

Review

OCTOBER 31, 1974

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

“As Jesus was
in human nature,
so God means
His followers
to be.
In His strength
we are to live
the life of purity
and nobility which

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ABBATH HE

"Who Touched Me?"

"My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live" (Mark 5:23).

The petitioner was Jairus, a haughty rabbi, ruler of a synagogue in Capernaum. His only daughter, a little 12-year-old, was at the point of death. When she first became ill her father had felt sure she would soon take a turn for the better. He was not alarmed. She had been sick before and had recovered. But as she grew thinner and weaker he became anxious. He loved her dearly. She was his darling. He had high hopes for her. But now it seemed that she would die.

Time was running out. Everything that the physicians could do had been done. She had been given treatments and medicine. All to no avail. Her frail little form lay motionless on the bed. Her eyes were closed. Her pulse was weak. Her respiration was scarcely discernible. Apparently the end was near.

Jairus had heard of Jesus. Perhaps he had heard that Jesus had raised the son of the widow of Nain. In any event, he felt sure that Jesus could keep his precious one from sinking into the grave. He would go to the Healer and plead for help.

Knowing that Jesus was not far away, at the home of Levi-Matthew, Jairus hurried down the street. He couldn't bear to be away from his little girl for even a moment; she might die in his absence and he wouldn't be there even to hold her hand. But he knew he never would be able to forgive himself if he failed to make a final supreme effort to save her life.

Anguish was written all over Jairus' face as he rushed into Christ's presence and fell at His feet. Out of breath and in agony of soul, he blurted out his heartbreaking plea, "My daughter is dying! Come touch her! Heal her so that she may live!"

Jesus' response was instantaneous. Accompanied by His disciples He started immediately for Jairus' house. But progress was slow. Crowds pressed around Him as He moved along, and every now and then He paused to bring comfort to a troubled heart, or to bring relief to someone suffering pain.

Jairus was distressed by the frequent delays. He couldn't help thinking, If Jesus doesn't reach my daughter soon, it'll be too late! Now the crowd seemed larger than ever. Jesus, His disciples, and Jairus seemed almost unable to make any headway.

And in that crowd, not far from Jesus, was a sick woman who had been using all the strength she could muster to get into His presence. Hoping to recover her health, for 12 years she had gone from physician to physician. But finally her condition had been diagnosed as incurable. Despair was about to overwhelm her when she heard about Jesus. Immediately she felt sure that He could heal her—if only she could reach Him and get His attention.

She had made one attempt when Jesus was surrounded by a crowd on the west bank of the Sea of Galilee after He had returned from Gergesa, where He had set two men free from demon possession. But her efforts to reach the Master had failed. The crowd was too large, and she simply didn't have the strength to fight her way through it.

Then Jesus had disappeared into the house of Levi-

Matthew. Hope faded. But just as she was about to give up, Jesus reappeared. Down the street He came with His disciples and Jairus. Clots of people gathered almost immediately, blocking her view and making her attempt to reach Him seem almost hopeless. But I mustn't give up, she thought, Jesus can heal me. The crowd seemed as impenetrable as ever. But as Jesus pressed through it He seemed to move in the direction of this poor woman. Now He was close. "I think I'm going to come face to face with Him!"

But no. Just then a wall of humanity pressed between her and the Master, and she could neither get His attention nor speak to Him. She could barely catch a glimpse of Him.

But she would not give up. "If I may touch but his clothes, I shall be whole," she cried inwardly, with unwavering faith. Believing with all her heart that her only hope of healing rested with Jesus, she drew upon every ounce of her remaining energy, pressed forward a little, then almost lunged, pushing her arm between the people until she touched the edge of Christ's robe.

Instantly she was healed. Faintness gave way to strength. Pain vanished, and she felt the glow of perfect health. Her faith was rewarded.

Jesus Makes a Point

"Now, if I can just slip out of this crowd." She turned and attempted an unobtrusive exit. But at this precise moment Jesus stopped. The people stopped with Him. "Who touched me?" He asked loudly enough and clearly enough to be heard distinctly. The question seemed strange. Here Christ was in the midst of an enormous crowd, pressed and pushed first in one direction and then in another. As Christ asked the question, people looked at Him in amazement, and Peter voiced the sentiment of all by asking, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" (Luke 8:45).

But Christ pressed the point. "Somebody hath touched me: for I perceive that virtue is gone out of me" (verse 46). Then He looked directly at the woman. He wanted her—and everyone, both those in the crowd and all who should hear of the experience in later years—to know what may be accomplished through the touch of faith. A casual touch may appear identical to the touch of faith, but there is a world of difference between the two. Beyond this, Jesus wanted to undercut any thought that there was intrinsic virtue in a garment, even if that garment were His. Believers must not be tainted with superstition.

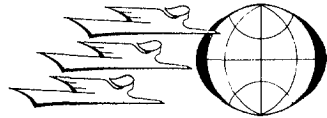
The woman, knowing that Jesus was fully aware of who she was and what had happened, now stepped forth. Timid and embarrassed though she was, she prostrated herself in front of Jesus and related her whole story—how she had been gravely ill, how her case had been declared hopeless, how she had believed that Jesus could heal her, and how she had been restored to perfect health through touching His garment.

With tender compassion, Jesus responded, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace" (verse 48).

K. H. W.

Concluded next week

Review



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Robert H. Pierson, president of the General Conference, authored "A Clarion Call to God's People to Come Back to God's Book" (p. 4). In his appeal for Adventists to study the Bible with renewed vigor, Elder Pierson says, "The Advent Movement was born of study of the Word. *It will triumph when God's people once again become the 'people of the book'—when looking into it, they behold Jesus until His perfection is reproduced in their lives.*"

"Not of the World . . . but in the World" (p. 10), by Betty Cooney, is an allegory. In reality the story of Clan MacAlpine is the story of any group of people who try to live in isolation as did the Jews of old. "In the instruction given through Moses, God had placed restrictions upon their [Israel's] association with idolaters; but this teaching had been misinterpreted. It was intended to prevent them from conforming to the practices of the heathen. But it was used to build up a wall of separation between Israel and all other nations. The Jews were actually jealous lest the Lord should show mercy to the Gentiles."—*The Desire of Ages*, p. 29.

"The spirit which built up the partition wall between Jew and Gentile is still active. Pride and prejudice have built strong walls of separation between different classes of men. Christ and His mission have been misrepresented, and multitudes feel that they are virtually shut away from the ministry of the gospel."—*Ibid.*, p. 403.

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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.)

Spectator Sports and Emotions

I enjoy your Letters to the Editors section. With football time upon us again, I would like to add some comments to those that have appeared in this column concerning those who view sports.

Nedd Willard in *World Health* magazine makes this comment: "The tired player, amateur or professional, is glad for his shower and a warm meal. He is a tired worker enjoying his hard-earned rest. But the agitated spectator has done nothing, his muscles have received calls to action as he watched the game, but have not been allowed to translate them into acts. His adrenalin has aroused him to fight, and all he has been able to do so far is to shout as loud as he can."

With this in mind can we say we are properly treating our bodies, being just a spectator to sports? Are not frustrations and emotions aroused?

JUNE HANSON
Watervliet, Michigan

Embezzlers of Lord's Treasury

Re "Finished Through Sacrifice" [June 27, p. 13]. The author stated, "A large percentage of our members do not give any regular or significant financial support to the church." I have heard this many times from pastors and laymen.

My question: Why isn't tithing a test of
Continued on page 11

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News Briefs From the Religious World

EDUCATION BOARD'S STATEMENT ALLOWS DAILY MOMENT OF SILENCE

RALEIGH, N.C.—A daily moment of "reverent silence" may be observed in public schools here, according to a carefully worded statement on prayer and religious holidays adopted by the Raleigh Board of Education. While the statement does not sanction prayer, assistant school superintendent D. Stuart Thompson said that "we can't prevent any individual student from saying his own prayer" in the time of silence.

TENNESSEE "GENESIS LAW" IS RULED UNCONSTITUTIONAL

NASHVILLE—Tennessee's year-old "Genesis Law," which required public school biology texts to give equal space to the Biblical and evolution accounts of Creation, has been ruled unconstitutional by Chancellor Ben H. Cantrell of the Nashville Chancery Court. He declared that the 1973 law had an "essentially sectarian, religious purpose," and was therefore an act "respecting an establishment of religion." Under the statute, the State Textbook Commission was required to select materials for biology courses that gave equal consideration to all theories of creation except "satanic" and "occult" theories.

ARCHEOLOGISTS' FIND DATES BACK TO THE DAYS OF JESUS

TIBERIAS, ISRAEL—A large city gate flanked by two round towers that date back to the days of Jesus Christ has been uncovered near here by a team of archeologists. Experts said the finding lent support to accounts that Tiberias, in the first century of the Christian Era, was the largest and most important city in the region. The town was founded by Herod Antipas (A.D. 18-20) on the southwest shore of the Sea of Galilee, and named after Tiberius Caesar. Jesus is not said to have entered the city, and the common opinion of interpreters is that He never did.

ACADEMY RELIGIOUS PROGRAMS ARE "STILL GOING STRONG"

COLORADO SPRINGS, COLO.—Cadet religious programs at the Air Force Academy here are "still going strong, and most chaplains feel the situation is better" than before the U.S. Supreme Court ruling of January, 1973, which abolished mandatory chapel attendance. "Pews in the Cadet Chapel are not filled as they were before the edict," a report from the academy information office stated, "but chaplains say that more cadets are participating in Bible studies, denominational activities and other programs."

NCC GROUP FOUND CHURCHES FILLED IN RUSSIA, UCC LEADER REPORTS

MINNEAPOLIS—A delegation of American church leaders that spent 23 days in the Soviet Union saw full churches everywhere, Dr. Robert V. Moss, president of the United Church of Christ (UCC), said here. The 23 American church leaders divided into five teams and visited Russian Orthodox, Baptist, Lutheran, and other churches from the Baltic Sea and the Ukraine to Siberia.

This Week

Our cover quotation re-emphasizes the truth that God sent His Son to be an example to the human family not only of how we can live but of how we are supposed to live. Of course, that would be an impossible requirement if we were left to ourselves to battle in our own strength. But God promises enabling power. Paul's experience can be ours, "I can do all things in him who strengthens me" (Phil. 4:13, R.S.V.).

A Clarion Call to God's People to Come Back to God's Book

By ROBERT H. PIERSON

IF THERE IS ONE THING the Word of God and the Spirit of Prophecy make clear it is that the people of the remnant church will never experience true revival and reformation until they turn to the Scriptures in a renewed prayerful study.

There was a time Seventh-day Adventists were known to be "people of the book—God's Book." I am not so sure this appellation properly applies today. With life in Adventist homes moving at break-neck speed, with mother and father working, with children in school, it may well be that we no longer deserve this reputation as we once did. The television and other distractions have all conspired to crowd out the time we should be devoting to the study of God's Word.

I would like to appeal earnestly to God's people around the world to return to a faithful, prayerful study of His Holy Scriptures. Revivals in Biblical times were closely related to a study of the Word. Revival in our time will come only as we seek God's will and way in God's Book.

We are concerned about being ready for the perils of the last days; we long for revival, for reformation, for the outpouring of the Holy Spirit in latter-rain power, for a finished work, for a coming Christ. In that event we need to turn to God's Word as never before.

Key to Revival

Sweeping through the Christian world today is a growing excitement over the reception of the Holy Spirit. The charismatic movement has almost irresistible appeal for Christians who are weary of the dry formality and deadness they find in their churches.

It is easy for Seventh-day Adventists to reject the movement as false on the basis of the warning of Scripture against Satan's deceptions. But, my dear brothers and sisters, the Bible has a warning especially for us in these dangerous days: "Let him that thinketh he standeth take heed lest he fall."¹

We who love our church are troubled about its Laodicean condition. We are tempted to envy the warmth and enthusiasm of those who claim to have received what they refer to as a "second blessing" of the Spirit and to grow discouraged that the promised latter rain is so long in coming.

We need to study with new understanding the warning that "only

those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive."²

Study of the Bible is vital not only because it warns of Satan's delusions *but because it is itself the medium through which the Holy Spirit has chosen to speak to us.* That which brands the charismatic movement as counterfeit is its attempts to bypass the Scriptures and receive the Spirit as direct experience in tongues, healing, and other manifestations. The focus is upon the work of the Spirit rather than upon Christ and His work in the heavenly sanctuary.

Holy Spirit Glorifies Christ

But when He promised to send the Comforter, Jesus repeatedly emphasized that the Holy Spirit would not attract attention to Himself, but that He would glorify Christ (see John 14:26; 15:26; 16:13, 14). This He does through the Word, which He first gave to "holy men of God" and then illuminates for each sincere Bible student.

Through the Spirit of Prophecy, as a people we have been given precious light to direct our attention to the Scriptures, which reveal Jesus and His work in the Most Holy Place. We need to acquaint ourselves well with the important themes of the sanctuary.

"The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. Their faith will go with Him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness. They will see their own defects; they will also see that they must

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have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors."³

Both the Bible and the Spirit of Prophecy emphasize repeatedly that a close connection exists between the Scriptures and the Holy Spirit. We have space for only a few examples, but a little searching will produce many more.

Paul urges us to "take . . . the sword of the Spirit, which is the word of God."⁴

In Jesus' parable of the ten virgins, the oil is a symbol of the Holy Spirit and the lamp that holds the oil represents the Word of God (see *Christ's Object Lessons*, pp. 406, 407).

The Desire of Ages is explicit: "Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues His chosen people to Himself."⁵

"God's holy, educating Spirit is in His word."⁶

Feed on Bread of Life

If we are to be sealed, we must experience the sanctifying power of the Holy Spirit through the Word. Each of us must feed upon the bread of life daily, just as we must supply our physical bodies with food each day. It is not enough that a fellow human being, whether he be pastor or author or Bible teacher, teach us the Word.

Physicians keep sick patients alive with intravenous glucose feedings until they are able to digest food, but no one could grow strong and healthy by relying on this source of nourishment. Likewise a Seventh-day Adventist Christian who limits his intake of spiritual food to the weekly sermon or Sabbath school class will never grow into "the stature of the fulness of Christ."

"It is not enough to know what others have thought or learned about the Bible. Everyone must in the judgment give account of himself to God, and each should now learn for himself what is truth."⁷

God sets clearly before His people the need to seek, not happy flights of emotion but deliverance from the power of sin. He has explained how this is to be accomplished in the words of the psalmist: "Thy word have I hid in mine heart, that I might not sin against thee."⁸

"Sanctify them through thy

truth: thy word is truth,"⁹ Jesus prayed. And in His final instructions to His disciples in John 16 He promised, "When he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall glorify me."¹⁰

Study of the Bible is not just a ritual we must observe to meet God's approval. It is the only means by which we can become acquainted with Christ and know the transforming power of His love in our lives.

Our cold, selfish hearts cannot produce the pure, unselfish devotion which Christ longs to receive in response to His own matchless love. But "beholding as in a glass the glory [self-sacrificing love] of the Lord," we "are changed into the same image from glory to glory even as by the Spirit of the Lord."¹¹

No intellectual grasp of truth will be sufficient bulwark against the tides of error sweeping upon us from every agency of Satan. Only a deep love relationship with our Lord and personal experience of the truth as it is in Jesus will keep us loyal to Him in the face of persecution and death.

As we go to the Bible not only to defend our doctrinal positions but to seek that intimate union that Jesus describes when He calls Himself the Bridegroom and the church His bride, we shall find in its study endless wonder and delight.

"For one month submerge yourself in God's Word."

Let us go back to that sentence quoted earlier from *The Great Controversy*: "Only those who have been diligent students of the Scriptures and who have *received the love of the truth* will be shielded from the powerful delusion that takes the world captive." (Italics supplied.)

Can we see now that "the love of the truth" is not devotion to abstract principles, but love of the truth about Jesus—yes, love *for* Jesus? The entire Bible reveals Jesus in His irresistible loveliness, His inexhaustible patience, His tender wooing of His people.

When we make this discovery for ourselves, we will respond to our Bridegroom's love expressed by Zephaniah: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee

with joy; he will rest in his love, he will joy over thee with singing."¹²

We are invited to "taste and see that the Lord is good,"¹³ but many Christians have been lured by the empty sweets of the world until the appetite is too jaded to appreciate the "sincere milk of the word" and the "bread of life."

If you have never experienced the exquisite joy of hearing the Holy Spirit speak directly to your heart the deep things of the Word—the heights and depths of the love of Christ—let me suggest an experiment. For one month, turn off television, lay aside newspapers, magazines, and books, capture the idle moments, postpone even necessary activities when you can, and submerge yourself in God's Word. If possible, interest the members of your family or invite a few friends to join you in a study group that meets at least once a week to share what you are receiving from the Holy Spirit through the Word.

To know for yourself the transforming power that is in the Scriptures, give the Holy Spirit full access to your mind. The hunger thus awakened will lead you to reorder your priorities so that an intimate love relationship with Christ through His Word will become the center of your life.

When this experience comes to the church, Christ will need to wait no longer for His bride to make herself ready.

"The Spirit of the Lord is working to take the truth of the inspired Word and stamp it upon the soul so that professed followers of Christ will have a holy, sacred joy that they will be able to impart to others."¹⁴

As we stand on the threshold of the great events that will climax the great controversy, we need more than at any other time in history to dig deep, to eat and digest the Word of God, heeding the warning of God's servant:

"God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. . . . Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth. . . .

"Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. . . . When we as a people understand what this book means to us, there will be seen among us a great revival. . . ."

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."¹⁵

You want revival in your experience? Study the Word!

The Advent Movement was born of study of the Word. *It will triumph when God's people once again become the "people of the book"—when looking into it, they behold Jesus until His perfection is reproduced in their lives.*

"He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love."¹⁶

Not through human effort, however diligent and well trained, not through impressive institutions or carefully devised plans, not through the excitement of counterfeit revival, but through the Spirit and the Word producing "the faith that works by love and purifies the soul," will we see the day of final triumph that we so eagerly anticipate.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."¹⁷

Brethren and sisters, let us turn to God's Word with all our hearts. Let us not keep Him waiting longer! □

REFERENCES

- ¹ 1 Cor. 10:12.
- ² *The Great Controversy*, p. 625.
- ³ *Testimonies*, vol. 5, p. 575.
- ⁴ Eph. 6:17.
- ⁵ *The Desire of Ages*, p. 671.
- ⁶ *Christ's Object Lessons*, p. 132.
- ⁷ *Education*, p. 188.
- ⁸ Ps. 119:11.
- ⁹ John 17:17.
- ¹⁰ Chap. 16:13, 14.
- ¹¹ 2 Cor. 3:18.
- ¹² Zeph. 3:17.
- ¹³ Ps. 34:8.
- ¹⁴ *Selected Messages*, book 1, p. 192.
- ¹⁵ *Testimonies to Ministers*, pp. 112-114.
- ¹⁶ *The Desire of Ages*, p. 661.
- ¹⁷ *Christ's Object Lessons*, p. 69.

As We Forgive

By E. H. ROY

JOSEPH BRADFORD was a fellow worker with John Wesley. Bradford was a faithful laborer and was willing to do even the most menial tasks. However, he was a moody person and had a strong temper. One night before a meeting, Wesley asked him to take a package of important papers to the post office. Bradford wanted to attend the meeting first and promised he would go later, but Wesley insisted that the letters had to go out immediately. Bradford refused to go. "Then," declared Wesley, "you and I must part company."

The next morning the two men met, and Wesley asked him whether he had considered their conversation of the previous evening. Bradford said he had. "And must we part?" inquired Wesley. "Suit yourself," was the reply. "Will you ask my pardon?" asked Wesley. "No, sir, I won't," replied Bradford. "Then I will ask yours," said the great man. We are told that Bradford's heart was touched, and he wept like a child. The two men were reconciled and continued their former fellowship and labor for the Lord.

Forgiveness is a wonderful experience. It can do much for an individual, a home, or a church. The Bible frequently mentions forgiveness. Let us notice five points.

First, we are to forgive others regardless of how big their offense against us is. Young Joseph was thrown into a pit, traded to the Ishmaelites, sold into bondage, and cast into a dungeon. But through it all he had no hatred in his heart. When he was finally exalted to be ruler over Egypt and his famished brothers came to him for help, Joseph could have said, "Now I have you where I want you. Because of you, I was cast into prison. Now you can see what it is like to live in a dungeon." But this was not his response. The story is told in touch-

ing words: "Then Joseph could not refrain himself before all them that stood before him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. . . . And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him" (Gen. 45:1-15).

Joseph held no hatred or resentment in his heart for what his brothers had done to him.

When Stephen was stoned, he looked toward heaven and prayed, "Lord, lay not this sin to their charge" (Acts 7:60).

Nailed to a cross, after being beaten with a whip, spit upon, and crowned with thorns, Jesus cried: "Father, forgive them; for they know not what they do" (Luke 23:34). Perhaps those who misuse us, say unkind things to us or about us may not always realize what they do.

"First be reconciled to thy brother."

Second, we are to take the first step in seeking forgiveness. Jesus said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

God did not wait for us who had wronged Him to come seeking Him. He came seeking to be reconciled to us. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1:21).

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"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor. 5:18).

Third, we should forgive others whether they ask us to or not. Stephen didn't wait until his enemies asked forgiveness. He forgave them anyway. Joseph's brothers hadn't asked his forgiveness. "We should not think that unless those who have injured us confess the wrong we are justified in withholding from them our forgiveness. . . . We are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults."—*Thoughts From the Mount of Blessing*, pp. 113, 114.

Fourth, we must be willing to forgive often. A familiar text reads, "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18:21, 22).

Seventy Times Seven

The rabbis taught that a man should be forgiven three times. Peter thought he would exceed that, but Jesus said 490 times. When others say things that cut us to the heart, when they do things that wound us deeply, how long shall we forgive them? "If your brethren err, you are to forgive them. When they come to you with confession, you should not say, I do not think they are humble enough. I do not think they feel their confession. What right have you to judge them, as if you could read the heart? The word of God says, 'If he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.' Luke 17:3, 4. And not only seven times, but seventy times seven—just as often as God forgives you."—*Christ's Object Lessons*, pp. 249, 250.

Fifth, we are forgiven as we forgive others. Jesus taught us to pray, "And forgive us our debts, as we forgive our debtors" (Matt. 6:12). When we pray the Lord's Prayer, we set the conditions of forgiveness.

Jesus continued, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (verses 14, 15). So there is danger

in holding resentment or hatred in our hearts, but safety in exercising forgiveness.

In the parable of the unmerciful servant recorded in Matthew 18: 23-35, the king was willing to forgive the servant who owed him 10,000 talents if he would forgive his fellow servant who owed 100 pence. The little wrongs others have done to us compared with the sins we have committed against God are like 100 pence to 10,000 talents (a ratio of about one to half a

million). Thus if we will forgive others the little things, God will forgive us the big things—our many, many sins.

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven" (Luke 6:37).

It was the apostle Paul who said, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). □

*One in the Series
Victorious Living*

The Hope of Heaven

By ADLAI ALBERT ESTEB

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."—*The Great Controversy*, p. 677.

The hope of heaven, O how sweet!
With life on earth so incomplete,
How wonderful to contemplate
Our Father's "house" we venerate!

There'll be no war but perfect peace.
There'll be no jails for crime will cease.
There'll be no sickness, aches, or pain,
But perfect joy for Christ will reign!

We'll contemplate from hour to hour
The wonders of creative power.
Immortal minds will never tire
Of seeing brilliant stones of fire!

And journey through those gates of pearl,
Where opalescent fires unfurl,
And view each great foundation stone,
Or rainbow circling God's own throne!

Each day new wonders to admire,
New truths, new beauty to inspire.
The challenge of new heights to climb,
The life in heav'n will be sublime!

Or should you choose to sit and think,
Beside the fount of life, and drink;
Since God wiped tears from ev'ry eye,
Repeat the words—you'll never die!

O, heaven at last, a perfect place,
Redeemed by love and saved by grace;
We'll ponder there time's greatest themes,
Fulfillment of life's fondest dreams!

Behold the Man

By R. W. FLECK, M.D.

WHAT DO YOU THINK Jesus looked like when He was here on this earth? Was He tall? Short? muscular? Slender? Fortunately, the writings of Ellen White give us many descriptions of our Lord's physical appearance. As we obtain a clearer picture of Jesus, we cannot but be drawn closer to Him.

One of the ways to begin to describe someone is to describe the clothes he wears. In my search I found more than 30 references to Christ's clothing. As a youth working in the carpenter shop He wore the simple garb of the common laborer.¹ After He began His ministry, He wore coarse garments, which were often dusty and travel stained.² He wore nothing that showed rank.³ One of His garments is described as apparently woven without seam.⁴ He never paraded around in expensive clothing, or in the rich robes of the religious leaders of the time. He dressed with a lowly garb, and identified Himself with the poor.⁵

Probably the next thing we no-

tice about Jesus is that He wore a beard.⁶ He was not in defiance or rebellion to existing dress and hair codes, because apparently most men wore beards in His day.

He traveled mostly by foot, and His appearance was usually way-worn and dusty.⁷ His physical structure was not marred by any defect.⁸ He was strong and healthy, and there was no trace of sin on His appearance. He had a perfect form, unequaled by anybody then living on the earth. He was a little taller in height than the common size of men then living.⁹ He had a kingly bearing and walked with the dignity of a king.¹⁰ His noble and God-like bearing troubled Herod and Pilate during His trial.¹¹ Yet in spite of this, a peculiar gentleness and marked loveliness was a noticeable characteristic.¹² Children loved to climb upon His knees.¹³ When the priests ventured back to the Temple after being driven away, they were embarrassed and utterly perplexed to see Jesus sitting in the courtyard of the Temple teaching the people. Close by Him were children, and some of them had even fallen asleep on His lap.¹⁴

R. W. Fleck, M.D., is practicing in Shelby, Montana.

There are more than 20 references in the writings of Ellen White describing His face, plus at least six more describing His eyes. His forehead was broad and high, reminding one of the description of Lucifer in heaven before his fall.¹⁵ His face revealed intelligence, purity, and innocence.¹⁶ At times it expressed joy, but often a shadow came across it, as He suffered under the agony of being rejected by His own chosen people.¹⁷ While in the sinking boat during the storm, the lightning's glare revealed the peace of heaven in His face as He woke up.¹⁸ Often His face was illuminated by divine light.¹⁹ At times it was illuminated by celestial brightness while He was in prayer.²⁰ One time it was lighted up as if a sunbeam shone upon it.²¹

During His trial His face was marked with exhaustion and pain, however no frown or troubled expression was apparent.²² Often His face was pensive.²³ When He drove the people out of the Temple, His face seemed like a consuming fire. It expressed indignation, authority, and power.²⁴

His Face Was Compassionate

Some think that Jesus never smiled. However, we are told that the main reason children were attracted to Jesus was because of His lovely face. In fact, because of the gentleness and love always seen in His face, children loved to sit on His lap and stroke His face with their little hands.²⁵ Compassion beamed from His face.²⁶ To the Samaritan woman at the well His face beamed with light.²⁷ His face always showed a peaceful serenity. Every expression showed His divine supremacy. Every time He was confronted with the sight of wrongdoing His face showed extreme sorrow.²⁸ He constantly served others. When He performed the miracle at the marriage of Cana His face bore the traces of the conflict in the wilderness, but He still delighted to make the guests happy by doing His first miracle for them.²⁹ Not everyone appreciated the beauty in His face, and during the mock trial held before His crucifixion blood ran down His cheeks from the thorns that were forced into His scalp.³⁰ Friday, as He struggled under His heavy wooden burden toward Calvary, the children onlookers were shocked to see caked, dried blood all over His lovely face. A few hours before, the disciples had seen His face covered with bloody sweat of agony in Gethsemane.³¹ His

Two Boys

By PEARLE PEDEN

Two boys in a wide wondrous world.
Two boys
Piling stones in a fertile field,
Large stones,
To build in faith as God bade them,
An altar.
One with his fruit, one with his lamb.
But see,
A silent guard, clothed in white,
Staunchly stands,
Holding a flaming sword.

These are Thy sons, God, these brothers.
Together they have walked Thy wondrous world.
Here now
They learn that sin is not without,
But within
The heart to cherish or expel.
Thank You, God.
One loved.
The one who loved obeyed.
Why then does my heart weep for the other?

blood-stained face was never forgotten by those who looked up at Him hanging on the cross.³² Some of the bystanders were actually convicted and converted later on, because of the haunting memory of Christ's face.

What was it about His face that caught everyone's attention? In large part it must have been His eyes. We are told that although humility marked every glance, His eyes were lighted up with unutterable love.³³ His eyes were mild, clear, and undaunted. Purity and goodness shone from His eyes constantly.³⁴ The most outstanding feature about His eyes that frightened even the Pharisees and Sadducees was their tremendous penetration. People felt as if He could read their whole life history just in one quick glance of His eyes. His eyes were searching; they scanned men's faces, convicting them of hidden sin in their hearts.³⁵

From this brief study, we can see that God would not have us ignorant of the appearance of our Saviour. Even though He lived nearly two thousand years ago, we can know Him personally. We are counseled to spend a thoughtful hour each day studying the life of Jesus from the manger to Calvary. This should not be superficial study. We should grasp each scene of His life, taking it point by point. Especially the closing scenes of His life are meaningful to us.³⁶ As we incorporate His characteristics into our lives, others will be able to see Jesus in us. □

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- ² *The Acts of the Apostles*, p. 150; *Counsels to Parents and Teachers*, p. 277; *The Desire of Ages*, p. 197; *Testimonies*, vol. 4, p. 373; *The Desire of Ages*, pp. 594, 197.
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- ⁶ *Ibid.*, p. 734; *Testimonies*, vol. 2, p. 202.
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- ¹¹ *Early Writings*, p. 172.
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The Spirit of the Baliti Tree

By NEPTHALIE BALADJAY as told to Ella Ruth Elkins

FOR THE YOUNGER SET

EDING AND NEPTHALIE lived in the same barrio (village) and went to the same school. Eding was not a Seventh-day Adventist, but Nephthalie was. Even though they did not worship the same God, they were good friends. But now Eding was home sick. That is why Nephthalie felt very sad one day at recess when she overheard someone say, "Did you know Eding may not come back to school anymore? She has an evil spirit!"

"How did she get an evil spirit?" asked Nephthalie.

"You know that only a little way from her house is a big Baliti tree. You know, too, that here in the Philippines the Baliti is called the home of the evil spirits, or Lairies."

Nephthalie nodded her head.

"Well, two weeks ago when she was walking home from school she got a bad, bad headache. It got worse and worse, so they say. Then Eding began to scream and holler. She did not seem to know who her own father and mother were for a while. She just kept talking to that evil spirit. They say she says all kinds of bad things until now everyone is afraid to visit her."

Nephthalie wagged her head in sadness. "It is too bad. I like Eding, and even though an evil spirit is inside of her making her do bad things, I still like her. I wish they would take her to a good doctor who could heal her."

Just then the teacher called all the children to come into the schoolroom to start classes again. Once inside, the children asked their teacher to tell them more about Eding. The teacher said she didn't know much more, but suggested the children go to Eding's house on their way home from school and visit her. Maybe her condition wasn't as serious as people had said.

So that afternoon some of the children stopped by Eding's house on their way home from school. Nephthalie went with them.

When the children were taken into Eding's room she just lay on her mat and stared at them. She didn't show any signs of knowing her classmates at all! Then she sat up and pointed out through the door and began mumbling some words about a big giant who had come to take her away. Some of the children were afraid. Others giggled, but not Nephthalie. She just looked at Eding with love and pity.

Nephthalie turned to Eding's mother and asked, "Has everything been done for Eding that you can do?"

Eding's mother nodded her head. "Yes, we have taken her to three doctors. But they all tell us they know of nothing that can be done for her."

As Nephthalie left Eding's house that

day, she was determined to find some way to help her friend. All the way home she thought and thought. Surely there must be some way!

That evening as Nephthalie and her family were eating, Nephthalie told her parents all about Eding. Her parents were silent for a while. Then her father spoke: "I believe we should all go over to Eding's house. She and her parents are not Christians, as you know. It sounds to me as though one of Satan's evil spirits has taken hold of Eding, and she needs special prayer."

In a short time they were at Eding's house, knocking at the door.

"Yes? Who is it and what do you want?" asked Eding's mother.

"It is Nephthalie and her parents. We have come to bring you help for your daughter."

"Oh, please do come up into our house! Eding has just had another visit from the evil one, and he has left her as though dead on the floor!"

Nephthalie and her parents hurried into Eding's room, where they saw her still on her floor, her eyes rolled way up high and mostly just the white part showing.

"Tell me, have you and your wife ever wanted to learn about the true God?" Nephthalie's father laid his hand on the other man's shoulder.

Eding's father looked surprised. "Well, yes, we have. We really would like to learn about the true God. If we knew more about Him, maybe we would know how to ask Him to make this evil spirit leave Eding alone."

"Then why don't you let us come over every evening and tell you a little bit about the true God. If you have faith in Him, He will help Eding."

"Fine! Fine! Why don't we begin right now?" Eding's parents sounded excited.

After two weeks of studies Eding's father said, "My wife and I want to serve God. We want to go to your church. We also have faith that Jesus will hear our prayers for Eding and that He has power to cast out this evil spirit that is in her."

"Then let us pray!" said Nephthalie's father.

The two families knelt in prayer, and there was a big smile on Nephthalie's face. They all took turns asking God to cast out the evil one from Eding.

At first the devil did not want to give Eding up. But as each one prayed, repeating Bible promises, the evil spirit must have known he had to leave at the command of One who was stronger than he.

Eding gave one big struggle as though fighting with a very angry spirit, then she lay quiet—free at last from the evil one! Praise God! She was healed! And soon she was back at school with her true friend, Nephthalie.

Not of the World... But in the World

By BETTY COONEY

CLAN MAC ALPINE was coming home. Invitations had been sent out for a special banquet and all clansmen and their families were eager to attend. They came from every corner, representing every economic and social level and numerous occupational fields. They were a close-knit people; no matter how far they roamed from the tribal center, each was able to ferret out some MacAlpine, be they three or four times removed, for befriending. (Though the farflung migrations of the MacAlpines were for the purpose of promoting the tribal center to outsiders, they found being away from the clan hearth hard to bear and frequently sought the comfort of clan hearths away from the hearth.)

At the feast they ate heartily of the good MacAlpine dishes and sang cherished MacAlpine songs. "Isn't it wonderful," said one clansman, "to be together again, just the clan?" A cheer went up.

At one table Lily MacAlpine sighed to a young third cousin as she attacked another helping of candied yams, "I just wish I could lose weight. Wouldn't it be wonderful if enough MacAlpines settled in Sioux City to start a Weight Watchers' Club this year?"

"But, Lily," baited Cousin Beatrice, noted for her unorthodox opinions, "there already *is* a Weight Watchers' Club in Sioux City."

"But it's not a *MacAlpine* Weight Watchers'," Lily stage-whispered,

as her spoon sliced daintily through the cranberry sauce.

The teen-age MacAlpines filled nearly half the tables in the large banquet hall. What a pleasant sight they made! Thoroughly enjoying their first visit at the clan hearth and getting acquainted with one another, looking forward to the time when they, too, would be allowed to stimulate outside interest in the tribal home. "It's so great," said one. "Who wouldn't want to come? Why wait until we're through school to do something really big about it? We'll have a party. The young people will see we're for real

His Mind

By LINDA WOOD

His mind is like the searching sea
That spills on every shore,
For deep beneath its dappled crests
There is a memory store.

His mind is like the sifting sand
That glistens in the sun,
For though it settles in foul streams
It purifies each one.

His mind is like the tallest tree
That sees and knows man's sin;
But with His understanding heart
He draws us close to Him.

and then we'll tell them about MacAlpineville."

Another boy, who had been silently scratching for an answer, mused, "Or we could go see them, show them we're interested enough in them to make the effort. Then we could tell them how great this place is and ask if they wouldn't like to come."

A short slender girl rose to her feet. "How dare you talk this way? When we're fortunate enough to be surrounded by good families, how do you have the nerve to talk about parties for outsiders? We're not ready for *that!*" She stalked off, her heels tapping her resignation.

The gavel came down hard on the head table, hushing conversation. The speaker, Matt MacAlpine IV, began. "As chairman of the MacAlpine Flood Relief Committee, I've been asked to speak first this evening. Many of you have asked about the casualties in the recent terrible floods in Palermo. I'm happy to tell you tonight that not one MacAlpine was lost in this flood. [Applause.] Not one MacAlpine home was swept away. [Applause.] We arrived on the scene early in the day and we were able to rope off one section of the Red Cross shelter for MacAlpine flood victims. The Red Cross was most gracious, doing everything they could to help us maintain the family ties and allowing us to carry on as normally as possible by being sure we were kept intact in the MacAlpine corner.

"We are presently at work on a plan whereby *every* Red Cross center and public shelter will have a special MacAlpine corner to allow clan members the comfort of association with our own kind, even in times of national distress. In this way, we will be afforded needed privacy from outsiders at times of great stress, when we especially desire the comfort and strength we can give one another."

The evening wore on, with speech after speech, and only ground to a halt when it was learned the clan leader would not appear. It seemed he was in Sandusky, attending a friend's funeral. Some said the friend's name was Smith, but this was discounted when a check of family records indicated there were no Smiths even remotely connected with Clan MacAlpine. A pall hung over the great feast: was it possible the clan leader *had* forsaken a joyous MacAlpine gathering for a *Smith*? What could possibly matter in Sandusky that would not be superseded by the need to get together? It was a mystery. □

Betty Cooney is a homemaker and free-lance writer living in Albertson, New York.

Physicians, Placebos, and Getting Well

Norman Cousins, in his editorial entitled, "The Healing Power of the Patient" (*Saturday Review—World*, July 13, 1974), emphasizes an often overlooked truth: between the mind and the body exists a profound relationship enabling a person's courage, trust, and will to live to make the difference between healing and chronic illness or even death.

He appeals to physicians to recognize this simple yet mysterious truth that seems to have surfaced only within the twentieth century. Although Sir William Osler, the great physician-philosopher, advised his medical students to strive for imperturbability (that is, to avoid emotional involvement with patients), Cousins doubts that "detachment and objectivity are the qualities most people look for in a doctor."

After noting the well-attested fact that dramatic improvement often follows placebo therapy (patients given innocent sugar capsules rather than the medication they think they are getting), Cousins points out that the physician-patient relationship could be equally efficacious: "A doctor who enjoys the full trust of his patients can activate the body's benevolent chemistry in much the same ways as a placebo. Just in the act of removing the anxiety of patients and giving them confidence in the recuperative capacity of their own bodies, such a doctor can have a therapeutic effect."

The interrelationship of mind and body (psychosomatic) has been recognized by the medical world for at least half a century, its acceptance becoming more general in the past few decades. What we think, how we feel, directly affects the body functions and can bring on serious illness and even death where there has been

no direct physical cause. Long before such conclusions were acceptable in the medical world, Ellen White wrote: "The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—*The Ministry of Healing*, p. 241.

How can the physician make his greatest contribution? By helping his patient to understand this basic fact of human well-being, by judiciously becoming the channel of courage, hope, faith, and love.

There is a way to become emotionally involved with ill people that does not jeopardize clear, professional, clinical judgment. When the wise man wrote Proverbs 17:22 (R.S.V.), "A cheerful heart is a good medicine, but a downcast spirit dries up the bones," he did not necessarily restrict this counsel to the sick person. The cheerful, optimistic spirit of the physician may prove even more beneficial than placebo therapy or the appropriate medication required.

Again Ellen White observed: "Sympathy and tact will often prove a greater benefit to the sick than will the most skillful treatment given in a cold, indifferent way. When a physician comes to the sickbed with a listless, careless manner, looks at the afflicted one with little concern, by word or action giving the impression that the case is not one requiring much attention, and then leaves the patient to his own reflections, he has done that patient positive harm."—*Ibid.*, p. 244.

Norman Cousins concludes his editorial in the same vein: "The will to live, whatever its chemical concomitants, is not readily activated by the aloof and detached clinician. Only a warm and responsive doctor is going to know enough about his patient to get at his will to live and put it to work."

H. E. D.

Letters

Continued from page 3

fellowship? We would not allow an unrepentant thief to remain in our church if we knew that week after week, month after month, year after year, he had been picking pockets and taking billfolds from ladies' purses each Sabbath. And yet, we allow "a percentage of our members" to (let's call sin by its right name) embezzle from the Lord's treasury.

We are all familiar with Malachi 3:8, "Will a man rob God? Yet ye have robbed me. . . . In tithes and offerings." Not just tithes, but offerings too! Verse 9 reads, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." That sounds much too close to "a large percentage" to me.

Jesus said, "If a man love me, he will keep my words. . . . He that loveth me not keepeth not my sayings" (John 14:23, 24). What does His Word say? "Bring ye all the tithes into the storehouse" (Mal. 3:10). Now, whom do we love?

ELAINE KENNEDY
Keene, Texas

Donate Books to Library

I believe the extra books that are lying around the house should be working. I donated mine to the public library. The librarian was pleased to receive them. The Lord can take care of the checking out.

NAN MOREAU
Edmond, Oklahoma

The Family an Idol?

Re "The Snare of Abusing the Good" (July 11). At first I was greatly puzzled how one's family could ever be considered an idol. Does it mean that the home is of minor importance to me? That cannot be, for it is on a par with the Sabbath. "The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together."—*Education*, p. 250.

Does it mean we are likely to give too much time to the family? The majority are neglecting the home today. Companionship with the spouse is the exception. Many children are strangers to their parents. Over and over again God pleads with us to spend more time with the family. "Fathers, spend as much time as possible with your children."—*The Adventist Home*, p. 222. To the

wife and mother He says, "The Lord has not called you to neglect your home and your husband and children. He never works in this way; and He never will."—*Ibid.*, p. 246. Words cannot be plainer.

Many Seventh-day Adventists are under the false impression that family outings are a waste of time, that family fun is worldly. Some of our ministers feel that they must give all their time to "others" and therefore have no time to play with their children or to take the wife out to dinner. The Lord points in the opposite direction, "The minister's duties lie around him, nigh and afar off; but his first duty is to his children."—*Ibid.*, p. 353.

"The home should be to the children the most attractive place in the world."—*The Ministry of Healing*, p. 388. Devoting time to the family and making the home cheerful and happy is not an idol, but a foretaste of heaven.

However, I am convinced that relatives can become idols. Any individual, son, daughter, parent, or spouse who tempts me to sin is definitely a snare. If I yield to his demands, that are contrary to God's Word I am an idolater.

ARCHA O. DART
Adelphi, Maryland

Star Dust in Her Crown

By MARIE VAN SCYOC

SHE WAS NOT really my grandmother. She was only borrowed.

My first term in the mission field had been cut short by civil war. Leaving behind personal possessions, I had come home sooner than planned. I had arrived on Christmas Eve, and since I was of necessity empty-handed, I said I would tie some tinsel in my hair, sit under the Christmas tree and be a present.

But beneath all the gaiety of Christmas and the joy of homecoming, my heart was heavy. We had left unfinished work behind, and our friends across the miles of ocean were in trouble. Grandma sensed my feelings, and in a quiet moment she pulled me down beside her on the couch. "Child, what is bothering you?"

I poured out my heartache and worry. What had I to show for my time spent in the Lord's work so far from home? I had worked under less than ideal conditions, but I could not point to one soul saved as a result. I couldn't see that I had made much of a contribution to the preaching of the gospel. I finally broke down and blurted out, "What have I to show for the months over there? Not even one star for my crown!"

Grandma's eyes glistened a little as she comforted me. "Whatever gave you the idea that you had to know the results of your work for the Lord? I don't think any preacher will get all the credit for the souls that are won through his efforts. Don't forget someone has to sacrifice to pay his salary. What about his wife who takes care of his family while he preaches? What about all the other people who are necessary to keep things running—the nurses and doctors who heal

the body so the soul can be healed, the stenographers, the teachers? Some of us just have to keep busy loving people so they'll be ready to hear the preacher. Don't you remember what David said about those who stay 'by the stuff'? Don't worry about stars for your crown. I just figure when the angels get to distributing the stars and making up the crowns in heaven, there's going to be a lot of star dust knocked off that they'll gather up and use to sprinkle on the crowns of such as you and I. I'll be content with star dust when I get there, and you just go on doing the task the Lord gives you from day to day and let Him take care of the rest."

A Stranger Taken In

It had been seven years since I had come to live in this home. Three thousand miles from loved ones, I had entered the Lord's work at a time when crossing the continent was as great an undertaking for me as crossing an ocean would be later. Young, bewildered, lonely, ignorant, and a stranger, I had been taken in. And there was Grandma, busy doing the routine, commonplace, everyday jobs that others might have more time for greater things—busy piling up star dust for her crown.

Grandma was no longer young when I had come to know her, and the years had taken their toll of vitality, but not much. Daughter, son-in-law, grandchildren, visiting relatives, neighbors, church members, and many strangers within the gates, all revolved around this small dynamo, who ordered her household after her. She was the essence of practicality, with no time for fuss or feathers. If there was a more efficient, more economical way of doing a thing, she was sure to discover it. Yet she was never too busy to give a word of comfort, never too hurried to stop her round of cleaning and baking and sewing to talk over your problems and to give counsel if asked.

She once defined refinement and culture as "nothing more or less than pure Christian courtesy."

The best advice I ever had she gave to me when I first left for the mission field, advice that has been useful to remember many times since, in many circumstances. "Don't think because you're going to the mission field that things will be perfect, or that you or anyone else has reached sainthood. You'll be working with human beings, and you will still be subject to many temptations yourself. Look only to the Lord for your example, and remember that an ocean voyage never converted anyone."

Children instinctively loved her and accepted her firm but merciful discipline with a minimum of rebellion and a maximum of cooperation, probably because her theory of child raising was that it is best if you can first get the consent of the child's mind.

Thrifty and Generous

Her thrift and hoarding ability were legendary, not because she was stingy or miserly, but that there might be sufficient means to use where it was needed. She has worked in evangelistic work with her husband in the days when \$30 a month sufficed for the family, and her highest compliment was to say a person "could squeeze a dollar till the eagle squawked." She was nearly 80 years old when she fell from a peach tree while trying to harvest the fruit so it wouldn't go to waste.

It is impossible to know how many students found their way eased by her anonymous gifts. I once saw her shake hands with just such a needy young person at church. After she had whirled on in her rounds of greeting, he was still looking at the folded piece of money in his hands in a bewildered fashion. She saved that she might give.

When the local church school was in financial difficulty, she pur-

Marie Van Scyoc, in addition to being a free-lance writer and homemaker, is an assistant cataloger in the Pacific Union College library, Angwin, California.

chased cottage cheese in bulk, packaged it, and sold it to the neighbors, complete with recipes for healthful dishes in which it could be used, and thus brought in a tidy sum to help balance the budget.

Friday was truly Grandma's day. From daybreak to nearly set of sun, the furniture practically spun out of her way. She went through the house with broom and dustpan like a small tornado, organized chaos with perfection in her wake. Pies, cakes, potato salad, roasts, all the Sabbath fixings (and always a large bread pudding for Sabbath breakfast), came in a steady stream from kitchen counter to pantry shelf. At last the family, washed, starched, fed, and contented and ready for the Lord's day, welcomed the setting sun in a spotless house. Nothing that could be done on Friday was left undone. It was a family saying that on Sabbath noon "all Grandma has to do is shake the skillet and we're ready to eat."

At worship one Friday after such a preparation day, when a young grandson prayed, "Please be with Grandma as she gets older and nearer the grave, and help her to

have a nice funeral," she uttered a fervent "Amen."

Her heart was too big to be content with serving only her own family. Was anyone hungry? A few more apple pies were quickly whacked out under her fast-moving rolling pin, or produce was picked up at the local farmers' market and delivered quietly to the proper family.

Answers to Every Need

Was anyone sick? She could deliver a baby or search her rag drawer for fomentation cloths with equal aplomb. Was anyone naked? There were drawers and boxes of cloth that had been picked up at sales or bargain counters for just such an emergency. Quickly several appropriate pieces were sorted out and the sewing machine whirred out anything from baby bibs to men's pants. If your arm was broken, she would immediately make up clothing you could get into without lifting the offending member. The house was always full of "strangers" for short or long periods as was required, although I think I outstayed them all.

And even yet her influence continues, for there are many who learned from Grandma that star dust is important, too. Around the circle of the earth there are doctors, ministers, and teachers in many countries who do not even know that they owe their education to her unstinting giving and love. When old friends meet, someone is sure to say, "How I miss Grandma. She was never too busy to help."

In my own home I try to organize my work on Friday in such a way that the Sabbath dinner can be set out with only a shake of the skillet. And as I tuck away the apple pies in my freezer each autumn, I say a little prayer of thanks for Grandma, who taught me to prepare for the stranger. When I find it expedient to enforce a little home rule for one of my own sons, I try, not always successfully, I'll admit, to first get the consent of his mind. If I can no longer go to the mission field, I am comforted by the thought of star dust and I dig a little deeper to help pay the bills.

Yes, her crown may be decorated only with star dust, but it will be bright I am sure. □

Follow the Lord Where He Leads

By PAM CARUSO

THE LORD IS MY SHEPHERD. How little I knew where He would lead me when I made my decision to join the Adventist Church. I had stood up and accepted Christ as my Saviour the first time I attended Adventist worship. True, I had known from the beginning that Adventists keep the Sabbath. But Sabbath was Saturday, I had thought. It was only in the final phase of my studies for baptism that it was told me that Sabbath began at sundown Friday and ended at sundown Saturday. It struck me like a bolt from heaven. In sudden surprise I exclaimed to my pastor, "But I can't keep Sabbath on Friday nights. I work second shift—every day from Monday through Friday, until midnight."

How could I go to the personnel department of a large worldwide insurance company and tell them my religion requires that I abstain from work every Friday night? This would mean going from full-time basis to part-time basis. Even if I got the company to agree, would I be able to afford it?

Having been through much the same thing when he became a member of the church, my pastor said only that I must work it out with God. Meanwhile, he would pray for me.

For the next two weeks I put off doing anything about my decision—but I prayed and I searched the newspaper want ads diligently. But there was nothing in my line of work for the hours I was available. As the mother of a large family, I could work only the second shift, when my husband would be home to look after the children.

I prayed and turned the whole thing over to Jesus. In

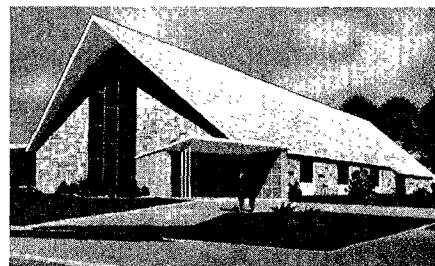
effect I said, "Lord, if you want me to keep Sabbath, let me find a job that will pay me the same for four days that I earn in five—then my family can't feel that my new faith is depriving them in any way." I well knew that though I was ready to make sacrifices for my new faith, such a denial would not say much to my family whom I had hopes of leading into the church.

With grim determination that Monday I walked into the personnel office and told them my problem. Mr. B. was nice, but he was not sure what could be done for me. I knew then and there, almost with certainty, that they were not going to agree. So I stated simply that I would have to give my two weeks' notice. I walked out of his office, feeling strangely lighthearted.

That evening on my lunch hour the paper that I had scanned for the past two weeks contained the very ad I had hoped to see. A company I had never heard of wanted an operator for the second shift. What is more, the place was half the distance from home than was the place of my present job. I made some rapid calculations and decided I would ask for a certain hourly rate that would make up for the loss of the day's pay. I was certain God would not fail me. The next morning early I called, went in for an interview, and was hired at exactly the figure I had asked.

My family thought it was incredible! My friends at work were speechless. My minister was happy, but he was not surprised. He had told me to follow the Lord, our Shepherd, where He leads. How can anyone go wrong doing that?

Churches Dedicated



JAMESTOWN, NEW YORK

The dedication of the Jamestown, New York, church, May 17 and 18, represented the culmination of 91 years of Adventist work and influence in this southwestern New York city. Beginning with meetings in private homes such as J. B. Stow's of Falconer, New York (a suburb), in 1883, and progressing through the years to halls, rented churches, and a two-congregation church, the present attractive and representative edifice is the consummation and demonstration of the consecrated, cooperative effort of many members.

The English and Swedish congregations in Jamestown were officially organized into one body in 1959. Groundbreaking ceremonies for their new church occurred in 1963. Martin W. Feldbush is the present pastor.

H. A. UHL

*Communication Secretary
New York Conference*



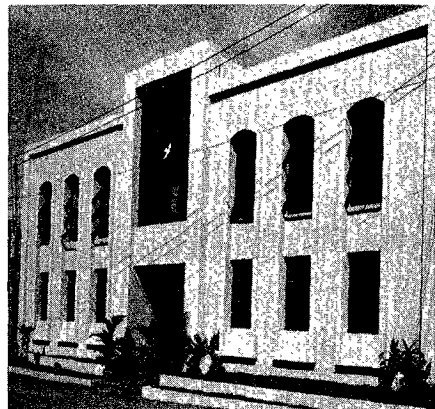
TEMUCO, CHILE

The Santa Rosa church was erected in one of the districts of Temuco, Chile, on the initiative of Joel Bustos, elder of the church in that city. On March 24, the day after its dedication, the church was crowded for two sessions of a series of evangelistic meetings.

H. J. PEVERINI

Field Secretary

South American Division



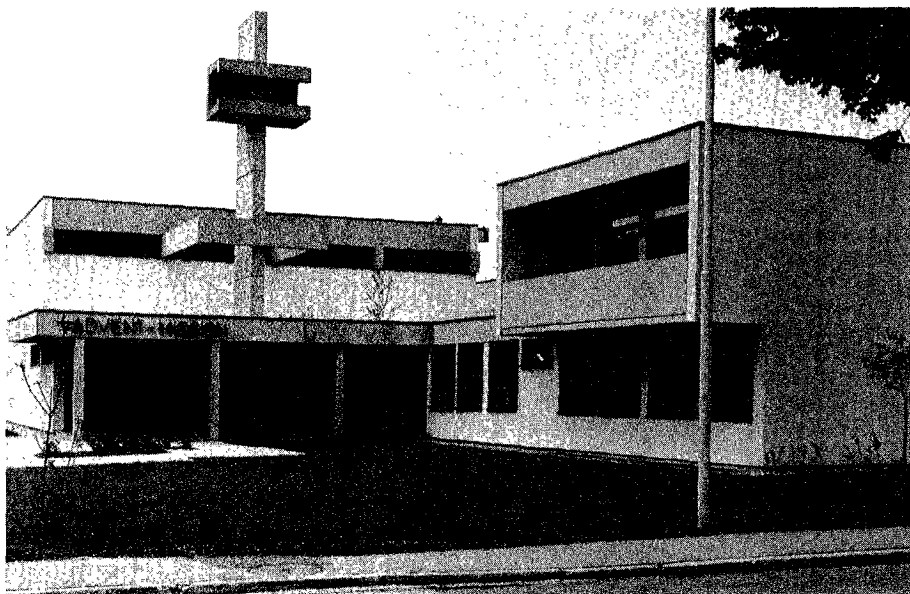
BINAN, PHILIPPINES

A new church in the South-Central Luzon Mission, in Binan, Laguna, Philippines, was dedicated February 2. F. M. Arrogante, North Philippine Union president, was the dedication speaker; the Act of Dedication was led by J. C. Medina, mission president; and the dedication prayer was offered by G. E. Bullock, union secretary-treasurer.

Reuben Protacio, architect of the building and church elder, gave the history of the church, which was founded in 1920. Construction of the building was begun in 1972. Still going on is the construction of an elementary school adjacent to the church. Church membership is approximately 250.

B. B. ALSAYBAR

*Communication Secretary
North Philippine Union Mission*



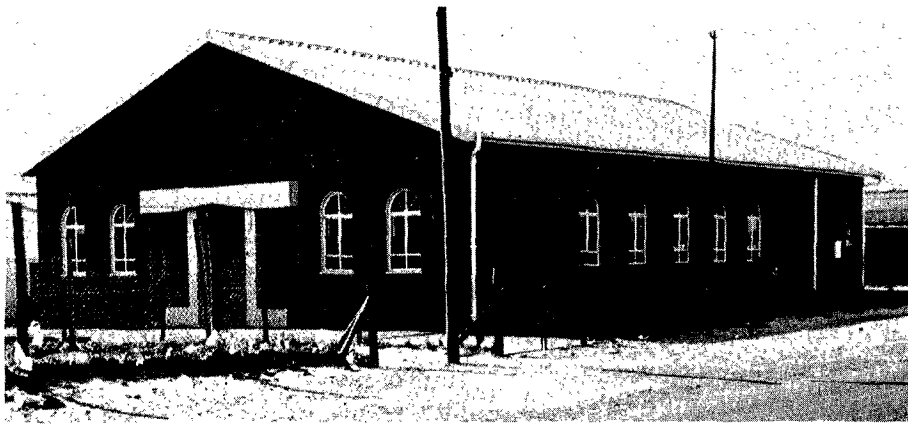
KLAGENFURT, AUSTRIA

Church members in Klagenfurt, Austria, dedicated their new church building on Sabbath, May 18.

Although the congregation numbers 120, approximately 250 people were in attendance for the special consecration service, including the mayor of Klagenfurt, who gave a congratulatory address.

K. FISCHBACHER

*Public Relations Secretary
Austrian Union of Churches*



CAPE TOWN, SOUTH AFRICA

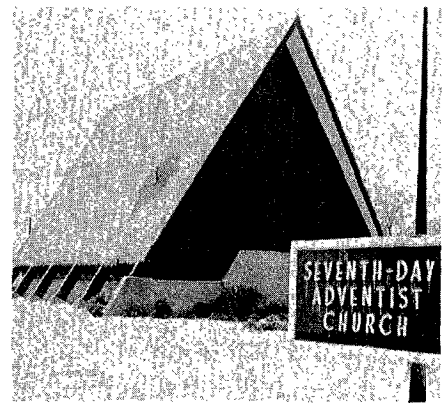
The Guguletu church, Cape Town, South Africa, was dedicated on Sabbath, March 16. R. H. Roderick, treasurer of the Trans-Africa Division, preached the dedication sermon.

The erection of this church, which seats 350 people, is the second Seventh-day Adventist church for an African congregation to be built in the city.

As evidence that the Guguletu church is destined to be not just a place of worship for believers, but an evangelistic center, D. T. Bandla, pastor, launched a public evangelistic campaign right in the new church on the weekend following the dedication.

G. E. GARNE, *Editor*

Sentinel Publishing Association



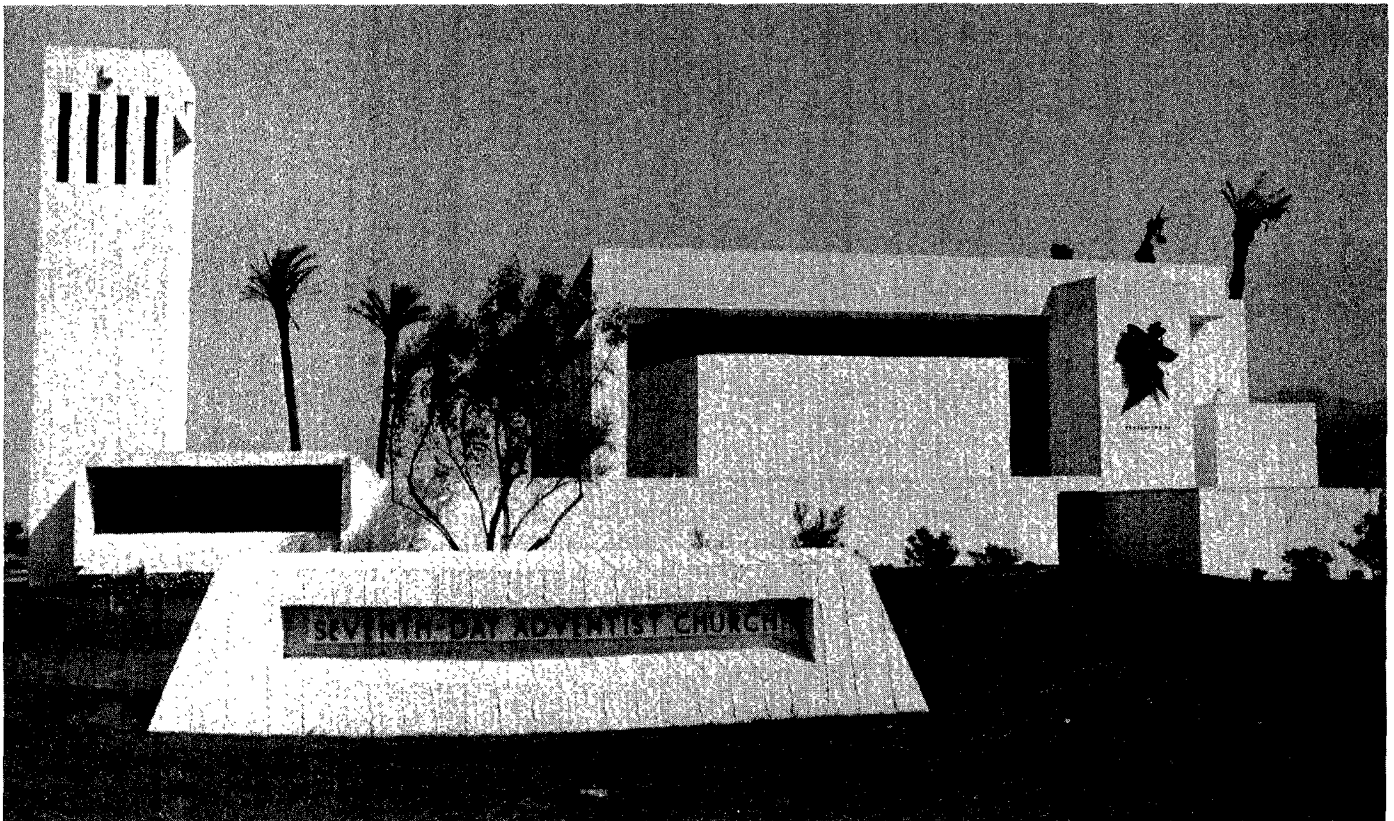
JACKSON, TENNESSEE

The Jackson, Tennessee, church was dedicated January 5. Built in 1971, while Gordon Collier was pastor, at a cost of \$80,000, this sanctuary has a seating capacity of 250. H. H. Schmidt, Southern Union Conference president; and K. D. Johnson, Kentucky-Tennessee Conference president, were guest speakers at the dedication.

J. W. CLARK

Communication Director

Kentucky-Tennessee Conference



PALM SPRINGS, CALIFORNIA

A sculpture by Russell Emmert of the three angels of Revelation 14 graces the exterior of the new Palm Springs, California, church. The \$385,000 church plant was dedicated on May 4, just 14 months after the first worship services were held in it.

Carol Chanslor is pastor of the church, which has grown from a membership of 120 to a membership of 200 since construction started.

Dedication speakers were Melvin Lukens, conference president during the building program, and Warren Heintz, conference secretary. Howard Dietel, who is the first elder of the church, served as building contractor. Lazlo Sander is the church architect, and the stained-glass windows were designed by artist David Childs.

S. A. YAKUSH

Departmental Secretary

Southeastern California Conference



Above: Elia Tebeli, elder of the new church in Lesotho, and Samuel Letoka, deacon, hold their treasured copies of the book that led them to the church. Left: These eight adults will form the nucleus of the new church up in the mountains of Lesotho.

Lesotho: A New Church Because of a Book

By V. P. KLUZIT

EIGHT PERSONS were baptized recently in the mountains of Lesotho as the result of a book.

Literature evangelist Ephraim Rathebe* sold *God's Answers to Man's Questions* to a miner working in one of the gold mines in Virginia, in the Orange Free State, a province of South Africa, toward the end of 1972. Soon afterward the miner, Samuel Letoka, went home to Lesobeng, in the mountains of Lesotho, and showed his treasured book to his spiritual leader, Elia Tebeli. He read the book over and over and shared it with his congregation, which numbered 162. The group sent a delegation to find the people who had published this book.

The Lesotho Field president, D. M. Malotle, and Publishing Secretary E. T. Maqache, and I went up into the mountains to see these people.

Our first attempt was by bus. We

V. P. Kluzit is publishing secretary of the Southern Union, Johannesburg, South Africa.

traveled 30 miles the first day, spending much of our time pushing the bus out of mudholes. We did not get very far, as the rivers were too turbulent to negotiate, so we had to call off the trip. A month later we tried again, this time by light plane, bus, horse, and foot.

What a wonderful time we had when we finally reached the place where the new converts were located!

On the Sunday after our arrival we examined and baptized eight candidates. Then we looked at a site where a church would be built. Brother Tebeli's father, the chief of that area, gave the church a piece of land. Stone is abundant up there in the mountains, and all that is required for construction is cement, iron, timber for the roof, doors, and window frames. This all will be transported by motor vehicle part of the way and then by horse, donkey, and ox the rest of the way.

Construction is now in progress. The people are building the church themselves. Brethren Letoka and Tebeli will

remain up there to evangelize the mountain people of Lesotho.

God found His messengers through a book. We are hoping and praying for another baptism in November, when we plan to baptize 30 to 40 persons, and another in February, 1975, when we hope to baptize 100. By that time we are praying that the church building will be completed. □

* Mr. Rathebe, a former miner, became an Adventist after purchasing *God's Answers to Man's Questions* from J. J. Lephatsoe, who had become an Adventist after purchasing the book from a Brother Matiela, who also had become an Adventist because of the book.

CALIFORNIA

University Signs Contract With Government's AID

A contract between Loma Linda University School of Health and the United States Department of State's Agency for International Development (AID) to provide a maternal and child-health public-health physician to assist the government of Tanzania was signed recently, according to P. William Dysinger, associate dean and director of international programs for the School of Health.

The agreement, the first of its kind ever negotiated by Loma Linda University or the Seventh-day Adventist Church, calls for Loma Linda University to provide a physician to help the Tanzanian government in developing comprehensive maternal child-health services.

Approximately \$90,000 in AID funds will support the Tanzanian project. The contract will completely cover the travel expenses and salary for Richard Hart, a 1970 graduate of a combined program of the Schools of Medicine and Health, and his family. Dr. Hart was named by the School of Health to head up the Tanzanian program. In addition, the contract will provide university overhead expenses and backup support to Dr. Hart in his role as an adviser to the Tanzanian Government.

"The funds for this project is a contract and not a grant," according to Dr. Dysinger. "The Agency for International Development is not giving any money to Loma Linda University, but is simply contracting to cover all approved expenses of the university in providing technical assistance to Tanzania."

The Tanzanian Government is putting great emphasis on rural health and maternal and child health, according to Dr. Hart, who most recently was chairman of the community health department and chief of staff at Kilimanjaro Christian Medical Center in Northern Tanzania. "Ninety per cent of the people live in rural areas. The government is developing a structure that will eventually have a health center or rural dispensary within four miles of 90 per cent of the population.

"One of our goals is to get at least five of these schools for the training of maternal child-health aids started before the end of the year," Dr. Hart says. One of Dr. Hart's primary assignments will be the curriculum development for the new program and the training of teachers to train the 2,600 maternal child-health aids.

"This new project is in direct line with the interests of the School of Health in preventative-medicine programs and the training of auxiliary health workers," Dr. Dysinger states. "We recognize that if the health of those living in the developing countries of the world is to improve, it must begin with improvements in the care and way of life of mothers and their children. We are pleased to assist in such a program."

RICHARD W. WEISMAYER
University News Service

MAJURO

Friends Volunteer Help in Building New School

Six weeks after the first block was laid the opening ceremony was held for the new church school-church building on the Laura end of the Island of Majuro. That may not sound like a miracle, but it tells very little of the story.

In 1971 a portion of the mid-summer mission offering was set aside by the Far Eastern Division for a church school building on Majuro. The amount from the offering was \$12,500, which was just about enough to build one schoolroom out of the cheapest material available. It was a good start.

Majuro is a small island with about

11,000 inhabitants on four square miles of coral atoll. The island is very narrow and long, with a 30-mile road extending from end to end and ocean and lagoon washing both sides of the road in many places. Most of the people live on plots of land at each end of the road. The areas are named after World War II invasions, Rita and Laura. Majuro is a part of the Marshall Islands in Micronesia, between Guam and Hawaii.

Not many years ago the local government of Majuro voted not to allow Adventists to enter the island. A local legislator then became interested in the Seventh-day Adventist Church and made it possible for the church to get established on the island. By law no land may be sold to a non-Micronesian, so it was imperative that the church find someone willing to lease land. The same local legislator leased land of his own to the church.

Pressing Need for a School

A missionary went to Majuro five years ago and built a home and a small school building. There are now about 40 church members and a church school with 36 students who were meeting in a temporary school built to house 15 students. The need for a school building was very pressing.

Building materials on Majuro are very expensive, and many items are not available at all. P. S. Nelson, Majuro pastor, requested to go to the United States to purchase all necessary material and have it shipped to Majuro. After the material arrived, Pastor Nelson hoped to get some builder friends to come over and help erect the building on a volunteer basis. When Pastor Nelson told his story in the Walla Walla, Washington, area he found many people who wanted to help. Millers Supply contributed most of the plumbing and electrical material. Craik Lumber contributed most of the other building materials, except for the cement blocks.

Jack Penner, a builder in the Walla Walla area, promised to give six weeks of his time and to bring two others with him. Bill Murphy, a block layer as well as music teacher, and Jerry Wesslyn, a carpenter, volunteered to come with him. These men not only gave their time free but also paid their own transportation and food costs for themselves and their families, who came also. Others who by their gifts helped make this project possible are Mrs. Hattie Allen, the Dan Berger family, Lorraine Davis and family, the Ken Ellis family, the Meade Kinzer family, the Ed Taylor family, Mr. and Mrs. Delbert Gennetten, Dr. and Mrs. Robert Wells, Dr. and Mrs. Calvin Troutwine, and Dr. and Mrs. William Gardner. Most of these contributors are members of the Walla Walla churches.

As Pastor Nelson was hauling material to San Francisco for shipment, he stopped to visit Charles and Florence Templin in Oregon. After hearing of the project they both volunteered to give six months of their time to help. The Templins flew to Majuro several months before the other builders to help get things started. No cement blocks could be purchased, so Mr. Templin led out in making the 2,800 blocks that were needed for the building. He also got the footings poured and put in most of the plumbing before the other team of builders arrived New Year's Day.

So, six weeks after the first block was laid, the building was opened officially. The total cash outlay was about \$18,000 for a building that is worth between \$60,000 and \$70,000.

At the opening ceremony three government leaders were present. They marveled at the short time in which the building was finished and at the sacrificial spirit of the members of the Seventh-day Adventist Church who made such a project possible.

PALMER G. WICK, *President*
SDA Mission, Guam-Micronesia



Children who attend school in Majuro have a new classroom building, built by volunteers in only six weeks' time. The volunteers also built a drinking-water system for the school.

New Mission Is Organized in Southern European Union

By S. F. MONNIER

IN THE Southern European Union Mission the number of missions has risen from five to six.

The Southern European Union Mission takes in territories in Africa, the Cape Verde Islands, and Portuguese Guinea, because these are Portuguese territories that can be reached only from Portugal.

Until now these territories have belonged to the Portuguese Conference. But between Lisbon and these African lands the distance is great, and the cultures are very different. For all these reasons the Portuguese Conference requested that a Guinea-Cape Verde Mission be organized. This request was approved by the union and the division. Since the first of January, 1974, the new mission has been functioning under the direction of Malton Braff, a Brazilian minister who has studied at the French Adventist Seminary and has worked both in Brazil and Switzerland.

Gregorio Rosa, of Cape Verde, and his family are working in Mindelo, on the island of Saint Vincent. Manuel

S. F. Monnier is president of the Southern European Union Mission.

Lobato and his family, of Portugal, are serving on Fogo Island. An Italian family, the Giuseppe Carbonnes, are working on the islands of Brava and Fogo. In September, 1973, Francisco Caetano and his family left Portugal for Bissau, the capital of Guinea, where they are serving as the church's first missionaries to that capital. There are three church schools in the mission, each one directed by a national teacher.

The Cape Verde Islands have about 260,000 inhabitants, and Guinea, between 600,000 and 800,000.

For five years the Cape Verde Islands have been experiencing drought. These were verdant islands where one could find exotic fruit and where simple, charming people lived well. Since the drought, these volcanic islands have become veritable deserts, the red earth burned and stony. The animals have been destroyed. People by the thousands have emigrated to Portugal, Angola, Mozambique, and even to distant countries. This year it has rained, but only a little. However, even this small amount has been a wonderful blessing.

What about the Adventist work in Cape Verde? For some 40 years there have been only three religious bodies

active there, the Catholic Church, powerful and dominant, a handful of Adventists, and some Nazarenes. The ministry of pioneer missionary Raposo and his wife is remembered by thousands of the inhabitants of these islands. On Saint Vincent the Adventists are not called "Adventists" even today, but rather "members of the church of Pastor Cordas," another veteran minister.

Today the picture of the churches on these islands is changing. The Catholic Church remains strong and omnipresent, but it is not as influential as in the past. The second religious community is the Nazarene, a Protestant denomination of American origin. This group has an impressive number of lovely, well-kept church buildings. They have a seminary on the islands and some medical posts, along with a press that publishes a journal for their church members and another for their ministers. In third place, and far behind, is the Seventh-day Adventist Church, with some 450 baptized members.

We have four missionary families for 260,000 inhabitants of 11 major islands and several smaller ones. Plane travel is expensive, and boats are irregular. Local people must be trained and given the responsibility of evangelizing their islands. Then the church should place at their disposal a means of transportation that would make them independent—a plane. In 60 to 90 minutes it is possible to fly from one island to another, and thus to be in close contact with the churches.

A state of war exists in Guinea. There are two official governments, one appointed by Lisbon and the other chosen by those who advocate independence from Portugal. It is a land where people suffer a great deal, where blood runs freely, and where the name of Jesus should be preached quickly with conviction and love.

In Guinea there are a dozen Adventists—seven Africans and five Europeans. Elder Caetano is full of courage. He has been searching for those interested in Adventism and gathering them together in groups of a dozen or more. He expects a good-sized baptism within the next few months. It is mandatory to work with all speed in Guinea to establish the church. In that way there will be a group ready to face the future calmly and with confidence, prepared to remain faithful to God in spite of anything that might arise.

Yes, the organization of this new mission was a necessity. We should give these fields our particular attention and care, emphasizing the discovery of local talents and educating the youth so that in the future Guineans and Cape Verdeans may carry the burden of the work of God in their country.

Thanks to God, to the prayers of our people, and to a dynamic missionary action, the Adventist work on the Cape Verde Islands, too long neglected, and that in Guinea, long forgotten by the rest of the Adventist world, should bring happy surprises in the months and years to come. □



GC PRESIDENT DEDICATES PLANE FOR SOUTH AMERICA

A new plane to be used in the Central Amazon Mission, with headquarters in Manaus, Brazil, was dedicated during the Texas camp meeting in Keene on June 7. The plane was named *Leo Halliwell II*. Its pilot, D. M. Walter, was present for its dedication.

Robert H. Pierson, General Conference president, delivered the dedication speech to some 200 who attended. G. C. Dart, Texas Conference president, offered the dedication prayer.

Pilot Walter says the new airplane carries 200 pounds more cargo than its predecessor, flies 218 kilometers per hour, takes off and lands in shorter distances than the old one, and with extra fuel tanks travels up to 1,030 kilometers without refueling.

Above, Elder Pierson and Mr. Walter uncover the name of the new mission plane during the dedication service.

H. J. PEVERINI, *Field Secretary*
South American Division

Twenty Participate in First Scandinavian Field School

The island of Bornholm, "pearl of the Baltic Sea," was the scene of the first field school of evangelism to be held in Scandinavia. Five hundred persons attended the opening meeting on August 11 in Rønne, largest town on the island. The meetings were held in a sports hall for a week, then moved to a tent in the center of town.

The 20 persons taking part in the field school—young ministers from Norway and Denmark and students from Newbold College (England) and Vejlebjerg Junior College (Denmark)—were led by Rolf H. Kvinge, West Nordic Union evangelist.

Although Bornholm is known as an island for tourists, the crusade was not a vacation for the evangelistic team. There are two small Adventist churches on Bornholm, but no major evangelistic crusade had been conducted for many years.

The whole group, who lived on Ejvind Kjøller's farm, arose at six for physical exercise. Then they attended classes taught by Evangelist Kvinge; Andreas Nielsen, former missionary to Greenland; Kirsten Pedersen, music teacher; and Richard Müller. A visitation program and the meetings themselves kept the group busy during the afternoons and evenings.

On September 7 nine persons were baptized. Pastor Nielsen; Ib Melkersen, Bornholm district pastor; and Inge Mortensen, Bible instructor, remain on the island to continue working with those who have become interested in the Advent message. Another baptism was planned for October.

Summertime in Scandinavia has not been thought of as a good time for evangelistic meetings, but the field school proved that it is indeed a good time to proclaim the three angels' messages.

RICHARD MÜLLER

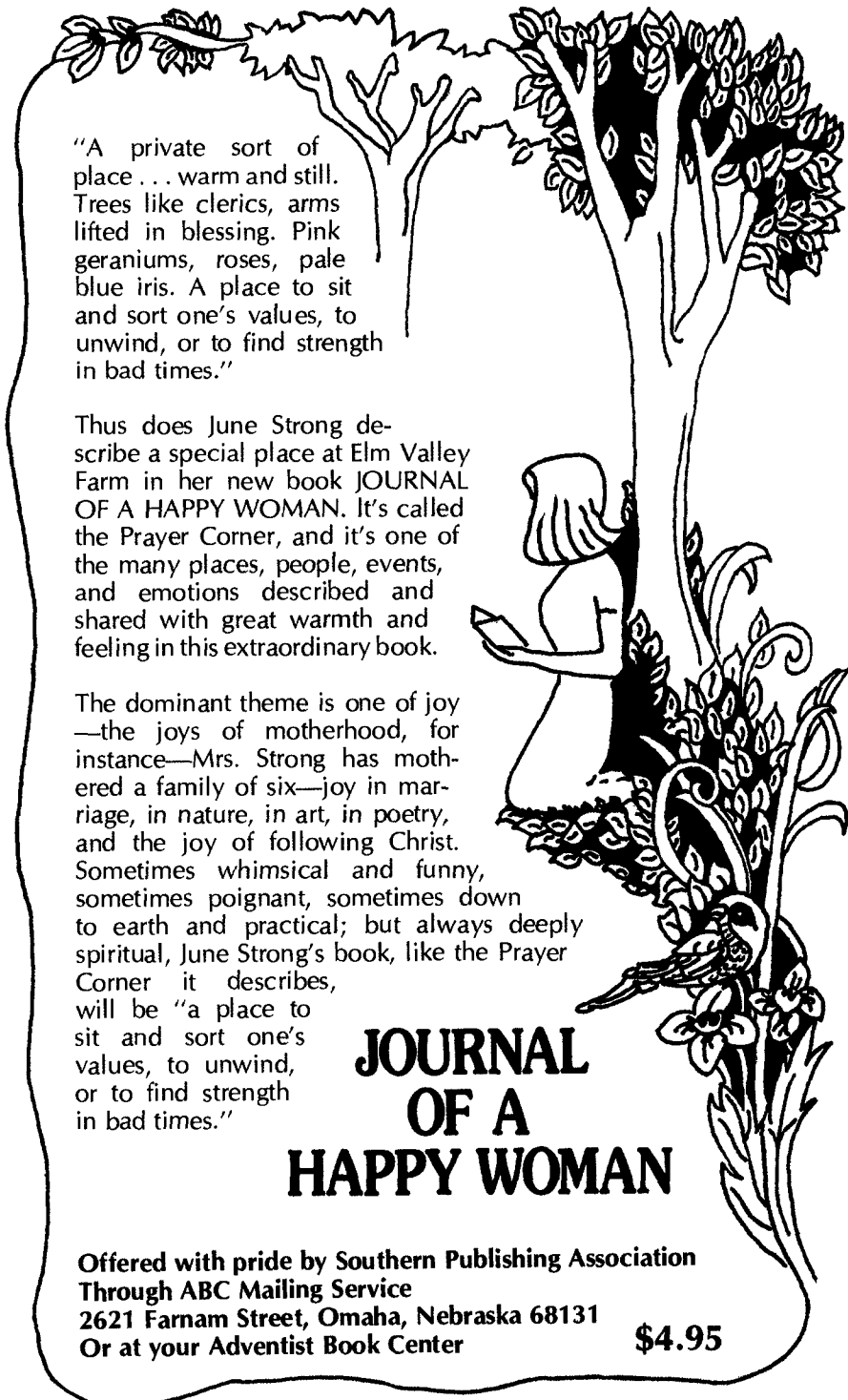
TOBAGO, WEST INDIES

New Staff Members Named at Caribbean Union Session

Seventh-day Adventist church members from the 33 islands of the Caribbean, plus the countries of Guyana and Surinam, which make up the territory of the Caribbean Union Conference, sent 221 delegates to Caribbean Union College in Trinidad late in August for the conference's seventh quadrennial session.

Returned to office were G. R. Thompson, president; E. J. Murray, secretary-treasurer; K. E. Forde, education and religious liberty secretary; T. T. Billings, lay activities, Sabbath school, and communication secretary; and K. S. Wiggins, Ministerial secretary.

E. S. Greaves, publishing secretary for the past eight years, retired after 43 years of service to the church and was replaced by Charles Williams, former publishing secretary of the



"A private sort of place . . . warm and still. Trees like clerics, arms lifted in blessing. Pink geraniums, roses, pale blue iris. A place to sit and sort one's values, to unwind, or to find strength in bad times."

Thus does June Strong describe a special place at Elm Valley Farm in her new book *JOURNAL OF A HAPPY WOMAN*. It's called the Prayer Corner, and it's one of the many places, people, events, and emotions described and shared with great warmth and feeling in this extraordinary book.

The dominant theme is one of joy—the joys of motherhood, for instance—Mrs. Strong has mothered a family of six—joy in marriage, in nature, in art, in poetry, and the joy of following Christ. Sometimes whimsical and funny, sometimes poignant, sometimes down to earth and practical; but always deeply spiritual, June Strong's book, like the Prayer Corner it describes, will be "a place to sit and sort one's values, to unwind, or to find strength in bad times."

JOURNAL OF A HAPPY WOMAN

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\$4.95

Guyana Mission. Leon Phillips, former stewardship and development secretary of the East Caribbean Conference, replaces H. E. Lee as stewardship secretary. Elder Lee has returned to the North American Division after six years in the Caribbean Union. E. W. Howell is the new youth, health, and temperance secretary. He held those same positions in the East Caribbean Conference. Joseph Grimshaw, former treasurer of the South Caribbean Conference, replaces V. T. Boyce as assistant

treasurer and auditor. Elder Boyce has applied for temporary sustentation because of illness.

The Caribbean Union reported 18,352 baptisms for the quadrennium just ended and already this year, up to July, had added 4,706 new members. Membership as of June 30 was 47,290, but the union's goal is to reach the 50,000 mark by the end of the year.

J. H. FIGUEROA, JR.
Secretary
Inter-American Division

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► The Victorian Conference has purchased a parcel of land adjacent to the Bendigo Adventist church and school to build 30 units for a retired persons' village. The conference already operates a large facility in Melbourne for Adventist senior citizens.

► Devil's Rock, on the island of Aoba in the New Hebrides, has for many years been a place where the Seventh-day Adventist minority has suffered much persecution. During the past few weeks Rex Tindall, a departmental secretary of the Western Pacific Union Mission, has been conducting an evangelistic campaign in the area and reports that persecution has only multiplied the number of baptized members and the interest in the Seventh-day Adventist faith. As a result of his evangelistic campaign, more than 40 persons are studying the message in preparation for baptism.

► The Australasian Division executive committee has approved three projects in the Western Pacific Union Mission to benefit from the overflow from the Thirteenth Sabbath Offering for the fourth quarter, 1975. They are: the upgrading of Kaumu School on the island of Abemama, Gilbert and Ellice Islands; improvements to the Aore mission station hospital, New Hebrides; and the establishment of educational work in the New Caledonia Mission. Many difficulties are experienced by Adventist children in New Caledonia, where they must attend public schools, because the French school system is on a Monday-through-Saturday basis.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► A high point in the musical life of Friedensau Missionary Seminary in the German Democratic Republic occurred at the seventy-fifth anniversary celebration in July when a new two-manual organ with 21 stops, built by the well-known firm of Schuke, was dedicated after five months of construction and installation, replacing a postwar Sauer organ installed in 1950 and now in need of a major overhaul. It was the sincere prayer of students, faculty, and visitors that this new musical instrument will always resound to the glory of God and bring the worshipers nearer to Him.

► During meetings in Basel, September 27-29, the Swiss Union celebrated the centennial of the arrival in Europe of J. N. Andrews, the church's first overseas missionary.

► The German Democratic Republic Union Conference held annual meetings at the end of September. Erich Amelung, division treasurer, was present as the representative of the Euro-Africa Division.

► The Adventist Center for Correspondence Studies in Berne, Switzerland, has currently enrolled 438 pupils, most of them for one course only. The international nature of the school is illustrated by the fact that while the majority are from France, Germany, and Switzerland, the following countries are also represented: Italy, Belgium, the United States, Canada, New Caledonia, Haiti, Mauritius, and Madagascar.

► The Italian Secondary School in Florence, Italy, reports a record enrollment of 116, with major increases in the recognized secondary school section as well as in the theological course.

EDWARD E. WHITE, *Correspondent*

Far Eastern

► The Korean Union Mission reported an increase of 44 new churches and 1,033 new Sabbath school members for the first half of 1974. One laywoman alone has seen 95 persons attending church as a result of her invitations since the beginning of 1974. Recently 50 persons attended her church in Ja Woon, and she has established a new company of 45 persons, who meet regularly in a nearby village.

► More than 20 inmates of the South Cotabato penitentiary in the Philippines were baptized in recent weeks. These converts attended a branch Sabbath school sponsored by the Koronadal church members.

► Another baptism has been held at the Phnom Penh, Cambodia, church, now making a total of 27 members. The new church began after the establishment of an English language school there. A young Singaporean and his wife, Mr. and Mrs. Ng Gan Theow, are learning the Khmer language and leading out in two church services, one for Chinese and the other for Cambodians. Five student missionaries are teaching English classes. An evangelistic series has been begun by the director of the school, Robert Parrish.

JANE ALLEN, *Correspondent*

South American

► The eightieth anniversary of the first Seventh-day Adventist church in the South American Division was celebrated in Crespo, Entre Rios, September 6 and 7. This church, with 36 charter members, was organized by Frank H. Westphal on September 9, 1894. In 1897 the membership was 116, almost half of the 235 Seventh-day Adventists living in Argentina, Paraguay, and Uruguay. This church has given to the denomination 79 missionaries, among them 15 ministers and some medical missionaries and college teachers. During the anniversary cele-

bration, members reconsecrated themselves to preaching the message of the soon return of Christ.

► Members of the Seventh-day Adventist churches in San Juan, Argentina, under the direction of Carlos Rando, gathered and sent 20,000 kilos (20 tons) of clothing to Santiago del Estero province, which was struck by floods earlier this year. Surplus clothing was packed in preparation for any other emergencies.

► On August 4, River Plate College in Argentina officially inaugurated two new buildings, a gymnasium-auditorium and a library. The auditorium, one of the largest in northeast Argentina, has a seating capacity of 4,000. The library is twice as large as the old one.

► Alfredo Redondo was presented the MV gold medal recently in Entre Rios, Argentina, by Jose Viana, South American Division youth leader. Mr. Redondo, 28, works at the River Plate College stock farm, while studying engineering at Entre Rios National University. He worked from April, 1970, to December, 1973, to fulfill one of the varied and demanding requisites for the medal.

H. J. PEVERINI, *Correspondent*

Trans-Africa

► Treasurers and accountants from the fields and institutions of the Central African Union met at Gitwe College in Rwanda for a three-day treasurers' institute July 21-23, 1974. Meeting with them were union treasury staff members, including the newly appointed union treasurer, Roy Stotz. Principal instructor for the institute was M. B. Musgrave, auditor of the Trans-Africa Division, who was the first treasurer of the Central African Union when it was formed from the Congo Union in 1960.

► The second Pathfinder fair for the African people in the Trans-Africa Division was held in Salisbury, Rhodesia, recently. Youth directors of the Trans-Africa Division, Zambesi Union, and Mashonaland Field were present to lead out in the activities of the more than 200 Pathfinders who participated.

► Another new Pathfinder Club, the Orange Grove Club of Johannesburg, South Africa, has been added to the 286 Pathfinder Clubs in the Trans-Africa Division. There has been rapid growth in the number of clubs in the division, for in 1970 there were only 30.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Nineteen curious preschoolers from the Reading YMCA's "Camp Tiny Tot" toured New England Memorial Hospital, Stoneham, Massachusetts, recently as part of their two-week day-camp experience. The tour was intended to break down the many fears children have about hospitals.

► It has just been learned that the ornate oak pulpit furniture in the Ballston Spa, New York, church, purchased a quarter of a century ago from the Baptist church in Middle Grove, New York, was once used by William Miller.

► Robert H. Carter, Bermuda Mission president, recently conducted a Training Lightbearers Course for Bermuda's laymen. Forty of those who enrolled completed the course and received the Laymen's Bible Training Course Certificate.

► Sixteen church schools have opened their doors for the 1974-1975 school term in the New York Conference, reports T. V. Zytoskee, conference educational superintendent.

► Larry J. Bailey is the new youth pastor of the Ephesus church in New York City. He replaces Clarence Richardson.

► Only eight of the 50 children who attended Vacation Bible School in Swampscott, Massachusetts, this summer were from Adventist homes.

EMMA KIRK, *Correspondent*

Canadian Union

► A new church to serve New Brunswick's Perth-Andover area is under construction. Ground was broken in May, and the church is expected to be completed by the end of October. A conference offering was collected for the new church September 28.

► New faculty of Kingsway College, Oshawa, Ontario, include Winston Craig, chemistry and mathematics; George Unger, acting dean of students, social studies, and English; Mrs. George Unger, secretarial; Daphne Matthews, dean of women; Steve Mera, physical education and English; Wendy Pazitka, voice; Mrs. Larry Murrin, wind instruments and intermediate band; and Mrs. Winston Craig, secretary.

► Parkland Furniture, largest industry on the campus of Canadian Union College, Lacombe, Alberta, has shown a gain of 43 per cent in sales during the year ending June 30. In June, a record month, sales amounted to \$200,000. The industry employs 110 workers, 70 of whom are students.

► So far this year there have been 296 Pathfinder Investitures in the Alberta Conference, with 554 Honors earned and 205 MV Book Club Certificates and 49 Bible Year Certificates awarded.

► The chairman of the Grand River, Ontario, Disaster Relief Fund has expressed appreciation for the church's contribution of \$500 to help those who suffered losses during a recent flood in Cambridge. The province of Ontario matched the donation dollar for dollar, so its value was doubled.

► The Canadian Union Adventist Book Center reports total camp meeting sales this summer of \$154,810.

► Two horse-drawn wagons each hauled some 30 children to and from three different Vacation Bible Schools held by the Vernon, British Columbia, church this summer. Pastor and Mrs. Peter Fritz report that the transportation proved a real attraction to the children.

THEDA KUESTER, *Correspondent*

Central Union

► To prepare the city and surrounding area of Springfield, Missouri, for evangelistic meetings by Dwight Davis, conference evangelist, local church members mailed out 10,000 copies of *The Great Controversy*.

► The Horton, Kansas, church was dedicated on Sabbath, August 31. R. H. Nightingale, Central Union Conference president, was the dedication speaker.

► Cedric Ward, associate professor of history, and Richard Nelson, senior sociology major from Boulder, Colorado, were recently appointed observers to the Union College Board. Dr. Ward was selected by faculty vote and Mr. Nelson, Associated Student Body president, was chosen by the administration to represent student views.

► Owen Pichler, a recent graduate of Union College, is the new pastor of the Capitol View district in Lincoln, Nebraska.

► J. E. White, Jr., from Andrews University, is the new pastor of the Claremont church in Pueblo, Colorado.

► Church members in Cassville, Missouri, have purchased a mobile home to be used as a school for 18 children enrolled this year.

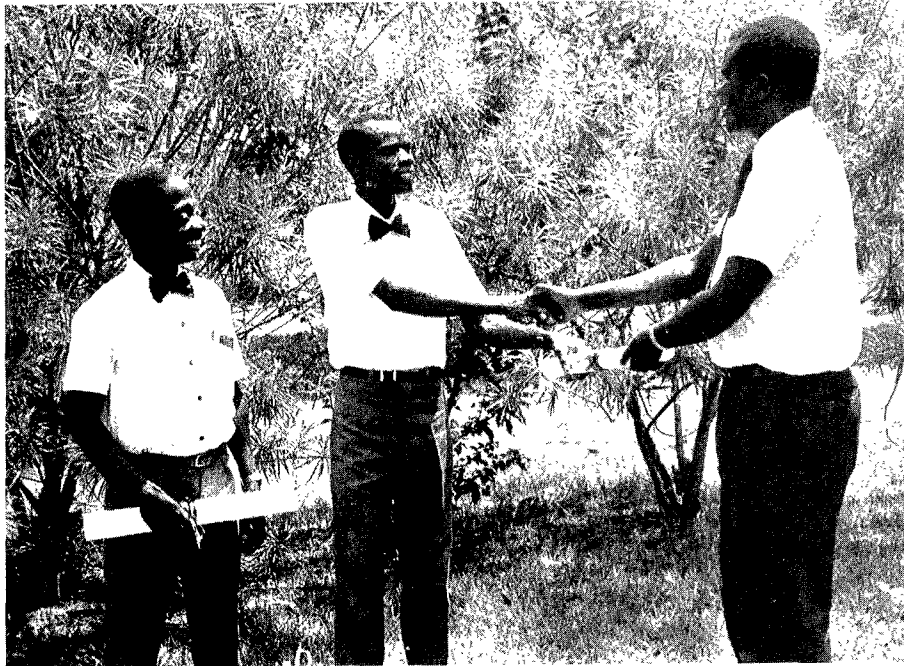
CLARA ANDERSON, *Correspondent*

Columbia Union

► Opening exercises were held recently for the new \$500,000 Eastern Shore Junior Academy. It replaces W. C. Moffett School, which served the eastern shore of Maryland from 1955 through 1974.

► Marion S. Brown, presently in practice in Parkersburg, West Virginia, has been elected health secretary of the Columbia Union Conference.

► Three weekly radio programs and three television programs completely cover the Coudersport-Port Alleghany,



BOUAKE BIBLE SCHOOL GRADUATES FIRST CLASS

Mana Yao Lambert of Ivory Coast and Agbodza Felix of Togo, the first two graduates of the Adventist Seminary in Bouake, Ivory Coast, were given their diplomas recently after three years of theological studies. Presenting the diplomas was M. R. Joachim, principal, Ivory Coast Secondary School. The two graduates will be serving the missions of their respective countries as evangelists.

The seminary, the only French-speaking one of its kind in the West African Union, opened in 1971 under the direction of G. Dewinter, West African Union education secretary, as a necessary branch of the secondary school, which has existed in Bouake since 1958.

Remaining at the seminary to be graduated in the next class is a single student, J. Bley of Ivory Coast, but next year promises a new class of three students to begin their preparation for the Lord's work. It is a modest beginning, but most certainly the Adventist seminary in Bouake, Ivory Coast, will prove to be of great value to the gospel in French-speaking West Africa.

RICHARD L. ENGROFF, *Teacher*
Ivory Coast Secondary School

Pennsylvania, district with the message of the Adventist Church. Yuergen Struntz, district pastor, and members of his churches air a half-hour TV program on the nearby Emporium station.

► Obed Graham is stewardship secretary, manager, and secretary for the Chesapeake Conference Association. Philip Gager has been appointed communication secretary in addition to his duties as pastor of the Atholton, Maryland, church. Other recent appointments by the Chesapeake Conference include: C. M. Bee, coordinator of Community Services for the Greater Baltimore, Maryland, area; Elvin Adams, associate health secretary; David Green, pastor of the Towson, Maryland, church; and Benton Davis, pastor of Waldorf and Melwood Park, Maryland, churches.

► The Blythedale, Maryland, congregation recently celebrated the completion of the remodeling and expansion of their 50-year-old church building.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Joseph Billock, of Marion, Illinois, was named as one of the Outstanding Young Men of America for 1974. Dr. Billock is the only Seventh-day Adventist physician serving the central and southern portions of Illinois.

► Elder and Mrs. H. F. Otis are retiring after 25 years of service in the publishing field in the Lake Union territory. For the past 14 years Elder Otis has served as publishing secretary of the Indiana Conference.

► Two persons were baptized during a "Better World to Come" series in the Chicago area.

► The Lena, Wisconsin, church was dedicated on September 7. This church was established in 1880, before the town of Lena existed. The original church building was used from 1885 to 1971.

► Governor William G. Milliken, of Michigan, recently appointed Louis E. Merkel, Jr., as a city councilman in Wyoming, Michigan. Mr. Merkel is active in both church and civic affairs.

GORDON ENGEN, *Correspondent*

North Pacific Union

► In the southeast corner of Montana, 18 miles south of Ekalaka, a remodeled two-room schoolhouse has been dedicated as the Belltower church by its ten members.

► The new Silverton, Oregon, church is taking shape. The new edifice is being constructed on a five-acre tract with a 300-foot front on Highway 213 on the edge of Silverton.

► Wawaco Penn Sparks Dusty, prize Holstein from the Walla Walla College dairy herd, received an official invitation from the Washington State Holstein Association to be one of its entries in the Western National Holstein Show in Fresno, California, October

10 and 11. Three-year-old Dusty caught the eye of State officials, during the recent Southeastern Washington Fair, in August, when she was pronounced grand champion and helped the college dairy bring home from the Spokane Interstate Fair the Premium Breeder and Exhibitor awards.

► Nearing completion at Upper Columbia Academy is a new church.

CECIL COFFEY, *Correspondent*

Northern Union

► Hurley, South Dakota, church members dedicated their new church on July 13. An evangelistic campaign is planned for this fall.

► Nearly 700 young people attended the 21 Vacation Bible Schools in the North Dakota Conference during the past summer. Bottineau and Minot began their Vacation Bible School with a parade the day before registration. This unusual advertising proved very effective.

► At the close of an evangelistic campaign in Watertown, South Dakota, 13 persons were baptized by S. J. Elie, pastor. The meetings were conducted by Halle Crowson, union evangelist.

► More than 112 campers attended South Dakota's Flag Mountain Junior Camp high in the Black Hills this summer.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Nearly 100 laymen and 30 conference workers registered for the first division inner-city seminar. The workshop was sponsored by the union, Loma Linda University, and the Southeastern California Conference.

► Robert W. Mead has been appointed superintendent of education in the Northern California Conference after serving as associate for two years.

► Personnel at Sacramento's Inner City Center spent summer mornings in tutoring; afternoons in teaching auto mechanics, sewing, and cooking, and concluded the summer with an opportunity camp for 58 youngsters. Michael Merriweather, theology graduate of Loma Linda University, is the center's director; Juanita Goodlow, recent graduate of the University of California at Davis, is codirector and secretary.

► MaryAnne Moorhead, nursing education instructor at the White Memorial Medical Center, Los Angeles, California, was recently selected as the Red Rose Nurse of 1974 by the Hospital Charity Fund of Southern California. MaryAnne is a graduate of Walla Walla College.

► The Rolland Truman Scholarship in Journalism, to provide help for students studying journalism or public relations, has been announced by the communication department at Pacific Union College. Rolland Truman, after whom the scholarship is named, is a

Superior Court Commissioner in Long Beach, California. He has long been an advocate of more effective public relations as an important adjunct of Seventh-day Adventist evangelism.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Final reports from Operation Heartbeat in Atlanta, Georgia, indicate that more than 900 residents were tested during the summer to determine coronary risk factors.

► Oakwood College and Southern Missionary College both report substantial increases in enrollment for 1974-1975. Oakwood has 1,035 students, up 48 from a year ago. Southern Missionary College has enrolled 1,682, a gain of 130 over last year.

► Featured speakers at the Southern Union medical-dental congress held in Gatlinberg, Tennessee, September 13, 14, were Elder Robert H. Pierson, president of the General Conference, and Dr. Herbert E. Douglass, associate editor of the REVIEW AND HERALD. More than 1,000 persons attended this biennial meeting.

► Membership in the South Central Conference has passed the 9,000 mark.

► A record-breaking elementary-school enrollment has been set in the Georgia-Cumberland Conference, where 1,648 are registered in 49 schools.

► Mrs. Robert Lee, of Altamonte Springs, Florida, has been chosen to be in the 1974 edition of "Who's Who Among Students in American Vocational and Technical Schools." Mrs. Lee is a recent graduate of Florida Hospital's school of practical nursing.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► New personnel in the Arkansas-Louisiana Conference office include William H. Elder, Jr., president, coming from the same position in North Dakota. He replaces E. Frank Sherrill, who has accepted the presidency of the Arizona Conference. W. Arden Clarke is secretary of the conference associations and director of deferred giving. Previously he was pastor of the Baton Rouge, Louisiana, church.

► Sandia View Academy reports more than \$76,000 received for their new auditorium. The new structure will serve both the school and the annual camp meeting of the Texico Conference.

► Physicians and medical personnel of the Arkansas-Louisiana Conference met Labor Day weekend for their annual medical retreat at Camp Yorktown Bay, near Hot Springs, Arkansas.

► The Ardmore Adventist Hospital held its annual constituency meeting Sunday, September 22. The hospital plans an expansion program and the construction of a new doctors' office building.

J. N. MORGAN, *Correspondent*

Health Personnel Needs

NORTH AMERICA

Accountant	Nurses, ICU
Admit. offcr.	Nurses, LVN
Air-cond. mech.	Nurses, ped.
Baker	Nurses, staff
Cashier	Occup. ther.
Clin. spec.	OR tech.
Controller	PBX oper.
Diet., admin.	Pers. dir.
Food-serv. dir.	Psych. soc. wrkr.
Groundskprs.	Psych., clin.
Inhal. thers.	Radiol. technol.,
Med. technols.	special proced.
Med. transcribers.	Secretaries, ward
Nurse aides	Soc. 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.

Fred P. Bates, custodial supervisor, Shawnee Mission Medical Center, Shawnee Mission, Kansas, from General Conference headquarters, Washington, D.C.

Arthur L. Dale, assistant treasurer, New York Conference, from California.

Wayne Darnell, manager, Adventist Book Center, Colorado Conference, from same position, Carolina Conference.

Ben George, pastor, Southeastern California Conference from pastor, Colorado Conference.

G. A. Haas, pastor, Colorado Conference, from pastor, Minnesota Conference.

Merton Henry, pastor, Colorado Conference, from pastor, Georgia-Cumberland Conference.

Milton Hinkle, district sales manager, Loma Linda Foods, formerly pastor, Illinois Conference.

C. L. Huff, pastor, Colorado Conference, formerly pastor, Texas Conference.

George Lloyd, education and youth secretary, Montana Conference, formerly principal, Fairview Junior Academy, San Bernardino, California.

FROM HOME BASE TO FRONT LINE

Ronald Nelson Baird (Avondale '51), to serve as pastor and director of Delhi Cultural Center, New Delhi, India; **Veronica M. (White) Baird** and two children of Silver Spring, Maryland, left Los Angeles, July 20, 1974, traveling via Australia.

Donald Ray Bankhead (WWC '61), returning to serve as superintendent, Oriental Watchman Publishing House, Poona, India; **Marjorie Jean (Lange) Bankhead** (WWC '58) and three sons left New York, August 12, 1974.

John Thomas Bridges (AU), to serve as MV secretary, South Peru Mission, Arequipa, Peru; **Astrid (Lazaration) Bridges** and

two children of El Paso, Texas, left Miami, August 11, 1974.

Charles L. Christensen (WWC '51), returning to serve as development administrator, Bella Vista Hospital, Mayagüez, Puerto Rico, left Washington, D.C., July 24, 1974. **Marilyn (Jahnke) Christensen** (UC) left Chattanooga, Tennessee, August 8, 1974, to join her husband.

Michael J. Fillman (LLU '74), to serve as dentist, SDA Mission Guam-Micronesia, Agaña, Guam; **Arllys (Barrett) Fillman** (AU '70) and son, of Loma Linda, California, left San Francisco, August 14, 1974.

Sharon (Blackburn) Follett, and two children, of Keene, Texas, left San Francisco, August 18, 1974, to join O. Ronald Follett, a teacher at Matandani Training School, Blantyre, Malawi.

Elwin Lucius Gerrans (LLU Nursing '63), returning to serve as director of nursing service, Bella Vista Hospital, Mayagüez, Puerto Rico; **Ava (Jones) Gerrans** (PUC '61) and two sons left Philadelphia, Pennsylvania, August 12, 1974.

Philip E. Giddings, Jr., (PUC '56), returning to serve as education secretary, East African Union, Nairobi, Kenya; **Violet (Blevins) Giddings** (Oakwood) and son left New York, August 12, 1974.

Walter G. Hadley (LLU '74), to serve as dentist, Bangladesh Section, Dacca, Bangladesh, and **Beverly (Van Auker) Hadley** (LLU '73), of Loma Linda, California, left Los Angeles, August 11, 1974.

Carl Erwin Henning (LLU '63), returning to serve as orthopedic surgeon, Bella Vista Hospital, Mayagüez, Puerto Rico; **Marian (Buss) Henning** (PUC), and son left Orlando, Florida, August 8, 1974.

Elsworth A. Hetke (AU '60), returning to serve as editor, Oriental Watchman Publishing House, Poona, India; **Eleanor (Brady) Hetke** (WWC '59), and two sons left New York, July 30, 1974.

W. Roger Holley (CUC '39), to serve as evangelist, East African Union, Nairobi, Kenya, and **Joan Holley**, of Decatur, Georgia, left Los Angeles, August 12, 1974.

John M. Howard (AU '60), returning to serve as departmental secretary, Zaïre Union, Lubumbashi, Zaïre; **Emilie (Mook) Howard**, and two sons left Washington, D.C., August 15, 1974.

Shirley M. Hutchins (AUC), to serve as secretary, Trans-Africa Division, Salisbury, Rhodesia, of Portland, Oregon, left New York, August 8, 1974.

John Gilbert Oelrich (WWC), to serve as janitor/landscape gardener, SDA Mission Guam-Micronesia Clinic, Tamuning, Guam, and **Lois (Smith) Oelrich**, of College Place, Washington, left Portland, Oregon, August 9, 1974.

Connie Jean Palmer (WWC '74), to serve as accountant, Trans-Africa Division, Salisbury, Rhodesia, of College Place, Washington, left New York, August 8, 1974.

Corina Piercy, returning to serve as office secretary, Trans-Africa Division, Salisbury, Rhodesia, left Portland, Oregon, July 31, 1974.

C. Ray Tygret (SMC '70), to serve as medical technologist, Saigon Adventist Hospital, Saigon, Vietnam; **Patricia (Ramsey) Tygret**

(LLU '72) and son, of Loma Linda, California, left Los Angeles, August 1, 1974.

R. H. Wentland, Jr. (AU '48), to serve as president of Vietnam Mission, Saigon, Vietnam; **Shirley Edith (Frisvold) Wentland** and son, of Clackamas, Oregon, left San Francisco, California, August 18, 1974.

Deaths

MICHAELIS, Bryan Albert—b. Dec. 6, 1920, St. Louis, Mo.; d. July 24, 1974, Takoma Park, Md. He studied at Mount Vernon Academy, Mount Vernon, Ohio, and at Madison College, Tennessee, from which school he received a B.S. degree. He received his M.D. degree in 1951 from the College of Medical Evangelists. In 1956 he received an M.S. in Physiology from Ohio State University. In 1954 he became assistant professor in the Physiology Department of Loma Linda University. In 1973 he was called to be director of the Family Practice Center, Washington Adventist Hospital, Takoma Park, Maryland. In 1942 he married Olive Myrtrude Pierce, who survives. Other survivors are five children, Terry Lee, Patrick Alan, Myran Keith, Kathie Alyce, and Karla Alyne; a grandson, Brian Matthew; his father and stepmother, Mr. and Mrs. James Michaelis; and a brother, Dr. Charles E. Michaelis.

NELSON, Russell K.—b. Dec. 1, 1912, Stables, Minn.; d. July 26, 1974, Fort Atkinson, Wis. For four years he was dean of boys and teacher at Enterprise Academy. Following this he taught at Washington Missionary College, Takoma Park, Md. For 18 years thereafter he taught history at Union College, Lincoln, Nebraska, his alma mater. He was instrumental in the building of Woodland Adventist School, Janesville, Wisconsin. Survivors include his wife, Virginia; and two daughters, Norita Roth and Lynette Nelson.

REIBER, Nathan Albert—b. Feb. 26, 1873, Redwood Falls, Minn.; d. March 2, 1974, Porterville, Calif. He attended Union College and was in the first graduating class of Keene Industrial Academy, Keene, Texas. He canvassed for many years in Georgia and Alabama and for a time engaged in ministerial work, helping to organize the Savannah, Georgia, church. In 1902 he married Claude Thornburg, who died in 1956. In 1964 he married Winifred Hamilton. Survivors include four daughters, Alberta Rainwater, Evelyn Reiber, Verlie Carron, and Jessie Finstad; three sons, Aubrey, Marion, and Elder Milton Reiber of Meridian, Mississippi; and a brother, Fred.

SCHICK, Lawrence Byron—d. July 19, 1974, aged 85. He began his ministerial career in 1913 as associate pastor of the St. Louis, Missouri, church. His first pastorate was Kansas City, Missouri. He moved to the Denver West church in Colorado in 1917. He was ordained in 1916. He served as pastor and acting president in Oklahoma and pastored churches in Chicago, Illinois, and Detroit, Michigan. He was president of Texico Conference, and later pastored the Temple church in New York City. While in New York, he held evangelistic meetings in Carnegie Hall, Woodstock Hotel ballroom, and the Brooklyn Academy of Music. In 1940 he moved to Long Beach, California. Later he served as pastor in Huntington Park, Lynwood, and Hollywood, California.

Coming

Church Lay Activities Offering	November 2
Week of Prayer	November 2-9
Annual Week of Sacrifice Offering	November 9
Ingathering Crusade	November 16-January 4, 1975
Ingathering Emphasis	December 7
Church Lay Activities Offering	December 7
Stewardship Day	December 14
Thirteenth Sabbath Offering (Northern Europe-West Africa Division)	December 21
Soul-Winning Commitment	January 4
Church Lay Activities Offering	January 4
Liberty Magazine Campaign	January 11-18

Council Votes Record Budget

The 1974 Annual Council, meeting in Loma Linda, California, October 9-17, voted the largest annual budget in the history of the Seventh-day Adventist Church. The budget of \$76,890,169, representing a 16.9 per cent increase over the 1973 budget, reflects a strong commitment of sacrifice in church members around the world.

Korean Union College Is Closed

Word has just been received from the Far Eastern Division that because of a serious problem in Korea involving a requirement for military drill with weapons on school campuses, it has been necessary to close Korean Union College, located in Seoul, Korea. Adventist young men will continue to face great difficulties when inducted into military service.

Clark Smith, of the General Conference Youth Department, R. E. Klimes, from Andrews University, formerly president of Korean Union College, and B. E. Jacobs, youth director of the Far Eastern Division, are proceeding to Korea to assist the brethren there.

We request the earnest prayers of Adventist believers everywhere that God will help us find a speedy solution to the present problem and that this training school may once more be able to fulfill its purpose. PAUL H. ELDRIDGE

AWR Sole Contact for Many

Ukrainian and Russian broadcasts are a regular feature of the transmissions from Adventist World Radio. Both programs originate from the Voice of Prophecy studios in Glendale, California. Speaker for the Ukrainian program is Nicholas Ilchuk, whose broadcasts also cover all major Ukrainian language concentrations in North America.

A recent visitor to Asia reports that the Ukrainian messages reach far across the continent. Reception reports come from Alma-Ata, one of the major cities of Kazakh Soviet Socialist Republic. Alma-Ata lies close to the border of the Chinese province of Sinkiang.

For thousands, perhaps millions, AWR's broadcasts constitute their sole contact with the Advent message. WALTER R. L. SCRAGG

First Youth Congress in Ghana

For the first time delegates and leaders from the seven countries of West Africa united together for a youth congress August 27 to September 1. The site chosen was Accra, Ghana.

C. D. Henri, General Conference vice-president, long-time worker in West Africa, opened the congress. Matthew A. Bediako, West African Union youth director, directed the congress, which emphasized Bible study and workshops in various youth-related areas. Paul Sundquist, Northern Europe-West Africa Division youth director, and Michael Stevenson, General Conference associate youth secretary, were guest speakers.

Choirs from all the countries contributed to the spirit of the congress. A group of youth from the Florida Conference, called the Last Generation Singers, under the leadership of Les Pitton, paid their own way to West Africa for a tour that climaxed at the youth congress.

Another congress will be held in the Nigerian Union at Ibadan in December of this year. The growing army of informed, disciplined youth in these rapidly growing missions is evidence of competent national leadership. The challenge before the church in West Africa is enormous as the youth adopt the motto from this congress as their own—"Live Your Faith—Light the World."

MICHAEL STEVENSON

Sacrifice Offering Is November 9

In view of urgent current needs in the mission fields, a goal of \$2 million has been set for the Annual Sacrifice Offering scheduled for Sabbath, November 9, at the close of the Week of Prayer.

The first year this annual offering was collected mission fields were facing a real crisis. Church members were urged to give an offering of one week's salary. Ever since, thousands of church members around the world have given sacrificially year after year.

General Conference officers say Thank you for the offering of \$1,651,645.61 given in 1973. Of this amount, \$843,468.41 was given in North America, and \$808,177.20 was given by overseas believers. M. S. NIGRI

People in the News

J. F. Coltheart, 50, died October 15 in St. Albans, England, after a short illness. Elder Coltheart, an Australian by birth, had been serving as evangelist and Ministerial Association secretary for the Northern Europe-West Africa Division. At the time of his death he was planning a major evangelistic campaign in Copenhagen, Denmark.

W. L. Massengill, formerly secretary of the North Pacific Union Conference Association of Seventh-day Adventists, was elected associate director, General Conference Trust Services. □ Philip Moores, currently president of the Ontario Conference, was elected manager of the TV arm of the Seventh-day Adventist Radio Television and Film Center, Newbury Park, California, effective January 1.