

Review

FEBRUARY 12, 1973

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

Special Delivery

By AILEEN ANDRES

It's as if I have
become
a postman:
trudging through winter,
skipping through spring,
delivering God's letter of
love
to the neighborhood.

Are You a Twelve O'clock Fidgeter?

Katowice, Poland

In 1971, Youth Leader Charles Martin and I worshiped with several hundred of God's people in Shoczow, Silesia, southern Poland, only a few kilometers from the Czechoslovakian border. It was an inspiring, rewarding experience. The church normally seats 500. On that occasion more than 700 worshipers packed, squeezed, sat, and stood in every corner of the little meeting place.

This was not for a one-hour service after which the people would go home—not at all. By the time we arrived for Sabbath school at nine o'clock—a half hour before the opening hymn was scheduled to be sung—the church was packed, leaving standing room only. When we began singing, the standing room also had disappeared. From nine in the morning until seven in the evening, with only a short break for lunch, those dear saints sat and stood, sang, prayed, and listened—for ten hours!

"These folk must be tired," I protested to Elder Aleksander Baron, president of the South Polish Conference, at five o'clock, when my last preaching service was scheduled to begin. "Let us sing a hymn, have prayer, and then let them go home. We don't want to wear them out!"

"Oh, no, no, no!" he responded in his warm Polish manner. "They do not want to go home now. They are hungry—hungry for the Word. You must preach again. We often stay together like this all day. They want it that way."

And so they stayed. I stayed. I preached. God's people listened patiently, attentively, eagerly. The service closed with a Spirit-blessed call to revival and a finished task. Workers and church officers swarmed spontaneously forward to the rostrum when the challenge confronted them. The people of Silesia, young and old alike, want to see the work finished and Jesus come!

Two weeks later I spent eight days in the German Democratic Republic. Here also I found the people hungry—hungry for the Word. Normally, I plan my sermons to last about 35 minutes. With a translator it takes nearly twice as long. At the first place I preached, the sermon, translated into German, lasted for an hour. No one became restless, so the next place again "we" spoke for an hour.

One of my minister brethren from the German Democratic Republic complained, "Brother Pierson," he said earnestly, "you must speak longer!" So the next place I lengthened my sermon. "We" spoke for an hour and a half. "It is still too short!" the brethren remonstrated. "These people have come a long way—some 150 or 200 kilometers [100-125 miles] to hear the Word of God. We must not disappoint them."

Perhaps I did not measure up to their expectations. Normally I watch the clock rather conscientiously and close on time. I did not wish to keep a packed congregation, with many standing, more than an hour and a half, whether it was on Sabbath or during a week-night service.

Early in 1974 Pastor C. L. Powers and I visited beautiful Romania with its dedicated Adventist Christians. Ours was the first visit in 30 years by church leaders from division or

General Conference headquarters with permission to preach in any of the churches in the country.

Everywhere we went the church buildings were packed! One day we had been traveling, visiting, counseling, and preaching all day. There was no evening meeting scheduled that day, so when we arrived in a certain lovely city at 9:30 P.M. we were ready to go to our hotel and get some much-needed rest.

But the phone rang. It was the church pastor.

"Brethren," he said earnestly, "you must come to the church and speak to the people. They have been waiting for you for more than three hours."

"But there is no meeting scheduled for tonight," the conference president protested. "How can this be?"

"They were just hoping—just taking a chance," the pastor replied. "But you must come. The church is absolutely packed and a large number have been standing since shortly after six o'clock, just hoping you would come. You *will* come, won't you?"

Of course we would—and we were there until nearly midnight! And what a blessing that fellowship with God's dear saints was to us that evening!

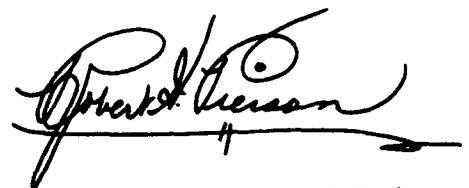
"They are hungry—hungry for the Word." Pastor Baron's words and the appeals of my German brethren continue to ring in my ears. What welcome words—*God's people longing for more and more of the Word*. I found no Seventh-day Adventists in the German Democratic Republic, in Poland, or in Romania who became fidgety when the clock hands approached 12 on Sabbath morning or nine in the evening. God's people in these countries love to linger in His presence.

Perhaps many of us take our privileges of church attendance too lightly! If we were not allowed to go to church, if there were restrictions upon our church attendance, how would we feel?

Of course, we all want to be in church on Sabbath! We enjoy the sermon—that is, if the minister doesn't run a minute past 12 o'clock, or better yet, if we can be singing the closing hymn at three minutes to 12!

The apostle Paul has a word or two that those of us who are irregular churchgoers or 12 o'clock fidgeters would do well to ponder. Listen:

"Let us think of one another and how we can encourage one another to love and do good deeds. And let us not hold aloof from our church meetings, as some do. Let us do all we can to help one another's faith, and this the more earnestly as we see the final day drawing ever nearer" (Heb. 10:24, 25, Phillips).



President, General Conference

This Week

Our cover poem was written by Aileen Andres, REVIEW editorial secretary. Inscribed on the front of the general post office in New York City are these words: "Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds." This motto is extremely apt for the Christian, God's messenger to a fallen world. In commenting on the work of these messengers, Ellen White writes: "The Lord has often given me a view of the situation and wants of the scattered jewels who have not yet

come to the light of the present truth, and has shown that the messengers should speed their way to them as fast as possible, to give them the light. . . . Theirs [the messengers] must be a life of toil and anguish of spirit. . . . They will have to lay aside worldly interests and comforts and make it their first object to do all in their power to advance the cause of present truth and save perishing souls."—*Early Writings*, p. 61.

Christian perfection is the subject of a series by Loron T. Wade (p. 4), the first article of which we begin this week. Elder Wade is

presently at Andrews University, Berrien Springs, Michigan, working on a doctorate in religious education. A graduate of Union College, Lincoln, Nebraska, he holds a Master of Arts in teaching from Andrews University. Before there was a formally established student missionary program, Elder Wade served as boys' dean at Colegio Linda Vista, in Mexico, for one year. After completing his education, he received an appointment in Guatemala as a pastor, where he was ordained. From Guatemala he went to San Salvador and then to Honduras, where

he was a school director. Before entering his present study program he served as academic dean of the Seventh-day Adventist college in Costa Rica.

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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.]

Ignored by Silence

In the past Christians were silenced by being put in prison, by being put to death, and by fear of persecution.

Today the Adventist Church is silenced on the world scene by being ignored and unreported by the news media. Local papers give us reasonable coverage on domestic items, which often have little evangelistic value.

How can a reporter write the history of health foods and ignore Seventh-day Adventists?

Is a history of granola complete with no mention of Battle Creek? How can a large drug firm (Smith, Klein, and French) put on a documentary film of mission doctors and not mention the largest segment of mission doctors in the world?

You read a lot about heart surgery. Why aren't the exploits of the Loma Linda heart team newsworthy? Who else has traveled and demonstrated heart surgery to as many countries?

You read a lot about the threat of world starvation and you see panels on television. Have you ever seen Jacob Mittleider on one of those panels?

I've saved the Five-Day Plan to the last. I hear reports on groups who have gotten a few hundred people to quit, but who else has had a million people quit smoking and gotten no national publicity? Ann Landers put a small item in her column about the living-in Five-Day Plan at St. Helena and what was the result?

They were swamped with applications.

This shows what nationwide news would do for us! It would bring in money for missions. It would bring people to our meetings. It would bring listeners and viewers to our radio and television programs, and the enemy of souls knows this.

G. H. HOEHN, M.D.
San Gabriel, California

On Being Single

Re the letter "On Being Single" (Dec. 26). I comprehend fully the frustrations of being a single woman in a church where there simply aren't enough men to go around. But I wonder if it is possible to introduce a single man to a single woman without also introducing a single woman to a single man?

However, I have two convictions on the subject: (1) There are worse states than being single and one is to be unhappily married, and (2) serving Jesus is my major aim. I chose to leave the decision about the best ways for me to serve Him (and the timing thereof) to His divine and wonderful wisdom and guidance.

ALICE CALKINS
Collegedale, Tennessee

Education Costs

Re "Is Christian Education Overpriced?" (Dec. 19, 1974).

In justifying the high cost of Christian education, the author of this article gave no solution for those poor Adventists who cannot afford it. To me mere justification or rationalization as such is no excuse for the church educators' incapability of operating church schools at a lower cost. Some of our fine Adventists are turned away from Adventist

schools and have to seek admission elsewhere for financial reasons.

Since we are taught to have faith in God when returning our tithes regardless of how meager our income may be, shouldn't the church educators also have the same kind of faith that, while providing education at a lower cost and making it accessible to more people, especially to the poor, God will take care of the rest?

CHEE-CHONG LAI
Hamilton, Ontario

► *Perhaps a plan should be devised whereby church members without heavy financial responsibilities for education could help those who are overburdened.*

Theology of the Pardon

Your remarks on "Theology of the Pardon" (Dec. 26) were most interesting and timely. There is more than a political issue involved here. In this church these past three decades I have seen mercy shown to pastors, administrators, teachers, church members, and others and it has served to strengthen my faith in the Lord and His church. No doubt there will be a great need to show more justice and mercy in the days ahead, and I expect to be on the receiving end as well as the giving end.

If everyone would remember this, he would be less critical of a fallen brother or a fallen sister! To me the greatest parable told by Jesus was that of the prodigal son, because I too have received of the Father's love when I was a prodigal. This story has a happy ending, not because of the elder brother but because of the loving father. No

matter what happens our church will always have a loving Father, and I know justice and mercy will be shown through His church, His true church.

GEORGE GREEN
Pompano Beach, Florida

Greeting Cards Appreciated

I want to take this opportunity of thanking the REVIEW staff for putting our request for used greeting cards into the paper. Because of the slowness of the mail, it takes some time for us to see the results, but the packages have been pouring in. We certainly appreciate the response of our people throughout North America.

Our 1975 Vacation Bible School kits are now complete, and what we get from now on we will be able to channel into our 1976 kits, which we will begin producing soon after the beginning of 1975.

W. F. STORZ
Poona, India

Not Cheese, but Faith

Thank you for your recent article on cheese. The tenor of letters in response also heralds a new faith in the integrity of the inspired counsel through Ellen White. Yet some still believe, as one letter said, that "there are no specific scientific reasons for not eating cheese."

In the August 10, 1974, issue of *Science News* there was an article entitled, "Chocolate, Cheese and Migraines." This article reports that as far back as 1784 a British physician named John Fothergill established a causal link between eating cheese and suffering migraine headaches. In 1967 it was discovered, the article continues,

Continued on page 10

Getting Ready for Heaven

A misunderstanding of the subject of Christian perfection has driven many to despair. But the paradox can be resolved.

By LORON T. WADE

IT WAS WORSHIP TIME on a beautiful Sabbath morning. As Pastor Faithful presented a message about getting ready for the coming of Jesus, God's gift of sunshine came flooding through the windows of the sanctuary as if to complement the light of the Holy Spirit, which was shining from the Word of life. It was evident that many hours of prayerful study had gone into the sermon's preparation.

But, listening from his usual place near the front, Earnest Christian was surprised and troubled. The pastor had just said: "God's people must be like Him in word and thought and deed. Therefore, the requirement for all who would have eternal life is perfect obedience to the law. Anything less than this would jeopardize the peace and holiness of heaven."

Earnest would not be able to tell anyone exactly what the pastor said during the next few minutes, for a jumble of confusing thoughts crowded into his mind. He could understand the part about jeopardizing the holiness of heaven, which the pastor seemed adequately to support by a statement from the Spirit of Prophecy, but Earnest remembered another statement to the effect that when we do all we can, Christ will accept that as our best effort and make up for what we are lacking with His own divine merits.

If what the pastor had just said was true, Earnest thought he must despair. He wondered whether Sister White could contradict in one passage what she had said in another.

Like Earnest, every Bible student finds that there are some aspects of Christian perfection that do not yield their secrets to the casual seeker. Perhaps this is because perfection in its absolute sense is an attribute that belongs only to God. Therefore, any approach to perfection is an approach to the Infinite. We must not expect to discover an answer for every possible question about the subject. Indeed, as we progress, our minds will likely catch glimpses of inaccessible mountaintops of truth far beyond the mysteries that troubled us at first.

At the same time, we cannot doubt that it is God's will for us to know the things essential to our salvation.

A point of special caution is in order as we proceed: Even within that which man may understand about perfection, there

Loron T. Wade is completing studies for a doctorate in religious education at Andrews University, Berrien Springs, Michigan.

is many a bed of semantic quicksand lying in wait for the unwary. Often good and learned men have carried on fervent polemics only because a word used by one of them did not mean to the other exactly what it meant to him.

We also need to remember those famous blind men of Hindustan who undertook to describe an elephant. Each one was sure that all the others were wrong, when really they all were in the right, although none was right altogether.

This can happen with descriptions of truth, as well as of elephants. The teachings of God's Word are so broad and far reaching, while our grasp is so limited and our points of observation differ so widely, that we must be ready to confess that our brother may have truth even if he has not seen exactly what we have seen, and even if neither of us sees the whole truth.

But is perfection possible? Can a human being ever expect to reach the goal of moral perfection before God?

As Luther said to his inquisitors at Worms, a question of this magnitude will not admit a simple answer. Perfection is not possible for human beings, yet at the same time it is entirely possible; and although it cannot be accomplished, yet it must be accomplished. To which we must hasten to add that this paradox, like all others of the Bible, is only apparent. It is a paradox of words and is not a contradiction of Bible truth.

It is not possible for human beings to attain to the moral perfection of God in an absolute sense. This is because God is infinite in His moral perfection, as well as in every other way.

No matter how large a number we could write or how big an adjective we might invent, infinity still stretches on forever beyond that. It is not only beyond describing, it is beyond our capacity even to imagine, for our thought processes can encompass only things that finally have a terminus somewhere or sometime.

Eternity is infinity of time. The universe is set in an infinity of space. But God is the author of both time and space. Only in Him is found the great *ne plus ultra* of all being, and only in Him is found infinite perfection.

Mankind is finite, not only here and now, but will continue to be so forever.

Divine Solution to Paradox

The following paragraphs deserve careful attention, for after presenting the paradox the divine solution is given:

"The condition of eternal life is now just what it always has been—just what it was in Paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with its train of woe and misery, to be immortalized.

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. . . . He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62.

What, then, is Heaven's solution to our problem? What is the "way of escape" set forth by our heavenly Father?

Christ's character stands in place of ours. And His is "an infinitely perfect character" (*Testimonies*, vol. 6, p. 60).

"[Christ] holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

"Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ."—*Selected Messages*, book 1, p. 344.

Thank God for the provision of that heavenly incense! Thank God for our divine Substitute and Mediator, Christ our righteousness!

Although man can satisfy the claims of the infinite moral law only through the imputed perfection of Christ, yet this does not change the goal to be reached in sanctification. True Christian perfection means victory over sin in the daily life.

As God is perfect in His sphere, we are to be perfect in our sphere (see *Testimonies*, vol. 8, p. 86; *The Desire of Ages*, p. 311; *Medical Ministry*, pp. 112, 113).

How are we to understand the term "our sphere"? A closer look at this expression will give us a key to understanding the meaning of perfection with regard to that righteousness which is imparted. Consider the following: "With our limited powers we are to be as holy in our sphere as God is holy in His sphere."—*Selected Messages*, book 1, p. 337.

"He is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549.

We conclude that the perfection that is imparted—perfection "in our sphere"—means to fulfill the law according to the fullest measure of "the ability which God has given," and according to the full extent of "our limited powers."

Does this mean that complete victory over sin is not possible after all? Perhaps an example will help to clarify this point: We believe that there have lived in this world many persons who will keep their first Sabbath in heaven. We also understand that there may be some in heaven who will there hear for the first time the name of Jesus. It is obvious that many errors that these persons committed in ignorance were not charged to them as sin. (See *The Desire of Ages*, p. 638.)

When Sin Is Not Counted

"Sin" is not accounted or imputed as sin where a person is not aware that he is doing wrong. "None will be held accountable for their darkness and their errors if the light has not been brought to them. They have not sinned in not accepting what has not been given them."—*Testimonies*, vol. 2, p. 691, see also *The SDA Bible Commentary*, Ellen G. White Comments, on John 15:22, p. 1145.

The provision that saves the "heathen . . . who worship God ignorantly" is not different from the one that saves us, for what difference is there between their condition and ours save in degree? Their knowledge of God's will was imperfect. Is ours perfect?

It is obvious that duties that we have had no opportunity of knowing are outside our sphere. (I am using lack of opportunity to know the truth as an example here, but this doubtless is only one aspect of "our limited powers.") The point is that those errors which are beyond our "sphere" are not accounted as sin for us. This is why I say that absolute and infinite perfection is not possible, and yet complete victory



As we progress, our minds will likely catch glimpses of mountain-tops of truth far beyond the mysteries that troubled us at first.

over sin in the daily life is indeed accessible to every human being.

Is a "relative" or partial perfection, then, all that God requires of man? At this point we need to draw a careful line. It is a "relative" and ever-growing perfection so far as God is concerned, that is, when compared with His absolute and infinite holiness. But as far as each Christian is concerned, the requirement is unchanging—it is always 100 per cent, to the full extent of his sphere.

We cannot say that the heathen who will be in heaven were redeemed under a lower standard; heaven was no cheaper for them, for they too had to surrender all and strive with all their powers to be perfect in their sphere, but it was a sphere restricted by their circumstances.

Thus while we recognize that God's requirement for man is finite, we must be careful that we do not attempt with this thought to excuse the practice of known and habitual sin in our lives. This would be a fatal error, for these lie within our "sphere." They are within the compass of our ability to overcome.

"No man can cover his soul with the garments of Christ's righteousness while practicing *known sins*, or neglecting *known duties*."—*Selected Messages*, book 1, p. 366. (Italics supplied.)

"The righteousness of Christ will not cover one *cherished sin*."—*Christ's Object Lessons*, p. 316. (Italics supplied.)

"The righteousness of Christ is not a cloak to cover *unconfessed and unforsaken sin*."—*The Desire of Ages*, p. 555. (Italics supplied.)

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easygoing, accommodating, crossless religion."—*Selected Messages*, book 1, p. 382.

"When we do our best, He becomes our righteousness."—*Ibid.*, p. 368. □

(To be continued)

From Ur to Baghdad

It must have taken careful planning
for Abram to move his belongings,
including perhaps scores or
hundreds of people and hundreds,
if not thousands, of cattle.

By **PAUL F. BORK**

THE BIBLE RECORD IS VERY BRIEF when it speaks of Abraham's trip after he left Ur. All it says is that "they came unto Haran, and dwelt there" (Gen. 11:31). We are left to guess as to which route he took, what stops he made, and how long it took him to get there.

Haran (modern Harran) is situated on the souther border of Turkey. The distance from Ur to Haran is about 600 miles. Abraham might have chosen one of two main routes: the road along the Euphrates, which is the traditional route, or the road along the Tigris. Prof. André Parrot, distinguished French archeologist, suggests both routes as distinct possibilities. Since my family and I often prefer the untraditional ways, we followed the picturesque Tigris River route.

For Abraham to pick up his belongings and move 600 miles to Haran was no easy task. It must have taken careful planning as to when to leave, the route to take, and the amount and type of food necessary for so long a journey. A miscalculation could have had serious results. There may have been hundreds, if not thousands, of heads of cattle, and possibly scores or even hundreds of people as part of his caravan. An adequate food and water supply was imperative.

The route we followed in tracing his journey took us through some historically rich countries and cities. The first such city is Uruk, the Biblical Erech. It is only about an ancient day's journey from Ur, and Abraham may have spent the first night here. The Bible mentions that Nimrod, the great-grandson of Noah, became an empire builder and that he was a mighty hunter. It also says that he built Babel, Erech, Accad, Nineveh and Calah.

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Judging by ancient tablets, stories of Creation and the Flood appear to have been vivid in the minds of the people of Uruk of Abraham's day and even later. One of the earliest ziggurats—temple towers reminiscent of the Tower of Babel—was erected in this city.

Farther northwest we came upon the ruins of another ancient city called Nippur. This site, excavated by teams from the University of Pennsylvania, is of interest to us chiefly because it is taught that some 1,500 years after Abraham's sojourn there his descendants were brought there as captives by the Babylonians. Among the tablets from the period of captivity is one recording a business transaction in which appear several Jewish names. The transaction involves bank loans.

If in existence today, Nippur would probably be called University Town, for here learning flourished. It was an important religious and scientific center of ancient Babylon. The thousands of tablets and objects found there give the distinct impression that science and literature had reached an advanced stage of development. Tablets were found of grammar manuals, lexicons, dictionaries, numerous bilingual texts, architectural drawings, and advanced mathematics. Many of these can today be seen at the University Museum in Philadelphia, Pennsylvania. The ancient world was not as backward as some think.

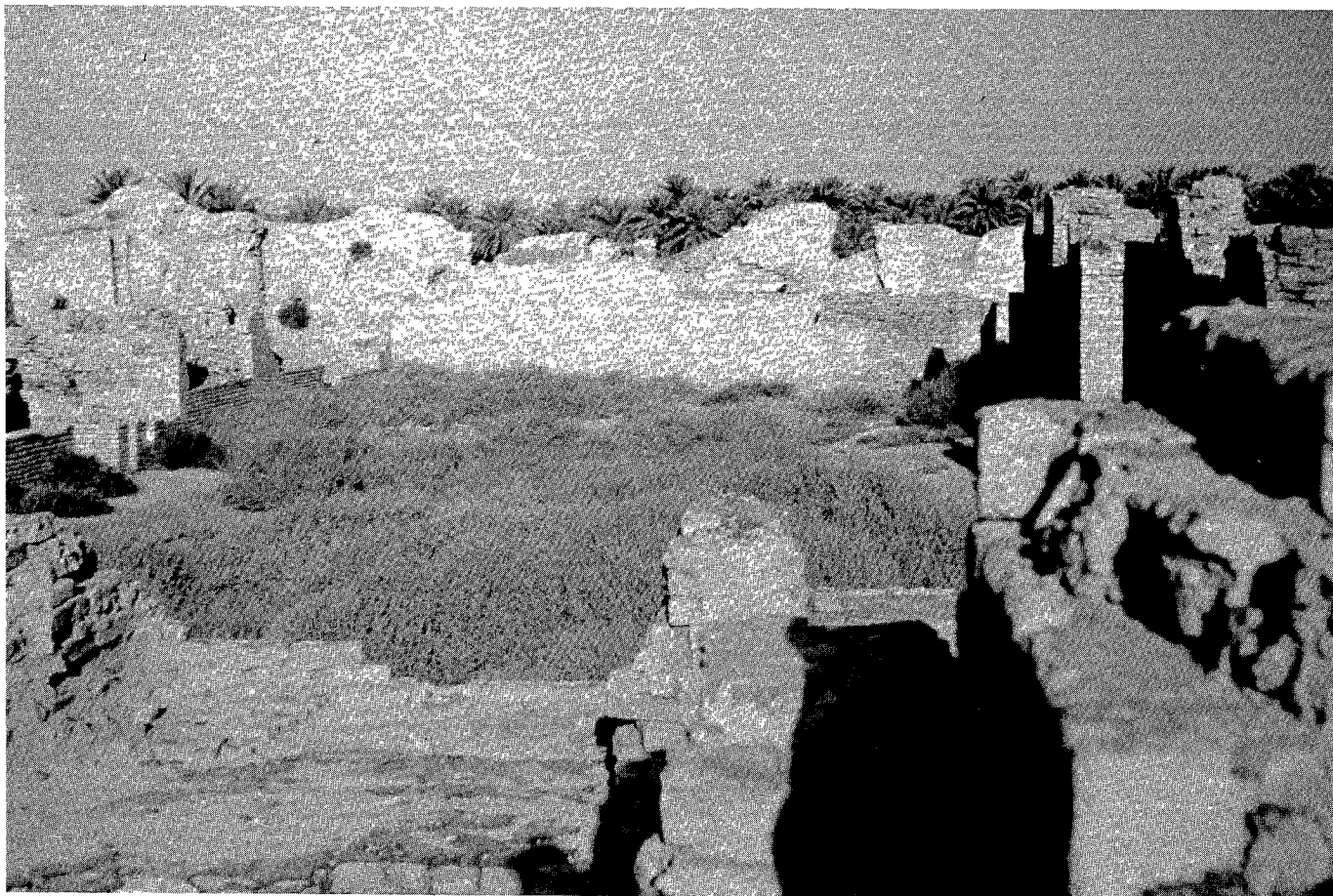
Two or three more days' journey with Abraham would have taken him to his next likely stop, the city of Babylon. Regardless of which route Abraham took, he must have come by this remarkable city of antiquity. By now Abraham and his retinue would have been on the road for about a week or two, and there must have been a need to resupply. Babylon with its eight-tiered ziggurat and bustling commerce provided an excellent opportunity to do so.

Nothing is left for us to see of this ancient city, which existed during the days of Abraham. The once greatest of all walled cities was destroyed several times since those days, to be completely rebuilt by Nebuchadnezzar in the sixth century B.C., but important documents of the ancient city have come down to us. As mentioned above, the Bible attributes to Nimrod the building of Babylon and archeologists are fairly well agreed that in this general area man built his first cities.

God's Word Has Met Fulfillment

As we walked through the ruins of Babylon at dawn one morning we were struck with the realization of how literally God's Word met fulfillment in this place. The only humans at our early hour were the guards silhouetted against the morning sky. The site has not been rebuilt for habitation. The only improvements made are artificial ones, for the comfort of the increasingly lucrative tourist trade. Only the shrill voices of birds of prey and the distant bray of a donkey broke the morning stillness. A small gray fox, startled by our footsteps, found shelter among the weathered walls while we watched and marveled. "Neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there (Isa. 13:20, 21).

In Abraham's day Babylon was an important, influential city. Shortly after his time it reached one of the high points in its history under the rulership of Hammurabi. One of the great contributions this king made was to write down the legal codes that were in practice. This legal code has survived the nearly 4,000 years of its existence and can be seen today at the Louvre museum in Paris. The Code of Hammurabi, as it is known today, has shed great light on our understanding of the patriarchal period. It tells us in legal language what the cus-



It is likely that Abraham stopped in the bustling city of Babylon to resupply. Today only ruins, such as these of the throne room, remain.

toms and practices were in those days in Babylon. I shall have more to say about this when I describe, in a later article, our visit to Nuzi.

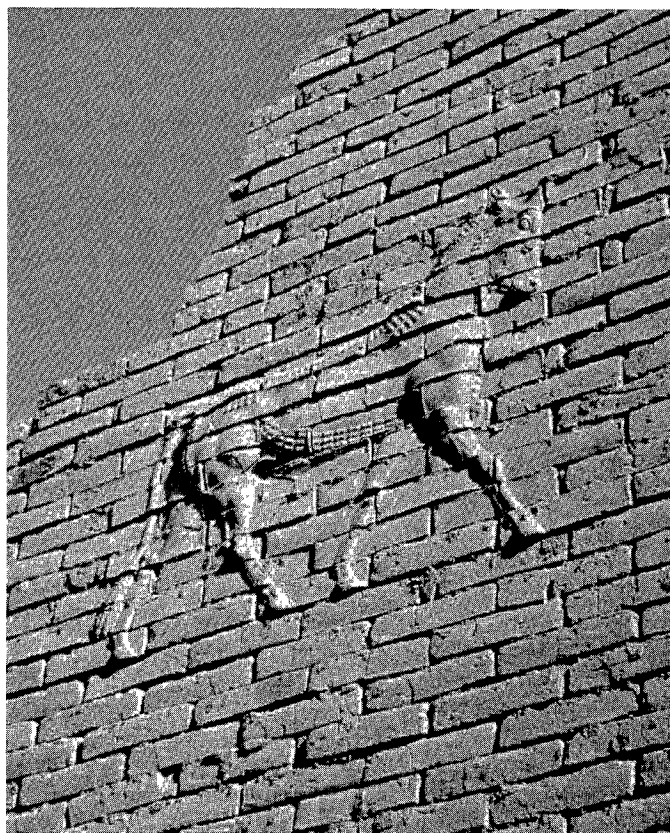
Even perhaps as Abraham and his caravan could not stay long, we had to go, for so far we had traveled only 150 miles since leaving Ur, and we still had more than 400 miles to go to reach Haran.

As we traveled north we said good-bye to the historic river Euphrates and shortly met the waters of the Tigris. At the spot where these two rivers come closest to each other a "modern" city has come into being. Modern only in contrast to the antiquity of the cities mentioned above. Its name, Baghdad, evokes connotations of the Arabian Nights and swarthy desert sheiks.

Baghdad, the modern capital of Iraq, is noted for its many varied and beautiful minarets and its noisy copper bazaar. In August the sun sends its rays upon Baghdad without mercy, and our only refuge was the air-conditioned room of our hotel. After one week of steady 115° heat we were fairly sure that Abraham must have picked a different season of the year in which to travel.

To anyone interested in Biblical history and archeology a visit to the Iraqi National Museum is a must. Here is found one of the world's greatest collections of antiquity, and it is possible dramatically to relive moments with the great Assyrian and Chaldean empires. Here we saw royal harps from Ur, a delicately carved ivory miniature of a lady known as the Mona Lisa of Nimrud, a stone relief of a lion from the gate of Nebuchadnezzar's palace, and a 38-ton winged human-headed bull of Assyria. In Baghdad's museum, history came to life for us. □

(Continued next week)



Babylon's city gates had decorations of bulls in relief alternating with dragonlike figures in various colors. Each figure was modeled on a panel of clay, cut up into separate bricks while still soft, then glazed, fired, and reassembled on the façade.

Work Therapy

"GOD ORDAINED that the beings He created should work. Upon this their happiness depends. No one in the Lord's great domain of creation was made to be a drone. Our happiness increases and our powers develop as we engage in useful employment."¹

All levels of health and activity depend on the capacity of the muscles and various organs of the body to function with maximum efficiency. Vigorous work, including physical exertion, helps to develop strong muscles, strengthens the heart, expands the lungs, and sharpens the mind.² Optimal health necessitates high levels of muscle tone, a condition in which muscles are maintained in a constant state of readiness, ready for action. When muscles are but little or seldom used they soon become soft and flabby. Poor muscle tone indicates a poor level of general health.³

Physical labor is a blessing in disguise. In many cases it is nature's prime remedy for the relief of physical and mental illnesses. "Those who are always busy, and who cheerfully go about their daily tasks, are the most happy and enjoy the best health. The healthful weariness which results from well-regulated labor secures to them the benefits of refreshing sleep. The sentence that man must toil for his daily bread, and the promise of future happiness and glory, both came from the same throne, and both are blessings."⁴

In the medical and insurance worlds the ability to work has long been considered a measure of human function. The person unable to work is considered handicapped and thus below par in physical potential. Without the ability for physical activity and meaningful accomplishment his usefulness is markedly limited. "Inactivity is a fruitful cause of disease.

Exercise [physical labor] quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. . . . And disease is the result."⁵

Scientific literature contains numerous reports dealing with physical activity as it relates to the etiology and progress of disease, citing such examples as ischemic heart disease, hypertension, and diabetes mellitus. Hammond did a two-year follow-up study on a large sample of men and women between the ages of 50 and 54 years. He found that during the time of his study 2.08 per cent of those who did not exercise or do physical work died, while but 0.8 per cent of those who worked slightly, 0.55 per cent of those who worked moderately and but 0.33 per cent of those who worked hard, died.⁶ His study showed the survival rate to be approximately six times greater for those who engaged in strenuous physical activity than for those who did no work.

Activity and Chemistry

Investigators have demonstrated that blood glucose and serum cholesterol levels were significantly higher in those not engaging in physical activity. They likewise found serum uric acid levels markedly increased in those 45 years of age and more who were leading sedentary lives.⁷ These authors suggest the existence of a definite predictive-preventive relationship between physical activity and body chemistry.

Aring has philosophized, "There is the burgeoning mystique that something can be got for nothing, and it is becoming unusual to find dedicated people to do the day's work."⁸ With the development of affluence and our entrance into the computer age, with many features of living becom-

ing mechanized and automated, there is a tendency to sit back and let the robot do it. This is not according to God's plan, it is not conducive to health and happiness. "Man, his mind and body created in God's similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin."⁹ The whole system needs the invigorating influence of exercise in the open air. A few hours of manual labor each day would tend to renew the bodily vigor, and rest and relax the mind.¹⁰

Health, happiness, and longevity depend upon man's remaining active. The entire body requires exercise if it is to function normally. Physical activity should be regular throughout life as a means of giving general tone to the muscles involved, including the heart muscle and the muscles of respiration, increasing the efficiency of the circulation of the blood, improving digestion and bowel function, helping maintain an ideal weight, and as a means of lessening

emotional tensions that develop.

Work is vital to the Christian ethic. God gave it to His children as a means of preserving them. The privilege of work has been passed along as a precious heritage, a chosen method not only of ensuring health but of exercising faithful stewardship of our dominion status. When man disclaims this right he violates the very basis of God's creation.¹¹

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Our happiness increases as we engage in useful employment.

Jesus on Perfection

One of the most difficult Bible admonitions for many Christians is Matthew 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." To them the ideal seems beyond attainment, and they wonder whether Jesus meant what the words seem to imply. Furthermore, they look around, and while they see many outstanding Christians, they find it impossible to find anyone concerning whom they would want to say, "He is as perfect as God."

In this issue we begin a series on Christian perfection (see p. 4), which will explore some of the aspects of this important doctrine. The subject is broad, so that no two writers would deal with it exactly in the same way. Each emphasizes those points most significant to him, based on his own experience, and thus each makes a significant contribution. Certainly this is a topic in which every Christian should be vitally interested. We commend our current series to every reader.

We would like to point out that there are several ways of approaching Biblical truth. Perhaps the most common is the doctrinal approach. The student selects a topic, in this case "Christian Perfection," and then searches the writings of the various Biblical authors to discover what they have to say on the subject. If he is a Seventh-day Adventist the student researches also the writings of Ellen White. It is this method that the author of our current series has followed. It is the method perhaps most familiar to Seventh-day Adventists.

There is another approach to Biblical truth, equally valid and equally rewarding. In this approach the student comes to the Bible to listen first simply to what God is saying. He does not come to the Bible primarily to find answers to questions already formulated, as in the doctrinal method; he comes to a verse, a longer passage, even an entire book, to discover what the writer is saying and what are the writer's points of emphasis—more exactly, what the Holy Spirit is saying through the writer. This is called the inductive method of Bible study. From February to May, 1973, the REVIEW ran a series by Leo R. Van Dolson describing this method. The student listens first, then draws his conclusions as to what God intended to teach in the passage. These conclusions should be arrived at with due regard for proper principles of interpretation.

We are not suggesting that this method should replace the doctrinal method. It should not. Both are important, and the student who uses both will be richly repaid.

To discover what the Bible writers are saying, one must understand their language. We are here referring, not to a knowledge of Hebrew and Greek (though such a knowledge is most helpful in discovering the authors' meanings), but to an understanding of the meanings the writer is giving to his words. This is another way of saying that a passage must be understood in its context, not only the immediate but also that of the book in which the passage appears and ultimately that of the whole Bible. For example, one must ask the question To whom was the passage originally addressed, the Hebrews? the Galatians? the inhabitants of Jerusalem? Edom? In the light of this and other background situations, what do the words mean?

In other words, one must first discover what the words meant to those to whom they were addressed. But one must not end

there. After he has discovered their original meaning he must make an application of them to himself.

We propose to look at Matthew 5:48 in this manner, seeking to discover first what this passage meant to those who were listening to the Sermon on the Mount. Having done that, we shall apply the passage to our times.

For confirmation that this method is the proper method to employ, when studying the Sermon on the Mount, we quote the words of Ellen White: "Let us in imagination go back to that scene, and, as we sit with the disciples on the mountain side, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons."—*Thoughts From the Mount of Blessing*, p. 1.

An Important Hermeneutical Principle

Although Ellen White states this principle particularly with reference to the Sermon on the Mount, we believe this rule of Bible study can be fruitfully applied to any portion of Scripture. For example, when reading Isaiah, which was addressed to the nation of Judah in the days of "Uzziah, Jotham, Ahaz, and Hezekiah" (chap. 1:1), one should in imagination go back to that scene and enter into the thoughts and feelings that filled the minds of courtiers and people of that proud nation of antiquity during the reigns of the kings named. Understanding what the words of Isaiah "meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons." In *Prophets and Kings*, Ellen White does precisely this. She reconstructs the historical background of Isaiah's time, as she does that of the other Old Testament prophets. She interprets their messages, first with reference to what they meant to those who first heard them. Then she draws lessons and makes applications to later times.

Let us take a New Testament book as an example—First Thessalonians. Let us imagine that we are the recent converts to Christianity to whom the letter was addressed, living in Thessalonica in the middle first century A.D. Let us recall that Paul, under whose preaching we had accepted the Christian faith, had been driven from Thessalonica by angry Jews after what was perhaps only a few weeks of preaching. We still have many questions on various points of doctrine. One point particularly perplexes us, What about those who had died? What will be their status at the Advent? When the letter arrives and is read to the fledgling congregation we hang upon every word. And, joyfully, there comes the explanation, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (chap. 4:13).

In *The Acts of the Apostles*, Ellen White reconstructs these backgrounds and applies the Epistle's message first to those to whom it was addressed.

Notice how she deals with the point mentioned above: "The Thessalonians had eagerly grasped the idea that Christ was coming to change the faithful who were alive, and to take them to Himself. They had carefully guarded the lives of their friends, lest they should die and lose the blessing which they looked forward to receiving at the coming of their Lord. But one after another their loved ones had been taken from them, and with anguish the Thessalonians had looked for the last time upon the

faces of their dead, hardly daring to hope to meet them in a future life.

"As Paul's epistle was opened and read, great joy and consolation was brought to the church by the words revealing the true state of the dead."—Page 258.

She follows the same principle with the other Epistles. First she deals with their meaning as understood by those who first heard them. Then she draws out their deeper lessons.

This is her method also in *The Desire of Ages*. In this book she reconstructs the historical backgrounds of the gospels and applies the words of Christ to those who first heard them. Then she draws the deeper lessons.

In our next editorial we will examine Matthew 5:48 from the point of view of what it meant to those who on the hillside in old Palestine first heard it. This forms a good base from which to understand its import today. This import is highlighted in the series beginning in this issue of the REVIEW. D. F. N.

(To be continued)

How to Attain Revival and Reformation

Some days ago we were working on a Spanish translation of *Testimonies to Ministers*. When we reached pages 415 and 416 of that book, we read again and again in amazement a paragraph appearing there. In it, in a few lines, the Spirit of Prophecy presents a course to pursue that will lead the church—all Seventh-day Adventist churches—to revival and reformation. Let us read this statement:

"To my ministering brethren I would say, Prosecute this work with tact and ability. Set to work the young men and the women in our churches. Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. Send into the churches workers who will set the prin-

ciples of health reform in their connection with the third angel's message before every family and individual. Encourage all to take part in work for their fellow men, and see if the breath of life will not quickly return to these churches."—*Testimonies to Ministers*, pp. 415, 416.

1. We must work with "tact and ability," two highly important virtues.

2. Young people must be "set to work." The enthusiasm and strength of young people should be wisely used to finish the work of God.

3. Medical missionary work and the proclamation of the third angel's message should go hand in hand.

4. The spiritual level of the church must be uplifted. Every worker should toil untiringly to cultivate the spirituality of every member of the church.

5. Every family and every person must be thoroughly informed about the meaning and scope of health reform.

6. The proclamation of the message is not the task of worker and church officer only. "All" should "take part in work for their fellow men." "All" means every member of the church.

Are not these six points a wonderful blueprint of the work that must be done right now in every Seventh-day Adventist church around the world? Let every worker, every church officer, every member, consider this divine plan and implement it everywhere.

What will be the results? "The breath of life will . . . quickly return to these churches." This breath of life, or spiritual life, undoubtedly comes as a result of the revival and reformation that have been the subject of our prayers for so long. We must go on praying, but at the same time we must work to put into effect the remarkable plan outlined in the statement we are considering.

Then the angel of Revelation 18 will descend; then he will fill the earth with the glory of God's message; then the work will be finished and Jesus will come.

Do we love Jesus' coming? Are we really Seventh-day Adventists? Then, let us pray, and at the same time let us implement the six points above. G. C.

Letters *continued from page 3*

that tyramine in cheese is a headache initiator. Chocolate also was suspect. The substance these "foods" have in common is reported to be phenylethylamine. Tests have shown that in some individuals a build-up of phenylethylamine (from eating cheese) triggers the release of vasoconstrictors and thus causes migraine headaches. So, headache anyone? No scientific reasons? And what about cholesterol? Pepsin? Et cetera.

The real issue, however, is not cheese, but faith. Do we believe Ellen White synthesized a philosophy of life based upon revelations from God? Or do we believe that God revealed His counsels and enabled (inspired) Ellen White to write out faithfully what He said to the church? I opt for the latter.

If the "Red Book" counsels are just "the enlightened opinion of a nearly uneducated woman in an

agrarian society," then away with them. On the other hand, if God inspired them, then maybe He understood even our day and its problems and gave solutions a century in advance! Moreover, since when must we prove scientifically what God says before we believe Him? He hasn't yet demonstrated the existence of Darius, so he must not have existed, right? WRONG!

Well, how about other areas? Dress, education, pagan books in SDA libraries, healthful living as a balanced program, amusements, fund-raising church dinners, competitive sports, multiple pastors in churches, church organization, et cetera. Do you suppose God knows how to counsel in these areas? Of course, you say! Then let's stop rationalizing, evading, compromising, and rejecting!

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye

prosper" (2 Chron. 20:20). The very last deception, we are told, is that these counsels will be made ineffective in our lives. Let's avoid that deception! Let's love God enough to trust and obey Him, even if it is claimed that the reasons cannot be demonstrated "scientifically." It isn't cheese, it's faith!

ALBERT E. LIERSCH
Collegedale, Tennessee

Women Treasurers?

I was happy to read "Women at Annual Council" in your November 21 issue. It is good that women in our church are recognized for the part they play.

I am wondering whether there are any other denominational positions that women can fill besides teacher, nurse, secretary, or Bible worker. These are excellent jobs, but there must be others.

I understand some of the larg-

est banks in the country have women vice-presidents. If a woman is interested in denominational business can she become an academy or conference treasurer, and if so, about how many occupy that position now?

ELAINE WHITE
Glendale, California

More Power to Women

Re "Are You a Noticer?"

While reading the REVIEW of December 5 one thing became clearly noticeable and drew a resolve to write to you about it. Then the short article "Are You a Noticer?" capped my determination to write.

Did you notice that all the articles save one, the first, even the poem and one half of the "News Notes From the World Divisions," were written by women? More power to them!

DICK UBBINK
Loma Linda, California

Child of the Rod

"Think you that in the day of God's judgment anyone will regret that he has been patient and kind with his children?"

By PAUL OMAR CAMPBELL

"DON'T READ MY BOOK at mealtime," said a pediatrician, "you might want to vomit." My wife (a psychiatrist) and I were having dinner with the author who had entitled his book, *The Beaten Child Syndrome*. He had illustrated it with pictures of victimized children whom their parents had disciplined in anger with "the rod."

Some parents of victimized children defend their action by citing Scripture: "He that spareth his rod hateth his son" (Prov. 13:24). Then there are parents who go to the other extreme, who believe that proper rearing means the granting of complete freedom. The children of such parents may get the idea from lack of supervision that their parents do not care for them. Such a conclusion would be tragic, whether true or not. Between the extreme right and the far left are enlightened Christians who rear their children in love, so that their children may grow into balanced adulthood.

At the extreme right are parents who believe in the strictest supervision, and with a feeling of self-justification they rule their children with a misuse of "the rod." These children often rebel, and in turn they become angry parents. In this way "the beaten child syndrome" is passed from one generation to the next.

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One tragic aspect about such children is that often they equate their parents' religion with harshness. Consequently, when they rebel against such discipline, they may reject their parents' religion and even God. Such children will have a difficult time discovering that "God is love." Christians, more than others, should be aware that children have every right to be loved.

Rights Versus Duties

"Let us speak less of the duties of children," wrote Rousseau in the eighteenth century, "and more about their rights." Anciently God condemned the worship of Moloch (Amos 5:26), and while most moderns would abhor the offering of live children to a fire-heated god such as Moloch, yet they may slay their children emotionally by their anger-fevered tongues, despite Paul's admonition: "Provoke not your children to wrath" (Eph. 6:4).

These words of Paul do not condone permissiveness. The Bible encourages firm control of children: "And the Lord said . . . I know him, that he [Abraham] will command his children and his household after him" (Gen. 18:17-19). Children appreciate firm, gentle, loving control.

When parents are tempted to use "the rod" or the tongue in anger, they would do well to reread the following quotations:

"Harsh angry words are not of heavenly origin. Scolding and fretting never help. Instead, they stir up the worst feelings of the human heart. . . . As you deal kindly and tenderly with your children, they and you will receive the blessing of the Lord. And think you that in the day of God's judgment anyone will regret that he has been patient and kind with his children?"—*Child Guidance*, p. 246.

"Whipping may be necessary when other resorts fail, yet she [the mother] should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime."—*Ibid.*, p. 250.

In this latter quotation whippings are mentioned, but the flavor of the writing is that physical punishment is seldom best. "If you wish to ruin your family, continue to govern by brute force, and you will surely succeed."—*Ibid.*, p. 252.

A story goes somewhat as follows. It seems a father felt his son should be punished. They talked and prayed. The father then placed the rod in the son's hand and said: "Because I love you, punishment is necessary; but I am going to take the stripes meant for you. You will administer them." The boy was greatly moved. The punishment, although not physical, was sufficient, and probably was never forgotten. Herein we have Christ as our paternal example. "With his stripes we are healed" (Isa. 53:5). This kind of treatment is far removed from "the beaten child syndrome," but its spirit is in accord with Heaven's revelation.

If anyone thinks that this kind of discipline is difficult and time consuming, he is right. Being a parent is not easy; neither is discipline easy for God. His loving concern for His earthly children led Christ to Golgotha.

Difficult? Yes! But contemplate the reward, both on this earth and in the world to come. □

Busy Here and There

Lo, the children were gone!

By ERMA BOWES ALLEN

ONE OF THE SADDEST VERSES in the Bible in its implications is 1 Kings 20:40. In an acted parable a prophet representing King Ahab, who had foolishly preserved alive the defeated Syrian king, Ben-hadad, says, "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it" (verses 39, 40).

How many times have parents voiced these words! "As I was busy here and there, lo, they were gone."

Precious little lives are given into their charge. But family cares take up so much of their time—a home to keep immaculate, food to prepare—so many things to keep the mother busy. She becomes impatient when little muddy shoes track up her shining floors, although a few years later she would give the world to see some of those same little muddy footprints on the floor.

But "As I was busy here and there, lo, they were gone."

And the father, his time taken up with business cares, has

no time for the children. He has to make a living for his family. But Dad, you *could* take a few minutes from your evening paper to help Junior put his toy airplane together.

But, "As I was busy, lo, he was gone."

Now the children are older and are wanting to be with the "gang." Adolescence is a dangerous time. Have you, Dad or Mother, ever told the children while they were at your knee some of the pitfalls they must avoid? Lessons taught in the home while the children are small will stay with them through life, although seemingly forgotten temporarily at times. They act as the voice of conscience, whispering, "Steady, steady!"

Have you established their confidence so that they will come to you with their teen-age problems in this immoral age?

Or will you be forced to join the sad chorus that grows with the passing years, "As I was busy here and there, lo, they were gone"?

How many mothers, how many fathers would give all they own to have their children with them again! How different things would be! Love and understanding would smooth all the difficulties, mend all the generation gaps, and life would be safe and secure again. How little they thought of the way things might end!

They were too permissive. One can be. When permission is given too easily, children cease to ask permission. "The folks don't care," they reason, and with some truth. So they go to great lengths and often take grave risks. After a while having their own way ceases to be a novelty, and they begin thinking, "Maybe they don't *really* care what we do, just so we don't bother them!"

They get in with the wrong crowd, are induced to try "just one pill," and the down path begins. Pretty soon it's the needle, then the horror begins. And who shall say where it will end?

"While I was busy here and there, lo, they were gone." □

Especially for Men By WALTER R. L. SCRAGG

Of Beards and Rings

THE fan did nothing for the sweatbox within my jacket. As of that moment Rangoon joined Apia and several others as towns where custom demanded the preacher suffer through heat and humidity while the congregation relaxed coatless and tieless. Not that I really minded. After all, it was only an hour or so. But I did ponder the vagaries of standards. Here at least, it seemed these standards might change and principle endure.

I remembered the church leader who had counseled me to leave my colored wash-and-wear wardrobe at home while touring his field. For eight weeks I garbed in whiteness while surrounded by the peacock hues of national ministers.

My friend's only comment: "The last time I toured the field they were all wearing white!"

Take a moment, then, in this bearded, back to nature, do-your-own-thing decade and turn the time-lapse camera on the church's standards. Remember the day when all ministers (except evangelists on campaign!) appeared black-suited, black-tied, and French-cuffed? And now some ministers dare appear tieless and coatless in the cloisters of the General Conference!

At the same time, the church maintains its standards on rings and jewelry while accommodating a rash of beards and mustaches.

Inconsistent?

Confusing?

It isn't easy to walk the path between principles that never change, standards that express those principles and change, and standards that may express the same principles and never change. And then there are degrees of change before principle is offended, and rate of change and . . .

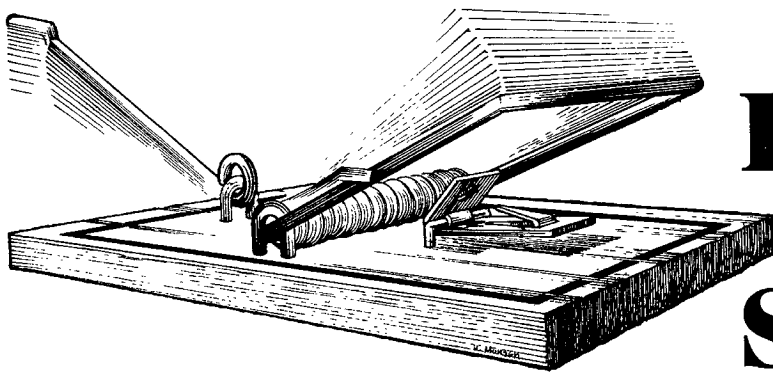
Well, certainly honesty, purity, modesty, economy, frugality, veracity, good taste, virtue, and devotion are principles as right for tomorrow as for today. And certainly many standards born of these principles will change. Who knows? Perhaps the eighties will see teen-agers sprouting crew cuts and page-boy bobs to the dismay of bearded dads and long-haired moms.

Yet Peter and Paul wrote "not negotiable" across standards involving ornamentation, elaborate hair

styling and modish dress. Nothing can change, now or in the future, the Biblical position decrying promiscuity, unsanctioned divorce, and homosexual liaisons. Nor can we rewrite the Book on the more subtle standards of thought and motivation that Jesus expressed in the Sermon on the Mount.

Before playing standard against standard by saying, "What's the difference between this that I'm doing and that which he's doing?" the smart Christian checks his "Thus-saith-the-Lord" and lets the argument rest there. There's a long time coming when we can discover the why's and wherefore's of Christian behavior.

"If there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).



How to Avoid the Sabbath Trap

By DICK DONALDSON

Defending the validity of the seventh-day Sabbath, many have missed its meaning

AS I SAT IN THE LIVING ROOM the heated conversation raged on. "What is wrong with water skiing on the Sabbath?" The youth all had their pat reasons why skiing should be allowed, and of course the parents were just as sure of their reasons why skiing should not be allowed on Sabbath. The parents wanted me to explain to the young people why it was "wrong."

This conversation was strangely reminiscent of many previous talks about the Sabbath. Invariably when a group of Adventist youth get together and the subject of the Sabbath comes up, the conversation goes down a familiar road. "What is wrong with doing this on the Sabbath? Why can't we do that on the Sabbath?"

Ministers, teachers, and parents all try to give answers to these familiar questions, yet often the questions are never really answered. Many approaches are tried, but seldom are the questions answered to the satisfaction of the questioners, the conversations remain on a dead-end level.

Historically it is easy to see why certain Adventists have a problem with the Sabbath. From the beginning, our church has been concerned with the reasons for the seventh-day Sabbath. Why was Sunday introduced? When was the change made? Who initiated the change? We have taught generations of young Adventists to give Bible studies proving the validity of the seventh day. This is a wonderful heritage, but somewhere along the way in our desire to defend the Sabbath, some of those we have taught have missed the meaning of the Sabbath. As a result, they may be able to trace historically the change from Sabbath to Sunday on the part of the majority of Christians and Biblically prove the present-day validity of the Sabbath, but have little or no experience in understanding the meaning of the Sabbath.

For this reason they are asking the wrong questions, their questions hovering invariably around the rightness or wrongness of water skiing, Honda riding, or studying, and never moving beyond that superficial level. Seldom do their heated discussions get beyond these activities to touch the essence of the Sabbath. Because they are missing the point of the Sabbath, they keep on asking the wrong questions and never get out of the Sabbath trap.

Rather than start a discussion by asking whether skiing is right or wrong, we should ask what makes any activity right or wrong on the Sabbath. This question brings us to the real issue of the Sabbath because it leads us to the larger question: What is God doing on the Sabbath?

The Sabbath first of all is a creative experience with God, and to ask first "What is wrong" misses the point and prevents true evaluation of the Sabbath. Our starting point for evaluating Sabbath experience must lie in the realm of God's activity on this day, rather than ours. Only as we understand what God is doing on the Sabbath will we be able to determine what we should be doing.

What is God's activity on this day? He is involved in courting our attention, our favor, and our love. He is reaching out to us, asking us to accept His embrace. The Sabbath must be seen as a time when God is involving Himself with us. He is acting on this day to bring holiness into our lives. His activity makes the Sabbath special, or holy. This seventh day is never an end in itself, or just an exclusive day of rest apart from other days. God is the end of the Sabbath, and every moment points to His approach to us.

On the Sabbath One Is With a Person

This brings us to the heart of our discussion. How may we participate in God's holiness through our Sabbath activities? To begin with, we cannot evaluate Sabbath holiness only in terms of what we are doing or not doing, because it is His presence, His activity, that brings Sabbath holiness. We will never generate holiness from within our activities; which is to say, our doing or not doing certain things in themselves is not sufficient to keep the Sabbath holy. Everything done on the Sabbath must be pointed toward communion with God.

I was fortunate to have a very wise and loving father. Instead of teaching me about the Sabbath by telling me to do this, or not to do that, he spent time with me. I learned that the Sabbath is important because I am with a person. My earliest memories of the Sabbath are of our family being together and enjoying ourselves with special toys and activities. The toys and activities have long since been forgotten, but the relationship remains.

I now know my father was teaching me about God's Sabbath. Through my father I learned that God is most interested

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in my remembering the Sabbath as an enjoyable day with Him. God wants me to look forward to the Sabbath because I know He loves me and wants to be with me.

Our choice as we face the day is either lovingly to respond to His initiative and become a part of His holiness, or to stand aloof from it. What we choose to do either helps or hinders involvement in His activity.

In a real way God comes to us on the Sabbath seeking our loving response to His presence. Everything we do on the day reflects our attitude toward Him. Do we wish to enter fellowship with Him or do we wish to ignore Him? The crucial issue of the Sabbath is whether we are willing to become involved in what God is doing for us. If this is our motive for asking questions about the Sabbath activities, then our discussions will lead us down the road of unending joyful discovery.

I suggest the following two guidelines in applying the principle I have tried to establish.

1. Think first of what God is doing for you on the Sabbath.

If you think first of your activities, your Sabbath observance will be self-centered and empty. Understanding that God wants your attention and your love in a special way on this day, ask Him to help you become involved in His renewing activity in your life.

2. From this point think of your Sabbath activities in terms of quality. God reaches you through your mind and your senses, and in order for communication to take place you must choose activities that help you open your mind and senses to God. Evaluate your activities as to whether they help or hinder this communion with God. Sabbath activities are only means to Him. Whatever turns your attention away from Him, assign to another day. Do those things that you discover lead you to appreciate and love Him more.

On your next Sabbath look into His face and see His love as He reaches out to embrace you. Choose activities that will help you be an active partner in this love affair. What a tragedy to miss the Sabbath embrace because you were chasing trivial things! □

For the Younger Set

Mini or Maxi

By MYRTLE COOPER

ARABELLA stirred lazily in her cell. Her nursemaids had washed and fed her and attended to her every need. She was having extra attention—or so it seemed to the other larvae in the cells nearby.

These larvae were not in the least bit jealous; in fact, they were contented with life, so contented that they drifted into a deep sleep. Confused noises and sensations some time later brought them to consciousness. They struggled out of their narrow cells to discover that they had six legs each and looked like their nursemaids. Life was new and interesting. They were just in time to watch Arabella emerge as an adult ant, fussed over by those nearby. They were fascinated, for she had not only two antennae and six legs but two pairs of beautiful wings, as well.

Almost immediately this princess with the delicate, transparent wings made her way toward the entrance of the colony. She collected some spores of a fungus that she put into a special pouch behind her jaws. On she crawled, attracted by the light, and felt a thrill of

excitement at the thought of using her wings.

But there at the entrance stood the police ants restricting her progress. So keen was she to explore the freedom of space that the soldiers had to cling to her legs to keep her earth-bound. They were in telecommunication with all the other ant colonies in the district. And it was not until the weather conditions were just right and all preparations were completed in all the home bases that our princess was finally released and indeed encouraged to try out her fairy wings. Soon she was joined by other large-eyed princes and princesses joyfully winging their way through the air.

After mating, Arabella flew down to earth. Then instinctively knowing she would no longer need them, the young queen wrenched off her own beautiful, iridescent wings.

Immediately she hunted for a suitable place to start a new colony. No longer did she have nursemaids to feed her or soldiers to protect her. She was entirely on her own. But rather than give way to self-pity, Arabella looked around, found a crack in the earth, and began exploring.

With tremendous energy and skill she began excavating until a new nest was prepared. Arabella then planted the spores of the mushroomlike plant that she had brought with her. Fortunately she did not get too hungry, for the powerful wing muscles were being absorbed.

Carefully she licked the fungus to keep it moist, and soon it grew. However, Queen Arabella did not allow the little plants to reach the "toad stool" stage, but bit off the shoots. Because she constantly pruned them in this way the fungus formed tiny knotlike buds the size of a pinhead, called kohlrabies.



This was just what Arabella needed to feed her new family, for soon after planting her kitchen garden she laid her first eggs. As they hatched she fed them on kohlrabies, an obvious delicacy. Soon the first adult ants emerged to find that there was plenty to do.

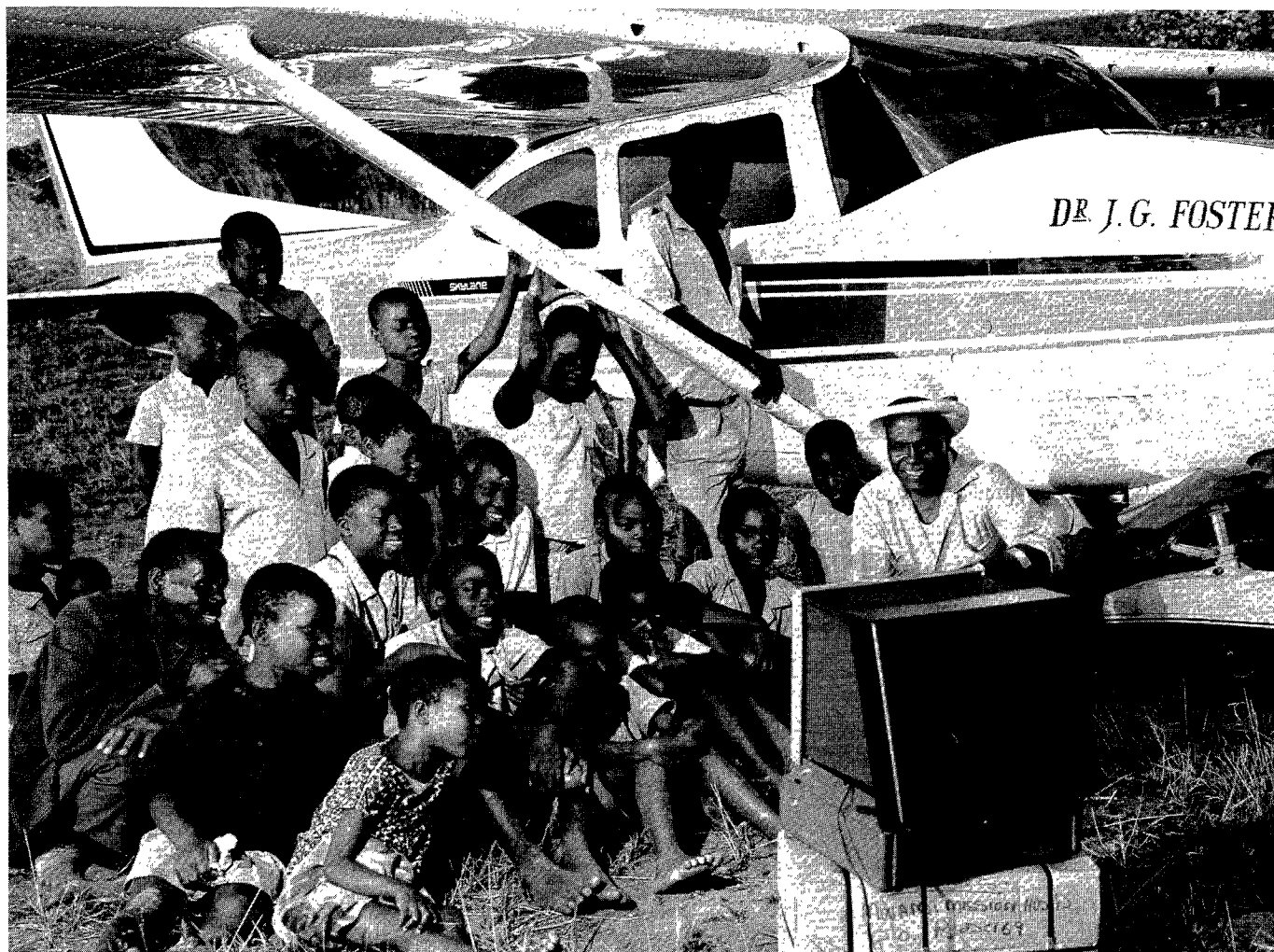
There were babies to be fed and washed, and the

fungus gardens had to be looked after. Because Arabella was a parasol ant of Tropical America, her children knew how to cut leaves and bring them to be made into compost for the growing plants. To produce this kind of worker, a medium-rich diet was given the larvae and they developed into "mediae" workers capable of becoming professional leaf-strippers. Transporting the leaf sections back home, the ants looked for all the world as if they were carrying miniature umbrellas. This is what has earned them the name of parasol ants.

As the city grew it became as complex as any human city and, as with most large communities, there grew a need for police-soldiers. Feeding certain larvae more kohlrabies than they fed the leaf-strippers, they developed them into fierce ants who could defend the nest so efficiently as to draw blood if necessary.

Then, as you have already guessed, a still richer diet produces the princes, and the princesses such as Arabella.

Interesting, isn't it? Interesting too that we are "what we eat." Mental food—what we read, look at, and think about—makes a difference too, whether we become "minis" or "maxis."



Leprosy patients view a film *Beautiful Feet*, one of 30 made to show them how to keep from destroying their faces, hands, and feet.

Outpatient Treatment Is Given African Lepers

By RAY FOSTER

OF THE WORLD'S estimated 10 million leprosy patients, approximately 40 per cent are in Africa. An active program of the Trans-Africa Division health department for the leprosy patients of Africa is TALRES (Trans-Africa Leprosy Rehabilitation and Research Service). The program's aims, as adopted by the Trans-Africa Division in 1971, are:

1. Through medical care, reconstructive surgery, physiotherapy, occupational therapy, orthotics, prosthetics, and education in cause and effect relationship, to restore the disabled and to prevent deformity and disease.

2. Through scientific study and research, to develop new and better methods to benefit the sick and disabled.

3. Through scientific medical and spiritual care, to help restore the image of God in man.

Through a special appropriation from the General Conference in 1969, two salary budgets were made available to the Trans-Africa Division for this leprosy service, which has served leprosy patients in six African independent nations: Zambia, Malawi, Zaïre, Tanzania, Rwanda, and Sierra Leone. Plans are under way to enter Burundi, and general orthopedic reconstructive work has been done in Botswana for several years.

The TALRES nurse has been stationed at Mwami Hospital and Leprosarium in Zambia, where the major reconstructive leprosy work is being done. Percival Katumbi is the senior medical assistant

at Mwami Leprosarium. He is responsible for selecting patients for reconstructive surgery, getting them ready for surgery, and then following through with the post-operative physiotherapy. In 1968 Mr. Katumbi was sent to the Schieffelin Leprosy Research Sanatorium in Karigiri, South India, for a nine-month leprosy physiotherapy course, which fitted him for this responsible work.

I perform reconstructive surgery for the leprosy patients. I visit 10 African mission hospitals on a regularly scheduled basis, planned one year in advance, and perform more than 100 major reconstructive surgeries a year. Travel from hospital to

Ray Foster, M.D., is director of TALRES.

hospital is made possible by private aircraft (a Cessna 182), which either my wife (a nurse) or I pilot.

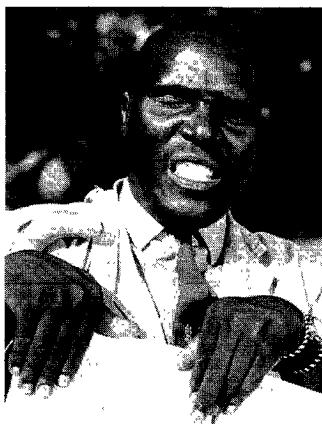
More than 1,000 reconstructive surgeries have been performed in seven years in these 11 hospitals: Mwami, Yuka, Chikankata, Luampa, and Mukinge hospitals in Zambia; Malamulo in Malawi; Songa in Zaïre; Mugonero and Nyundo in Rwanda; Masanga in Sierra Leone; and Heri in Tanzania.

Seventh-day Adventists have been working for the leprosy patients of Africa for 70 years. The leprosarium treatment of patients is being phased out and replaced by mobile outpatient treatment programs.

According to David Molesworth, medical director of LEPRO's Malawi project, the cost of outpatient treatment of leprosy patients is one-tenth to one-hundredth of the cost of leprosarium treatment. Other plus factors in outpatient treatment are: (1) earlier diagnosis and treatment; (2) no disturbance of home, family, and social life; and (3) uninterrupted work life of the patients.

Now instead of having 500 leprosy patients at Malamulo Leprosarium in Malawi, more than 1,000 patients are under treatment in the Lower Shire Valley Leprosy Control Program. At Yuka Hospital in western Zambia the same change has taken place.

A leprosy-control program means taking leprosy treatment (DDS—diphenyl-dithio-sulphone, costs 30 cents a year a patient) to the patient within three miles of his home on a regular basis and keeping suitable records of treatment. The treatment points are in the villages of the patients, under a tree at the roadside, in a rural school, or at a rural health center. The faithfulness in attendance and eagerness and appreciation expressed by the patients to have this free medical service brought to them has to be seen to be appreciated.



E. Banda, blind evangelist at the Mwami Leprosarium in Zambia, reads from a Braille book. Mwami is one of 11 hospitals to take part in the TALRES plan.



Ray Foster, who performs reconstructive surgery, examines a leprosy patient who has had a tendon transplant to correct foot drop.

TALRES faces many difficulties, but these very difficulties are what give glory to God when they are overcome. TALRES represents a radical change in approach to the established patterns followed for more than half a century in mission work. This presents challenges. Personnel is another problem. But the only insurmountable problem is when the leprosy

patient refuses to be helped.

TALRES research is primarily in the field of communications as it relates to educating the patients in cause and effect relationships. We are studying how to break down the barriers of superstition and error established by centuries of convention and misunderstanding.

Many have the idea that

Mwami Improves Facilities to Meet New Requirements

THE NEEDS AT MWAMI LEPROSARIUM were many: the completion of the outpatient clinic, on which work had stopped because of lack of funds; the painting of wards; new toilets and showers for crippled lepers who were using an outside latrine; a large room for worship and for health lectures; and a balanced diet for patients in spite of a rise in food prices.

Then they came—the Zambian Government officials. They conducted a thorough inspection of the hospital and nurses' training school on a moment's notice.

Don Sargeant, medical director, agreed with the list of needed improvements they left: finish the outpatient clinic, provide housing for graduate staff nurses, renovate the leprosarium and landscape the grounds, build a new laundry building, and other things. These improvements must be made in six months, or they would close the school of nursing and leave the leprosarium and general hospital without personnel.

There was no money available for such projects, but there was a great faith in God. Dr. Sargeant surveyed the situation and began to get the projects under way. Men at the nearby army base heard of the emergency construction work and sent a large detachment of military personnel to help.

After six months, when all projects were nearing completion, the Government officials returned. Criticisms were forgotten now, and they smiled as they viewed the extensive improvements. They confessed they had come intending to close Mwami Leprosarium and could not understand how all the construction work was so near completion. The leprosarium remained open.

Mwami Mission is still indebted many thousands of dollars, yet progress must continue in the medical field. A new physiotherapy building is needed, since the Government does not approve of the small physiotherapy room and the water treatments that are given at patients' bedsides. The Government-approved plans will require \$30,000.

Is this what the Lord wants? We think so, since physiotherapy is a very important phase of the reconstructive surgery that rehabilitates lepers for a useful life.

Part of the funds to finance the physiotherapy building have been promised, and since God has strengthened our trust in Him, we know His work will continue to progress until He comes.

SUZANNE ALLEN

Mwami Leprosarium Nurse

leprosy is incurable, an act of judgment from God, and that it is inevitable that sooner or later the hands, face (eyes—blindness), and feet will be completely destroyed. Unless the nature of the disease is understood, relentless destruction of hands, face, and feet is in fact seen. And there is no medicine or treatment that will stay this destruction except an intelligent understanding and management of the problem of loss of sensation.

Saving Hands and Feet

Rest is the universal cure for anesthetic ulcers. If the patient will compensate for loss of feeling with common sense, e.g., "the fire is hot—therefore even though I feel no pain in my hands, I'll use a hot pad to pick up a pot off the fire"; and "even though my foot does not hurt, I'll rest until the ulcer I see on my foot is healed, then wear protective footwear," complication of leprosy in loss of body parts can be completely arrested.

To communicate this message of salvation for the hands and face and feet of leprosy patients, Ernest Booth, biology professor and photographer, spent three months in Africa in 1972 filming 30 10-minute teaching films for leprosy patients. Initial field experience with the first of these films, *Beautiful Feet*, shows better results than expected. After only one showing in Sierra Leone, one leprosy patient could reproduce all the essential information the film was designed to teach.

The major problem facing TALRES in the production of these films is financial. Dr. Booth correctly insists on a high standard of excellence for these teaching films, and this is expensive medicine, even though most effective.

TALRES aims to place a gospel-filled tract along with the DDS tablet in each patient's hand on a regular basis, and to bring Jesus in a personal, living way through the lives of the leprosy workers to those who have this most ancient and mysterious disease—leprosy. □



KENTUCKY-TENNESSEE ORDINATION

Two pastors were ordained during the Kentucky-Tennessee camp meeting. Robert S. Bradley, now serving in the Paducah, Kentucky, district, and William L. Strong, district pastor in Paris, Tennessee, are pictured with their wives in the front row. In the back row

are Douglas Bennett, Southern Missionary College religion department chairman; H. M. S. Richards, Jr., Voice of Prophecy speaker; R. R. Bietz, Christian Leadership Seminars director; and K. D. Johnson, conference president, who participated in the service.



ILLINOIS ORDINATION

Five pastors were ordained during the Illinois camp meeting. They are pictured in the front row with their wives: E. L. VanSanford, field director of trust services for the Illinois Conference; Charles Moon, Korean church pastor; John Monge, associate pastor; John Martin, Marion district pastor; and Ted Tessner, Ottawa district pastor.

In the back row are Mervyn Maxwell, of the

SDA Theological Seminary, ordination speaker; F. L. Jones, Lake Union Conference secretary, who gave the charge; W. L. Murrill, union treasurer, who welcomed the men to the ministry; F. W. Wernick, union president, who offered the ordination prayer; and John L. Hayward, Illinois Conference president.

GORDON ENGEN

Lake Union Communication Director

A New Light Shines in the Valley of Angels

By CHARLES R. TAYLOR

A HALF-FINISHED 120-bed Adventist hospital in the Valley of Angels in Honduras made national headlines on a mid-November morning when Robert H. Pierson was given the keys to the country by a woman governor, and the Minister of Health was conducted on an inspection tour of the facilities.

The invigorating mountain air filtered down from the pine forests over the 170-acre property at 4,000 feet on the valley floor. Five hundred people gathered for the ceremony in front of an octagonal structure, to which four wings had already been attached, surrounded by staff dwellings and an extensive maintenance and power plant building. Four more wings are included in the master plan.

Charles R. Taylor is education director of the Inter-American Division.

All of this was the realization of a dream of Robert S. Folkenberg, newly appointed secretary of the Central American Union and former president of the Honduras Mission. Only a little more than two years earlier he had chosen the location after a two-year search, but had practically abandoned hope of establishing a medical institution in Honduras because of an apparent lack of funds. Now the government officials and the president of the General Conference could see the results of a \$300,000 investment, 17 miles from the national capital, without any cost to the denomination, the fruitage of the vision and the faith of Elder Folkenberg and of many friends in church and government circles.

Among them were Marco Antonio Lopez and municipal authorities who had made the land available and donated

the first 12 acres. Anonymous Adventist donors supplied funds for the purchase of additional land and for payment of building supplies and equipment. And government officials exempted from duty the necessary supplies that had to be imported, including a 13-vehicle caravan that took two weeks to travel from the United States-Mexican border to its destination in the Valley of Angels. At one critical moment a Guatemalan colonel, who had been freed from the slavery of tobacco through a Five-Day Plan to Stop Smoking held by Elder Folkenberg and Frank McNeil, medical director of the new hospital, was at the right place at the right time to keep the caravan moving.

Baby on Celebration Day

Dr. McNeil, son of an Adventist missionary who lost his life in a commercial plane crash in Central America, was awakened at 5:30 on the morning of the celebration day to deliver a baby, continuing his medical ministry in Central America.

The paving of the road from Tegucigalpa to the Valley of Angels is proceeding,

and the Government has promised to include the driveway entrance and parking lot for the hospital as a donation.

Fred Sherman and a group from Detroit dug and poured the foundations. Paul Conrad, of California, spent an entire year directing the construction, sometimes working alone. And Maranatha Flights International sent a group of 24 volunteers to work for three months under Van Vander Hewvel to advance the building to the stage it had attained by the time of Elder Pierson's visit.

Much remains to be done on this project of faith, but God will continue to provide men and means from among those who learn of Honduras' need and of this opportunity.

The "Fourth Angel," Elder Folkenberg's favorite name for the mission plane because of its contribution to the proclamation of the three angels' messages, has often circled over Honduras' Valley of Angels. A new light now shines with the steady glow of a permanent institution from this mountain valley in the country where Adventism was first established in the Inter-American Division. □



Robert H. Pierson, center foreground, General Conference president, thanks Maranatha Flights International members for helping to construct the new hospital in the Valley of Angels in Honduras.

CALIFORNIA

Ultrasound Exhibit Wins First Award

A first place was awarded the exhibit presented by Loma Linda University ultrasound specialists at a recent American Institute of Ultrasound in Medicine in Seattle, Washington.

The exhibit, a display of gray scale ultrasound imaging of liver, kidney, and other abdominal structures, was presented by Melanie Stipes, ultrasound specialist, along with Janet Bolin, ultrasound supervisor, and Ernest Carlsson, assistant professor of radiology.

A relatively new medical technique, ultrasound is similar to sonar—it uses sound waves to "look" inside a patient's body. As a hand-sized transducer is passed across the area to be viewed,

sound waves are sent through the body and the returning echoes build a picture on a television screen. Body structures are thereby visualized quickly, safely, and painlessly without surgery or radiation.

The technique is becoming very important in detecting various forms of cancer, kidney and liver disease, and many cardiac abnormalities, reports Dr. Carlsen. It is already invaluable in several obstetric applications because it involves no radiation.

Loma Linda University's ultrasound installation, a one-of-a-kind device, is being used as a prototype for commercial developments. The technique's potential has already claimed the interest of both clinicians and researchers, reports Dr. Carlsen. CAROL J. ABRANO

Department of Radiology
Loma Linda University

CALIFORNIA

Construction Begins at Glendale Adventist Medical Center

Construction began on the new main building replacement at Glendale Adventist Medical Center in California immediately after the ground-breaking ceremony on November 19.

The 54-year-old monument to Christian medical care will be demolished in two years as phase one of the project is completed.

Participating in the ground-breaking were hospital officials, medical staff, the Board of Trustees, Civic Advisory Board, city officials, and the King's Heralds Quartet from the Voice of Prophecy.

The final phase will be the construction of link buildings and corridors. These will connect the new building to the Rehabilitation Center, Mental Health Center, Diagnostic and Treatment Center, surgery wing, and Critical Care Center.

The new hospital building will cost \$24,333,159, and will be financed from operations with a long-term government-secured loan.

No additional beds will be added to the hospital's 452-bed capacity. The new structure will replace the 163 beds, offices, and supportive services in the present main building erected in 1923, when the hospital moved to its present location from downtown Glendale.

The old building withstood the 1971 earthquake with minimal damage and has since been strengthened with six shearwalls, rising from seven feet underground up through the building. However, construction techniques and new earthquake standards dictate that the building must be replaced.

A parking structure is planned on the slope of the hill in front of the new building. The nursing units will have a double corridor, with the nursing stations and ancillary services located in the inner core, and patient rooms facing the outside.

The new dietary department will replace kitchen facilities that were originally designed for a 150-bed institution and now serve meals to 452 patient beds.

Services located in the new building will include a

gastroenterology lab, EKG department, and medical intensive care and coronary intensive care units.

Also planned are a chapel, administrative and accounting offices, central service,

library, pulmonary department, EEG department, and a cancer care environment unit.

RAY NELSON
Public Relations Director
Glendale Adventist Medical Center



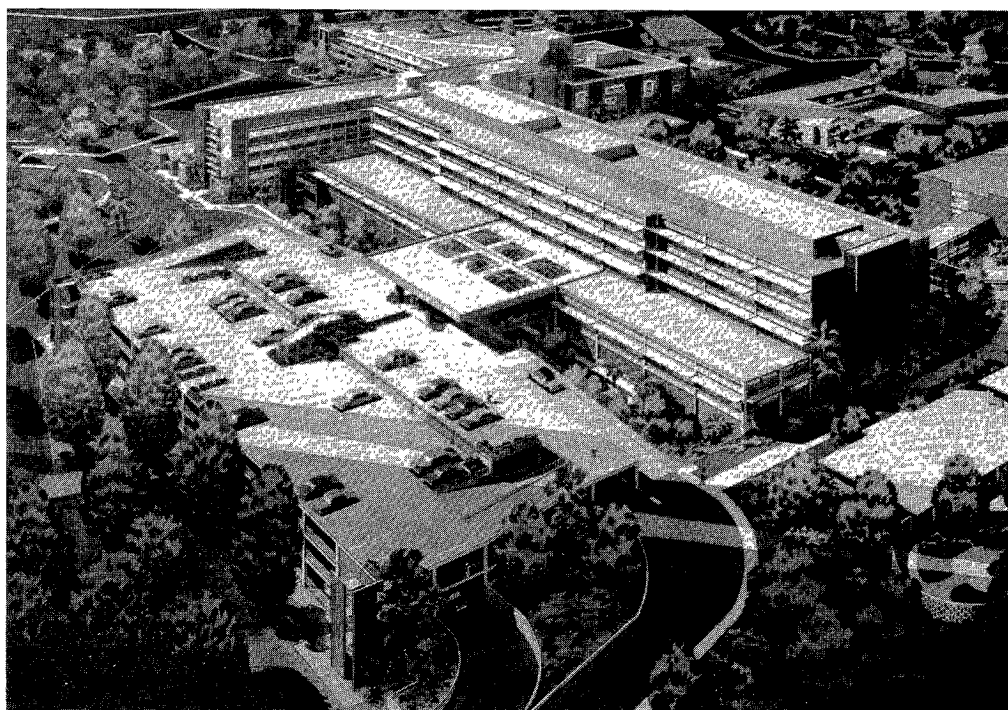
TAGALOG THE DESIRE OF AGES IS OFF THE PRESS

S. G. Miraflores, Philippine Publishing House editor, recently presented an advance copy of *The Desire of Ages*, Tagalog edition, to granddaughters of Flaviano V. Dalisay, Sr., who translated the Spirit of Prophecy volume. Pastor Dalisay died before the two-volume work was off the press.

The Ilocano translation, also in two volumes, will be completed early this year. Initial printing is 10,000 copies of each volume.

F. B. CONOPIO

Associate Editor, Philippine Publishing House



Construction began in November on the main building replacement at Glendale Adventist Medical Center.

Australasian

● Two hundred twenty music-makers from Australia, New Zealand, and countries as far away as India and Singapore gathered for the second music festival at Avondale College, from December 29 to January 5. Each day was divided into tutorials, lectures, and playing sessions. A concert was given each evening.

● Thirty mission appointees attended the second annual orientation course at the division office in Sydney, January 13-17.

● A Cessna aircraft has been donated to the South Queensland Conference. Another aircraft, a Cessna 182, 1968 model, VH-EFZ, which will be stationed in Mount Isa to serve the Western Queensland outback areas of the North Queensland Conference, has been donated to the conference for evangelism together with 500 copies of *The Great Controversy*, *The Desire of Ages*, and *Steps to Christ* to be used in visitation work.

● In November the North New Zealand Conference set a new publishing department record for one month's deliveries by a local conference of US\$29,373. Greater Sydney Conference also created three new all-time records for the conference with the highest deliveries for 12 months, US\$134,683; highest for any month, US\$26,945; and highest for one week, US\$8,506 (which is also a division record).

Far Eastern

● Recently an evangelistic crusade was conducted in the chapel of the Indonesian Publishing House in Bandung. Eleven persons were baptized. C. M. Saattapi led out in the crusade, and the publishing house workers united in supporting it.

● The Heart Team of the School of Medicine, Loma Linda University, arrived in South Vietnam early in January for a second visit to the

territory of the Far Eastern Division. Between 30 and 40 open-heart surgeries will be done by the team during a month-long visit at the Saigon Adventist Hospital. The team's first visit was in April and May, 1974.

● Rankin Wentland, president of the Vietnam Mission, conducted a Week of Prayer for the employees of the Saigon Adventist Hospital early in January.

● The Manila Sanitarium and Hospital in the Philippines has turned into an administrator-type institution as a result of a Board of Trustees action. The first administrator will be E. C. Corpus, former business manager.

● The Heritage Singers of the United States made a two-week tour of the Philippine Islands in January, presenting concerts in such places as Manila, Clark Air Force Base, and Cebu City.

South American

● Seventh-day Adventist welfare work in the South Brazil Union was represented in 1974 by 456 Dorcas societies, four welfare centers, five rolling clinics, six orphanages and children's asylums, an old people's home, two launches, and two major and several smaller medical institutions.

● In the Chile Union Mission some 80 instructors in dietetics by the end of November, 1974, had held 70 cooking courses.

● In the spring baptism of 1974, which south of the equator comes in September, 9,685 young people came into the Seventh-day Adventist Church in the South American Division.

● At the South American Division triennial council in Montevideo, Uruguay, December 2 to 8, the Chile Union Mission reported 16 churches and chapels dedicated during 1974 and 29 chapels under construction by the end of November; the East Brazil Union Mission reported 64 churches under construction;

the Inca Union Mission reported 43 churches under construction; and the South Brazil Union Conference reported 24 churches dedicated and 118 under construction.

North American

Atlantic Union

● Atlantic Union College will feature eight one-week family-learning vacations during the weeks of June 15 to August 8. For adults, emphasis will be on New England backgrounds: three weeks on history; three on literature; and two on denominational history and Spirit of Prophecy. For children, classes will be held in art, painting, drawing, ceramics, crafts, music, swimming, tennis, golf, and fitness. The basic idea is to promote the concept of a "Learning Vacation at AUC."

● Willis Reed is the new pastor of the Gordon Heights church in Coram, Long Island, New York. Jonathan A. Thompson is the new pastor of the Springfield Gardens church in New York, replacing Hilbert Nembhard, who accepted a call to southern California.

● On November 24 the Washington Avenue Spanish-speaking congregation in New York City opened their remodeled basement, which has been made into a church fellowship hall. The additional space will be used for Sabbath school needs and other activities of the church.

Canadian Union

● The Perth Avenue church in Toronto, Ontario, has grown by 19 per cent during 1974. To help the members to get to know one another better they have inaugurated a Getting to Know You Month.

● Reach Out for Life meetings conducted in North Battleford, Saskatchewan, in November by J. Rusk have resulted in six baptisms.

● A Canadian Club has been organized at Union College, Lincoln, Nebraska, to keep Canadian church members in

contact with the students and to keep the students in touch with employment opportunities in Canada.

● Keith Madgwick, a physician and a third-generation Seventh-day Adventist, of Oshawa, Ontario, held five health seminars during 1974, as well as assisting with Ontario's first Century 21 evangelistic program.

Central Union

● A laymen's rally to launch the MISSION '75 program was held in Denver, Colorado, January 10 and 11, with Theodore Carcich, former General Conference vice-president, as guest speaker.

● A school was opened this past fall for the six children in the Broken Bow, Nebraska, church.

● Forty-eight persons were baptized as a result of meetings held in Denver, Colorado, by William C. Hatch, Colorado Conference president.

● Youth in the eastern part of Nebraska braved a blizzard to attend a Bible conference January 10 to 12. Jan Doward from the General Conference Youth Department and Ray James from the Central Union Conference were speakers.

Columbia Union

● Ken Osborn, of Takoma Park, Maryland, has been employed by Reading Institute of Rehabilitation as the Institute's assistant administrator.

● Ron Williams, principal of Ramah Junior Academy in Cleveland, Ohio, has been named full-time business manager of the school, in addition to his administrative duties.

● Columbia Union College has opened the doors of its new health-science building. The building, formerly the college press, was renovated as a teaching facility at a cost of \$200,000.

● Community Services Federation meetings were held recently at Hampton Roads, Roanoke, Wytheville, and Shenandoah Valley Acad-

emy, in Virginia, and in Takoma Park, Maryland, with Ella May Stoneburner of the General Conference Health Department as guest speaker.

Lake Union

- Sixteen persons were baptized on November 9, after an evangelistic series in Peoria, Illinois.

- Twice a week neighborhood children attend meetings of the Neighborhood Bible Club at the Czechoslovakian church in Berwyn, Illinois. Thirty-one of the 32 children attending had never attended any service of the Adventist Church before joining the Bible Club.

- Michigan Conference evangelist Robert Collar recently completed three weeks of meetings at the Wilson church in the Upper Peninsula, during which 11 persons were baptized.

North Pacific Union

- The opening of the Plaza Way Medical Center in Walla Walla, Washington, has been announced by J. Donald Dixon, executive vice-president of VertiCare. Practicing in the center is Timothy E. Neufeld, a family physician who is a graduate of Walla Walla College and Loma Linda University.

- Glenn Spring, associate professor of music at Walla Walla College, College Place, Washington, is the composer of music that has been heard nationally during the past year. Sung at a December 15 performance by the Paul Hill Chorale in Washington, D.C., was Spring's "Christmas Lullaby."

- An early-morning fire January 8 destroyed a lumberyard sales and storage complex next door to a Walla Walla College women's dormitory. The high-rise Foreman Hall sustained minor damage to rooms adjacent to the fire and extensive window breakage on all seven floors. The college's book bindery also sustained extensive window damage as well as some roof damage on the side bordering the lumberyard.

Northern Union

- The final baptismal report for 1974 indicates that Halle G. Crowson, Northern Union Conference evangelist, led more than 125 persons into the Adventist Church during the year.

- Early reports indicate that there will be more than 217 evangelistic meetings conducted during 1975 in the Northern Union. The majority of these will be conducted before the General Conference session in July.

- Thirty-nine evangelistic campaigns are being planned by the conference workers and church pastors of North Dakota during the first three months of 1975. LeRoy Lieske and Reuben Beck, conference officers, are joining local pastors in this intensive evangelistic endeavor.

- Oak Park Academy, under the leadership of its principal, Melvin Brass, recently conducted an "Outdoor Living and Wilderness Survival Weekend."

Pacific Union

- Thirteen dentists from the Los Angeles Chinese church are beginning their third year of conducting a free biweekly clinic. Director for the current year is Kelvin Su; Wai Chow Leong is pastor. Clinic appointments usually are booked two months in advance.

- Lilani Kahler, a fifth-grader at Pine Hills Junior Academy in Auburn, California, won third place in the annual State "Smokey the Bear Contest." Lilani is the second State winner from Pine Hills.

- Neighborhood Bible Club members were guests at the annual Christmas party given by the Phoenix, Arizona, Camelback church. Of the 156 children in attendance, 97 were from non-Adventist homes.

- George R. Elstrom is the new pastor of the Fresno, California, Central church, coming from Portland, Oregon. Herbert Logan has moved from Yucaipa, California, to Pacific Grove.

- Monterey Bay Academy laundry manager Gerald E. Skidmore is one of 24 persons selected by International Fabricare Institute to lecture and conduct workshops during the February IFI convention in Las Vegas.

- Two baptisms conducted at the close of 1974 by Joe R. Carner have added 13 new members to the Fallon, Nevada, church.

- Norman S. McLeod, pastor of the Seaside, California, church, was appointed last month to the Seaside Redevelopment Agency.

Southern Union

- Three pastors in the South Central Conference baptized 100 or more persons during 1974. R. L. Willis, of Memphis, Tennessee, baptized 110; M. E. Joiner, of Birmingham, Alabama, baptized 101; and J. A. Jones, of Greenville, Mississippi, baptized 100.

- Six hundred and fifty persons attended the opening meeting of the Prophecy Crusade conducted by the Cox-Weber-Ferguson team and Carl Hartman in the new Montgomery, Alabama, First church.

- A 50-mile bike-a-thon by Memphis, Tennessee, Junior Academy students raised approximately \$500 for the Faith for Today and Voice of Prophecy ministries.

- Madison Hospital joined with other Tennessee health institutions during December in search for an estimated 250,000 Tennesseans who were unaware that they were victims of high blood pressure. To dramatize the importance of early detection, Madison Hospital conducted a free screening clinic in December. Hundreds of Madison-area citizens took advantage of the simple blood-pressure check administered.

Southwestern Union

- A Five-Day Plan to Stop Smoking was held recently in the youth chapel of the Central church in Oklahoma City.

- Sixteen hundred people attended an Oklahoma Con-

ference Youth Rally in November that featured activities from the various youth institutions in the Southwestern Union. Special note was made of the recent Ernest Wolfe family gift of land for a conference retirement center.

- Seven persons have been baptized in Truth or Consequences, New Mexico, as the result of evangelistic meetings held by Harold Friesen, Texico Conference evangelist.

- On Sabbath, October 26, members of the Mineral Wells, Texas, church dedicated their new church home to the Lord. Guest speakers included G. C. Dart, former Texas Conference president; B. E. Leach, Southwestern Union Conference president; and several former pastors of the church.

Andrews University

- Last of Andrews University's four special centennial programs was a family-life seminar, November 13-17. The series was comprised of 18 lectures, each of which included a period for open discussion. The attendance included a large number of students, faculty, and community registrants. Topics covered many aspects of family life from childhood to geriatrics, and ranged from family-life enrichment to facing practical problems.

- Sunday, October 27, marked the dedication of the new science complex at Andrews begun in 1969. The suite of three buildings house the chemistry, biology, math, physics, and engineering departments and are named for former science teachers at Andrews: H. F. Halenz, George McCready Price, and J. H. Haughey.

- Three diaries describing voyages to Pitcairn Island and day-to-day mission work on the island, together with a sextant used on the voyages, have recently been donated to the SDA Archive at Andrews University. The diaries, written by John Everett Graham, and the sextant were a gift from Captain Graham's daughter, Martha Graham Hoffman, the last living of his five children.

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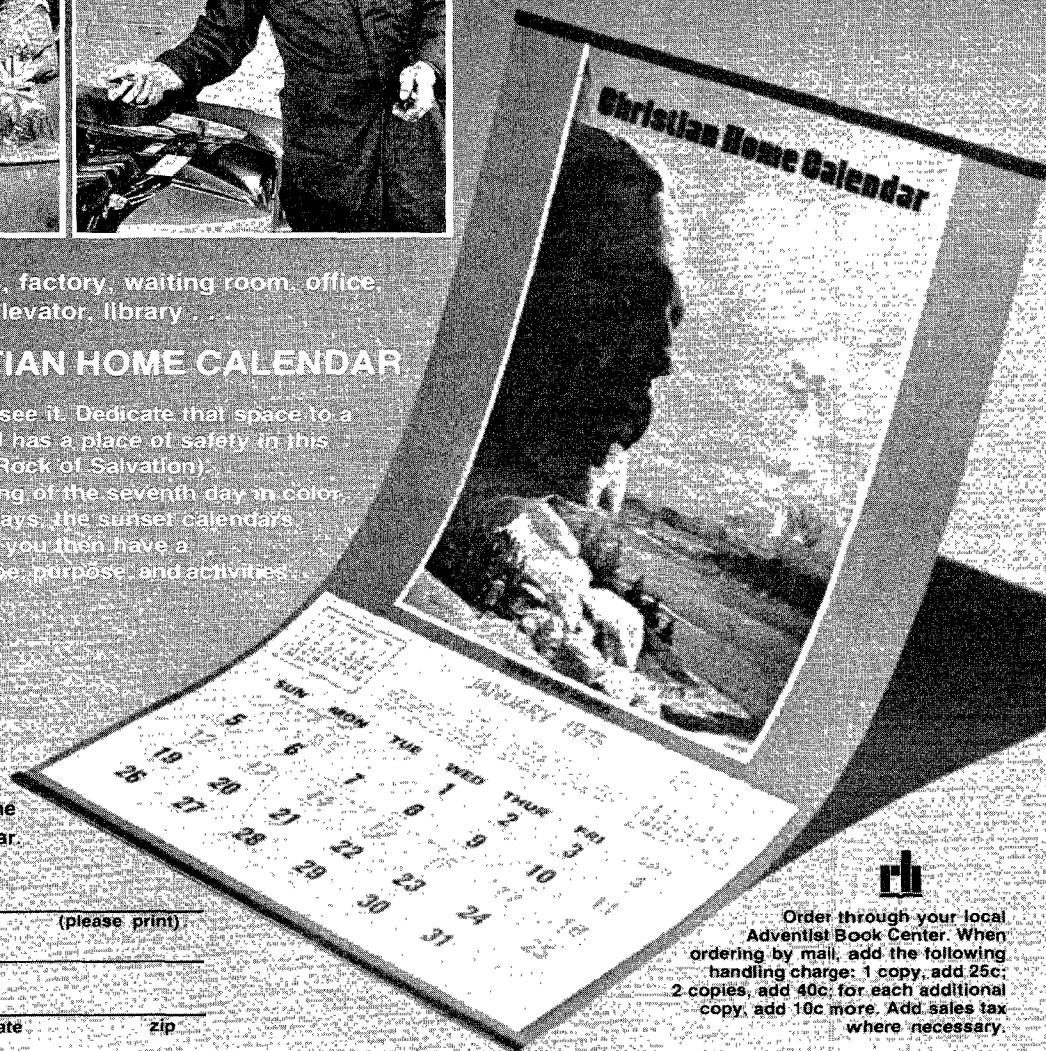
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An index is published in the last Review
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indexed also in the Seventh-day Adventist
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Carpenter Nurse, psych.
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Nurse aides Secretaries
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Write or call Health Personnel Place-
ment Service, General Conference of
SDA, 6840 Eastern Avenue NW.,
Washington, D.C. 20012. Telephone:
(202) 723-0800, Ext. 349.

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and will be published only if forwarded
through one's local conference office. Indi-
vidual requests ordinarily will be published
only once during each calendar year. When
only name and address are given, send
general missionary supplies.

Africa

W. Stephen Nyangoto, Mokomoni
Secondary School, Box 71, Kisii,
Kenya, East Africa.

Arusha SDA Seminary, Private Bag,
Usa River, Tanzania, East Africa:
religious and current books on health
and related sciences.

I. M. Danquah, Box 203, Ho, V.R.,
Ghana, West Africa: *The Adventist
Home, The Story of Redemption,
Evangelism, Youth Problems*, and
other denominational books.

Charles Jasper Ogoti Michoma,
SDA Church, Box 125, Keroka,
Kenya, East Africa: Sabbath school
and missionary supplies, tape re-
corder, Bibles, books.

Daniel Cudjoe, 4 New Street, Ban-
jul, The Gambia, Africa: *Signs, Life
and Health, These Times, Review*.

Alfred Njoroge Gisemba, Box 250,
Keroka, Kenya, East Africa: books,
magazines, tracts, Bibles, junior
quarterlies, program helps.

David Katupa, Box 15, Nchelenge,
Zambia, Africa: prophetic charts.

Isaac M. Isaboke, Box 179, Ta-
raacha Village, Keroka, Kisii,
Kenya, East Africa.

Falkland Islands

DELETE: C. R. Spall.

Nepal

Lewis E. Brooks, G.P.O. Box 817,
Katmandu, Nepal: *Liberty*, books,
papers.

North America

Idamae Melendy, Review and Her-

ald, Washington, D.C. 20012: New
Testaments, Bibles.

Viola Lee, Rt. 2, Box 135, Ozark,
Ala. 36360: *These Times, Life and
Health, Signs, Guide, Little Friend*,
books.

Edwill Devine Poli, Rt. 2, Rosalind
St., Joliet, Ill. 60432: hymn, sermon
and religious drama cassettes, re-
corder, Bibles, denominational books
and magazines.

Pakistan

DELETE: Mrs. Fred W. Ellis.

Philippines

Pastor D. J. Generator, Jr., Davao
Mission, Box 293, Davao City 9501,
P.I.: *Review, Signs, Life and Health,
These Times, Message, Guide, In-
sight, Liberty*, Bibles, books, *Smoke
Signals, Alert*, memory verse and
greeting cards, temperance visual
aids.

Grace Palomares, New Masbate
SDA School, Bagongon, Compostela,
North Davao 9405, P.I.: magazines,
books for grades 1-6, globe, encyclo-
pedia, Bible, Bible commentary,
records, greeting cards, calendars,
Junior Morning Watch.

Vicente Lacson, Bagongon, Com-
postela, North Davao, P.I.

Mariano M. Aquino, 244 Lindo
Street, Mangagoy, Bislig, Surigao del
Sur, P.I.: Bibles, Spirit of Prophecy
books, *Signs, Listen, Guide, Review*.

Precy A. Honorio, Bislig, Surigao
del Sur, P.I.: Christmas cards,
Review, Sabbath school devices,
Little Friend, Guide.

Rey H. Aquino, Mangagoy SDA
Church, Mangagoy, Bislig, Surigao
del Sur, P.I.: *Listen, Signs, Life and
Health*, Bibles, magazines, books.

Miguel C. Sumera, 1547 Gov.
Forbes, Sampaloc, Manila, P.I.:
Spirit of Prophecy books, songbooks,
New English Bible, Bible games,
Pathfinder supplies, *Signs, The Min-
istry, Review*, books.

Eufrocina L. Ciencia, SDA Multi-
Grade School, Southern Nueva Viz-
caya District, Almaguer, Bambang,
Nueva Vizcaya, P.I.: *Guide, Primary
Treasure, Little Friend, Insight,
Review, Signs*, Bibles, songbooks,
Bible games, Sabbath school supplies,
children's books, scrapbooks, de-
nominational books.

Jeremias P. Rosana, Bonfal Proper,
Bayombong, Nueva Vizcaya, 1501,
P.I.

South Pacific

Palu Fuatapu, SDA Mission, Box
15, Nukualofa, Tonga, South Pacific:
Review, books, magazines.

President, SDA Mission, Box 600,
Apia, Western Samoa: *These Times,
Listen, Liberty, Guide, Primary
Treasure, Little Friend*, denomina-
tional books, *Message*.

Sri Lanka

Elder R. S. Fernando, Lakeside
Medical Centre, 40 Victoria Dr.,
Kandy, Sri Lanka: health books,
Bibles, *Review, Insight*, and other
papers.

Deaths

BLAKE, Owen Andrew—b. May 6,
1905, Huntsville, Ala.; d. Dec. 2,
1974, Coalmont, Tenn. After gradu-
ating from Emmanuel Missionary
College he served on the faculty of
Indiana Academy. In 1929 he and his
wife, Lilah, were called to Philippine
Union College. He was serving as
treasurer of the Philippine Union
Mission when interned during the
time of the Japanese occupation of
the Philippines. For eight years he
was treasurer of the South American
Division; then he was under-
treasurer of the General Conference
for 16 years. Survivors include his
wife and a sister, Mrs. Frederick A.
Mote.

HENDERSON, Florence Grace
Marsh—b. Oct. 15, 1911, Hector,
Minn.; d. Nov. 4, 1974, Silver City,
N. Mex. Her husband, Warren Hen-
derson, Jr., was employed at the
Pacific Press Publishing Association
until his retirement. Survivors are
her husband; three daughters; six
grandchildren; three brothers,
Warren, Dr. George, Frank; and
three sisters, Lydia, Bernice Welsh,
and Alice Whitman.

MOOERS, Earl K.—b. Oct. 22,
1911, Orofino, Ida.; d. Aug. 22, 1974,
Monroe, Wash. He graduated from
the theological course at Walla Walla
College in 1945. From 1950 to 1955
he was pastor at Sitka, Alaska. Then
he was pastor in the Washington
Conference. From 1955 to 1973 he
headed the Washington Conference
Trust Services department. Survivors
include his wife, Ruthie Munson
Mooers; three daughters, Earlee
Cunningham, Karen Heredia, and
Sharon Hubach; three brothers,
Elder Mart, Ted, and Lloyd; and
three sisters, Myrtle Harris, Leona
Altmeier, and Maude Moody.

WHITNEY, Maude Marie Burden—
b. Sept. 18, 1881, Muir, Mich.; d.
Nov. 7, 1974, Whitmore, Calif. In
1901 she married Leon Arthur Whit-
ney. From 1934 to 1956 she was as-
sistant dean of nurses at Loma Linda
Sanitarium and Hospital. Survivors
include five children—Judson, a re-
tired schoolteacher; Ellsworth, Dr.
Romayne; Marjorie, a nurse and
missionary to Ethiopia; and Marcella
McLarty; 19 grandchildren; and 21
great-grandchildren.

Coming

February

15 Christian Home and Family Altar
15-21 Christian Home Week
22 Listen Campaign

March

1 Tract Evangelism
1 Church Lay Activities Offering
8 MV Day
8-15 MV Week of Prayer
22 Educational Day and Elementary
School Offering and Sabbath
School Community Guest Day
Thirteenth Sabbath Offering
(Southern Asia Division)

April

5 Missionary Magazine Campaign
5 Church Lay Activities Offering
12 Literature Evangelism Rally Day
19 Loma Linda University Offering
(Alternates with Andrews Uni-
versity Offering)

Youth Evangelism

Prospects are good that SDA youth will reach their goal of one quarter of a million new church members by the time of the General Conference session to be held in Vienna in July. By September, 1974, four world divisions had already surpassed their quinquennium goals.

The Afro-Mideast Division, with a goal of 15,000, reported 15,382 baptisms in which youth had a part. The Far Eastern Division, with a goal of 35,000, reported 41,994; the North American Division, with a goal of 25,000, reported 25,529; and the Northern European Division, with a goal of 7,500, reported 10,224.

A total of 209,813 baptisms have now been reported. Totals for three more quarters remain to be reported by the time of the General Conference session. Totals so far exceed the number reported during any previous five-year period.

LAWRENCE M. NELSON

Board of Higher Education Meets

The Board of Higher Education met for its semiannual session at the General Conference headquarters, January 8 and 9. New degree programs that were approved include: Associate Degree in Nursing at Southwestern Union College; Specialist in Education, in Educational Administration, and in Counselor Education at Loma Linda University; and Bachelor of Science in Human Biology in the Loma Linda University School of Medicine.

It was voted that all colleges should develop, in cooperation with the School of Allied Health Professions at Loma Linda, Bachelor of Science programs in medical records administration, dietetics, anesthesiology, public health science; and in the cases of some institutions, programs in medical technology, radiological technology, and respiratory therapy. The first two years of these programs will be available in the various colleges and the final two years at Loma Linda University.

Subsequent to actions of the Board of Higher Education during the past two years, a College of Technology was established at Andrews University and a School of Engineering at Walla Walla College. The most significant feature of these programs is that the first year or two of engineering, engineering technology, and industrial technology are offered at each of the denominational colleges in North America. The student may begin his degree program in the college nearest his home and later transfer to the School of Engineering at Walla Walla or the College of Technology at Andrews for the completion of his work.

A Commission on the Future of SDA Higher Education was established, and 15 members were elected. The work of this commission is to study the needs of the church and job opportunities in the larger society and to make such studies and projections as may assist the Board of Higher Education and its member institutions in planning most efficiently and appropriately for the future.

F. E. J. HARDER

Faithful Stewardship in Central India

During the year-end meeting of the Southern Asia Division in New Delhi, India, November 22 to 27, R. D. Riches, president of the Central India Union, reported this experience:

In the town of Chirala, a sudden fire swept through the homes of approximately 100 Adventist church members, killing the baby of one family. Those who survived the fire lost everything they possessed.

The union quickly came to their aid, but the most they could offer was Rs. 100 (about US\$12) per family—a pitifully small sum in contrast to the magnitude of their loss. After the token assistance had been distributed to the disaster-stricken families, a church elder came forward and placed Rs. 10 on the table, explaining that this was the tithe of the help he had just received. Without speak-

ing a word, all the other family heads followed suit.

What a demonstration of faithful stewardship!

B. E. SETON

Canadians Give More for Missions

In Canada, Sabbath school offerings for missions in 1974 averaged 72.5 cents per week per member, according to W. E. Kuester, Canadian Union Sabbath school director. British Columbia, with a basic or goal membership of 5,542, recorded per capita offerings of \$1.02 per week, reflecting a gain for the year of 16.9 cents. All conferences in the union made substantial per capita gains.

R. CURTIS BARGER

Voice of Junior Youth Conducted in Spanish

One of the first Voice of Junior Youth meetings ever conducted in the Spanish language, a 10-night series, took place at the Van Buren Spanish church in Washington, D.C., November 8 to 17. The first half hour of each night's program consisted of music, films, or interviewing special guests. Then the juniors preached the sermon, and Leo Ranzolin, General Conference associate youth director, closed the meetings. On the final night there was a baptism and 25 juniors took their stand to be baptized.

The Voice of Junior Youth is a new program launched by the General Conference Youth Department.

LEO RANZOLIN

In Brief

Church Calendar: The following change in dates has been made in the "Coming" column on page 23. Readers may wish to make this change on their own calendars: Christian Home Week is February 15 to 21, and the Christian Home and Family Altar is February 15. MV Day is March 8, and the MV Week of Prayer is March 8 to 15.

Needs: The Afro-Mideast

Division has requested the services of someone trained in agriculture to develop land and cultivate crops in connection with a Christian village in a new area. The AVSC tour of service is one to two years, and the volunteer must be prepared to pay his round-trip transportation. Housing and a living allowance are provided. Applicants should write to: AVSC, General Conference Secretariat, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Deaths: John H. Boehm, 90, long-time missionary to Brazil and founder of Brazil College, January 23 in Loma Linda, California. □ Mrs. Anol Grundset, 89, on January 14, in Loma Linda, California. □ Stephen Mane-star, 68, worker in Yugoslavia before moving to Ohio in 1957, January 28, in Barberton, Ohio.

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