

Review®

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Loveliness in Unlikely Places

"Consider, says Jesus, how the lilies grow; how, springing from the cold, dark earth, or from the mud of the river bed, the plants unfold in loveliness and fragrance. Who would dream of the possibilities of beauty in the rough brown bulb of the lily? But when the life of God, hidden therein, unfolds at His call in the rain and the sunshine, men marvel at the vision of grace and loveliness. Even so will the life of God unfold in every human soul that will yield itself to the ministry of His grace, which, free as the rain and the sunshine, comes with its benediction to all."—*Thoughts From the Mount of Blessing*, p. 97.

Let Us Face the Truth!

Dupartail, Guadeloupe

We might as well face the truth. All of our present plans and programs of the church are not good enough. All of our advanced methods of evangelism, all of our learned and specialized techniques in pastoral care, all of our institutions with their sophisticated equipment and professional excellence, have not developed a glorious church that is prepared to greet her Lord.

All of our wonderful man-made plans and programs, all of the carefully constructed, well-organized, and carefully oiled church machinery, all of the Masters of Divinity, Ph.D.'s, M.D.'s—all of our degrees of all categories (and today we have thousands of them)—have not brought the latter rain and the loud cry.

Where is the spontaneous life and the spiritual power that characterized the believers in the church of century one? We catch fleeting glimpses of such saints among us today. There are many, of course, but we wish there were more. God bless and preserve them that they may stimulate us and that we may all behold the coming of our Lord together—*soon!*

All of our eloquent preaching, all of our heavenly (and some not so heavenly) music, all of our publishing and our teaching, even our healing and worldwide welfare program, have not brought the work to a finish, so that the church may welcome her returning Lord.

We are still in this world of sin. The power that will finish the work is not yet evident. We are still waiting. Or should I better say the Lord is still waiting on us!

What Is the Problem?

Think about this for a few minutes! One day after a heavy rainstorm you find your house is leaking. Carefully you search for the cause. You examine the attic carefully and while you are at it you decide that you will have a good look over the whole house. In the course of your search you find white ants. Quietly they have been carrying on their destructive work out of sight, and now you are in trouble in several places in the house.

You have to do something, so you decide you will paint the house. After all, it looks a bit shabby, so you go to work with paint and brush in hand. A few weeks later the place *looks* great! That paint surely made a difference! Now the white ants will go away. They won't bother you anymore! But the next rainstorm that comes—drip! drip! drip! Even more water than before is coming through.

Well, maybe you had better fix those front steps. They have needed some repair work for some time. So out come the tools, and after a few hours of work the steps are good as new. But when the rain comes next time still there is the drip, drip, drip!

Probably now would be a good time to build that fireplace you have always wanted. So you build the fireplace, but still—drip, drip, drip, drip!

You install a new picture window. You put a ceiling in the storeroom. You panel the basement. You redecorate the whole inside of the house. But as the months go by and the rains

come and go, your white-ant problem has been getting worse instead of better. All of the paint and paneling, the repair and the remodeling, only seem to whet the little demons' appetites. In many new places they appear and feast on your residence.

There is only one way to deal with white ants. You must dig into the nest and find the queen. When the queen is located and destroyed your white-ant problem will disappear. But until you get the queen all of your paint and polish, all of your improvements and conveniences—all else that you do will be of no avail. *You have to destroy the queen!*

The problem in the church today is *sin*. There is nothing wrong with programs and planning, with organization and degrees, with sophisticated equipment and professional excellence—all these have their place in the work of God. But until our sin problem is faced frankly and dealt with effectively we are still in trouble. The paint, the repair, and the remodeling are useless in correcting a leaking house until the white ants that are the root of the trouble are dealt with.

Sin separates us from God. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2).

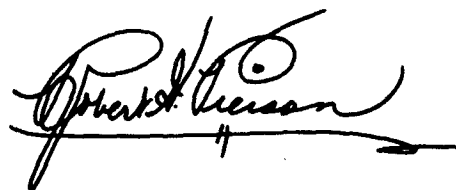
When we are separated from God we are separated from His power, His Holy Spirit power, His latter-rain power, His loud-cry power—the only power that will reach every kindred and tongue and people with the Advent message in our generation. We cannot "finish the work" in our own strength. We must have the power of the Holy Spirit to reach the world in our day. That power is available! God longs to give it to us.

"In this conflict of righteousness against unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of His image in the soul."—*Messages to Young People*, p. 55.

Sin must go from us as individuals and from His church!

Thank God there is hope and help! "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). Let us search our hearts diligently and ask God to help us find the queen ant in our experience and rid ourselves of its destructive power, through Jesus Christ our Lord!

"Follow no false colors, but watch the banner of our holy faith, and be found where that waves, even though it be in the thickest of the fight. Soon the warfare will be over and the victory won, and if you are faithful you will come off more than conquerors through Him that has loved you. The glorious prize, the eternal weight of glory, will then be yours."—*Testimonies*, vol. 5, p. 309.



President, General Conference

This Week

This issue marks the return to our regular publishing schedule. The production of the *General Conference Bulletins* has been an exacting and time-consuming process involving many people without whose cooperation the job never could have been done. The REVIEW staff is very grateful to these people, and thankful indeed to God for His many and gracious blessings during the Bulletin production.

Our cover thought draws our attention to another of God's free

gifts—grace. The God who sees the possibility for beauty in a rough, brown bulb and through whose creative energy the bulb bursts into gorgeous blossom, is the same God who looks upon the hearts of all humanity, seeing the potential of all. He provides transforming power and grace so that those who so desire will be enabled to develop a loving Christ-like character.

Leslie Hardinge, "The Law of the Two Sparrows" (p. 4), is a pastor in Glendale, California.

He studied at Newbold College from 1930 to 1933 and graduated from La Sierra College in 1947. At the Seventh-day Adventist Theological Seminary he earned an M.A., B.D., and M.Th. In 1964 he received a Ph.D. from London University. He was a pastor-evangelist in several areas of Great Britain from 1933 to 1946. In 1947 he went to Union College to teach religion until 1950. From 1950 to 1965 he taught religion at Columbia Union College, part of that time at CUC's affiliate, New-

bold College. From 1965 until he went to Glendale he taught in the religion department at Pacific Union College.

Analyzing the process required in ancient Israel to declare a leper free of disease, Dr. Hardinge shows how this symbolically represents the cleansing and salvation of each repentant sinner.

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Letters

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

Lucid and Logical

My wife and I look forward each week to receiving the REVIEW. My wife particularly enjoys the When You're Young, and the Reader to Reader columns.

I, however, have one complaint to make. W. R. L. Scragg, who writes Especially for Men, should write every week. His articles not only possess lucidity but they are logical, and contain clear spiritual truths men like to read about and can apply to themselves.

After having studied in London, England, where we were often disappointed because the REVIEW arrived weeks late because of the delays in the mail, we are now happy to receive our REVIEWS promptly.

GLYDEN O. HEADLEY
Ottawa, Ontario

Price of REVIEW

I just finished reading your June 5 editorial about the price of the REVIEW. The article is well written and persuasive. I will gladly pay more for the REVIEW.

May I respectfully offer you an idea to avoid losing \$160,000 in the printing of the much needed REVIEW? It is not a new idea, but it will help save money for you and the subscribers.

Both the Review and Herald Publishing House and the subscribers are losing money, because the latter have no time to read 32 pages a week. With few exceptions people hardly are able to read more than 5 to 15 pages a week. So, we are paying

for something from which we cannot fully profit.

As you know, many of the great magazines of the world are monthlies. Some of our magazines, which at one time were weekly, are now monthly. Why not consider for the next year the possibility of keeping the same subscription price, the same number of pages, and publish the magazine twice a month instead of weekly?

In this way, we the readers will not miss the beloved REVIEW and its edifying news and articles, we will not be paying for a good magazine all of whose contents we are unable to read, and the Review and Herald Publishing House will not lose so much money.

NICOLÁS CHAI
Miami, Florida

► In 1853, a time when the REVIEW was published semi-monthly, Ellen White wrote, "The cause, in the time in which we are living, demands the paper weekly" (Early Writings, pp. 95, 96). It is difficult for us to conceive that "the times" today are any less demanding.

For those who feel that they cannot afford the weekly REVIEW, we suggest our monthly digest of the REVIEW, the English edition of which is published in Washington, D.C. The cost of the monthly REVIEW is only \$5.25.—Eds.

We love the REVIEW and don't ever want to see it buried before God's work is finished.

However, because of missionary and other activities we get behind on our reading. May we suggest a semimonthly REVIEW to cut costs and yet keep the church informed of activities around the world.

May God's guidance and con-

tinued blessings be with all who publish our church paper. We trust we will never have to be without it.

EVELYN AMEDEE
Alexander, Arkansas

Throughout the year our church calls for more than one special offering. Why not one for the REVIEW? I spend two days' wages each year for my Fort Worth *Star-Telegram*. I would give a day's wages if you'd call for an offering for the REVIEW. There must be many more who would do likewise.

I love our church paper.
WILLIAM B. LOVETT
Fort Worth, Texas

Just a suggestion on the forthcoming increased prices on the REVIEW.

Why not issue it every other week? That would cut postage in half, also I, for one, would be more able to keep up with my reading.

We need the REVIEW and would be spiritually poorer without it.

May God keep leading in whatever you decide.

MRS. H. BOUNDY
Auburn, New York

If anyone has not read "F.Y.I." (June 5) he should read it before he makes a complaint about the high price. The thought came to me that perhaps it could be smaller. I immediately checked through the whole REVIEW to see whether there was any irrelevant material that could be left out. I could not find any.

The only solution to keep "The Good Old REVIEW" in "tiptop shape" is to pay the price. It is still a bargain, "a must for every Seventh-day Adventist."

J. H. MEIER
Paradise, California

When I read your "F.Y.I." (June 5) to my wife she said, "I know how to solve that problem! Tell them to send out the REVIEW only once or at the most twice a month." I agree with her. We love the REVIEW, but can hardly find time to read it all, along with all our other publications. But we pray God will lead you to do what is best.

J. B. HARRISON
Portland, Oregon

I for one shall still subscribe to the REVIEW even if the price has to double. John and I got hooked when we got our free six months' worth. It tells us where our money goes, keeps us in touch with church family (I would be willing to give more than that to hear so regularly from my relatives), gives us advice as parents, and tips on daily problems. Yes, I salute the REVIEW. It's cheap enough!

DEE DEE BINDERNAGEL
Modesto, California

Art Admired

I just had to tell you how pleased I was with the cover on the May 1 REVIEW and also with the fact that you published the picture of Mr. and Mrs. Harry Anderson.

I had always wondered what Mr. Anderson looked like and what his age was. Through the years I have admired his art.

STELLA ZEILLEMAYER
W. Riverside, California

The May REVIEW cover design by Mrs. Anderson and the editors' explanation really brought a warm refreshing glow to my heart. I can't help believing it had something to do with a woman's touch.

LORENZO H. GRANT
Takoma Park, Maryland

The Law of the Two Sparrows

By LESLIE HARDINGE

THE SICK MAN BEGAN TO WONDER whether Jesus could do anything for him, for he was "full of leprosy."¹ "Its deadly poison permeated his whole body."² But as he continued to watch the marvelous cures that Jesus of Nazareth wrought, his faith strengthened. Eventually, obsessed with the hope of healing, and ignoring the law's prohibitions, he ran to the Saviour. "Lord," he cried, "if thou wilt, thou canst make me clean."³ Christ touched his loathsome body and responded compassionately, "I will: be thou clean," and then added, "Go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded."⁴ We should carefully consider two points in this story—the meaning of leprosy and the things which "Moses commanded."

Leprosy was the most dreaded of diseases in Biblical times⁵ because it was most like a living death. The malady appears in two stages, nodular and anesthetic. In nodular leprosy the skin becomes stretched over semicircular, firm cysts, and presents a shiny surface. Sometimes the skin looks pale, "as white as snow," but underneath is rottenness.⁶ Later the nodules become reddish and brown and finally burst and ulcerate. Then the nerves of feeling cease to register pain. The extremities striking sharp objects, feel no discomfort and break open, finally dissolving in putrescence.

"Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin. By the ritual law the leper was pronounced unclean. Whatever he touched was unclean. The air was polluted by his breath. Like one already dead, he was shut out from the habitations of man. . . . Away from his friends and kindred the leper must bear the curse of his malady."⁷ In four scriptural narratives we see leprosy representing the corrosive nature of sin.

Moses had to learn some vital lessons before he could successfully lead Israel. One concerned his own heart's condition. The Lord commanded him to put his hand in his bosom. When Moses drew it forth, his hand was leprous. Sin clings like leprosy.⁸ Human nature apart from Christ is as foul as leprosy. Bigotry and unbelief are even worse.⁹ Then, at God's command, Moses' hand was healed! And so it may be with each of us.

Miriam grew jealous of Moses' wife. She murmured against her brother and maligned Zipporah, and for these sins she was smitten with leprosy. "The judgment visited upon Miriam should be a rebuke to all who yield to jealousy, and murmur against those upon whom God lays the burden of His work."¹⁰ Jealousy and criticism of God's leaders, displayed in vain and cruel words, are as deadly as leprosy.¹¹ But Miriam was healed. God holds out hope to us.

Through the years of his association with Elisha,

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Gehazi's life remained unchanged. In his lies to Naaman and Elisha, his covetousness and greed, and his disregard of the Divine niceties, Gehazi revealed his true character. He sold his integrity for a dream and some clothes.¹² "For the deception practiced by Gehazi there could be pleaded no excuse. To the day of his death he remained a leper, cursed of God and shunned by his fellow men."¹³ Avaricious ambition and lovesick sentimentality are as deadly as leprosy¹⁴ and sometimes as incurable as Gehazi's leprosy.

Uzziah was one of the great kings of Judah. "He did that which was right in the sight of the Lord. . . . He sought God . . . [and] God made him to prosper. . . . God helped him."¹⁵ And then Inspiration adds, "He was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense."¹⁶ This might be done by priests only and Uzziah was merely a king. Brushing aside the remonstrances of the priest, the king persisted in his blind arrogance. "The sin that resulted so disastrously to Uzziah was one of presumption. . . . While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. Leprosy appeared on his forehead."¹⁷ Covetousness of office and presumption are as deadly as leprosy, while some kinds of literature in their arrogant disregard of God's will are even more defiling than leprosy¹⁸ and death bringing.

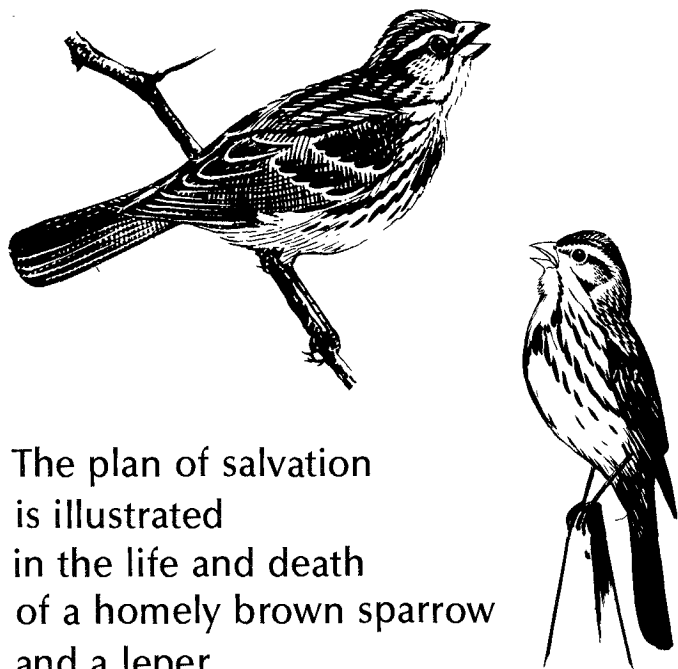
Sin, like leprosy, works insidiously from within and befools the life before it utterly destroys it. A leper is a loathsome sight, as he is driven from society, poor, unable to earn a living, with filthy clothes, and skin scaly and covered with nodules. He is as insensitive as a living corpse. His voice grows coarse and lifeless and is often raised in mournful tones crying, "Unclean! unclean!" His whole appearance is pitiable as he begs a morsel of food. Finally the bones in his jaw and soft palate degenerate and he dies of malnutrition. Each one of the symptoms of leprosy can be viewed as an illustration of some aspect of sin's corrosive and anesthetic effects.

The Leper Restored

But let us return to our leper as he stands before the Messiah and takes in His healing words. "Immediately a change passes over the leper. His blood becomes healthy, the nerves sensitive, the muscles firm. The unnaturally white, scaly surface peculiar to leprosy disappears; and his flesh becomes as the flesh of a little child."¹⁹ Now he was eager to set out for the Temple to learn from the priest what he should do.

Long before his time, rabbinic tradition declared that the Messiah should cleanse the lepers. "Since the days of Elisha the prophet, such a thing had never been known."²⁰ Even the priests must have considered the

law dealing with the restoration of the leper as obsolete. No living person had ever seen the law applied! In sending the leper to the priests, Christ was calling the attention of this class of scholars to the fact that the Messiah had come! Lepers were being cleansed! "Opportunity was granted them to know the truth and to be profited by the light."²¹ The priests had pronounced multitudes unclean, but never had one come seeking cleansing until now.



The plan of salvation
is illustrated
in the life and death
of a homely brown sparrow
and a leper
who wanted to be restored
to the family of God.

When informed that a leper was claiming to have been cleansed, the priest was to go out of the camp to meet him and assess his condition. Perhaps the very priest who years before had pronounced him unclean, now declared the leper cleansed! Thus it is with Jesus. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."²² Our Saviour is Judge; He also is Advocate.

The priest left the seclusion and peace of his home to go out to meet the leper. And so did Jesus. He comes to us! And when the priest had decided that the leper was indeed cleansed, he instructed him to bring two birds, cedar wood, scarlet thread, and hyssop.²³ Let us follow the priest and the cleansed leper as they go out to a living spring.²⁴ Here they scoop a little water into an earthen vessel. One of the sparrows is killed²⁵ and its blood mingled with the water. The hyssop sprig is bound to the cedar stick with the thread of scarlet to be used for sprinkling. This, together with the living bird, was plunged into the water and blood.

With the hyssop, suffused with water and blood, the leper was sprinkled seven times, to indicate a full and complete cleansing.²⁶ The living bird, drenched with the blood of his dead companion, was next released into the open heavens. "The wonderful symbol of the living bird dipped in the blood of the bird slain and then set

free to its joyous life, is to us the symbol of the atonement. There were death and life blended, presenting to the searcher for truth the hidden treasure, the union of the pardoning blood with the resurrection and life of our Redeemer. The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world, the fountain that was open for Judah and Jerusalem, wherein they may wash and be clean from every stain of sin."²⁷ After various cleansings, which lasted seven days, the leper was at last pronounced clean.

On the eighth day the priest accompanied the leper to the door of the Temple. Here he offered one lamb for a trespass offering with a vial of oil to signify his consecration. Standing outside the door of the Temple, "the leper put his head (into the court), and the priest applied the blood (of the lamb) to the tip of his ear; he put in his hand, and the priest applied the blood on the thumb of his hand; he put in his foot, and the priest applied the blood to the great toe of his foot."²⁸

Pouring some of the unguent into his blood-smeared hand the priest put some drops of the oil on the blood-marked ear, thumb, and toe of the leper, while the rest of it was poured over the leper's head. Next the priest offered a lamb for a sin offering and one for a burnt offering. Thus the leper was reinstated into fellowship.

But let us go back a few steps and watch the leper as he obtained two sparrows (in the Hebrew term *sipporim* "sparrows" may be included). In the market sparrows are being sold for a farthing.²⁹ Why sparrows? They are not famous for beauty of appearance or voice, but they love to dwell with men, to build their nests under man's roof and peck at the crumbs that fall from his table. When one of the sparrows had been killed he was flung to the ground. Then the living sparrow ascended, covered with the blood of his companion. This "symbol of the atonement" blends Christ's "death and life."³⁰

Thus the plan of salvation is illustrated in the life and death of a homely brown sparrow and a leper who wanted to be restored to the family of God. This Israel might have understood. All this we should know. But the sparrow fell to the ground in the long ago and only the Father cared! "Is it nothing to you that pass by?" He cries.

Loving Brown Sparrow,
Die for me
And with my nature's blood
Fly up to God.
Bring back to me the crumbs of Paradise
That, refreshed, I might go with Thee
To God's eternal altar
At rest forever.
Amen.



REFERENCES

- ¹ Luke 5:12.
- ² *The Ministry of Healing*, p. 70.
- ³ Luke 5:12.
- ⁴ Verses 13, 14.
- ⁵ *Ibid.*, p. 67.
- ⁶ Compare 2 Kings 5:27.
- ⁷ *Ibid.*
- ⁸ *Selected Messages*, book 1, p. 107.
- ⁹ *The Desire of Ages*, p. 271.
- ¹⁰ *Patriarchs and Prophets*, p. 386.
- ¹¹ *Education*, p. 236.
- ¹² See 2 Kings 5:20-27.
- ¹³ *Prophets and Kings*, p. 252.
- ¹⁴ *Testimonies*, vol. 5, p. 123.
- ¹⁵ 2 Chron. 26:4-7.
- ¹⁶ Verses 15, 16.
- ¹⁷ *Prophets and Kings*, p. 304.
- ¹⁸ *Testimonies*, vol. 7, p. 166.
- ¹⁹ *The Ministry of Healing*, p. 69.
- ²⁰ *The Desire of Ages*, p. 262.
- ²¹ *Ibid.*, p. 266.
- ²² Rom. 8:34.
- ²³ See Lev. 14:4.
- ²⁴ See verse 5.
- ²⁵ As described in Leviticus 1:15, margin.
- ²⁶ *Testimonies*, vol. 4, p. 122.
- ²⁷ *The SDA Bible Commentary*, Ellen G. White Comments, on Lev. 14:4-8, p. 1111.
- ²⁸ *Mishnah*, Negaim, XIV, 9; see Lev. 14:16-18.
- ²⁹ See Matt. 10:29.
- ³⁰ *The SDA Bible Commentary*, Ellen G. White Comments, on Lev. 14:4-8, p. 1111.

Better

Satan is alarmed at the accelerated missionary activity in the church today and is seeking to thwart its effectiveness.

By JOSEPH B. PIERCE

ONE OF THE MOST STARTLING, sobering, and soul-searching statements in the Scriptures is found in 1 Samuel 15:22: "Behold, to obey is better than sacrifice." Can it be that there is something that is more pleasing to the Lord than our sacrifices? This text says that there is. It says there is something that is "better"! And without that "better" element, whatever else there may be is vain! It was so in the case of King Saul. His sacrifices without the factor of complete obedience cost him the kingdom. Better!—any day, every day! Better, first, to obey; then our sacrifice will be a fit offering to the Lord whom we love.

Let us not presume to go forth to the work of the Lord till we have settled the question of complete dedication to obedience (by Christ's indwelling power) to God's holy law. Anything less than this is presumption. Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1, 2).

The church has long been asleep. She is dying from inactivity. She must arouse, and go to work for the salvation of the world. Her own spiritual life is at stake! In recent years there has been an acceleration of emphasis on the vital importance of every-member participation in the work of the church. Such an emphasis is long overdue. Our leaders are reminding us that inactive Christians deteriorate, while working members, driven to the Lord for help, are drawn nearer to their Saviour. It is the working Christian who finds, in his experience, a practical application of sanctification through association with the Lord Jesus in ministry to the needs of others.

Satan is watching the church—the commandment-keeping church. He watches intently her every move. He is aware of the new ripple of activity. It has him worried. This ripple could grow into a tidal wave! He is alarmed and is laying plans to meet the emergency.

The archenemy of Christ is looking for a way to ap-

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peal to the weaknesses of the flesh in God's professed people. Hoping to capitalize on the new missionary activity (that he so much fears), he aims to pervert it so as to serve his own purpose. He will use activity to soothe troubled consciences. He will also use the new surge of activity to serve as a smoke screen to cover hidden, cherished, unsundered defects of character, pet idols, and corroding sins. If he can achieve these ends, perhaps all this activity will not be so damaging to the kingdom of evil, after all. He feels confident that his plan will succeed, for he has observed that professed followers of Christ will pay into the Lord's treasury almost any amount of money, and will contribute almost any amount of work, in order to convince themselves that they are right with God, while holding onto their dear idols.

Satan knows that in the hands of the church there is a formidable weapon that could quickly undo him! This weapon combines (1) the true presentation of the doctrine of righteousness by faith in Christ; and (2) the total involvement of the church in giving the gospel message for this hour. The devil greatly fears that the church may, indeed, turn this double-edged sword on him. That is why he has prepared for this emergency. This preparation has involved several steps.

1. Lead the churches of "Babylon" to preach a false version of the doctrine of righteousness by faith. According to this false version the Christian accepts all of the promises of God, but he does not qualify for the reception of these promises by genuine repentance and confession of sins and by acknowledging the claims of God's holy law.

2. Fire the deluded churches of Babylon to launch a dramatic evangelistic wave of activity! (All based upon the false concept of the doctrine of righteousness by faith.)

3. Seek to lure the remnant church into the popular swing!

The Swing of the Pendulum

In 1888 it was difficult for some people to comprehend the truth of total, absolute, complete justification by faith in Christ's sacrifice.

Could it be that in the 1970's we are swinging to the other extreme? Are there people today who find it equally difficult to comprehend sanctification through obedience to the truth by the power of the indwelling Christ? Are we in danger of equating the great message of righteousness by faith to "justification" alone?

Ellen White gives the following picture: "Said the Judge: 'All will be justified by their faith and judged by their works.'" Again, she continues: "Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God."—*The Faith I Live By*, p. 211.

The point is that if the faith by which we claim justification is not a faith that produces obedience, then that faith is *dead*; and it can never bring *justification*. We must never permit the shoddy gospel that is being preached in the churches of Babylon to penetrate our midst. If it did, this could delay the coming of the Lord.

The law cannot transform us. But the law of God, in the heart of Christ, powered by His victory over sin in human flesh, becomes to us the emancipating energy in the gospel! Paul puts it this way: "For the law of the

Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4).

But if we reject this indwelling experience at any point along the way by refusing to give up any known sin, it is evident that we have rejected Christ's imputed righteousness for the past experience. Such an emergency calls for a complete renewal of our faith in Christ's righteousness for both the past and the present, and a complete rejection of sin as a way of life. Thank God there is victory for us in Christ! We may fail a thousand times and repent and rise up again and go forward. But we must not make provision for the flesh. He is able to keep us from falling! Those who are living with cherished sins should realize that their faith is vain.

Unsundered sin neutralizes justification. We are being awakened to the vital importance of missionary activity and witnessing, and rightly so. At the same time, it would be well to ask ourselves: To what am I witnessing? Let us be certain that we are witnessing the full gospel including the indwelling, victorious righteousness in us. Until we can make that kind of commitment (by His grace) to our Lord we had better remain in the upper room with Him. In such a commitment there can never be found room for boasting. We know full well that only the power of the indwelling Christ can break the dominion of sin. But this is exactly what the gospel is all about!

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15: 22, 23). □

Summer, Grass, Clothes

By THEODORE CARCICH



"If God so clothe the grass of the field" (Matt. 6:30).

SUMMER IS HERE. Everywhere fields are bearing profusely. Consider the amazing color and design that make up the lily, rose, geranium, rye, wheat, or common grass. Here is splendor exceeding that of a kingly court. Who is the clothier?

Into every seed God packs a dress pattern, weaving machinery, distilling apparatus, and pumping gear. When placed under favorable conditions the latent force within the seed stirs it to activity. Pumps begin to work and shuttles start whirling. Thus by subtle processes the seed weaves its raiment of gold, scarlet, purple, or green—with texture so exquisite that Solomon in all his glory seems as a man clothed in rags when compared with the glory of the grass.

Every plant and flower witnesses to the creative power of God. Paul says: "But God giveth it a body as

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it hath pleased him, and to every seed his own body" (1 Cor. 15:38).

Manifestly, the grass's outward dress reflects its inward character. In all cases the character and clothes correspond. As a matter of fact, all members of the vegetable kingdom are distinguished by their clothes. How do you differentiate between wheat, corn, oak, pine, aster, and gladiolus? By their clothes. Never do you find them clothed contrary to their character, or masquerading in borrowed garments.

Just suppose that our character and clothes were suddenly made to correspond. Would the transformation embarrass us? Clothing does exert a moral influence. Some make more of dress than of the body. They spend more time on preparing their clothes than on improving their virtues. All such labor is food for the moths.

Soon, very soon, the coronation of the great King will take place. People from all ages will gather round the great white throne. They will be distinguished by their inward character and corresponding clothing. How do they acquire this distinctive character and clothing? Let the apostle John tell us.

"Who are these, clothed in white robes, and whence have they come?" I said to him, 'Sir, you know.' And he said to me, 'These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb' " (Rev. 7:13, 14, R.S.V.).

Look at your garb. Are you satisfied or do you need a change of clothing? This change calls for an exchange of your unrighteousness for Christ's righteousness. He alone can clothe you in a divine robe of surpassing beauty. Woven in the loom of heaven, this robe alone gives you the fitness to sit at the marriage feast of the Lamb. It is freely offered, and, when fully accepted, the life of Christ manifests itself in your life. "It is in this life that we are to put on the robe of Christ's righteousness."—*Christ's Object Lessons*, p. 319.

Let this become the first object of human pursuit, for if God "so clothe the grass of the field" He can also clothe you.

"Cover with His life, whiter than snow;
Fullness of His life then shall I know;
My life of scarlet, my sin and woe,
Cover with His life, whiter than snow."

—F. E. Belden

Time-proof Love

How can the hope of our Lord's return
be kept a brightly burning blaze
in view of His apparent delay?

By DONALD D. REIBER

ALMOST NINETEEN AND ONE-HALF CENTURIES HAVE PASSED since the disciples witnessed our Lord's ascension and heard angels' lips say, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). This passing parade of centuries produces a persistent, perplexing problem. How can life be ordered so that it testifies to the conviction of the nearness of the "glorious appearing," and at the same time adequately prepare for projected future needs if He doesn't return?

This is a problem we face as individuals and as a denomination. We must solve it as individuals and as a denomination. This problem plagues every group considering a building program. When structures of steel, concrete, and brick are erected which will last for more than a century, don't we give a lie to our claim that His coming is near, "even at the doors" (Matt. 24:33)?

Few, if any, of us are immune from the danger of letting the fire die down. How prominent is the Second Coming in our thinking and talking? How often each week does it come up in our conversation? Does the prospect ever intrude into our workaday world? How much weight does the Second Coming carry as we make decisions for everyday living?

When considering the purchase of a new car is the question asked, "Should I buy this, or will my present one last until Jesus comes?" If the decision is made to keep the old one, how much of the money saved finds its way into the cause?

When women are buying clothes and try on some of the current fashions, do they ask, "How would I feel if Jesus were to come and find me wearing this?" Or does the fear of being out of style outweigh this consideration? Which is the greater hope, the hope of being noticed and envied or the hope of Christ's return?

When young people are out seeking recreation and entertainment, do they ask themselves, "Would we wish for Jesus to find us here doing this?" Or are they moved by the impulse of the moment and swayed by the pressure of the crowd to say, "This looks like fun, let's give it a try!"

Time never damaged the "blessed hope" or dampened its blaze in the hearts of the apostles. Peter declares with ringing conviction, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter 1:16). He goes on to explain that the Second Com-

ing rests on something more than his eyewitness account. It rests on prophecy, which is even more certain (see verses 17-19). Furthermore, God hasn't made promises He can't keep! The reason Jesus hasn't returned is because God is "not willing that any should perish, but that all should come to repentance" (chap. 3:9). What skeptics and scoffers interpret as a failure of the Lord's promise is in fact a demonstration of His great, forbearing love.

Peter's explanation has some helpful pointers for us today. We have 19 more centuries of fulfilled prophecy. Whereas Peter was talking about a demonstration of love approximately 30 years in length, we can talk about one that is more than 60 times as long. That's a lot of love!

Not even the gruesome mask of death, grinning its evil grin, shook the apostles' faith or dimmed their hope. Paul testifies, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:6-8). Peter faced death with equal poise, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me" (2 Peter 1:14). "Nevertheless we, according to his promise, look for new heavens and a new earth" (chap. 3:13).

Love That Is Centuries Longer

We may be encouraged by the longer scroll of fulfilled prophecy to which we can point, we may be inspired by a demonstration of love that is centuries longer, and we may be moved by ringing personal testimonials of faith given in the face of death, but they are not the complete answer to the problem of keeping the "blessed hope" of the "glorious appearing" a brightly burning blaze.

The pen of Paul points out the answer. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

This is the secret to the entire issue, the answer to our perplexing, persistent problem. The hope of the Second Coming must be anchored in the person of Jesus Christ, not tied merely to time. The fatal mistake of many professing Christians today is they are merely clock and calendar watchers. The more hours ticking by on the clock, the more pages of the calendar that must be turned, the harder it is to keep their hope a brightly burning blaze.

But when the hope of the Second Coming is anchored in Jesus, it is anchored in a love relationship. To know Him as Paul and Peter knew Him is to love Him. This is true love, which is immortal, and time cannot touch it. It is time proof. It entrusts the time element to Jesus. He and His Father know best as to precisely when to schedule the Advent.

The tides of war frequently sweep families apart. If the relationship between those separated is anchored in true love for, and sincere appreciation of, the other, the passing of time will only intensify their desire to be together again. This is time-proof love at its best.

In our home we have the wedding picture of a radiant young couple. The husband was inducted into the Army on his first wedding anniversary. Every letter we received thereafter expressed his urgent longing to be

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reunited with his wife. He even passed up a commission, because, had he accepted it, their separation would have been prolonged. Whatever sacrifice might be required to hasten their reunion would have been joyfully made by either of them.

Suppose a wife would receive word that if she could pay \$1,000 her absent husband could come home. Would she not scrimp and save and work to earn that amount? Indeed she would! She would meet the needs of her family, but there would be no frivolous squandering of time and money, no passive indifference to what she could and should be doing to hasten their reunion. The husband would be doing the same.

While anchoring our hope of the Second Coming in the person of Jesus Christ does not necessarily guarantee that the "blessed hope" will continue to burn brightly, it certainly will help us to find a balanced solution. It will develop a faith that can endure delay.

If the hastening of our Lord's return becomes the overriding concern, money will not be foolishly squandered to satisfy pride or whim, whether it is for a car, a home, an appliance, or anything else. All aspects of stewardship will be governed by this concern.

It is not a matter of getting caught doing something wrong when Jesus comes. It is a matter of living with Him and for Him day by day, moment by moment, so that one is ready *anytime*. Such a relationship, such an

experience, such time-proof love, is possible for all who sincerely wish it and are willing to put forth the effort.

Paul met Jesus in the dust of the Damascus road. He came to understand that at Calvary Jesus had already done for him that which he was so zealously and passionately trying to do for himself. The amazing truth burst upon him that in spite of what he was and what he did, Jesus loved him anyway. Paul caught a glimpse of time-proof love! It transformed his life.

Each of us must meet Jesus in the dust—not in the dust of the Damascus road, but in the dust of humbled human pride. We may not lose our physical eyesight as Paul did, but we shall gain spiritual eyesight.

When we truly meet Jesus we shall see our pride in its ugliness and the filth of our self-righteousness. Our darling sins to which we cling so tenaciously and our half-hearted commitment, with which we are so satisfied, will be seen as rejecting truth, fighting God, and obstructing His work. But we shall also see—and this is the thrilling part—God's time-proof love! Our lives, like Paul's, will be transformed.

Even more important, our love will be transformed into time-proof love. The longer we are separated from our beloved Lord, the more eager we shall be for His return. The entire focus of our time and talents, our energies and resources, will be toward making the "blessed hope" a blessed reality. □

Bible Questions Answered By DON F. NEUFELD

How would you explain Romans 14 to one who has eyes to see but sees not?

I am assuming that it is the question of foods and of the observance of certain days that is uppermost in our correspondent's mind. Many Christians claim to find in the first six verses of this chapter support not only for the use of swine's flesh but also for Sunday observance. Neither of these items is taught or even hinted at in this passage. The reason these Christians find such bizarre meanings in Scripture is that they ignore an important rule of interpretation. The rule is this: Interpreters must discover what the Bible writer means by what he says, not simply give their own meaning to the words he uses. Words mean different things to different people. Therefore what the author meant must always be the goal, not simply what the words can be interpreted as meaning.

This rule is especially necessary to gain a correct understanding of this Romans passage. What was the situation Paul was attempting to

clarify? What were the questions in his readers' minds he was seeking to answer?

One of the points that needed clarification in the period of Christianity when Romans was written was the status of Gentile converts to Christianity. To what extent would they be expected to keep the sundry Jewish laws? There was a party among the Jews that insisted that Gentile converts should be circumcised and observe the various laws. The Jerusalem council (see Acts 15) decided against this party position. The "sentence" was given "that we trouble not them, which from among the Gentiles are turned to God" (verse 19). Except for abstaining "from pollutions of idols, and from fornication, and from things strangled, and from blood" (verse 20), Gentile converts were to be free from Jewish ceremonial requirements. Jewish converts could also be free, but Paul did not urge a sudden changeover for them.

But the decisions of this conference were difficult to implement. As there are today, there were in that early

period many conscientious Christians who wanted to be certain that they were not leaving anything undone in their service for the Master whom they loved. If there was any question, these conscientious Christians would try to err on the side of overperformance.

In the matter of foods, for example, if there was any uncertainty as to whether the flesh-meats they had bought in the meat market had in pagan ceremony been sacrificed to idols, they refused to eat them. To avoid any possible pollution they chose a vegetarian diet. Other Christians, in turn, criticized their scrupulosity. The same thing was true also regarding the observance of the various Jewish holidays. Some, perhaps many, Jewish Christians continued to keep them. Perhaps even some Gentile converts, to make certain they would not miss a possible requirement, may have joined their fellow Jewish believers. Again there were those who criticized and condemned and offended, by their brash disregard, their fellow Christians' consciences.

This is the situation to which Paul is talking and in the light of which his words must be understood. His message is, stop judging your brother (verses 3, 4, 13). Let your brother follow his own conscience (verse 5). If he violates his conscience he sins (verse 23). Deny yourself rather than put a stumbling block in your brother's way (verses 15, 21). "Meat and drink" are not major issues, rather "righteousness, and peace, and joy in the Holy Ghost" (verse 17). In fine, stop arguing over these matters; let each Christian do what he believes to be right.

It is gratuitous to bring pork eating and Sabbath-keeping into the discussion of Romans 14. There is no Biblical evidence that these were the issues in that early period. The burden of proof is on your opponent who has eyes to see but sees not to show from Biblical context that those were issues in the Roman congregation. He will be unable to do this, which proves that he is arguing from the words rather than from what Paul meant by the words he used.

Unity of the Spirit

"Believers . . . are to be one, and the Holy Spirit . . . pervades the whole body of Christ's followers."

By ELLEN G. WHITE

THE LORD DESIRES TO MAKE man the repository of divine influence, and the only thing that hinders the accomplishment of God's designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit.

The more we discover our real need, our real poverty, the more will we desire the gift of the Holy Spirit; our souls will be turned, not into the channel of ambition and presumption, but into the channel of earnest supplication for the enlightenment of heaven. It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus, the author and finisher of our faith, for the bestowal of the blessing.

This is the one thing that is needed at the If the workers there only knew their need, their cry would ascend with ceaseless importunity that they might have the Spirit of God to rest upon them. They would see nothing but danger in walking in the sparks of their own kindling. Devising and planning without the Lord to plan with you is to be ensnared by the enemy. Let every soul seek the Lord.

Jesus has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). It is in proportion to our appreciation of the necessity and value of spiritual things that we seek for their attainment. "Without me ye can do nothing," says Jesus. . . .

Believers Are to Be One

The Lord is at work in a variety of ways to bind His people together. Through heavenly and human agencies He is at work that His professed followers may all become partakers of the divine nature, that His church may be brought up to the highest standard of Christian excellence. God has made the line of demarcation between the church and the world very distinct, and He designs that it shall be discerned and practiced. . . .

The believers in all ages are to be one, and the Holy Spirit is the living essence that cements, animates, and pervades the whole body of Christ's followers. The duties devolving on the members of Christ's church are tasks set by the Lord, and although each one of the workers is but an atom, a fraction of the stupendous

fabric, inhabited by the Holy Spirit, how sacred, how holy do these duties appear!

The Jews had an appointed guard whose duty it was to watch the temple night and day, and although the guard was made up of a large number of men, each one felt that he was under obligation to stand in his lot and place; for he was entrusted with a solemn charge. Suppose that the numerous body of guards had been dismissed, and the whole burden of responsibility had been placed upon one man, and that at a time when particular danger was near because of the efforts of a vigilant foe. This would be presumption. Would not the solitary guard be liable to be overcome because overcharged?

Thank God, important interests are not to rest on one man's mind or one man's judgment. Every soul is to be on the alert to catch every sound, to note every movement on the part of the enemy that would endanger his God-given charge. This is the spirit that should characterize every worker at the; for each one of you is entrusted with a sacred responsibility that you may help one another, strengthen one another in keeping the fort. There is to be a building one another up in the most holy faith, and no one is to receive the least sanction in tearing others down. The Holy Spirit must abide upon every worker else he that watcheth, keepeth his watch in vain.

Let every one do his work as unto God and not unto man. Let your conduct accord with the sacred trust that has been given to you. This you may do; for the fountain of life has been opened for you, and principles of a new and heavenly order are to control your spirit and actions. Let not anyone receive the impression that a confederacy may safely be formed with worldlings. Confidences are not to be encouraged with those who are enemies of Christ. No compromise can be made with the enemy.

Do Not Betray God's People

Are you sentinels for God? Then be careful lest you betray God's people into the enemy's hands. Satan is seeking to insinuate some scheme that will result in separating God from the workers, but I heard the voice of the Lord saying, "Let every one stand in his lot and place, and do the part assigned him with unwavering fidelity, and he will see and realize the fulfillment of the gracious designs of the Lord." If you become restless, as did Abraham and Sarah, and work up plans of your own in order to bring about God's promises, a condition of things which you deem desirable after your own ways and ideas, you will find that it will result in sorrow, misery, and sin.

Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. Your mind will, if you follow their suggestions, be deceived, carnalized, and you will esteem the enlightenment of the Holy Spirit as less than human invention.

God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the Spirit of God in its

office work upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace.

Every element of your nature is to be dedicated to God; lay not one attribute upon the altar of Satan. There is none too much of any of the workers, be they possessed of large or small talents, to render themselves to God that they may be sanctified and fitted for His service. Give all you have and are, and it is all nothing without the merit of the blood that sanctifies the gift. Could those who hold responsible positions multiply their talents a thousandfold, their service would have no worth before God unless Christ was mingled with all their offerings. Let all the glory of what is accomplished redound to the glory of God; it belongs to Him.

The world cannot discern Jesus; then let me not be anxious to unite with the world, lest I, too, become blind as the worldling, so that I cannot see the beauty of the truth. By beholding, by studying the ambitious plans and projects of the world, I become more and more favorable to their methods, and become willing to listen to the suggestions of the enemy and to take the bribes of Satan, when I should instantly reject them as did Jesus when He was tempted.

There are some who talk in a regretful way concerning the restraints that the religion of the Bible imposes upon those who would follow its teachings. They seem to think that restraint is a great disadvantage, but we have reason to thank God with all our heart that He has raised a heavenly barrier between us and the ground of the enemy. There are certain tendencies of the natural heart that many think must be followed in order that the best development of the individual may result, but that which man thinks essential God sees would not be the blessing to humanity which men imagine; for the development of these very traits of character would unfit them for the mansions above.

The Lord places men under test and trial that the dross may be separated from the gold; but He forces none. He does not bind with fetters and cords and barriers; for they increase disaffection rather than decrease it. The remedy for evil is found in Christ as an indwelling Saviour. But in order that Christ may be in the soul, it must first be emptied of self, then there is a vacuum created that may be supplied by the Holy Spirit.

The Lord purifies the heart very much as we air a room. We do not close the doors and windows and throw in some purifying substance; but we open the doors and throw wide the windows, and let heaven's purifying atmosphere flow in. The Lord says, "He that doeth truth cometh to the light." The windows of impulse, of feeling, must be opened up toward heaven, and the dust of selfishness and earthliness must be expelled. The grace of God must sweep through the chambers of the mind, the imagination must have heavenly themes for contemplation, and every element of the nature must be purified and vitalized by the Spirit of God.

Many seem to feel that religion has a tendency to make its possessor narrow and cramped, but genuine religion does not have a narrowing influence; it is the lack of religion that cramps the faculties and narrows the mind. When a man is narrow, it is an evidence that he needs the grace of God, the heavenly anointing; for a Christian is one whom the Lord, the God of hosts, can work through that He may keep the way of the Lord in the earth, and make manifest His will to men. □

When You're Young By MIRIAM WOOD

Happiness in Today's World

"CHRISTIANS should be the happiest people in the whole world" is a statement that most of us have heard often. In previous eras of the world's history, this philosophy might not have posed such a problem. In the late twentieth century, however, it's different. In a world of constant war, suffering, starvation, separation of families, abuse of children, poverty, injustice, uprooting of entire nations, collapse of government structures—in such a world, how can a Christian be "happy"? And if he is happy, isn't he a callous person? And how can a callous person be a Christian? So the questions make a complete circle and come back where they began.

Perhaps it is not a question of whether a Christian can be happy, but rather what kind of happiness a Christian may expect. What is the quality of his emotion? Let us attempt to agree as to what it is *not*. Contrary to many theories being promulgated currently, a Christian's true happiness is not a constant state of euphoria, a constant "high" that keeps him floating inches above the ground. That kind of "happiness" is found only in drugs, alcohol, or mental retardation. A normal, mature person just is not euphoric all the time. To expect this is to be unrealistic. There are, of course, times when one is more conscious of a feeling of well-being than at other times. Deep-down happiness, though, is something else.

After looking up a number of statements Ellen White has made about the happiness of the Christian, I have concluded that it is a quiet kind of steady glow, a calm assurance that God is leading both individually and collectively. It is freedom from crushing anxiety about the past, present, or future. It is the realization that no matter what our physical circumstances, we cannot be separated from God unless we choose to let this happen.

On an individual basis, the Christian's happiness consists in knowing that he is right with God. "Obedience to the law is essential, not only to our salvation, but to our own happiness and the happiness of all with whom we are connected."—*Selected Messages*, book 1, p. 218. There are other similar statements emphasizing that the warm, steady glow of being right with God is Christian happiness.

So much, then, for happiness on an individual basis. We still haven't solved the problem of the soul-sickness a Christian must feel when he views the tragedy throughout the world. Here again, faith is the answer. If God can be trusted to forgive individual sins, and the sinner can rest secure in His love, the Christian must believe that in spite of appearances, God is still on His throne in the heavens. He must pray earnestly and constantly for sufferers. He must do all he can to alleviate any sorrow and suffering within his own orbit. He must speak out against injustice of any kind. But he will need to keep clearly in mind the fact that Christ's second coming is the only and final answer to suffering.

Beyond that, the Christian, the happy Christian, has to come face to face with the fact that Satan is the "prince of this world." God isn't bringing all these horrors to pass. Satan is. And as time grows shorter and shorter on this planet, he is redoubling his efforts to a frenzy. It is obvious that his prey, human beings, will suffer intensely. That was inevitable from the time sin entered the world so long ago. But a Christian knows that a day of perfect happiness and perfect freedom from fear and anguish is not far in the future. Even in the midst of the dark sadness of this world, he can cling to this knowledge.

A Christian *can* be happy—quietly, steadily happy—if he understands what true happiness is.

Proud Incompetents

Those to whom the judging of another
is a piquant pastime must realize
that such judging is sin.

By CHESTER A. HOLT

AN EVANGELIST WAS CLOSING a series of meetings in apparent failure. The services had been indifferently attended, hearers were unresponsive, converts reluctant and few. A young assistant of the evangelist came to him and said in puzzlement, "What do you make of this?"

"I don't," the evangelist replied. "I don't try to make anything of it. We must search our hearts in situations such as this, and cry mightily to God. But I learned long ago not to try to do God's bookkeeping. You remember Elijah added up a column of figures once and got a total of one. God went over the same column and showed Elijah a corrected total of seven thousand. I suspect that I would not be a better keeper of God's books than Elijah was. So I don't try."

We may be appalled sometimes by the immensity of what we call the unfinished task. Actually we have no way of knowing to what degree the task is unfinished. It may not be wrong to speculate, but an example will show how far from right conjectures may be.

It may strain human concepts to see in Jesus' three and a half years of insular endeavor, anything like a completed task. Yet Jesus said to His Father, "I have finished the work which thou gavest me to do" (John 17:4). His closest associates, the disciples, did not think His work was done. His sympathizers did not think His work was done. The enemies who determined upon His death did so because they were convinced that His escalating activities would swell to such proportions as to imperil their establishment. Even after the resurrection the disciples still expected Christ's greater work to emerge as a messianic administration in the frame of literal national Israel. No one concerned with the divine summation arrived at the same conclusion that God did. Should not this warn us away from even attempting to penetrate the mystery of God's accounting, to say nothing of trying to measure the infusion of God's grace into the hearts of men or the barriers erected on their part against Him? Why should we feel better equipped than the disciples to trace the margins of God's work now, if it has margins?

God alone knows "them that are his" (2 Tim. 2:19). Only God knows who can get along with Him in heaven. Only God in the end will make the selection. As for us,

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any attempt to identify sheep and separate them from goats, even in our minds, is wasteful and useless. Heaven is certain to confound us with many surprises.

We need not feel that we must pass judgment on every movement or person professing to be in the service of God, or even not so professing. It may be that God will use instruments that by our criteria would automatically be rejected. A rescuer would not hesitate to throw a rope to a drowning man, even if the rope were polluted. None of us is wholly free from error. As God uses us in spite of our errors, He may use other men with their errors. God is not always sharply selective in the means He uses. Once He spoke through an ass.

J. E. Fulton, a much-loved missionary and leader in the Advent Movement, once told a story of his early ministry. As I recall the incident, there were in the community where Fulton, the fledgling minister, was holding meetings, two young scalawags whose high spirits found in the services inspiration for sport.

Late one night these youth were on a country road when they heard the voice of the county drunk. He was on his way home, singing drunkenly, shouting out to the night, mumbling to himself. As he drew near enough, they could see he was barely keeping his seat on his horse.

The occasion for sport was too much for the young men. They stopped the horse and gave the drunk a revival lecture. "You should be ashamed of yourself," they remonstrated. "Get down off that horse. Get down on your knees and beg for mercy."

The man did get down. He did go on his knees. Some message reached his liquor-befuddled brain. He did cry for mercy. He was converted at the plea of these mockers and began a clean, respected Christian life. God did not pass him by because the means that turned him to God were unworthy.

"Follow Thou Me"

Is there any better rule than to keep eyes off others, to try not to define the channels of God's work, but rather to do as Jesus said, "Follow *thou* me" (John 21:22)?

In the exercise of judging, men can be wicked as well as incompetent. It was to such judging, perhaps, that Jesus most directly referred when He said, "Judge not" (Matt. 7:1).

Sin began in heaven when Lucifer first entertained, then ventured upon, judgment of God. Here pride and the condemnation of another mated and the progeny were the spawn of the pit. Here began that seepage of suspicion and surmising that initially loosened the structure, which in its collapse brought down a third of the angels and submerged the earth in horror. And about God Lucifer was wrong. The tragedy of sin is that the tragedy can on no possible grounds be justified. No more can the judgment of people by each other.

Lucifer aspired to be God. In no more overt way did he assert this than in mounting the judgment seat. The man who puts his feet in the steps of Lucifer mounting to that same seat, shows himself in that respect satanic. Judging is not a mere piquant pastime. It is sin. The one who judges is never entirely right. Even if he were, his spirit, in judging, would still be that of the devil.

The treacherous thing about this sin of judging is that it is seldom recognized by the one who practices it, al-

most never acknowledged. The one who judges denies that he is judging. He is just seeing clearly, he claims. His intuition has penetrated subterfuge, even dishonesty, and has arrived at truth, he affirms. He extols himself for, and sometimes leaks information to others so that they too may admire, his perspicacity. He feels bright and virtuous. He sees himself as ascending the stages of spiritual excellence, but is unaware that he is using the faults of others as rungs in his ladder. Is he not better, he implies, than each of the judged, in succession, and therefore in progression? Eve felt exhilarated in discovering what she supposed was a defect in God. Isn't it strange that zeal for reform is so often zeal for reforming someone else?

Symbolized by the prince of Tyre, Lucifer is quoted as saying, "I am a god, I sit in the seat of God" (Eze. 28:2). From the judgment seat he condemned God out of his injured feelings. Had Lucifer been indulged by God he doubtless would have approved Him, but this

situation-loyalty would not have made him less potentially a devil.

God said to him, "Thou hast corrupted thy wisdom by reason of thy brightness" (verse 17). It seems to me that "brightness" here refers to more than outward presence. Scintillation of brain and spirit, which bear upon "wisdom," seems to be implied. He was sure he was bright in seeing through God and finding defects tainting His administration, especially His dealing with Lucifer. He tripped over his own brilliance. He was not as smart as he flattered himself to be.

And men with their limping brains and anemic spirits certainly have little cause to trust their "brightness." Yet how tenaciously they do.

Jesus said, "Judge not." To judge is deadly, because it was shown long ago that God cannot live with practitioners of this corroding sin. He can take back into heaven only those who are free from the malignancy He once cast out. □

For the Younger Set

Someone Beginning With A

By MARYE TRIM

"TELL US a story," begged Carol and John one rainy Sabbath afternoon.

So their mother thought about a story. Then she said, "I'll tell you a true story about a lady, whom we will call Mrs. Brown, and her children, named Jimmy and Bob. Their daddy had decided to give up his job and go to our Adventist college to study to be a minister. He said to his wife and two little boys, 'I think I should go ahead and arrange for a house for us to live in while I am a student. You stay here until I send for you.'"

"So one morning Mr. Brown went away. Every day the little boys watched for a letter from their daddy, and soon the mailman brought one. Their mother read the letter to them.

"Dear Family," the letter said, 'I have been able to rent a small house that will suit us well. It has two bedrooms, as well as a veranda and garden where the boys can play. Please come as soon as you can. May Jesus and His angels keep you safe while you travel. Love from Daddy.'

"That letter made them feel very happy. Mrs. Brown

and the boys began to pack right away. That is, Mommy and Bob tried to pack, but it was difficult, for baby Jimmy thought he must help too. But his helping was only a muddle, pulling out of cases what Bob and their mommy put in. However, after some days Mrs. Brown locked the door of their old home, and away they went by taxi to the train.

"Jimmy and Bob thought it was going to be great fun to sleep all night on the train. 'Will we see Daddy when we wake up?' asked Bob.

"Tomorrow night we'll all be together again, safe and sound," said Mommy, giving them a cuddle. 'We will be on the train two whole days. But the time will soon pass and our angel will be looking after us.'

"At first the little boys looked out the train window. How the cars and houses and trees whizzed by! Then they played at making a noise like that of the steam train they rode on. 'Ch-ch-ch—ch—ch. I-think-I-can—I-think-I-can,' as the train pulled hard up a steep hill. Then, tiring of that, they looked at picture books.

"But on the second day the boys were tired of the train. 'Want Daddy-Daddy,' cried little Jimmy.

"Are we nearly there?" asked Bob.

"Then the train car grew hot and Mrs. Brown grew sleepy. She checked to see what the boys were doing—just 'brmming' toy automobiles along the ledge by the slightly opened window. Mrs. Brown closed her eyes, just for a minute. She felt so-oo tired. Chuffa-chuffa went the train. Mrs. Brown fell asleep.

"But suddenly she woke up. Her frightened eyes saw baby Jimmy just toppling out of the window that had somehow slipped open wide!

"The train came to a screeching stop. Mrs. Brown ran along the tracks to find her baby. She expected to

see him hurt and bleeding, perhaps even crushed to death.

"But the little fellow was not hurt. He sat quietly on the grass away from the tracks. He held out his arms to his mother and said in his baby way, 'Someone caught me!'"

There was silence for a moment after Carol and John heard their mother tell them this story. Then Carol spoke. "I know who caught little Jimmy and kept him safe. It was an —"

But John did not want her to tell. "I know too," he declared. "It was someone Jesus sent; someone whose name begins with A!"



How the Church Becomes Convincing—5

The Sermon Reveals the Church's Health

In previous editorials we have discussed several reasons for the world's general indifference to the Christian church. The ultimate tragedy after 2,000 years is that the Christian message appears very unconvincing to those who look for evidence that Christianity truly makes a difference.

One of the reasons for this disenchantment is the state of Christian preaching—the sermon. But the crisis of preaching is merely another symptom of the greater sickness that we have discussed in earlier editorials—the misunderstanding of faith and the nature of the church.

When faith slips from the dimension of personal relationship to that of factual understanding, something very strange to the New Testament has developed: the church moves from a fellowship of the wholly committed into an organization tied together only by common beliefs; its preaching tends to become more indoctrination than the instrument of personal communication between a personal God and His sons and daughters; for all practical purposes, the test of faith becomes doctrinal assent, not love.

Unless preaching is backed up by a fellowship of maturing, Christlike church members, its information, no matter how brilliantly conveyed, remains unconvincing. In other words, the crisis of preaching reveals publicly the real crisis of the church and why the church has become so unconvincing to the modern world. Because so little actually happens among those who “believe” the preached word, at least more than superficial changes such as refraining from alcoholic beverages or betting, or exchanging Saturday for Sunday, the authority of the church's word is questioned and often rejected without a serious investigation. To gain the world's attention, preaching and the life witness of its backers must be mutually supportive, no gap between the “word” and the life.

The preacher must understand himself to be a contemporary agent of the self-communicating God. This means more than talking about God; the genuine Christian preacher is humbly aware that he is the channel through which the calling, wooing God speaks to his hearers.

Consequently, the sermon is, above all else, God's appointed channel by which through humanity He talks to humanity. But He cannot talk through a man who is not himself a man of faith. Only a man who has heard God speak to him in unmistakable terms can introduce God to others, even as Abraham and John first heard and then preached.

The Christian church began in response to the good news of what God had done through Jesus Christ. The

task of the church ever since has been to repeat this good news, to share the conviction of the first hearers and observers of these mighty interventions; preaching has been one of the chief instruments in keeping the reality of Christian faith fresh.

Just as the first Christians responded in that total commitment called faith, so a changed life of living faith is the only valid test today of whether God's self-disclosure has found its mark in a personal encounter with men and women. If the sermon merely passes on information about faith, and the listener is merely better informed, the objective of Christian preaching is thwarted, the transforming nature of faith is not generated, the valid test of Christianity's authority, to that extent, remains obscured.

The primary objective of the sermon is simply to express in human language the truth that the apostles experienced—that Jesus is God in human flesh, that He offers reconciliation to all men and power to overcome all sinful tendencies. All this information comes to man through divine revelation and is received in the act of faith; the Christian's message and his faith are not products of reason, intuition, or historical research. Thus, the preacher's task is urgent and obvious: to make real the extended hand of God to needy, sinful men and women.

Because the authentic Christian preacher truly knows nothing else than that which has been proclaimed by the apostolic witnesses, the sermon must begin with the Biblical proclamation as its authority and its basic content.

Not the Exposition of Religious Experience

Therefore, the sermon is not the exposition of the preacher's own religious experience. Interesting as such material may be, and even valuable as an illustration of what God has done for him, the Word of God stands above any person's experience, coming to men and women from the outside, saving them from the uncertainties of subjectivism.

The sermon is not primarily an attempt at a sociological program. Reducing the Word of God merely to religious literature and a format for social action, not only tones down the purpose of revelation, but distorts it. The New Testament concept of the kingdom of God is eschatological and dualistic; that is, it proclaims both an end to history and a renovated earth, and that sin, with all its greed, violence, and despair, will continue until the Second Advent. The primary message is that the power of God alone truly changes the human condition; when human efforts to cope with sin's consequences are emphasized more than the clear proclamation of the Word, Christianity has been compromised.

The sermon is not an attempt to prove the existence of God. Because Christian preaching is the proclamation of the God who became flesh, there is no necessity first to prove the existence of God; something alien to New Testament thinking has occurred when meta-

physics (reason) must precede the gospel. The God of the Bible cannot be proved; the God who can be proved by reason is truly not the God whom we know through faith in Jesus Christ. The God of the Bible "proves" Himself to us with the revelation in which He manifests Himself. "'Flesh and blood has not revealed this to you, but my Father who is in heaven'" (Matt. 16:17, R.S.V.). The sermon proclaims this God who wants to be heard by those who were created to recognize His voice.

Thus, the sermon does not merely transmit information. More is at stake than the amassing of Biblical information. Using the written Word as the source of his message, the authentic preacher stands between heaven and earth, speaking for the Living Word, cooperating with the work of the Holy Spirit, completing the goal and purpose of divine revelation, which is a trusting, loving, loyal relationship between human beings and their Lord. In so doing, men and women may be confronted by Jesus today, even as the first disciples were. Unless the listener hears the call, "Come unto me" in inescapable, personal terms, a New Testament sermon has not been preached.

H. E. D
Concluded

A Change of Attitude in the Catholic Church

We were surprised when we read in *La Opinión* ("The Opinion") of Buenos Aires (Feb. 11, 1975) that "for the first time in the history of the Catholic Church of the United States, the hierarchy has asked its members to participate in shaping the behavior and the policies to be followed by it in the future."

It went on, adding that "American Catholics of both sexes and every age and social extraction were assembled last week in Washington, D.C., with twelve bishops, to present before them their problems and suggestions regarding the religious guidelines the Church should follow."

Our surprise stems, of course, from the fact that we live in Argentina, a predominantly Catholic country, where—though the Catholic Church has experienced remarkable changes during the past decades, particularly after the second Vatican Council—the members of that church have little to say about its government plans and policies. A change like this is encouraging, of course, and we cannot help wishing that these democratic attitudes would deepen till the largest church of Christendom finds the simplicity and efficacy of the early church. Yet, we are not optimistic about such possibilities.

When we read about the early church in the New Testament, we find it a very democratic church. Its officials, to begin with, were elected by other members of the church. Besides, the Holy Spirit was ever present to correct errors and to guide the church along the way the Lord wanted it to proceed.

However, as time elapsed, deep changes began to emerge. Some related to doctrine, namely, the acceptance of Grecian philosophy as normative explanations of Biblical doctrine.

Other changes involved liturgy, which became increasingly elaborate and perverted. Almost inevitably, because of these changes, the organization of the church itself underwent drastic changes. It divided itself into two sectors—the clergy (those who had received the sacred ordination and thus, for every practical purpose, composing "the Church") and "the people," the laymen, who were relegated to almost total passivity.

The Protestant Reformation attempted to roll back these unwarranted changes; in some respects, it succeeded. For most Protestant groups the Bible was restored as the sole source of every true doctrine; simplicity marked the church service; and participation of all members was urged in the life of the church.

The Seventh-day Adventist Church has endeavored to reflect the church order presented by the New Testament. The Bible is the source of our doctrines. Our worship is simple but spiritual. All members function as equals in the life of the church.

The blessing of our attempt to restore New Testament purity and simplicity is seen, not only in the worldwide progress of the Seventh-day Adventist Church but in the restored lives of its members.

G. C.

I've Stopped Going

By ROBERT J. HASTINGS

I'VE STOPPED GOING to basketball games. For one thing, they're always asking for money. Why can't you get in free? Prices are already too high. Another reason, the seats are too hard, especially when you sit in one place an hour and a half. And some of the fans get on my nerves. For example, many are downright unfriendly. They get off in little cliques. Others appear hypocritical. I doubt if they really care much about the game but go just to see and be seen, especially if they have some new clothes to show off.

Another reason I stopped is because my parents made me go to basketball games when I was young, whether I wanted to or not. They dragged me to so many games that I made a promise if I ever got on my own, I'd sleep in and watch TV.

Also, I can't stand some of the music the band plays during half-time. I never heard of some of the numbers. At times, their music is too slow and mournful. Other times, it's too peppy and jumpy. Frankly, it makes me jittery.

And another thing. The basketball coach never came to see me, and when I met him on the street, he didn't recognize me. As many times as I've gone to his games, you'd think he could stop to see me, especially when I'm laid up a day or two with a bad cold.

I also realized one day that too many games were going into overtime. This made me late for other appointments. I say if a game is to last an hour, it should last an hour, and let the people go home.

I could mention other reasons: I know the rules better than the referee. I don't want to influence my children by insisting they go with me, and I think basketball is irrelevant to the problems of modern man.

(P.S. Any similarities to church drop-outs, living or dead, is coincidental.)

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Reader to Reader

During the summer my wife and I like to go camping weekends in the mountains with our children as often as possible. We live in the city and we feel this is an ideal way to get close to nature. We always have our own Sabbath school. But we are afraid we may be instilling in our children's minds the idea that church attendance is not important, that worshiping by one's self is as acceptable as worshiping with a church congregation. Is this a real danger? How do other families handle the problem?

► A family Sabbath worship service in a lonely mountain beauty spot can be one of the most blessed experiences for a family. Jesus promises to be present whenever two or three are gathered together in His name.

Nevertheless, I do not like to leave for a holiday without finding out whether there is a church nearby. If there is I prefer to worship there.

If campers attending a small or medium-sized church still feel like strangers when they leave, let this be an incentive for a resolution about greeting visitors in their home church.

Occasionally they will attend a church that is strongly visitor-oriented and they are made to feel like a General Conference president. On rare occasions they may encounter a small group of believers who are really hungry for an encouraging message, who expect them, lay persons from a well-known church, who have listened all year to the sermons of erudite preachers, to participate. Poor unprepared lay person. One suggestion: Before you go on vacation make sure that you have at least studied your Sabbath school lesson, and be sure to bring your Bible along.

A mountain weekend is great, so is a family Sabbath school. But to associate with other believers is sometimes possible and may provide additional blessings.

H. GIEBEL
Karachi, Pakistan

► I grew up in the city of Los Angeles where my father worked at two jobs to provide for his family and send his four children to church school. He had every other Friday and Sunday off, so we used to go camping nearly every other weekend when the weather was nice. We greatly enjoyed the companionship of our father and the

fresh air and sunshine. Whenever we were home we attended church.

Now that I have a family of my own I still attend church faithfully. I enjoy the fellowship of fellow believers.

This summer we are planning to take our two small girls camping. There is nothing like the outdoors to bring one close to God. By faithful attendance at Sabbath school and church whenever we are home—and making church a happy time—I think my girls will learn to love church also.

VICKI JORDAN
Orleans, California

► Camping has afforded us many opportunities to witness for Christ. We have gained a rich experience by talking with many people about the love of God. We also distribute literature whenever we can.

We recognize that we must guard against the possibility of doing our pleasures on God's holy day or of becoming delinquent in keeping up our financial obligations as well as our personal commitment to the church.

In whatever area we are staying, we always try to locate a church in the vicinity. We feel that we are in a more reverent atmosphere in God's house. Speaking of Jesus, Luke says, "As his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (chap. 4:16).

CARRIE E. MCGINNIS
Takoma Park, Maryland

► Why not plan your weekend camping trips to camping areas that are near a town with an Adventist church and save the mountain expeditions for vacation time? Visiting a new church is an excellent opportunity to make new friends for both the campers and the church mem-

bers. Often the hospitality in rural area churches excels that of city churches.

But there is a problem. Often those members who go camping are the ones needed in the home church to lead out in various areas. Some members, knowing they will be gone much of the summer, refuse the responsibilities offered by the nominating committee. Others accept, but during the summer neglect their duties. Perhaps it would be best to make it a personal policy to go camping only if going does not leave the home church without sufficient leadership.

JOYCE E. STOLTZ
Randolph, New York

► My parents try to take us children out at least once a month camping. Some of my favorite Sabbaths are those when as a family we were out in nature, away from the pressure, confusion, and distractions of urban life. It has never entered my mind that camping can take away the importance of church attendance.

I don't think you should feel that it would be a harmful influence to take your children camping from time to time. Your love and company along with God's presence can be a blessing, just as congregational worship is.

LINDA NEILSEN
Glendale, California

► I feel the habitual, the frequent, and even the occasional Seventh-day Adventist weekend camper is prostituting the intent and significance of the Sabbath. Sabbath camping is too common a substitute for Sabbath worship.

Living in the city does not give one license to use the Sabbath hours as he sees fit. If we were living in the country, as we should be, we wouldn't have to go camping to be out in nature.

Yes, I believe you are instilling in your children's minds that church attendance is unimportant.

W. R. OLSON
Munising, Michigan

► Our family enjoyed camping on weekends during the summer, but we always planned our trip so we would be within a few miles of one of our churches or a group of worshipers. (We purchased a *SDA Directory of Churches in North America* to help us plan.) We would go prepared to offer special music, tell a story, teach a class, or give our testimony of what Christ means to us.

Being members of a city church we sensed the loneliness of these smaller groups and noticed the happiness we brought by our visit. It was like visiting with relatives we'd never met, for we are all one big family in Christ.

We felt that by attending church on Sabbaths we were acting in accordance with the admonition in Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching."

MRS. HENRY BUCK, SR.
Troy, New York

► While growing up in the city, my sister and I were always happy when our parents took us on camping trips to the mountains over the weekend. We children were allowed to prepare Sabbath school and church. In the afternoon we would wander through the woods, taking time to watch little creatures scurrying around, and learning to identify plants, trees, and birds. We would see firsthand the beauty of a lady-slipper or the grace of a deer. During the cooler months we attended church regularly and thus learned the value of such a practice.

I thank God for the knowledge I gained from such simplicity, and I am sure your children will in time to come.

VIKI DOWNEY
East Wenatchee, Washington

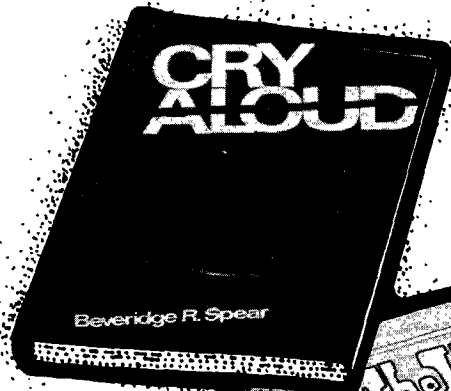
NEXT QUESTION

A number of our Adventist friends play Rook. We did too at one time until we decided that we shouldn't. Our friends are good Christians and some are prominent church members. They get together nearly every Saturday night and play late into the night. Now their children are beginning to copy them. We feel that this is just another form of cards. Do Adventists in general no longer consider this game to be unacceptable?

Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

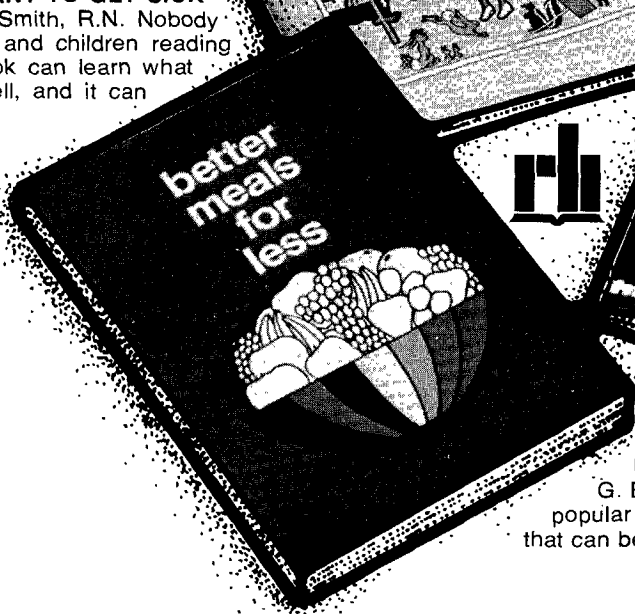
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Dental Missions Do Pay

By ELDON E. CARMAN

A report of the activities of dentists in various mission clinics given as the Sabbath school mission feature during the 1975 Alumni-Student Convention at Loma Linda University, Loma Linda, California.

IT IS A distinct privilege for me to report to the dental alumni and students at their convention on the progress of dentistry in the overseas mission program. I do not believe we have a single denominational program that is developing as fast and with such favorable results as is the dental mission program.

When the senior dental students who are under mission appointment reach their mission dental clinics this fall, we will have 44 dentists working in 49 cities in 44 countries around the world. Besides these American- and Australian-trained missionary dentists, we have national dentists working with church-related clinics in at least five other countries.

As far as I am able to ascertain, the first church-operated dental facility was started in Caracas, Venezuela. When I visited there I found a six-chair clinic operated by national dentists. A Bible instructor is hired by the clinic to study with interested patients who are treated in the clinic. A second clinic in Venezuela is operated by a woman dentist who also serves as the union welfare director. She has a mobile dental clinic, which she takes on a regular schedule to the villages surrounding her city.

We have long thought of dentistry in the mission field as being a bush-type procedure. This is no longer true. Dentistry is becoming a very sophisticated specialty, which has shown its potential to reach people of all classes. To me, the greatest example of the outreach of dentistry has been in Korea, where Dr. Ray Wahlen and Dr. Robert Ringer have been directly responsible for the development of four new churches by their routine

visits to the villages to provide much-needed dental care.

The dentists on the island of Guam, in their island program, have been directly responsible for the opening of Adventist work in many of the surrounding islands, one of them being the island of Saipan, where Dr. Stephen Fisher and his dental hygienist, Joan Spuehler, are very active in branch Sabbath school programs.

I think of northern Thailand, where the mission work has been greatly strengthened by the work of Dr. Clark Lamberton in Chiang Mai. Not only does he conduct an active dental practice but also he acts as a counselor and adviser to the local pastors and serves on the faculty of the School of Dentistry at Chiang Mai University.

In Africa we find that the major emphasis in evangelism has been for black Africans, with very little emphasis on any work for whites. Whites in Africa are just as dear to the

heart of God as anyone else, but very little effort has been made to give them the opportunity to learn of God's love. This is rapidly changing, primarily through the work of our dental missionaries.

In Africa, all but two of our dental clinics are operating independently of any other type of medical work. These clinics are established in big cities, and through their contact we are able to reach a segment of people we have never been in contact with before. Ellen G. White tells us in the book *Evangelism*, page 553, "Plan to reach the best classes, and you will not fail to reach the lower classes." This is the plan in operation in our dental clinics in Africa.

In Johannesburg, South Africa, Dr. Len Lawrence, a graduate of a dental school in Australia, is developing a good practice in conjunction with the Better Living Center in that city. He is actively engaged in a Five-Day Plan to Stop Smoking, diet control, and all of the activities of the Better Living Center. In addition to these activities, he is pastoring one of the smaller English-speaking churches in the city.

In Bulawayo, Rhodesia, Dr. Arni Asgeirsson is the secretary of the local dental society, and when I attended the Rotary meeting there, everyone in the club knew who the Adventist dentist was. The clinic there has the reputation of providing the best dental care in the city.

In Nairobi, Kenya, Dr. Earl Richards has developed a practice so successful that we expect a call for a second dentist to be placed very soon. His practice is made up of ambassadors from many nations, government officials, and businessmen, both black and white, located in that bustling metropolitan area. But like most of our dental missionaries, Dr. Richards is not satisfied just to work in the dental clinic. We have a large number of Adventist young people attending the University of Nairobi, and Dr. Richards serves as their chaplain. He has held a series of evangelistic meetings at the university, and three young people have taken their stand for Christ. He also conducts a large baptismal class at the main church on Sabbath, and the Sabbath I was there he had more than 30 people attending his class,



Dental clinics, independent of any other type of medical facility, are being opened in the big cities of South Africa. Len Lawrence, left, is establishing a practice in conjunction with a Better Living Center in Johannesburg. He also pastors a small church. With him are his family and Mrs. Eldon Carman.

Eldon E. Carman, D.D.S., is an associate director of the General Conference Health Department.



Earl Richards is a dentist in Nairobi, Kenya. Not content to do only medical ministry, he conducts a large baptismal class and is chaplain for the Adventist students attending the University of Nairobi.

which meets at the close of the 11 o'clock hour. In the two years that Dr. Richards has been in Nairobi 12 people have been baptized as a direct result of his labors.

I must not leave out the work of dentists' wives, for all of these lovely women are working in continual support and close conjunction with their husbands in all of these missionary activities.

Indeed, dental missions do pay. They pay big dividends financially to the over-all mission program, and they play a tremendous part in making contacts, improving public relations, and assisting the church's evangelistic thrust.

MICHIGAN

Sister Cecelia Joins the Adventist Church

A retired teaching nun has changed her "habit" and has been baptized into the remnant church. Sister Cecelia Marie Fahrner, of Pennsylvania, was baptized by immersion while on a visit to Fenton, Michigan.

all came under her careful Bible study. After 50 years of teaching the Catholic interpretation of these doctrines, could she be wrong?

On several occasions serious health problems, including a bout with cancer, brought her close to death's door. But each time she recovered, she felt that God had something more in store for her. She prayed for enlightenment regarding God's plan. Although nothing clear-cut seemed to develop, she was determined to follow His way, knowing that the path would be made clear.

That path began to unfold last August when Sister Cecelia received at her convent a letter of invitation from Mrs. Carlton Vollburg to visit the family in Michigan. Mrs. Vollburg was one of the women who had been in touch with her earlier to see how her Bible study was coming. Sister Cecelia accepted the invitation, and in October arrived at the Vollburg home.

After only two days in the Adventist home Sister Cecelia revealed her long-felt desire to be baptized by immersion. Mrs. Vollburg said little then and left to do some shopping. She gave the nun a copy of *The Great Controversy* to read while she was gone.

When Mrs. Vollburg returned, she startled her guest by saying, "Sister Cecelia, the pastor is coming to see you!"

"Who?" the nun questioned.

"My Adventist minister, Elder William Dennis." And not too many minutes after that the pastor did arrive. Sister Cecelia reiterated to him her desire for baptism. The Fenton minister questioned her about her desire to join the remnant church and delved into her understanding of Adventist doctrines. He soon was satisfied that she had a clear understanding of the Advent message. The following morning, Mrs. Vollburg, Sister Cecelia, and Elder Dennis visited the Michigan Conference office in Lansing, where they talked with Charles Keymer, conference secretary, who also agreed that the aged nun was ready for baptism.

Thus on October 12, 1974, after 70 years of being a member of the Roman Catholic Church, Sister Cecelia Fahrner went to the Fenton, Michigan, Seventh-day Adventist church for baptism. She entered the baptismal tank still wearing her veil, her crucifix, and the ring that signified her marriage to the



Cecelia Fahrner visits the Michigan Conference office in Lansing and talks with Mrs. Carlton Vollburg, W. K. Dennis, and Charles Keymer.

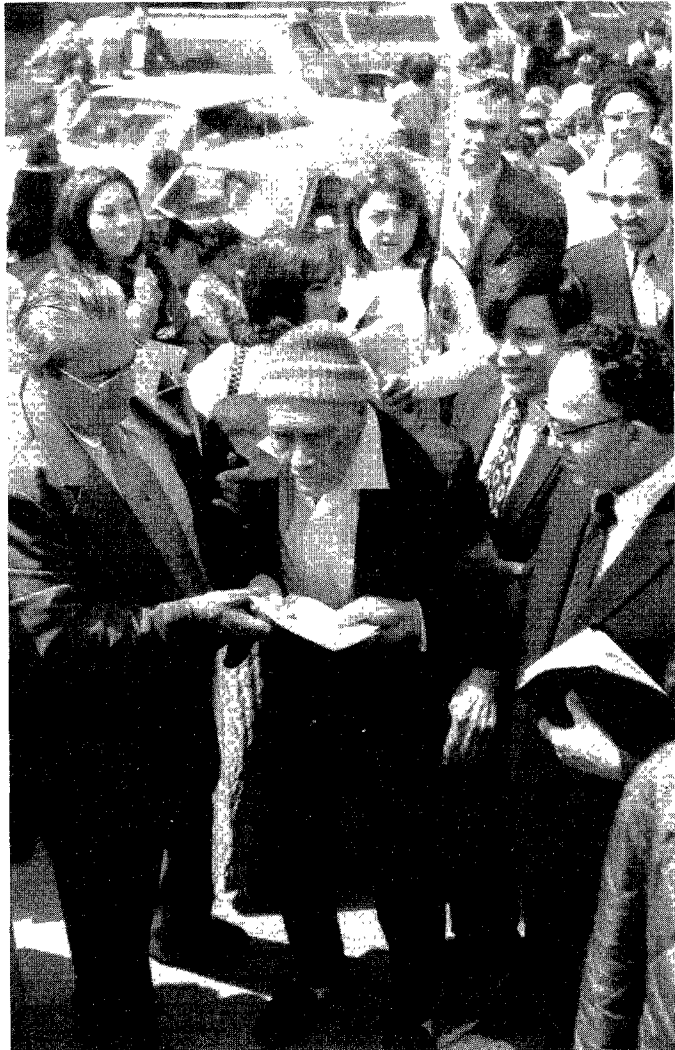
Catholic Church. Pausing, she slowly removed each item and handed it to Elder Dennis. Then she signified her readiness for baptism by immersion.

Is she happy after such a drastic change? Most as-

suredly! And her greatest desire, she reports, is that the Holy Spirit will continue to be her guide so that she can show others the way to truth.

ERNEST N. WENDTH

*Communication Director
Michigan Conference*



CALIFORNIAN IS BAPTIZED WITH ONE REGRET

Mexican-born Saturnino Pérez, 107 years old, was baptized into Southern California's Los Angeles Spanish-American church in April with one regret—that he hadn't heard the Advent message sooner. Mr. Pérez was won to Adventism by his daughter, Margarita Cosas, who has been a member only five years herself. Though blind and hard of hearing, Mr. Pérez is alert and happy. He worked as a farmer when he was able. The church members welcomed him as the 876th member of the congregation and pledged to take some form of church service to him when he is unable to attend church.

FRANKLIN W. HUDGINS

*Communication Director
Southern California Conference*

SRI LANKA

Sound of Listen and DX Program Are Released

Radio Sri Lanka will release the broadcast Sound of Listen on its English services programming, according to a letter received from Adrian M. Peterson of the Seventh-day Adventist church in Sri Lanka. Sound of Listen is a public service program sponsored by Listen magazine and is currently released on a number of stations in the United States and Canada. It features the latest information on drug dependency and addiction and related health areas.

On its overseas services Radio Sri Lanka carries the Voice of Prophecy in seven languages. Among its more popular English broadcasts is Your Radio Doctor. As an added service to its listeners the station has asked Elder Peterson to conduct a weekly 15-minute program entitled Radio Monitors International for DX aficionados ("listeners abroad").

To supplement its programming on temperance issues the station is receiving Listen magazine and will use information from it on its broadcasts.

WALTER R. L. SCRAGG

BURUNDI

Healed Layman Pledges to Win 50

"I could not speak, but the Lord healed me," said Elizaphani Budigoma. "Now I can speak. I pledge that I will win 50 persons to Christ during 1975, by the power of the same God who healed me." He made this pledge at a recent lay activities institute in the West Burundi Field in Buganda.

Mr. Budigoma, 52, has been an Adventist for 37 years. At the time of his baptism he stuttered so badly that the Burundi Government exempted him from paying the worker's tax, because of his impediment.

After his baptism he joined the church of Mahande. He

wanted to tell others about Christ, but he could not speak to the people in his neighborhood. One day he fell on his knees and asked God to heal him.

The miracle happened in 1941. One Sabbath morning, while he was in church, he suddenly felt that his impediment had left him, and so he conducted a Sabbath school class. From then on he worked for the Lord, bringing the light of the gospel to those living in the hills and valleys of northwestern Burundi.

In 1958 he left Burundi and settled with his family in a little village called Bupfurero, in the region of Bukavu, Zaïre. There he began to establish a church. In 1964 he left Bupfurero with a church of 110 members to return to his homeland, Burundi. This zealous layman settled in Marambi, where there was no Adventist church, and he established a new church with 40 baptized believers, and 30 more are in a baptismal class.

In 1973 the West Burundi Field employed Mr. Budigoma as a regular worker, because of his exceptional dedication in winning new members.

After he had made his recent pledge to win 50 persons to Christ in 1975, his son, Seth, 19, stood up and pledged to win 15. May many more young men like Seth follow in the footsteps of their dedicated fathers.

CALEB BRU

*Departmental Director
Central African Union*

ENGLAND

SDA's Attend Meetings on Church Communication

Among the more than 200 Christian communicators who met in London, England, on May 12 for the inauguration of the new World Association for Christian Communication were three Seventh-day Adventists.

Presided over by Nicolaas van Gelder, of the Netherlands Bible Society, the ceremony represented the

uniting of the Agency for Christian Literature Development and World Association for Christian Communication. Behind this new move "to further the dissemination of the Christian gospel through all channels of communication, including both print and electronic media," is the World Council of Churches. Philip Potter, WCC general secretary, gave the inaugural address.

Representing the Seventh-day Adventist Church as official observers were J. T. Knopper, Northern Europe-West Africa Division publishing director; W. J. Arthur, British Union Conference publishing director; and Ted Pettit, assistant editor, Stanborough Press.

Undoubtedly this new force in modern communications will prove to be a powerful voice. Representatives from six regional associations—Africa, Asia and Pacific, Europe, Latin America, North America, and the Middle East—revealed the international scope of WACC's influence.

TED PETTIT

Bulgaria, Land of Hope and Promise

By C. L. POWERS

FOR NEARLY FIVE YEARS I have prayed for an opportunity to visit the 3,000 Bulgarian Seventh-day Adventists personally and to worship with them in their 60 churches scattered throughout the country. This prayer was answered in April, 1975.

After spending a busy week in the German Democratic Republic, I boarded a Balkan Airlines plane and two hours later landed at the Sofia airport. After the necessary formalities were completed, immigration and customs cared for, I took a taxi to the large Park Moskva Hotel, where I found every convenience to make my stay comfortable.

The following day Oldrich Sladek, president of the

church organization in Czechoslovakia, joined me. Together we went to the Bulgarian Union office, where we met Nicola Tanev, acting president; A. Danov, acting secretary; and Christo Kirov, pastor of the Sofia church. They gave us a warm welcome and immediately arranged for us to have an interview with the Minister of Religious Affairs.

We were happy for the opportunity to talk with Stoiko Baramow, the minister. I conveyed to him greetings from Rosa Koritarova, the distinguished Bulgarian ambassador to Switzerland, who had been most helpful in working out the details of my trip. We spent an hour in a pleasant and helpful exchange of views on church activities. The Bulgarian Government kindly granted me a visa and arranged numerous courtesies, for

which I shall ever be grateful.

The travel for the rest of the week included visits to historical sites and stops at SDA churches along the way. Highlighting my memories of interesting landmarks is the Rila Monastery, founded soon after the adoption of Christianity in Bulgaria in the year 865. In the chapel the fourteenth-century mural painting vividly portrays events from Christ's life and experiences of other Bible characters.

As we traveled through the countryside, from village to village, with Messrs. Tanev and Kirov, our official guide and translator, respectively, we stopped often to visit church leaders, and whenever possible, the churches. Although our visit was unexpected, we had the joy of meeting with several church groups. At every opportunity we spoke of God's love and mercy, encouraged one another in the Christian way, and prayed together. Each of our members owns a Bible.

Our wonderful members are a happy, peaceful people. They work on farms, in factories, or outdoors herding

At the time of writing C. L. Powers was president of the Euro-Africa Division.

Jamaican Donates Church to Adventists

When a man builds a church for one denomination and gives it to another, that's news! Yet this happened recently in Jamaica.

For many years Mr. Anson had fought Seventh-day Adventists. He had no use for them and did everything he could to show his contempt. As he saw some interest in the church developing in his area of Jamaica, he determined to oppose it and make it as hard as possible for the Adventists to succeed.

He built a lovely little church with a seating capacity of about 150 and two small classrooms for children's use, thinking that this was the surest way to keep the Adventists out and to discourage their work.

When the building was completed he attempted to turn it over to another denomination and had legal papers drawn up in their favor. That denomination's leaders were not quite satisfied with some of the particulars and returned the papers to him for correction.

About this time Mr. Anson had a dream in which he was told that he should not fight the Adventists, for they were God's people. They had the truth, and he should study with them. This dream made such an impression upon him that he soon sent for the pastor, L. C. Thomas, and asked him to explain what Seventh-day Adventists believe.

Mr. Anson accepted the principles of faith, and in early April of 1975 he was baptized into the Seventh-day Adventist Church. After necessary papers were drawn up and counsel was sought from both the conference and the union, he deeded the church he had built for another denomination to the Seventh-day Adventist Church.

On Sabbath afternoon, April 26, a special meeting was held in this church, and it was filled to overflowing with members from surrounding areas and friends who came to worship in it. At the conclusion of his sermon, H. S. Walters, West Indies Union Conference president, made an appeal for those who wanted to be ready for the coming of the Lord and become Seventh-day Adventists to come to the altar. Among the first to respond was Mrs. Anson. With her face glowing with joy, she made her decision to join her husband in lifelong commitment to the remnant church.

This little church is set high on top of a hill overlooking the whole area for many miles around. It is a church that cannot be hid, and the light shining from it and from the lives of the Ansons and the rest of the church members in this area is telling in a powerful way the beautiful story of a Saviour's love and of His soon-coming kingdom.

N. R. DOWER

Ministerial Secretary, General Conference



Above, en route to Bulgaria, C. L. Powers visited the German Democratic Republic Union Conference staff in Berlin. Pictured here in front of the office are (left to right): Lothar Reiche, secretary; Georg Richter, Ministerial Association secretary; Gottfried Mager, treasurer; Manfred Boettcher, president; Egon Hennig, president of the Berlin Conference. Below, after 30 years, a division president was able to visit Adventist believers in Bulgaria. Nicola Tanev (second row, right), president of the Bulgarian Church, his family, and other church workers were among those who welcomed Elder Powers.

sheep and cattle. Mirrored in their expressions is their burning desire to serve humanity by extending a helping hand to all in need. There, as everywhere, their love for God is freely expressed by their love and concern for others.

In our travels we included a stop at the famous Monument of Independence. Situated at Chipka on a mountain peak that stretches 3,000 feet in the air, the stone obelisk is easily visible for miles around. It is the common grave of Russian soldiers who fell in the Russo-Turkish war from 1877 to 1878.

Sabbath was a blessed day. We worshiped with 600 church members in Sofia. The church is home for two Adventist congregations, making it necessary to have two complete services on Sabbath morning. As I looked into the faces of church members, young and

old, I had no doubt that they are truly sons and daughters of God, members of His family on earth, and I could dimly understand the Father's feelings as described by His servant, "Nothing in this world is so dear to the heart of God as His church."

The music that Sabbath morning and again at the youth meeting in the late afternoon was superb. Choir and instrumental numbers were rendered with artistry. The words of the choir number for the divine service no doubt echoed the prayer of every heart. In the first stanza the singers pleaded, "Hear me, my God. Oh, hear my voice. Never leave me." In the second, they gave God's response, "Don't fear, little flock. Your Lord is with you. Go forward; your God is by your side." And then with joyous praise and dedication the

choir closed with the words "Our great God, the world is of Thy glory. I shall praise Thee as long as I have breath."

The following day my heart was both happy and sad as I said good-by to Bulgaria and the wonderful new friends I had come to know there. As my jet nosed its way high into the sky, I prayed that God would watch over His own with special care and that they would not have to wait another 30 years before a division president could again meet with them and speak in their churches.

VENEZUELA

Adventist Teacher's Death Provides a Worthy Example

Beatriz Rosa Orjuela, an Adventist teacher of Colombian nationality, sacrificed her life in an attempt to save one of her students from falling over a cliff. On a field trip, students and teachers from Colegio Andres Bello, the Adventist elementary school in Maracay, Venezuela, had paused to enjoy a beautiful view, when a little boy slipped over the edge of a precipice. In trying to rescue him, Beatriz herself fell over the cliff. A bush stopped the boy's fall, but the teacher's heavier body fell far below his, and she was killed by the impact.

Beatriz was an outstanding young Christian teacher, who had graduated from Colombia-Venezuela Union College in 1971. She went as a missionary to Venezuela, where she enthusiastically put her talents to use in service for her students.

In a time of international tensions, the press, radio, and television in both Venezuela and Colombia featured this dramatic event in which an Adventist teacher lost her own life trying to save her student, who was from a country with ideals and points of view quite often differing from those of her native land.

An editorial in *El Tiempo*, one of Bogotá Colombia's leading newspapers, states: "When Beatriz Rosa Orjuela left her native country and went to Venezuela to take charge of educating a group

of Venezuelan children, she didn't dream that an act of hers would contribute to the cause of friendship between two countries, or that the price would be her life.

"Her promising future was sacrificed as she gave her life in a foreign land for those who were not of her own nationality. . . . Her act caused thousands of hearts in both Colombia and Venezuela to beat faster with emotion. Bad news, border problems, and disagreements were all laid aside, as the two neighboring countries were brought closer together in common sorrow."

The Venezuelan Government and people united in paying tribute to Beatriz Rosa Orjuela, and not only to her but to Colombians who in the past had shed their blood on Venezuelan soil for causes important to both peoples. The editorial quoted above closes with these words:

"In these days when decorations of merit are rather discredited, it would be fitting to create the Beatriz Rosa Orjuela Colombia-Venezuelan Friendship Medal for those who in apparently simple acts of good will do more to promote friendship between the two countries than diplomatic contacts and summit conferences."

NATHANAEL GARCIA
ROBAYNA

Lay Activities and
Communication

Director

Colombia-Venezuela Union

ZAIRE

Songa Mission Hosts Visitors

At noon, all personnel of Songa Mission in Zaire and much of the local African populace gathered expectantly near the mission airstrip to welcome the two mission planes that were to bring special guests. A potluck dinner prepared by the women of the mission was ready and waiting on tables in the shade of spreading mango trees.

Then the news was received by radio from Lulengele Mission that the planes had encountered bad weather and had had to return to the Kasai. The disappointed

missionaries sat down to eat their dinner without the anticipated guests, who included Robert H. Pierson, General Conference president; M. E. Kemmerer, General Conference undertreasurer; M. L. Mills, Trans-Africa Division president; R. H. Roderick, division treasurer; M. Mbyirukira, Zaïre Union president; Tom Staples, union vice-president; and Mannie Harcombe, union treasurer.

Later that afternoon the planes arrived, the women rallied their resources to provide another meal, and seven o'clock found travelers and Songaites enjoying fellowship around the same mango trees—by lamplight. At evening worship Elders Pierson and Mills spoke of conditions and plans for the rest of Zaïre and for the world organization. After worship Elder Pierson greeted and spoke briefly to the local people in the little brick church.

The nine guests spent the night at Songa and proceeded early the following morning to Lubumbashi.

Several hours later one of the planes returned, bringing three more guests: Ben Liebelt, General Conference associate Sabbath school director; John Howard, Zaïre Union Sabbath school director; and his assistant director and translator, M. S. Baluku.

These three men, assisted by Pastor M. Kaunda, Sabbath school field director, and others from the South Zaïre Field office in Kamina, spent the next four days conducting a Sabbath school institute.

Among the Sabbath school concepts promoted were two that were new to most of the pastors who attended: Investment and Vacation Bible School.

Investment threatened to founder at first, as no word for this concept exists in either Swahili or Kiluba, the local dialects. Elder Liebelt, however, termed it "partnership with the Lord." When this was understood it was well received, and one pastor seemed to speak for all as he stood and expressed his desire to incorporate this new program into his church.

As Elders Liebelt and

Howard explained the Vacation Bible School program, seven of the 13 attending pastors affirmed that they would try this in their churches this coming vacation. Students were then challenged to try this type of evangelism in their home villages, and seven responded favorably, as did three non-students.

At the end of the institute, Elder Liebelt conducted an inspiring choir of Africans singing in English, "Hallelu, hallelu, hallelu, hallelujah! Praise ye the Lord!"

Sunday morning these men departed for Lubumbashi, leaving Songa doubly blessed.

ESTHER R. CUMMINGS

A CONVERSION FOLLOWS A TRAGEDY

Word from Gretly Krebs, of Berne, Switzerland, reinforces the theory that there are silver linings to some dark clouds.

Miss Krebs's sister, Irma Steiner, was seriously injured in a December car crash in England that took the life of her husband, Paul Steiner, curator of the Ellen G. White SDA Research Center, Europe.

Mrs. Steiner was cared for at the Mount Vernon Hospital in London for a number of weeks. Now she has word that her favorite nurse in that hospital was baptized on May 3. Mrs. Steiner, now residing in Switzerland, is looking forward to a visit from this nurse.

ARTHUR L. WHITE, *Secretary*
Ellen G. White Estate



LOWESTOFT, ENGLAND, CHURCH DEDICATED

The new Lowestoft church in England, dedicated March 22, has upholstered pews to seat 150 people in the main sanctuary. A church hall with partitions enables the Sabbath school to have its classes. The children's Sabbath school rooms are situated off the main foyer, and a mothers' room is close at hand. The sign identifying the church is from America and is the first of its kind in Britain.

Among the participants in the dedication service were E. H. Foster, British Union

president; Donald Lowe, South England Conference president; D. A. Leigh, conference treasurer; R. E. Graham, Newbold College president; and pastors of other churches. James Prior, Member of Parliament, performed the key ceremony. Walter Newman, local pastor, organized the program, which was attended by more than 300 people.

The church was built free of debt at a cost of £112,500 (US\$270,000).

WALTER J. NEWMAN

How to cook Japanese style

without cholesterol or animal fat.

Use Loma Linda Tender Bits. Oishi!



SUKIYAKI

- 1 (19-oz.) can Loma Linda Tender Bits, cut on slant
- 2 tablespoons vegetable oil
- ½ pound fresh bean sprouts
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- 2 celery stalks, cut slantwise
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- 3 mushrooms, fresh or canned
- 3 green onions, sliced
- 2 tablespoons each soy sauce and honey

Saute Tender Bits in oil. Add vegetables in order given. Add soy sauce and honey. Cover and cook 10-12 minutes or to desired tenderness. Serve over cooked rice or noodles. Serves 4-6.

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Coupon expires October 30, 1975

Save 10¢

Australasian

● After serving in Samoa for 17 years both as a teacher and mission president, David E. Hay has been appointed president of the Tonga Mission.

● The Greater Sydney Conference has appointed Ricardo Olivares to ministerial work in the conference. He is a Spanish-speaking worker who originally came from South America, where he served as a teacher for a number of years. He will care for the Spanish church, which has more than 100 worshipers each Sabbath. The appointment brings to five the number of foreign-language ministers engaged in full-time ministerial work in the Greater Sydney Conference.

● On Sunday afternoon, June 1, the Avondale College married students' housing complex, known as Collegeview, was opened. Federal, state, and local government representatives were present at the opening, as well as the division president and treasurer.

● At the annual meeting of the New South Wales Temperance Alliance held in Sydney, June 17, R. W. Taylor, division temperance director, was reappointed president. The alliance of 14 religious and secular organizations is concerned with the problems of alcohol in the community.

Euro-Africa

● Graduation ceremonies at the French Adventist Seminary were enhanced by a presentation of parts of Handel's *Messiah* by the college choir. Guest speaker for the weekend was Philippe Augendre, editor of *Vie et Sante* ("Life and Health"), who spoke about the motto "Without Christ—Nothing." There were 17 in the theological class, five in the secretarial class, and five in the teacher-training class.

● At Marienhoehe Missionary Seminary in Darmstadt, Germany, C. L. Powers, division president, was the

guest speaker at graduation ceremonies for 13 theological students.

● As of 1976 three missions in the Southern European Union Mission—the Italian Mission, Portuguese Mission, and Spanish church—will attain the conference status.

● In Valladolid, Spain, a city of a quarter of a million inhabitants without a single Seventh-day Adventist, a Five-Day Plan to Stop Smoking was organized in May in preparation for an evangelistic campaign in the autumn.

Far Eastern

● Adventists in Seoul, Korea, aim to complete the new Seoul Adventist Hospital by the end of this year, states Cleo Johnson, business manager. A contract to complete the structure was signed last month with a large Korean firm, and the sounds of construction are once again echoing throughout the four floors of this large unfinished building. Construction of the new hospital began in 1968 with funds obtained from the sale of property, a Thirteenth Sabbath Offering overflow, and personal donations. By 1971 the funds were exhausted, and it was necessary temporarily to suspend building.

● Fifty persons were baptized recently in the South Philippine Union as a result of the work of Diomeda Garro, assistant publishing director, and 15 literature evangelists.

● At the conclusion of Bible seminars held every Friday, Saturday, and Sunday evening by José Jenelo, Jr., a credentialed literature evangelist, 35 persons were baptized in the Davao Province of the Philippines.

South American

● During the past 50 years the membership of the South American Division has grown from 14,482 to 335,483.

● In 1974 the 1,450 literature evangelists of the division

sold publications worth more than US\$5 million and contributed to the conversion of more than 2,900 persons.

● Adventist radio programs were transmitted by 600 broadcasting stations, and at the end of 1974 the students of Bible correspondence school courses numbered 68,110.

● In 1974, 48,446 children and youth attended 462 Adventist elementary schools, 19 institutions of secondary instruction, and six colleges. Teachers and professors numbered 2,041.

● Last year 95 physicians and some other 11 professionals, helped by 1,400 nurses and other full-time workers, served 31,555 patients in South American Division hospitals or sanitariums. They examined 188,451 persons in their consulting rooms. Moreover, 367,244 patients were assisted by 115 workers in four clinics, 15 mobile clinics, 11 medical launches, and five airplanes.

Trans-Africa

● Another station has begun broadcasting the Adventist message in the Trans-Africa Division. Two biweekly 15-minute programs are being aired over Radio Rwanda in the Kinyarwanda language.

● The manager of Malamulo Publishing House, I. Petrie, is under transfer to the Trans-Africa Division as an assistant treasurer. G. W. R. Wilson, South-East Africa Union publishing director, has been appointed acting manager of the publishing house.

● The entire staff of Kivoga College in Burundi are conducting branch Sabbath schools along with students in the surrounding mountain villages. Recently 22 students and other candidates were baptized on the campus of this school.

● Enrollment at Anderson School, Gwelo, Rhodesia, has been steadily increasing since 1972. Plans have been approved to build a new church, administration building, and woodwork shop.

North American

Atlantic Union

● The New York Conference Adventist Book Center is planning to establish a branch office at Union Springs Academy, Union Springs, New York, and to have a mobile book van to visit schools and churches during the year, reports A. E. Denslow, ABC manager.

● The evangelistic meetings held in Bridgeport and Waterbury, Connecticut, by Rolf Butendieck ended May 10. On May 11, eight new members were baptized.

● Nashua, New Hampshire, church members broke ground recently for a new church building.

● Work has begun on the recreational complex at Atlantic Union College, and is to be completed some time this fall.

● The New England Memorial Hospital in Stoneham, Massachusetts, was honored with a certificate of recognition by the Joint Commission on Accreditation of Hospitals during National Hospital Week.

Canadian Union

● F. E. J. Harder, executive secretary of the General Conference Board of Higher Education, was commencement speaker at the graduation services at Canadian Union College in Lacombe, Alberta, held over the weekend of May 30 to June 1. J. W. Wilson, president of the Alberta Conference, was the consecration service speaker, and Emerson Hillock, secretary-treasurer of the Manitoba-Saskatchewan Conference, the vespers speaker.

● Construction has begun on a new office building for the Canadian Union Conference. This will furnish an additional 22 offices and a committee room and will be in addition to the union's present structure in Oshawa, Ontario. Occupancy is expected in October.

● Emilio Knechtle, of the Greater New York Confer-

ence, was the commencement speaker at the June 13 to 15 graduation weekend for Kingsway College in Oshawa, Ontario.

Central Union

● The Adventist churches in Denver, Colorado, provided a bookcase with approximately 300 religious books for the Denver County jail, to be used by the female inmates. Additional books were given to male inmates of the same jail and to inmates of the Colorado State Penitentiary.

● On Sabbath, May 3, the Ava, Missouri, church was opened for its first services. The church's 48 members built the sanctuary to seat 200. A high light of the day was the baptism of ten new members into the church.

Columbia Union

● One hundred and forty-six dollars of the profits from garage sales sponsored by the senior class of Kettering College of Medical Arts, Kettering, Ohio, will be used as a gift for the KCMA library, now under construction. A scholarship fund will also benefit from the sales.

● Two hundred persons made their decision for Christ during the Voice of Prophecy New Life Crusade held at the Ohio State Fairgrounds. Ninety have been baptized.

● One hundred and eight new members were added to the Dupont Park church, Washington, D.C., during 1974.

● Dedication services were held May 3, for the Slatington, Pennsylvania, church.

● Members of the Bethel congregation in Akron, Ohio, have completed renovation of their church building.

Lake Union

● Under the direction of Richard T. Walden, three live-in Five-Day Plans to Stop Smoking are scheduled at River Pines Community Health Center, Stevens Point, Wisconsin, this summer.

● Camp Au Sable, near Grayling, Michigan, has a new

camping area—the Mission Village. This is an undeveloped area across the lake from the main camp and consists of an entry gate, one cabin, and a boat landing. More cabins are in the planning.

● The Indiana Conference family broke ground for their new office building on May 12. The construction site is located on U.S. 31 north of Indianapolis. The new building will provide 11,700 square feet of office space at an estimated cost of \$250,000. The brick-and-frame structure will be of colonial design. The main office of the Adventist Book Center will be located at a new facility on the grounds of Indiana Academy.

North Pacific Union

● Members of the Lake Chelan church, in the Upper Columbia Conference, have dedicated their 100-seat A-frame sanctuary to God.

● Speakers for the Walla Walla College June commencement exercises were Gerald F. Miller, WWC campus chaplain; Kenneth Mittelreider, Potomac Conference president; and D. W. Holbrook, Home Study Institute president.

Northern Union

● At the close of Lyndon DeWitt's Revelation lecture series, a church of 41 members was organized May 3 in Hurdsfield, North Dakota. This church, which had previously disbanded, is active again, with a completely refurbished and carpeted building. Thirty were added to the church as a result of the DeWitt meetings.

● Thirty-five persons have been baptized thus far in meetings held by Halle Crowson, Northern Union Ministerial secretary, in Des Moines, Iowa.

● More than \$91,000 was raised in North Dakota for the Adventure in Faith Evangelism Offering, making possible the employment of a third State evangelist, according to LeRoy J. Leiske, conference president.

Pacific Union

● The Kauai church's disaster van has been put into service to give blood-pressure readings and to give emergency assistance to flood and fire victims.

● Southeastern California's inner-city department has purchased two used step vans and is preparing them to use as community screening facilities for blood pressure readings. They will be assigned to Banning and Riverside.

● Ground has been broken for the new Chinle Mission Building, a project of the Phoenix Central church in cooperation with the Adventist Indian Mission School in Holbrook, Arizona.

● Northern California constituents have voted to replace their Tahoe area Pinecrest Camp with a new site at Leoni Meadows.

● A Spanish bilingual company has been inaugurated in Monterey Park, California.

Southern Union

● Ground was broken June 1 for the first church building in the 79-year history of Oakwood College. The structure will have two sections, one housing the religion department and classrooms, the other a sanctuary with a seating capacity of 2,930. The complete plant will contain 57,896 square feet of space.

● Literature evangelists in the Kentucky-Tennessee Conference continue to challenge a general trend toward depressed sales. Deliveries through May show a 41 per cent increase over the first five months of 1974. Donald Sharpe, of Largo, Florida, continues to average sales of more than \$1,000 a week, having sold nearly \$28,000 worth of literature from January through May.

● Nearly 30 Adventist op-tometrists and their families met for their annual convention June 11 to 14 in Gatlinburg, Tennessee. Nine of the ten union conferences in North America were represented. H. Lowell Meister, of Nowata, Oklahoma, as-

sumed the presidency of the association. L. Wayne Rimmer, South Pittsburg, Tennessee, was elected president-elect. Harry S. Oster, of Omak, Washington, will continue as secretary-treasurer, with Ralph Howard, Berrien Springs, Michigan, in charge of public relations.

Southwestern Union

● Mickey Rabuka, former administrator of the Marion County Memorial Seventh-day Adventist Hospital, Jefferson, Texas, has accepted the invitation of the Florida Hospital to become vice-president. Replacing Mr. Rabuka is Sam Loewen, former hospital administrator in Menard, Texas. The new administrator for Menard Seventh-day Adventist Hospital is Bill Beach, who formerly was administrator of the Menard Manor Nursing Home.

● The new Huguley Memorial Seventh-day Adventist Medical Center is presently under construction in Fort Worth, Texas. The project is under the direction of the Southwestern Union Conference.

Andrews University

● Andrews University began its annual International Student Week on Friday, May 2, with 84 persons raising their national flags over the length of Seminary Mall. Activities of the week included the annual International Food Fair, and special programs.

● The Andrews University elementary school was officially named the Ruth Murdoch Elementary School at ceremonies on Sunday, May 25. Dr. Murdoch, AU professor of education, has taught at Andrews since 1958.

● Some 80 Seminary students from Andrews University will participate in 11 full-scale evangelistic campaigns this summer in England, Jamaica, and throughout the United States. The campaigns, conducted by seasoned evangelists, will be part of four-week Field Schools required of all Seminary students after one year of training.

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☐ **K-9 Guard-** Adventures of a self-appointed guard at Indonesian Union Seminary.

☐ **Kidnaped and Other Stories-** Stories of faithfulness and courage in the face of trouble.

☐ **Lost Lizard, The-** Stories with action, about pets and children learning to grow.

☐ **Merry-Go Bush-** With adventuresome youngsters life is more than routine.

☐ **Mighty Mary-** Mary Ann Slessor, a Scottish girl who gave her life to Africa.

☐ **Old Joe, the Surprise Horse-** A preacher family on the farm and the story of their big surprise.

☐ **Prisoner in the Beech Tree-** From listening for

robbers to hunting gold nuggets, it's an adventure.

☐ **Prophets Are People-** An introduction to the minor prophets that excites children.

☐ **Puget Sound Boy-** The exciting and sometimes humorous boyhood experiences of Jan Doward.

☐ **Reef Riders of Rarotonga-** Adventure in the South Seas is far from being all in the past.

☐ **Thee, Patience-** A little Quaker girl sets an example of faith and courage.

☐ **Treasure of Lower Butternut, The-** In their search for treasure Rob and Susan scheme and puzzle.

☐ **Uncle Arthur's Storytime, Book 1-** Uncle Arthur Maxwell's realistic, exciting stories for juniors.

☐ **Uncle Arthur's Storytime, Book 2-** More stories from Uncle Arthur.

☐ **Uncle Arthur's Storytime, Book 3-** And still

more of Uncle Arthur's stories with a lesson.

☐ **Way Up North-** A boyhood adventure in Alaska with suspense, adventure, and the unexpected.

☐ **William and His Twenty-Two-** Denominational history for children about William Farnsworth and his family.

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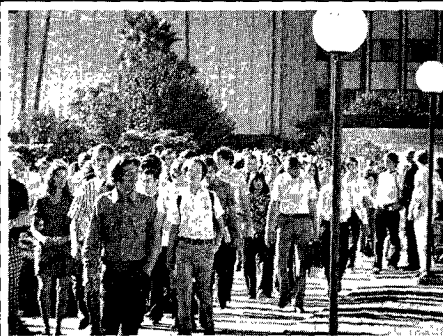
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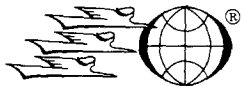


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Advent Review & Sabbath Herald
125th Year of Continuous Publication

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

TO CONTRIBUTORS

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

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

Health Personnel Needs

NORTH AMERICA

Accountant, chief	Nurse, OR
Carpenter	Nurse, PICU
Controllor	Nurse, ped.
Day-care superv.	Nurse, psych.
Diet., ther.	Nurse, recov. rm.
Inhal. thers.	Occup. thers.
Key-punch oper.	Office mgr.
Lab. tech.	OR tech. (cert.)
Nuclear-med. technol.	Orderlies
Nurse, CCU	PBX superv.
Nurse, ICU	Phys. thers.
Nurse, LVN	Radiol. technol.
Nurse, med-surg.	Secretaries
Nurse, OB	Social wrkr., MSW

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

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

To New Posts

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

M. Marilyn Brown, staff, Kingsway College, Oshawa, Ontario, Canada, from staff, Union College, Lincoln, Nebraska.

Medford L. Brown, principal, Miami Union Academy, South Atlantic Conference, from same position, Central States Conference.

Daniel Bryant, teacher, Northern California Conference, from same position, Colorado Conference.

J. H. Eyman, Jr., director of plant systems, Shawnee Mission Medical Center, Shawnee Mission, Kansas, formerly assistant plant engineer, Kettering Medical Center, Kettering, Ohio.

James Gray, departmental director, Idaho Conference, from same position, Nebraska Conference.

S. T. Lewis, pastor-evangelist, Allegheny West Conference, from same position, Central States Conference.

Mr. and Mrs. William Maddox, teachers, Northern California Conference, from same position, Colorado Conference.

Ivan Mallernee, band director, Forest Lake Academy, Florida Conference, from same position, Mile High Academy, Colorado Conference.

John D. Oddie, pastor, Wyoming Conference, formerly a student at Andrews University.

Russell Spangler, Bible teacher, Glendale Academy, formerly dean of admissions, Union College.

E. L. Taylor, youth and temperance director, Canadian Union, from same position, Nebraska Conference.

FROM HOME BASE TO FRONT LINE

Charles W. Day, Jr. (AU '50), returning as business manager, Inca Union College, Lima, Peru, and **Leora (Kinder) Day** (AU '50) and child, left Miami, May 27, 1975.

Siegfried W. Neuendorff (LLU '71), returning to serve as district pastor, East Peru Mission, Iquitos, Peru, and **Velma (Trupp) Neuendorff** (LLU '56) and two children, left Los Angeles, May 26, 1975.

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

Robin (Meinhardt) Bowman (SMC) (R/SS), to serve as nurse, Karachi Hospital, Pakistan, of Ooltewah, Tennessee, left New York, May 28, 1975, accompanied by her husband, **Donald Dean Bowman** (listed under Student Missionaries).

Cherie Lynn Dale (LLU '74) (AVSC), to serve as English and physical education teacher, Lakpahana Adventist Seminary, Mailapitiya, Sri Lanka, of Riverside, California, left Los Angeles, May 27, 1975, accompanied by her husband, **Louis Loren Dale** (listed under Student Missionaries).

Milton Dale McHenry (PUC '72) (AVSC), to serve as construction worker, Bolivia Training School, Cochabamba, Bolivia, and **Carol (Clifford) McHenry** and daughter, of Bakersfield, California, left Miami, May 20, 1975.

STUDENT MISSIONARIES

Dorothy A. Anders (LLU), to serve as teacher, English Language School, Tokyo, Japan, of Riverside, California, left Los Angeles, California, June 10, 1975.

Donald Dean Bowman (SMC), of Ooltewah, Tennessee, to serve as student nurse, Karachi Hospital, Pakistan, left New York, May 28, 1975.

Terrance M. Burns (LLU), to serve as teacher, Chiba Academy, Japan Missionary College, of

Riverside, California, left Los Angeles, California, June 13, 1975.

Louis Loren Dale (LLU), of Riverside, California, to serve as agriculture teacher and worker, Lakpahana Adventist Seminary, Mailapitiya, Sri Lanka, left Los Angeles, May 27, 1975.

James T. Rhodes (PUC), to serve as teacher, English Language School, Seoul, Korea, of Angwin, California, left Los Angeles, California, June 15, 1975.

Connie Russell (PUC), to serve as teacher, English Language School, Seoul, Korea, of Angwin, California, left Los Angeles, California, June 15, 1975.

Rita Diane Sell (CUC), to serve as teacher, English Language School, Tokyo, Japan, of Lacombe, Alberta, left Seattle, Washington, June 15, 1975.

William Howard Ward (AU), to serve in general pastoral work, Bolivia Mission, La Paz, of Berrien Springs, Michigan, left Miami, Florida, June 12, 1975.

Maygene Wesslen (WWC), to serve as a secretary, Pakistan Adventist Seminary and College, Chuharkana Mandi, of College Place, Washington, left New York, June 10, 1975.

Notice

Craftsmen Needed

□ One of our educational boards is studying the possibility of establishing as a creative industry, a program of restoration of artifacts and historic sites. This comes as a suggestion by various museum groups and by the U.S. Department of the Interior. There is an increasing demand in America for highly skilled craftsmen and other artisans, but there appear to be fewer and fewer of these available. These include specialists in wood finishing, plaster molding, carving, furniture making, and fine building finishes, et cetera.

If you know of any such rare and skillful men or women of genuine "Old World" ability and experience who would be willing and able to teach young people, please write to the Hewitt Research Center at Andrews University, Berrien Springs, Michigan 49104, U.S.A., giving in writing, the name, address, area of skill, experience, and references with full addresses. We believe this to be an opportunity for establishing a highly creative industry in perhaps a number of our schools.

W. J. HACKETT

Coming

August

30 Christian Record Braille Foundation Offering

September

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

The Back Page

More Children Attend Camps for Blind

National Camps for Blind Children, in which name the Christian Record Braille Foundation operates its annual camps, reports a 45 per cent increase over 1974 in the number of blind children attending the first five camps of 1975.

Frank Peterson, national director of National Camps for Blind Children, recently attended the camp at Indian Creek, Tennessee, where an 18-year-old girl requested baptism on the Sabbath at the end of the camp. This girl was attending camp for the third time and had been deeply impressed by Adventist teachings. Arrangements were made for her to study with the pastor near her home.

Only eternity will fully reveal the impact of this camping program on the minds of these blind campers, many of whom have had no previous contact with Seventh-day Adventists.

F. G. THOMAS

Book Helps to Win Friends for Church

One of the benefits of convening the General Conference session in Vienna, capital of Austria, was the personal contacts effected by delegates who took time out from business meetings to visit the embassies of their countries.

The Communication Department had stocked its session press room with 100 copies of the book *Faith Alive*. These were made available to communication directors and administrators who were able to arrange appointments with their ambassadors or embassy officials. In the course of the session, more than two dozen embassies were visited and the special contact book in three languages was presented to ambassadors, supreme court judges, and press attachés, in addition to its use in contacting representatives of the communication media.

A delegate from England tells of lending her copy of *Faith Alive* to a lawyer from Florida who sat next to her on the plane out of Vienna. "He

was much impressed" with this introduction to Christianity and the Adventist Church, she reports.

Not all the inspiration engendered by the General Conference session occurred within the walls of the Stadthalle. These special visits on the part of delegates have done much to create better understanding of a church many had heard little if anything about previously.

Kresge Foundation Awards \$50,000 to Mission Hospital

The Bella Vista Hospital in Puerto Rico was recently advised by the Kresge Foundation in Michigan that \$50,000 awaits the hospital if by February, 1976, it raises an additional \$250,000 from the community and constituents. The hospital qualified for a \$90,000 grant in 1973 under a similar challenge.

Trustees, community leaders and the institutional family are now addressing themselves to raising the needed funds. The 82-bed facility is doubling its capacity by building a new six-story wing and modernizing the original structure. Approximately 90,000 patients have been served since its opening in 1954.

B. L. ARCHBOLD

Division Publishes a Million Books in Five Years

To date the Brazil Publishing House has published 2,467,738 copies of Ellen G. White's books in Portuguese. During the past quinquennium, 1970 to 1974, 721,813 copies of these books were distributed. 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.

Adding the Spanish books published by the Buenos Aires Publishing House in Argentina to those published by the Brazil Publishing House makes a total of 1,030,300 Spirit of Prophecy books distributed

during the quinquennium in the South American Division.

During September and October of 1975 a large campaign to systematically study *The Ministry of Healing* will be emphasized in South America.

ELBIO PEREYRA

Largest Baptism Conducted in Fiji

As the culmination of an eight-week evangelistic campaign by A. Kabu in the Suva Civic Centre and Town Hall, Fiji, 105 candidates were baptized. This is the largest single baptism ever held in Fiji. It was conducted in the swimming pool in Raiwaqa, a suburb of Suva.

Aid Voted to Burma Typhoon Victims

Widespread devastation followed a recent typhoon in Burma. Some Seventh-day Adventist churches, as well as a number of homes, were damaged.

As part of a continuing program of giving aid to disaster victims, Seventh-day Adventist World Services (SAWS) and the Southern Asia Division are sending \$5,000 to be used for food, clothing, and personal relief in Burma.

The SAWS Board also voted \$20,000 to provide further relief to Bangladesh. Funds for these two countries and others in need were made possible by the Disaster and Famine Relief Offering taken throughout the world field.

Those who were unable to give an offering on May 10 can still do so by placing their offering through their local church, marking it SAWS. It will then be directed to the General Conference.

H. D. BURBANK

In Brief

New positions: Luther Crooker, treasurer, Atlantic Union Conference, formerly treasurer, North Pacific Union Conference. He replaces Ben Trout, who resigned for health reasons. □ Lewis A. Shipowick, lay activities director, Canadian Union Con-

ference, formerly associate lay activities director, General Conference.

Died: E. F. DeGannes, South Caribbean Conference publishing director, on July 20, of automobile accident injuries. □ Clarence C. Kott, 64, Pacific Union Conference Sabbath school director since 1964, of a heart attack, on August 2. □ Donald F. Haynes, 68, on August 5, in Glendale, California. Son of the late Carlyle B. Haynes, he was a pastor, singing evangelist, and teacher. □ Mrs. R. E. Stewart, 81, who served with her husband in the Philippines and Cuba, on June 24, in Battle Creek, Michigan. □ William G. Wirth, 91, on July 4, in Glendale, California. For many years he was Bible Department chairman of both the Loma Linda and Los Angeles Divisions of the College of Medical Evangelists (now Loma Linda University).

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