15 P.M. Guyman, Okla.
KOB 770 11:30 P.M. Albuquerque, N. Mex.
XERF 1570 12:00 M. Del Rio, Tex.
Kansas KMMJ 750 11:15 A.M. Grand Island, Nebr.
XERF 1570 1:00 P.M. Del Rio, Tex.
Missouri XERF 1570 1:00 A.M. Del Rio, Tex.
Nebraska KMMJ 750 11:15 A.M. Grand Island, Nebr.
WNAX 570 12:05 A.M. Yankton, S. Dak.
WWWE 1100 10:45 P.M. Cleveland, Ohio
Wyoming KLZ 560 11:45 P.M. Denver, Colo.
KREX 1100 11:00 P.M. Grand Junction, Colo.
Union College KUCV-FM 6:30 P.M. Lincoln, Nebr.
Sun-Fri July 13-18
2:00 P.M.
Sabbath July 12, 19

Columbia Union

Maryland WWVA 1170 8:15 P.M. Wheeling, W. Va.
New Jersey WMCA 570 9:45 P.M. New York, N.Y.
WPTF 680 11:45 P.M. Raleigh, N.C.
WWWE 1100 11:45 P.M. Cleveland, Ohio
WWVA 1170 8:15 P.M. Wheeling, W. Va.
Ohio WWWE 1100 11:45 P.M. Cleveland, Ohio
WWVA 1170 8:15 P.M. Wheeling, W. Va.
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WWWE 1100 11:45 P.M. Cleveland, Ohio
WWVA 1170 8:15 P.M. Wheeling, W. Va.
Virginia WPTF 680 11:45 P.M. Raleigh, N.C.
WWVA 1170 8:15 P.M. Wheeling, W. Va.
West Virginia WWVA 1170 8:15 P.M. Wheeling, W. Va.
WPTF 680 11:45 P.M. Raleigh, N.C.
Washington, D.C. WPTF 680 11:45 P.M. Raleigh, N.C.
WWVA 1170 8:15 P.M. Wheeling, W. Va.
Columbia Union College WGTS-FM 7:30 P.M. Takoma Park, Md.
Sun-Fri July 13-18
4:00 P.M.
Sabbath July 12, 19

Lake Union

Wisconsin WMAQ 670 4:45 A.M. Chicago, Ill.
WWWE 1100 10:45 P.M. Cleveland, Ohio
Michigan WMUZ-FM 103.5 6:15 P.M. Cleveland, Ohio
WWWE 1100 11:45 P.M. Cleveland, Ohio
WMAQ 670 5:45 A.M. Chicago, Ill.

The Back Page

In Brief

Literature goal surpassed: South American Division bookmen have surpassed their goal of selling \$15 million worth of literature during the past five-year period. Pedro Camacho, division publishing director, reports that total literature sales for the quinquennium exceeded \$18 million.

Conference evangelism record: More than 5,000 members in the South Atlantic Conference, meeting recently in the new camp meeting pavilion in Hawthorne, Florida, gave \$65,210 for evangelism. This was the highest amount ever given in a single evangelism offering by a Regional conference. The conference's goal for new members in 1975 is 2,000.

Two Collections Donated to Archives

Mary-Esther Nicola Hauck, daughter of former General Conference secretary Le-

roy T. Nicola (1893-1897), has presented an album of about 475 fully identified early Seventh-day Adventist pictures to the General Conference archives. The presentation occurred during the weekly meeting of the General Conference Committee, May 22.

Shown in the album are the parents of J. N. Andrews, of James White, and of Dr. John Harvey Kellogg; many pioneers and their wives and children; and buildings and homes in nineteenth-century Battle Creek. Before Elder Nicola died in 1940 he requested that this album be given to the General Conference.

Another collection of a different kind is now ready for research use: the Louise C. Kleuser Collection. Miss Kleuser, former associate secretary of the General Conference Ministerial Association, recently donated papers representing her lifetime of denominational service. These have been fully processed and an inventory prepared.

F. DONALD YOST

Radio Coverage for General Conference Session

Holding the fifty-second General Conference session in Vienna, Austria, has meant special efforts on the part of the church administrators to keep American Adventists informed.

Radio coverage will include daily 15-minute Voice of Prophecy broadcasts from Maine to San Diego on 25 of their wide-coverage stations. These programs will feature events that will be taking place in Vienna and will be broadcast July 14 through 18.

All Adventist college stations will also carry up-to-the-minute broadcasts on session activities. Adventist Radio Network staff will prepare the daily programs in cooperation with the Voice of Prophecy and under the umbrella of the Communication Department of the General Conference. Select the station near you from the list on the Bulletin Board, page 31.

HAROLD L. REINER

Financial Appeal for Media Center

Every Seventh-day Adventist in North America will receive shortly a letter from the Seventh-day Adventist Radio, Television, and Film Center inviting him to make a financial contribution toward the completion of this communication-production complex. The appeal is that sufficient funds be made available to finish this project and thus expand and ensure the evangelistic thrust of television and radio.

More programs of superior quality and acceptable to the radio and television media can and must be produced to meet the challenge of a completed task. And this should be done now so that the church will not be dependent on facilities outside Seventh-day Adventist control.

W. R. BEACH

General Conference Corporation of SDA

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

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



ADVENTISTS VISIT GERMAN LEADERS

During his recent visit to the German Democratic Republic, J. R. Zurcher, Euro-Africa Division secretary, was received by the president of the Christian Democratic Party, Wolfgang Heyl, and by the head of the department of religious affairs, Wolf Trende. Among other things they spoke of the forthcoming General Conference session in Vienna and the worldwide Seventh-day Adventist organization.

From left to right are Dr. Trende; M. Boettcher, president of the German Democratic Republic Union of Seventh-day Adventists; W. Heyl, who has just been given a copy of the German translation of *The Words of Jesus*; and J. R. Zurcher, author of the book.

EDWARD E. WHITE

North American Conference Corporation

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

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

General Conference Association of SDA

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

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

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