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Consider the Tulips

By VIRGINIA VESS

Gentle tulip, dressed in crimson,
Flowering promise of God's care,
Telling in your springtime beauty
Glorious truth we all may share.

God is gracious, we can trust Him;
So can you in earthbound snow.
Pressured tulip of earth's meadows,
God feels every trial we know.



"Courage in the Lord"!

Rising prices. Shortages. Depression. Unemployment. Bankruptcy. Worldwide economic instability. The U.S. dollar continues to sink on the world money markets. The President of the United States reports that "the state of the Union is bad."

Millions are bewildered by today's bleak economic outlook. Reared in an era of prosperity and abundance, they thought that "boom" was their right and that "bust" was an impossibility. (Only "old fogies"—those who talked about the stock market crash of 1929 and the depression of the 1930's—practiced thrift and saved money for "a rainy day.") But now their confidence has been shaken. They feel betrayed.

To these and to all others who are anxious about the future we wish to speak in this editorial. We feel that the uncertain economic situation may be a blessing if we relate properly to it. It can increase our faith and teach us to have greater trust in God.

We do not have space to draw lessons from the experience of the Israelites, but in passing let us note that "God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, *that they may be instructed in their preparation for the heavenly Canaan.*"—*Patriarchs and Prophets*, p. 293. (Italics supplied.) The Lord permitted Israel to face difficulties in order to teach them to trust Him. "It was *necessary* for them to encounter difficulties and to endure privations."—*Ibid.*, p. 292. (Italics supplied.)

As we peer into the foggy economic future today, likely we have no more faith than did the Israelites (*ibid.*, pp. 293, 294). We worry. We express fear and anxiety. We murmur.

But God speaks: "In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need."—*Prophets and Kings*, p. 164. "Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. . . . No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things."—*Patriarchs and Prophets*, p. 294.

What we need is faith, and to build faith we need to review often the promises of God and His dealings with His people. We need to recall, for example, the promise made through the prophet Isaiah: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

In a singular way God fulfilled this promise to the three Hebrews who were thrown into the Babylonian fiery furnace (see Daniel 3). He did not extinguish the fire. He did not prevent the three from being cast into the fire. He did not strike down the king who commanded that the furnace be heated seven times hotter than normal.

No. But neither did He permit His three children to perish! He shared their experience and thus enabled them to endure it.

So, if the future brings us hard times financially, let us trust in God. He is with us. He will not fail us.

But let us also do all we can on our own behalf. "God helps those only who help themselves."—*Sketches From the Life of Paul*, p. 267. When the ship in which Paul was traveling to Rome struck a storm and needed to be lightened, everyone, passengers and crew alike, united in throwing overboard everything they thought could be spared. As the storm grew more violent they jettisoned even the cargo of wheat. "The promise of safety to the crew had been conditional upon their performance of duty" (*ibid.*, p. 268).

Four Practical Steps

What practical steps may we take as today we face the financial storm that seems to be approaching? (For we cannot be profligate in our use of money, or join the cult of anti-reason in handling our finances, and still expect God to see us through.)

Step one: Let us reaffirm our partnership with God. God owns all things (see Ps. 50:10-12). He can provide for us. He asks only that we be honest with Him, returning to Him the tithe, whether our income be little or much. He has promised to bless (see Mal. 3:10-12).

Step two: Let us curtail our buying. In planning purchases, let us distinguish sharply between needs and wants, then wait for sales.

Step three: Let us reduce our overhead and running expenses. (It may be necessary, for example, to give up the comfort and power of a large car in favor of a small car, with its higher gas mileage and lower maintenance costs.) In the home let us reduce utility bills to a minimum.

Step four: Let us share with those who are less fortunate. The promise is: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:10, 11). We are our brother's keeper, and as such we have a responsibility to share both spiritual and temporal blessings.

Seventy-one years ago Ellen G. White wrote: "Troublous times are before us."—*Review and Herald*, April 14, 1904. But did she suggest that the people of God become despondent? No. She added this encouraging statement:

"After the passing of the time in 1844, a number of the brethren and sisters were assembled in a meeting. All were very sad; for the disappointment had been sore. Presently a man came in, crying, 'Courage in the Lord, brethren, courage in the Lord.' This he repeated again and again, till every face was aglow, and every voice was lifted in praise to God. And this morning I say to you, 'Courage in the Lord.' . . . *Do your best every day, and trust God for the future. We are His little children, and He desires us to trust Him as a child trusts its earthly parents.*"—*Ibid.* (Italics supplied.)

"Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33).

"Courage in the Lord"!

K. H. W.

This Week

Our cover poem was written by Virginia Vess, who has worked for the Review and Herald Publishing Association for the past 11 years, for many years as proof-reader. A dancer in vaudeville and movies prior to her conversion, she has since served as a colporteur and as dean of girls at Little Creek School, which is a self-supporting Adventist school in Concord, Tennessee. Mrs. Vess's name is familiar to REVIEW

readers since her poetry appears frequently in its pages. She has written two poetry booklets published by Review and Herald: *Where the Light Falls* and *When the Dew Sparkles*. The proceeds of her last book she earmarked for Investment and was happy to learn only last week that the book sold more than 9,000 copies.

Numerous times throughout His earthly ministry Christ used nature as an object lesson to

demonstrate how God is concerned for and acts toward humanity. As we consider the snow-bound tulip on our cover let us contemplate these words: "'The Lord is very pitiful, and full of tender mercy' (James 5:11). His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. . . . Nothing that in any way concerns our peace is too small for Him to

notice. . . . No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant."—*Steps to Christ*, p. 105.

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Scan news briefs from the religious world

POLISH PRIESTS ORDAINED

VATICAN CITY—Vatican Radio reports that 638 new priests were ordained in Poland in 1974, the greatest number in six years. Citing figures supplied by the press office of the Polish Catholic Bishop's Conference in Warsaw, it said that 486 of the priests were diocesan clergy, the rest were members of religious orders. It also noted that 4,216 young men are studying for the priesthood in Poland. Poland has more than 19,500 priests.

RELIGIOUS LIBERTY IN SPAIN

GENEVA—Recent Spanish Government violations of a 1967 religious liberty law in the cases of Seventh-day Adventists and

Jehovah's Witnesses were reported here by the World Council of Churches. Francisco Gelabert Santane, a young Adventist, is serving a three-year prison term for refusing, as an army recruit, to take part in a Roman Catholic mass. Although Spanish military law requires new army recruits to pledge allegiance to the flag within the framework of a mass, Protestants in the past were exempted from the regulation.

Jehovah's Witnesses in Barcelona were denied a permit for a Christmas Day rally. "Arrangements had already been made for the gathering expected to attract 30,000 Witnesses, since a permit for such a gathering had never been refused," the World Council said.

TEMPLE REOPENS TO PUBLIC

SALT LAKE CITY—The Mormon temple in Mesa, Arizona, will be reopened for public tours March 19-April 3—the first time a Mormon temple has been reopened to the public after it had been dedicated for sacred use. The Arizona temple, completed and dedicated in 1927, was closed last year for renovation. It is one of 16 temples operated around the world by the Church of Jesus Christ of Latter-day Saints (Mormon).

"Because the renovation and restructuring of the Arizona temple's interior almost comprises a new building, at least inside, it has been deemed appropriate to reopen the temple to the public and to rededicate the edi-

fice," said Gordon B. Hinckley, member of the church's Council of Twelve Apostles and chairman of the Temple Operations Committee.

HERODIAN PALACE FOUND

JERUSALEM—The remains of a palace built by Herod, a satellite king of Judea under the Romans from 37 to 4 B.C., near Jericho have been uncovered by a team led by Hebrew University's Department of Archaeology, Israel Radio said.

The remains were found to be lying above a fortress dating back to the Maccabean period, between 167 and 37 B.C. The discovery is believed to be the site of the palace that Herod built in memory of his mother.

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.]

Ordination of Women

I have just read the letter from a reader opposing the ordination of women to the ministry (Dec. 19). I can understand the author's instinctive reaction, but I cannot see that any of his arguments have any relevance to his beliefs. The Aaronic priesthood and its functions were a prototype of Christ and His work, not of the Christian ministry. There are churches that model their ministry somewhat after the Old Testament priesthood. I was not aware that ours was one of those. In fact, priests (or priestesses) are just what our ministers are not.

As far as I can tell, there is no indication in the New Testament

of the terms of ordination for any minister, although we do extrapolate from Paul's advice about local officers. We know that his admonition for women to keep silence in churches was for a particular situation.

The fact that Ellen White left no admonition for future generations, one way or the other, means nothing. There are dozens, hundreds, of issues about which she left no advice. God intended the church to grow so that people could develop their own good sense.

No, I would not like the church to take an action that would alienate a large portion of its members, even if I consider the opposition more emotional than reasoned. Nor would I think that women with young children are appropriate in the ministry. (Although I notice that no one complains about such women as schoolteachers, which can be at least as demanding a job.)

Is the church so overflowing with talent and those willing to serve that we can afford to stifle or channel to a less effective area those of either sex?

EDWIN D. BURNETT
Takoma Park, Maryland

Winter Pleasure

We enjoy the REVIEW very much. I look for it every week. It's a delightful way to spend the evenings. Now that colder weather has come—a slower time of year with the garden and outside work done—I'm enjoying reading the summer issues I didn't get to read completely and I reread some articles that in my mind "call" for a second reading. I've saved all the REVIEWS for that purpose. Also, when in the "Letters" someone mentions an article of special interest or a story that was especially good, I look it up and make sure I've read it.

I especially liked "Star Dust in Her Crown" (Oct. 31). I think we

should be especially thankful that God accepts us all.

MRS. WILLIAM OSBORNE
Edmore, Michigan

Relevant Though Late

Thank you so much for the excellent magazine you and the Lord are sending out to His people every week. It is especially helpful to us in the mission field, where we aren't fed this wonderful truth from God's spokesmen every week. Even though a May issue and a September one come in the same mail, it is still relevant.

I was especially impressed by the editorial "The Need for 'Spiritual' Men" (Sept. 5, 1974). Thank you for standing up and being counted.

May the Lord give you the wisdom and help you need in your tremendous task.

MRS. EVA MAXSON
Tegucigalpa, Honduras

“Then Shall the Sanctuary Be Cleansed”

The emergency hospital that has
been dealing with the sin problem
for centuries is soon to close
for lack of business.

By W. D. FRAZEE

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Dan. 8:14).

NOTICE TWO THINGS about our text—a time and a work. The time is unto two thousand and three hundred days, the longest prophetic period in the Bible. One hundred and thirty years have passed since October 22, 1844. And what is the work? “Then shall the sanctuary be cleansed,” an event of great importance to Heaven.

What was the type? “And he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation” (Lev. 16:33). “On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord” (verse 30). What is the antitype? Again, it is a work of cleansing.

In Acts 3:19 notice again the time and the work of cleansing. “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you.” Then, just before Jesus comes, come the times of refreshing, and at that time what is to be accomplished? Your sins are to be blotted out.

What is involved in this work of cleansing since 1844? I

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suggest that this is the climax of the whole plan of salvation. This is the focal point of the sanctuary service. This cleansing of the Most Holy Place means the end of the sanctuary service as it relates to the ministry dealing with sin. This has tremendous implications for the Advent Movement. Soon, very soon, the sanctuary is to close.

Suppose next week if we were to enter this great university hospital [Loma Linda Medical Center] we would see a sign that reads, “This hospital will close on December 31.” I can imagine people saying, “What are we going to do?” Suppose it were the only hospital around. Is the sanctuary the only place where the sin problem can be dealt with? Yes. Is it going to close? Yes.

This world is going on the basis that its hospitals are going to stay in business. But the emergency hospital that has been dealing with the sin problem for centuries is going to close. Why? May I put it simply? For lack of business. Most of the people of this world are going to go on in lawbreaking and reaching the point of no return. And what about the righteous? According to Acts 3:19 their sins are remitted or blotted out. And as the result there is no more need for an offering for sin.

According to *Selected Messages*, book 1, page 343, “Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world.” But was that not all done on Calvary? Let me remind you that there is only one offering for sin, and that is the offering of the cross. Every lamb that died in the Old Testament times, every bullock that was sacrificed, represented that one offering, complete and all sufficient, on the cross of Calvary. But in the sanctuary service God seeks to teach us that that blood, that all-sufficient blood, must be presented in the sanctuary, first to cover sin, then to blot out sin. This is why there are two rooms in that sanctuary. It isn’t only a bit of geography or chronology. There are two definite mediations of the Saviour’s blood, both essential. The first work is to get the sins in, the second is to get the sins out. The first work is to get them covered; the second work is to get them blotted out. And nothing in this universe can accomplish that but the blood of Jesus. That blood was shed once for all on Calvary. But Christ is not only the Lamb that dies for us; He is the priest that lives for us. You see, in ancient type it took the two symbols to represent this complete work of the Saviour. There must be someone to die, someone who lives. The lamb, the bullock, represented the one who dies. The priest, Aaron, the one who lives.

Continually at the Altar

Now back to our quotation: “Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. . . . A daily and a yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin.” Why must Jesus stand there in the sanctuary with uplifted hands and present the sacrifice of Himself? Because of the constant commission of sin. It is His blood, His mediation, that stands between a guilty world and a broken law. Justice demands the execution of the lawbreaker. But through Jesus, mercy pleads for respite, for reprieve. And so the sacrifice of Jesus on the cross and the presentation of that sacrifice in the heavenly sanctuary give the sinner another chance.

But the close of probation brings us to this wonderful fact that as surely as the wicked have reached the point of no return, so the righteous have passed the point of no return. When the High Priest steps forth from the inner room and lays the sins that have been blotted out upon the antitypical

scapegoat, He makes that solemn announcement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11). Just as the wicked have become marked in rebellion, the righteous have been sealed in their love for, and loyalty to, the law of God.

The cross is a revelation to our dull senses of the pain that began when sin began and can never stop until sin stops. This is not merely some legal transaction. This is an experience that is real with God. Sin breaks His heart. Why? Because this is the way love is. Sin brought separation between man and God, and man is dear to God. He was made in His image. And when sin brought that separation, in the Garden, the heart of God was broken. See the dear Lord as He comes in the cool of the day to visit Adam and Eve. Always, before, they would come to meet Him. Now He can't find them. They are hiding. He walks through that Garden looking for them. "Adam, O Adam, where are you?" And finally, no longer able to conceal themselves, they come shaking. "I was afraid and hid myself." And, oh, how the heart of God was saddened that sin had brought separation.

Perhaps Adam and Eve thought it might all be fixed up that afternoon. Most probably they had not fully grasped what would be the terrible effects of even one transgression. Thank God, Jesus stepped in and became the mediator. But what is the purpose of it all? All this pain and sorrow on God's part? It's to bring man back to God.

At one of our camp meetings somebody said to me, "Brother Frazee, just what does it mean that Jesus bears our sins?" As I was thinking about his question, I remembered an experience I had in a Midwestern city where I was holding evangelistic meetings years ago. A woman came to me with the tears streaming down her face. She took my hand and said: "Brother Frazee, pray for my boy." He was in jail. Did I say to her, "Well, why are you crying? You're not in jail." No. Tell me whose hurt was worse, the boy's or the mother's? You know.

Years later I saw her in California, and again at the close of my meeting she came up and took my hand and said, "Brother

Frazee, pray for my boy." At this point some might have counseled, Hadn't we better have a party for her, get her to go to a dance or a movie or to watch TV—something to get her mind off this? Others might have recommended tranquilizers. Are these the answer, friends? No. As long as she loves, she keeps suffering. Why? Because she is the mother and she loves that boy.

You and I might say, "He's a rascal. He doesn't deserve freedom." But she loves him. And as long as she loves, she must suffer. And as long as Jesus loves you and me, He must suffer if we continue in transgression. Friends, this is what God is trying to tell us in this sanctuary service, that every sin wounds Jesus, every sin breaks His heart afresh.

There is one thing that can take away the pain in that mother's heart. If she would get a letter from that boy in the penitentiary that would say, "Mother, I've given my heart to God. I'm sorry I broke the law. I am sorry I have been breaking your heart. Mother, I've given my heart to God."

Then what would happen? The mother's tears of sorrow would change to tears of joy. Why? Because the separation that sin and iniquity had made would be gone.

The Way of Repentance

And this is what God is seeking to teach us. He longs to get sin out of the way so that He can have our love, our fellowship. There were some things the prodigal son did not bring home with him. Do you think he brought the liquor of Sodom with him? Do you think he brought the harlots home with him? Do you think he brought the literature and the pictures from the far country? Not a bit of it.

Back there in the ancient sanctuary service, if a man wanted to have his sins forgiven he came to the sanctuary and put his hands on the head of the substitute, and in figure his sin was transferred to the sacrificial animal. Then the animal was slain and the blood was ministered by the priest. Do you see that God was seeking to teach the Israelites that the way of pardon was the way of penitence? It is the repentant rebel that finds mercy at the cross. Think of those two thieves who died one on either side of the Saviour. One continued in rebellion and died cursing God. The other, thank God, found help for his dying soul in a dying Saviour. He received the as-



The priests in the ancient tabernacle served "unto the example and shadow of heavenly things" (Heb. 8:5). The services on the annual Day of Atonement typified the work that has been going forward in the heavenly sanctuary since 1844, and will culminate in the blotting out of sin and in the removal of sin from the universe. While this work is going on in the heavenly sanctuary "there is to be a special work of purification, of putting away of sin, among God's people upon earth" (*The Great Controversy*, p. 425). These are no ordinary times for God's people.

surance of pardon. There is welcome for the sinner who comes penitently.

Suppose there was a wealthy man who was to feel sorry for people who were fined for speeding on the highway. Suppose he were to set up a multimillion-dollar fund and arrange that anyone fined for speeding could get in touch with the one administering that fund and have the fine paid. Suppose you are riding with me. You notice the speedometer going up and up, and you think, Brother Frazee is liable to get a ticket. Presently a light appears, the siren sounds, and I am pulled over. You would notice that I am not too worried about the ticket, and you go with me while I get that ticket paid off. Has the law been enforced? Yes. Has the penalty been paid? Yes. But is this contributing to a proper respect for the law? Would you recommend such a program?

Is this not what multitudes of Christians out in Babylon are doing? Bluntly stated, their idea of the sacrifice of Christ is something like this: "Jesus died on the cross for me. He knows that I can't keep the law. He knows that I lose my temper and have lustful thoughts. But I've been to the altar. I've been saved. Jesus is my Redeemer, and of course, it would be nice if out of gratitude I would do His commandments the best I can. But God knows I can't do too much about it, and so, thank God, Jesus paid it all."

Is this the gospel, friends? Is it? It's a gospel. But Paul would call it *another* gospel. It is the sanctuary that has given Seventh-day Adventists a distinctive view of what is involved

in the total plan of salvation, including bringing people back to lawkeeping.

Let me be frank. It's unfortunate that again and again in the history of this movement, and more particularly in recent years, there have been extreme ideas taught as to what is involved in the blotting out of sins and the perfection of the saints. I have no such views to advocate. I prefer to leave the inspired words just as I find them in the Bible and the Spirit of Prophecy.

I believe Philippians 1:6: "He which hath begun a good work in you will perform it until the day of Jesus Christ." It will take all that time, and I am willing for Him to finish what He started in me.

You and I are called on this antitypical Day of Atonement to do what Israel did on the Yom Kippur of the ancient times. We need a deep experience of repentance. This is what it will take to get you and me ready for the closing of the sanctuary.

I invite you, for Jesus invites us all, to join with Him in looking through that open door into the Most Holy Place, where we shall see the ark of Revelation 11:19. There we shall see the holy law, the standard of judgment, and there we shall see One bearing our humanity with wounded hands ready to sprinkle the blood in the blotting out of sins. Oh, let us permit that blood to be sprinkled not only in the sanctuary but upon our hearts. Let us sense the deadly nature of sin and flee from it. Let us sense the wonderful love of our God and tell Him that we appreciate what He has done. □

Bible Questions Answered By DON F. NEUFELD

Could you give me some information on "fish"? I know that it is an acronym from a title ascribed to Jesus. What is the exact title?

Since early times the fish has been used by Christians as a symbol representing the Saviour. In Greek the word for "fish" is *ichthus*. These letters form a Greek acrostic as follows (the translation is given in the third column):

i	Iēsous	Jesus
ch	Christos	Christ
th	theou	of God
u	huios	son
s	sōtēr	Saviour

Thus the title is "Jesus Christ, son of God, Saviour." This is not a true acronym, because the word for "fish" (*ichthus*) was not artificially formed from the title. As defined by the dictionary, an acronym is a word formed from the initial letter or letters of each of the successive elements of a compound term. For example, the term *radar* is an acronym formed as follows: *radio detecting and ranging*. *Ichthus* is ancient, and apparently someone noticed that the letters could

form the acrostic described above.

The fish symbol was common on murals and engravings. Images of fish made of wood or stone were carried by Christians. Orally, *ichthus* was used as a password.

In Genesis 10:25 appears the statement, "in his [Peleg's, an ancestor of Shem] days was the earth divided." The margin gives the meaning "division" for the name "Peleg." What do Bible students consider this refers to? Could this possibly refer to the time in history when continental drift took place, if, indeed, there is anything to this theory?

The theory that the continents at one time were one land mass and then drifted apart assuming their present positions is held by a majority of scientists, although they differ as to the details of the theory. However, acceptance of the theory is not altogether universal. I shall here not argue the merits or demerits of the theory, but deal only with the Biblical passage, as to whether it could have any reference to a geological

event such as continental drift, if such could be established.

Bible commentators, many of whom had never heard of continental drift, have applied Genesis 10:25 either to the general scattering of the descendants of Noah over the earth or to the scattering resulting from the confusion of tongues at the time of the tower of Babel incident (Gen. 11:1-9). In the context this seems to be the obvious meaning.

There is nothing in the theory of continental drift that would lead one to abandon the traditional interpretation. It would be impossible to harmonize the Biblical chronology with the chronology of the continental-drift theory. According to that theory the drift resulting in the present separation of the continents began some 190 million years ago. It is supposed to have occurred at extremely gradual rates; for example, the Atlantic Ocean drift from one to four inches a year, and the Pacific Ocean drift from two to six inches a year. Such gradual drifting

apart could hardly be said to have occurred within the lifetime of one man.

Someone might suggest that the drift occurred rapidly, but with the present state of the earth's crust this would seem to be impossible. A miracle would have been required to achieve so phenomenal an action within the recorded history of man. If such a signal miracle had occurred, one might expect a reference to it in the Bible, hardly a passing mention, such as Genesis 10:25.

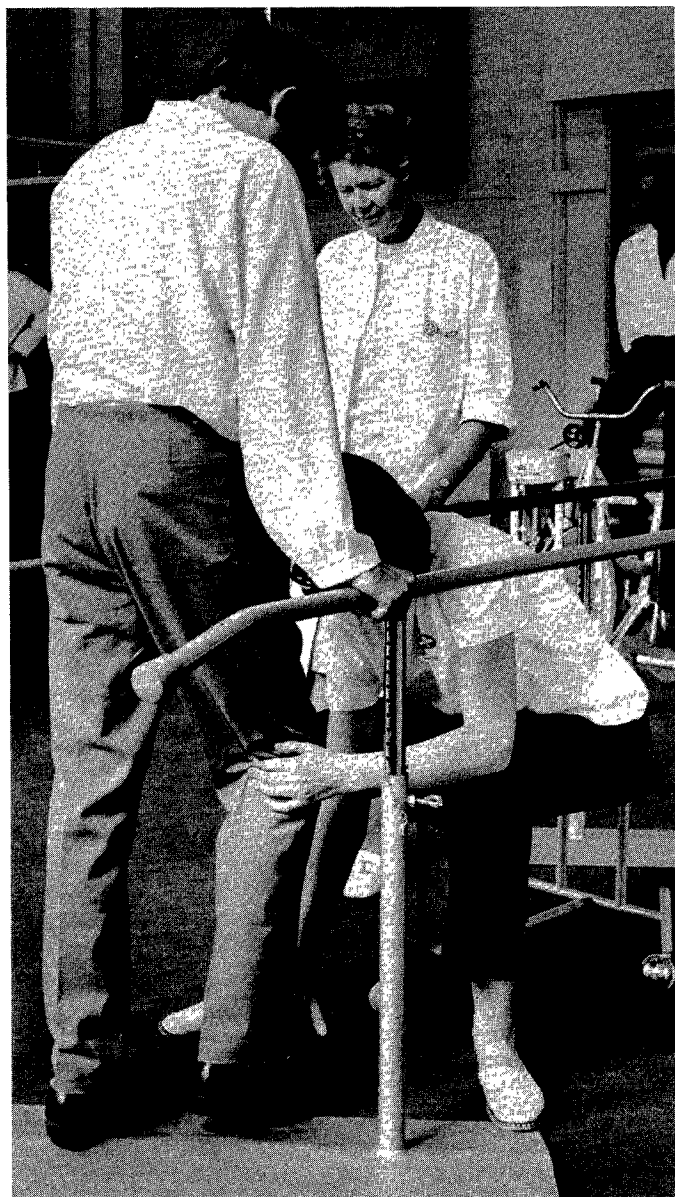
It should be noted also that the word translated "earth" in Genesis 10:25 (*'ereṣ*) is used in a variety of senses. Frequently it is translated "country," as in Genesis 12:1, and "land" as in "land of Canaan" (chap. 12:5). If one were to adopt these definitions in Genesis 10:25, the most likely meaning of the passage would be that in the days of Peleg the country was divided, that is, the region was divided between the various clans or families.

(Send questions for this column to The Editor, *Review and Herald*.)

CHRIST and REHABILITATION

By J. D. HENRIKSEN

Many people have overcome
serious handicaps and gained dignity
and independence.



REHABILITATION IS THE BRIDGE that spans the gap between uselessness and usefulness, between hopelessness and hopefulness, between despair and happiness.

There are three aspects of medicine: (1) the prevention of illness, (2) the healing of the sick, and (3) rehabilitation—helping people with physical and mental handicaps or disabilities to help themselves toward freedom and independence.

Throughout the world there are multiplied millions who can be classified as suffering from chronic disability. All age groups are represented. Some have birth defects, others have been maimed by accidents, and still others suffer from chronic illness. Then there is a growing number of older people who need rehabilitation.

Through surgery, medicine, physical and occupational therapy, some of the physically handicapped people can become independent and able to care for themselves. Others attain economic independence, obtaining gainful employment, often through job training.

The doctor cannot do this work alone. He must work with a team of therapists, social workers, counselors, psychologists, and teachers in vocational rehabilitation.

A disabled person who comes or is brought for treatment is often depressed and shocked. He feels that everything is hopeless. As Christ, through His sweet voice and His good news, developed hope in the minds of the sick, so workers in modern rehabilitation teams must develop motivation in the handicapped. Many handicapped have resentments and bitter-nesses that prevent progress and improvement. This principle is illustrated in the verse:

“If you think you are beaten, you are,
If you think you dare not, you don’t,
If you like to win but think you can’t, you certainly won’t.”

It is important that the handicapped be helped to discard all hate and negative feelings and to develop attitudes of cooperation with the doctors and therapists.

Throughout history many people have overcome serious handicaps and gained dignity and independence.

Helen Keller is a striking example. She said,
“They took away what should have been my eyes,
but I remembered Milton’s Paradise.

They took away what should have been my ears,
but Beethoven came and wiped away my tears.

They took away what should have been my tongue,
but I have talked with God since I was young.

He would not let them take away my soul;
possessing that, I still possess the whole.”

J. D. Henriksen, M.D., is chief of rehabilitation at New England Memorial Hospital, Stoneham, Massachusetts.

When asked about his disability, a handicapped person who is happily employed will often answer, "I am not disabled anymore, I have learned to take care of my personal needs and household chores. I drive a car, work five days each week, bank my paycheck, pay my income tax, travel on vacation. There is no complaint."

By approaching the physically handicapped with kindness and sympathy, Christ won their confidence. As they listened to Him they felt His authority and power and they obeyed.

In 1957 I directed a rehabilitation center in Honolulu, Hawaii. Among the workers there was a Seventh-day Adventist teacher who tutored the handicapped who were unable to attend school. She showed much patience and kindness and took an interest in their problems. One young man who had fractured his neck and whose arms and legs were paralyzed received her special attention. After he was discharged the school board continued to send her to his home for tutoring. There she read the Bible to him and prayed with him. Thus this physically weak young man received physical and intellectual help, and his mind was opened to the love of God. He insisted on being baptized, and, in spite of all the difficulties involved in baptizing a nearly completely paralyzed person, the ministers performed this symbolic act to show his faith in Jesus Christ.

At the Battle Creek Sanitarium's rehabilitation center, where I worked for 12 years, I saw a woman who was paralyzed on one side. After removal of a malignant cancer of the brain, the surgeon said that since she had not much time to live, rehabilitation would not be needed. But the patient insisted on rehabilitation so as to be able to walk and use her arm again. Reluctantly we started on this program, feeling it had no chance of success.

To our surprise, the patient progressed to the point of being able to care for herself, even work in her home. Sometimes she returned, complaining of weakness and numbness of her paralyzed hand. We noticed her fingers were stained from smoking, so we tried to help her stop this habit. Even after attending several Five-Day Plans to Stop Smoking and group therapy meetings, she did not stop. Years later she wrote to me that God had taken away the urge to smoke. A nurse had taken her to the Battle Creek Tabernacle, and now she had accepted the Adventist faith and was ready to be baptized. She wrote, "You don't know how happy I am to live this many years in view of the constant threat over my head, and how thrilled I am to have new hope and faith for the future."

Some persons are handicapped on account of alcoholism. A man was admitted to the rehabilitation ward for spinal illness. When I found out he was an alcoholic I sent him to the alcoholic treatment center. Upon discharge he was sent to work half days in a sheltered workshop, and we found a place for him to live with an elderly Seventh-day Adventist sister. This woman took personal care of him and took him to church. He became so interested in this new way of life that he did not return to alcohol and tobacco, but began a new life as a Christian.

In a broad sense, everyone needs rehabilitation. It has been stated that most persons utilize only 25 per cent of their intellectual and physical resources. While striving for eternal life are we utilizing only 25 per cent of our spiritual resources?

The church has for many years been engaged in the work of rehabilitation and prevention of illness. This work should be continued and enlarged. "Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul."—*Medical Ministry*, p. 240. □

When You're Young By MIRIAM WOOD

Nero's Fiddle

DID THE EMPEROR Nero really fiddle while Rome went up in flames? I hadn't believed this story for quite some time, assigning it to its place as an often-told tale that somehow gained credibility in the telling. No responsible human being could act so irresponsibly—or so I thought. Now I'm not so sure. Here's why.

Certainly no one who is informed about world conditions could hold the opinion that we are presently living in the best of all possible worlds. I, who have always avidly followed newspapers, news magazines, and newscasts, now find myself skimming over the former and often avoiding the latter, for the plain and simple reason that I cannot bear any more bad news.

In the United States, as in some other countries, unemployment is rapidly becoming a giant specter on the horizon. Persons who remember the great depression of the thirties find themselves looking with apprehension to the future. It is obvious that this is a deadly serious time in which to be living, one that calls forth every ounce of spiritual and psychological strength. If you've never experienced some of these conditions we've mentioned, then you have some revelations ahead.

In view of all this, I was considerably taken aback by an article in the *Washington Post* of October 23, 1974, on what is new in the world of fashion.

I ho-hummed my way through the news that ladies are going to wear an "ultra-full, loose look" (those who know what's *in*) and that the fashion showings were well attended. I came wide awake, though, when I read the following:

"Those who are hooked on the 'big look' are hysterical about it. Reports *Women's Wear Daily*, 'Sonia Rykiel was so sensational that buyers were

crying.' Some are said to have rushed to the back room to sob on Sonia's shoulder and a woman was reported to have been wailing on the staircase..."

Even making allowances for the fact that people who are into the fashion scene very heavily are bound to be interested in its trends, I simply cannot erase the picture of Nero standing there on a Roman hill, sawing away, while the flames leaped about him. Perhaps I was influenced by the fact that only the evening before I'd viewed a TV special program that reported all too vividly on the starving peoples of Africa's Sahel. I'd viewed human beings who resembled nothing so completely as mummies, their hopeless eyes sunk into their heads, the children's mouths open as they emitted tiny, mewling cries of hunger.

Yet here were supposedly sane, responsible human beings in another part of the world becoming hysterical and sobbing with emotion because some dollar-minded designer had evolved a "big look" guaranteed to obsolete all the clothes in a woman's wardrobe — granted the woman is so pin-brained as to accept the decree. I truly wonder what the God who created humans thinks as He views them in their thunderous unconcern for others.

The more one has been given, the more he is accountable for the use of the gifts. One starving child in any part of the world is a condemnation to a Christian who has not done all that he possibly can to alleviate the condition. One person oppressed because of color or sex is a flaming torch highlighting the insincerity of mere professionalism.

If ever there was a time for modern Neros to hurl their useless fiddles to the ground and grab a bucket of water to throw on the flames, this is it.

“Faultless Before the Presence of His Glory”

There is in man's nature
a bent to evil,
but victory over hereditary
and cultivated tendencies
to evil is promised.

By LORON T. WADE

AS I HAVE POINTED OUT IN THIS SERIES, there are two extremes against which we need especially to guard as we look into the theme of Christian perfection.

The first is to believe that it is possible to achieve absolute perfection. This belongs to God alone. When we say that our perfection will always be finite, we mean that there will always be room for us to grow. This helps us to understand that human perfection cannot be thought of as a preset mark toward which we are slowly to progress until one happy day all need for further progress is at an end.

The other extreme is to use the concept of a “relative” perfection as an excuse for cherishing any sinful trait. “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.

But what about hereditary tendencies to evil? Can these be overcome? Can they ever be considered a valid excuse for wrongdoing? Speaking of man's moral nature at Creation, Ellen White says, “Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy.”—*Steps to Christ*, p. 17.

But sin wrought a far-reaching change in man: “The result of eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist.”—*Education*, p. 29.

“Through sin the whole human organism is deranged, the mind is perverted, the imagination corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly

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toward evil.”—*Testimonies*, vol. 8, p. 312; see also *The SDA Bible Commentary*, Ellen G. White comments, on John 1:1, p. 1128.

“Concerning the creation of Adam it is said, ‘In the likeness of God made he him;’ but man, after the Fall, ‘begat a son in his own likeness, after his image.’ While Adam was created sinless, in the likeness of God, Seth, like Cain, inherited the fallen nature of his parents.”—*Patriarchs and Prophets*, p. 80.

Some have raised the question, At what point in his religious experience does the Christian get rid of the propensities to evil in his nature? Some have looked to some future time when these will be removed. Ellen White speaks of them as already being cut away in this life. “As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away.”—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Peter 1:4, p. 943.

“As the sacrifice on our behalf was complete, so our restoration from the defilement of sin is to be complete.”—*Testimonies*, vol. 8, p. 312.

“A genuine conversion changes hereditary and cultivated tendencies to wrong.”—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1101.

But the work will not be easy. “Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected.”—*Christ's Object Lessons*, p. 331.

Conditions for Latter Rain

Constantly we must “watch against the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch.”—*In Heavenly Places*, p. 279.

The latter rain has a work to do, not only in the propagation of the message but also in the spiritual life of the redeemed, as the following comments clearly indicate:

“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.”—*Testimonies*, vol. 1, p. 187.

Only those who are living thus will be ready to receive the latter rain. “Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.”—*Testimonies to Ministers*, p. 507.

“The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

“The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man.”—*Ibid.*, p. 506.

During the time of trouble the earthliness is consumed. “God's love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity, but it is needful for them to be placed in the

furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.”—*The Great Controversy*, p. 621.

Notice that this refining takes place after the close of probation (*ibid.*, p. 613). Already they bear His mark of approval and are “eternally secure from the tempter’s devices” (*Testimonies*, vol. 5, p. 475).

“We cannot say, ‘I am sinless’ till this vile body is changed and fashioned like unto His glorious body.”—*That I May Know Him*, p. 361.

And yet a word of caution is needed here. No one must find in any lingering hereditary or cultivated tendencies to evil an excuse for sin. He must not say, So long as I have these evil propensities I cannot reach the goal of perfection Christ requires of me.

Of those for whom the gates of heaven will be thrown open, it is said “Every sinful tendency, every imperfection, that afflicts them here, has been removed by the blood of Christ, and the excellence and brightness of His glory, far exceeding the brightness of the sun, is imparted to them. And the moral beauty, the perfection of His character, shines through them, in worth far exceeding this outward splendor. They are without fault before the great white throne.”—*Steps to Christ*, p. 126.

Is perfection possible? Certainly the type that Jesus requires is possible. “As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done

at His command may be accomplished in His strength. All His biddings are enablings.”—*Christ’s Object Lessons*, p. 333.

Through His humanity Jesus proved that it is possible for man to obey the law of God (see *The Desire of Ages*, p. 24).

Through the miracle of the incarnation, our Saviour is at once wholly God and wholly man. Ellen White writes of “the excellence of character found in Him, which never had been found, neither could be, in another.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Phil. 2:5-8, p. 904.

Nevertheless, as the Son of man, without compromising in any way His divine attributes, Christ took upon Himself finite human nature. “Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand.”—*Ibid.*, on Col. 2:9, p. 907.

Jesus Grew in Grace

The mystery of the Incarnation itself is involved in this. The human intellect is unable to grasp how this could be and all that it may mean. Nevertheless, we have here a key to understanding several difficult passages and reconciling some otherwise apparently contradictory statements.

Only thus can we understand how Christ could grow in grace (see Luke 2:52). Infinite holiness could not have grown. “Jesus, considered as a man, was perfect, yet He grew in grace.”—*Testimonies*, vol. 1, p. 339. Regarding the first Adam, though created perfect, we are told that he too, was to develop a perfect character (see *Steps to Christ*, p. 62), and to continue to grow, ever revealing more fully the divine image (see *Education*, p. 15).

“From the first dawning of intelligence He [Jesus] was constantly growing in spiritual grace and knowledge of truth.”—*The Desire of Ages*, p. 70.

“Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him” (Heb. 5:8, 9, R.S.V.).

The Saviour’s perfection was free from the slightest taint of sin (see *The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1, p. 1128), and yet compassed with certain limitations which He voluntarily assumed when He took upon Himself human nature. Thus we can understand how Mrs. White could write:

“Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.”—*The Desire of Ages*, p. 664.

“The Lord requires perfection from His redeemed family. He expects from us the perfection which Christ revealed in His humanity.”—*Child Guidance*, p. 477.

This is the condition of those who will sing a new song before the throne. “These are they which follow the Lamb whithersoever he goeth” (Rev. 14:4). Higher and still higher He leads them, and they follow on, ever advancing in “wisdom, in knowledge, and in holiness.”

With their intelligence restored to its primeval vigor, with the lesson books of eternity open to their contemplation, and Jesus Himself as their Instructor, the children of God will gain clearer and ever clearer visions of the holiness of the Deity.

“Through ceaseless ages to advance in wisdom, in knowledge, and in holiness, . . . such is the object to which the Christian’s hope is pointing.”—*Counsels to Parents and Teachers*, p. 55.

“In heaven we are continually to improve. How important, then, is the development of character in this life.”—*Christ’s Object Lessons*, p. 332. □

Concluded

Taking God at His Word

By B. J. LIEBELT

Last spring when the announcements were made that a special offering would be taken to offset the effects of the dollar devaluation, the Dadswells’ first impulse was to give \$5 or maybe \$10. But then came a strong burden to do more. Wondering how they could give more, they remembered reading a story about a trucker who had taken God into partnership. They decided to enter into a similar partnership.

Bruce Dadswell and his wife, of the Edmonton South church, Alberta, Canada, operate a small business. Bruce suggested to his wife that they figure out what their gross income should be for the month, and of anything over that they would give one half to the Lord. She agreed. Not many hours went by before Bruce became convicted that he was attaching too great a string to the bargain. He reasoned, “I was being selfish. Why should I ask the Lord to prosper His work and then keep half for myself?” They decided to give *all* beyond the gross income figure to the Lord’s work.

At first, as he put it, “customers were not beating down our doors.” But they did not give up. When they added up the figures they praised God. They had almost \$400 for His work. It was the best month they had had since they opened business.

Telling of his experience, Bruce said, “I just bubbled over. It was such a blessing to have the Lord use me as His instrument in furthering His work. When I related this thrilling story to a friend he said, ‘Good for you.’ I said, ‘No, I didn’t do a thing; I just left it all in God’s hands and He did it all.’ In fact, I’m \$5 richer because I didn’t even give the \$5 that I had originally planned. What a difference between what I could have done and what the Lord actually did.”

In the Promised Land

No sight is more beautiful
than the desert sky
ablaze with stars,
each seemingly trying
to outshine the other.

By PAUL F. BORK

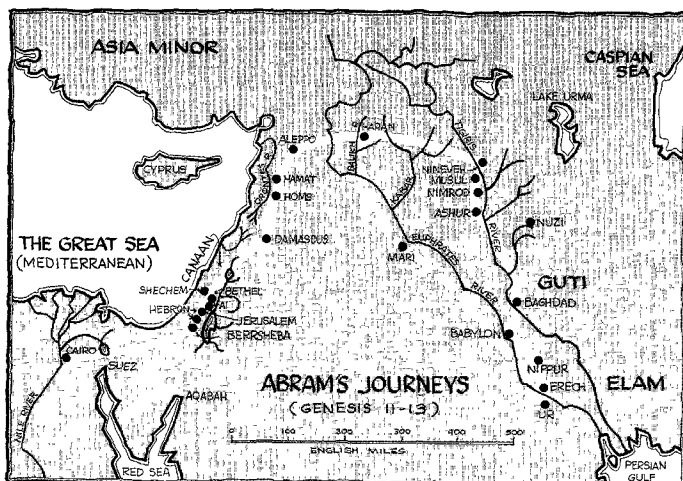
SOMETIMES ONE IS TEMPTED TO BELIEVE that Abraham must have had that unusual ability to turn whatever he touched into gold. The Bible says of him as he left Egypt, "And Abram was very rich in cattle, in silver, and in gold" (Gen. 13:2).

After his embarrassing episode with Pharaoh over Sarah, Abraham returned to the area around Bethel, north of Jerusalem. Bethel is today called Beitin and is inhabited by an almost entirely Arab population. On our visit we witnessed a sad occurrence. A poor man had died and was being carried by his friends to the cemetery.

The casket was made of only a few old, used boards cut to size and nailed together with an ill-fitting cover. Carrying the coffin in a rapid pace under a blazing sun, the small procession was preceded by a poor man in drab clothes, who set the pace for the cortege, chanting a mournful dirge as loudly as he could.

As mentioned before, Bethel has been partially excavated

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by several archeological expeditions beginning with the 1934 expedition by the late W. F. Albright of the American Schools of Oriental Research. It is quite well documented that this town was a Canaanite settlement in the days of Abraham.

It may not have been long after Abraham's return from Egypt that the herdsmen of Lot and the herdsmen of Abraham began to quarrel over grazing areas. Ellen G. White suggests that Abraham's household now comprised more than 1,000 persons (*see Patriarchs and Prophets*, p. 141).

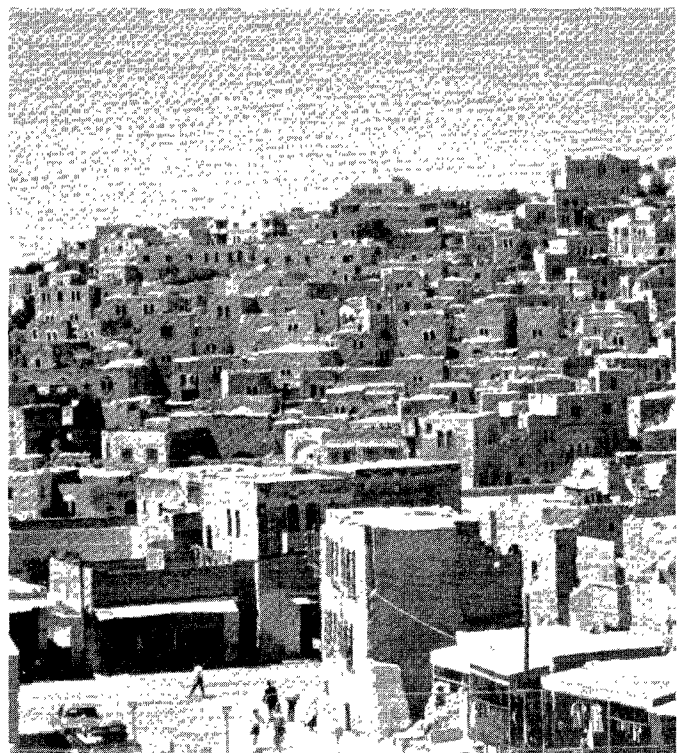
It is not difficult, while standing on the elevated country around Bethel, to visualize Abraham and Lot discussing the problem as they looked over the area. Bethel is not distant from the Jordan Valley, lush with vegetation, an abundance of water, and several larger cities, and Lot chose this rich valley, leaving the drier country for Abraham.

Many attempts have been made to locate Sodom and Gomorrah, which were in the territory Lot chose, but with little positive success. The most probable site for these cities is the southeastern part of the Dead Sea. The sea water is not clear, and its density is so high that it is almost impossible to dive to any sufficient depth for exploration.

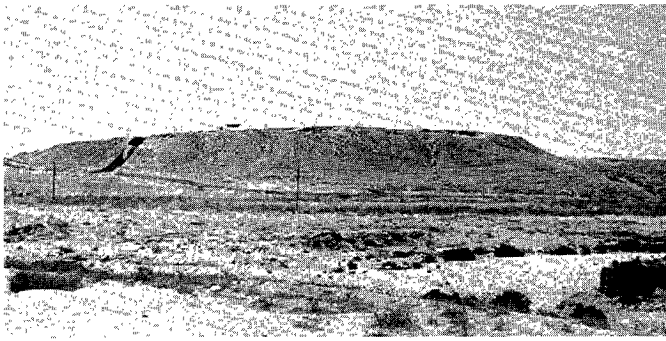
Tracing and locating the floor of the lake by sound has brought evidence of what appears to be man-made constructions. The only way to examine such structures would be to sink a shaft down into the soil and then pump the water out. It would be a costly and difficult operation, which no one has ventured to tackle yet.

More recently, archeologists have speculated that Sodom and Gomorrah may have been on the eastern side of the Dead Sea.

From Bethel, Abraham moved south into the Negeb, which is now, and may also have been then, a dry, arid country. The summer heat often is almost unbearable, and the picture we had of Abraham sitting under an oak tree is duplicated today by Bedouins. Why Abraham came down to this desolate country may never be known. At best it must have been a far cry



Hebron, pictured as it looks today, was already an established Hittite city when Abraham came. Here he bought the cave of Machpelah from Ephron the Hittite as a burial place for his wife.



In later years Beersheba is believed to have been an administrative center dominating the southern area of the Judean kingdom.

from the verdant northern hills around Galilee. It has been suggested that Abraham felt a need to leave the more densely populated areas around Galilee for the comparative solitude of the desert areas to revitalize his communion with God.

His first area of abode in this southern area was in the Plain of Mamre, near Hebron. Although the precise site of the ancient city is in dispute, the modern Arab city of *el Khalil*, literally "the Friend," is generally accepted as Biblical Hebron.

Owned by the sons of Heth in Abraham's time, Hebron is believed by some scholars to have had four suburbs, one of which was Mamre. Here Abraham bought the cave of Machpelah from Ephron the Hittite as a burial place for Sarah, and today it is possible to visit ornate, revered cenotaphs that cover a cave, supposedly containing the bones of Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. Zealous Moslems, who revere Abraham as their father through Ishmael; Jews; and Christians alike visit the large mosque that houses the tombs. Our memories of Hebron include soldiers on rooftops ensuring free access to the mosque for visitors of all faiths. Not far from the mosque gullible tourists are invited to view the oak tree under which, it is claimed, Abraham entertained the angels on their way to destroy Sodom.

Throughout our travel we found most of the Arab population to be zealously religious. Between 3:00 and 4:00 A.M. we were regularly awakened by the first call to prayer sung from the minaret: "Come to prayer, prayer is better than sleep." Yet even here expediency has tampered with tradition. What we heard was not the live voice of a man as in ancient times, but a recorded voice, sometimes from a badly scratched record or a worn tape played over a loud-speaker, not always of the highest fidelity.

Moslems are sincere and publicly uninhibited in their religious life, an aspect we admired in their lives. On one occasion while traveling with a Moslem in a group taxi, we waited in the car while our new friend unrolled his little prayer carpet and bowed beside the highway in prayer toward Mecca. In about five minutes he returned, and we resumed our trip.

As the years went by, the promise of an heir seemed difficult of fulfillment. As Abraham sat under the open sky one evening, God spoke to him, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5).

There is no sight more beautiful than the sky on a clear night in the desert when the heavens seem ablaze with stars, each seemingly trying to outshine the rest. Eighty-year-old Abraham must have looked for a long time and wondered how that promise could be fulfilled. But the record states, "he believed" (verse 6). In God's good time Hebron became the provisional capital of the great kingdom of Israel, a nation whose millions of inhabitants called him their father (2 Sam. 5:3-5).

It was while living in the area around Hebron that, following the custom of Mesopotamia, Abraham accepted the offer of his wife to have a child through a servant girl. Ishmael was born of this union.

Hebron was already an established Hittite city when Abraham came, and it was probably the only place where he ever owned a parcel of ground, and even here it was only a cave big enough to be used as a burial ground for his wife and himself.

Before the death of Sarah they and their whole encampment moved about 25 miles south into the area of Beersheba. Isaac was born here to 100-year-old Abraham, to grow up knowing the rigors, the beauty, and the freedom of desert life.

Modern Beersheba is three miles southwest of ancient Beersheba. Archeologists have found that in the course of time certain cities moved from one site to another while keeping the same name.

Present-day Beersheba

The present-day Beersheba is an experimental desert city in Israel. Here the Israelis are trying out new agricultural methods and equipment as they endeavor to make the desert inhabitable and productive. It is amazing what they are accomplishing with new and improved strains of wheat that can flourish on very little water, and oranges that rival any in the world. We could visualize what the prophet meant when he said, "the desert shall . . . blossom as the rose" (Isa. 35:1). Still the area preserves a Biblical flavor with camels, flocks, and an occasional Bedouin tent.

The Beersheba of Abraham's time, *tell es-Seba*, is presently being excavated by Tel Aviv University under the direction of Prof. Yohanan Aharoni. At this well-equipped excavation site about 200 students from many parts of the world and specialists in many fields pay for the privilege of spending a summer of discovery involving wearing, physical labor under a searing sun. Often using delicate tools such as small paintbrushes and spoons, and under the supervision of trained archeologists, they excavate and handle with wonder the objects buried there for nearly 4,000 years.

On the basis of Professor Aharoni's discoveries the Israelite Beersheba is believed to have been principally a royal store city and administrative center dominating the southern border region of the Judean kingdom.

It was while living in this area that the most severe test came to elderly Abraham. And God said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2).

The land of Moriah traditionally has been placed where Jerusalem is. Moslems locate the site of the altar more precisely under the beautiful Dome of the Rock Mosque. This was about a three-day journey from Beersheba for Abraham and his young son. The tortuous roads connecting these two places today may well have been the route upon which Abraham walked in silent anguish with Isaac.

The latter part of Sarah's and Abraham's lives was apparently spent back at Hebron. Wanderers all their lives, they ever looked for a new and permanent home—a city built by God (see Heb. 11:9-16). Sojourners and pilgrims in obedience to a personal God, they died without seeing the fulfillment of God's promise that Abraham's seed would inherit the land from Mesopotamia to Egypt. They waited many years for the promised child. But the Lord blessed Abraham in all things and "he believed . . . ; and he counted it to him for righteousness" (Gen. 15:6).

□

Concluded

Food Fads Fool

Because much confusing and contradictory information on nutrition exists, six "beware" signs will help us to reject the false and misleading.

By ROSE STOIA

SEVERAL MONTHS AGO hundreds of desperate, overweight Americans purchased a special formula of kelp, vitamin B₆, lecithin, and cider vinegar that advertisements claimed would "magically melt away pounds of ugly fat." Professional observers attributed the weight loss "magic" to the 1,000-calorie diet that accompanied this strange formula.

Do food fads fool you? Take this ten-point quiz and see if you would be fooled.

True False

- 1. Most disease is the direct result of a vitamin and/or mineral deficiency.
- 2. Butter has more calories than margarine.
- 3. Most soil is so depleted that food crops have little nutritional value.
- 4. Most food sold at regular grocery stores is over-processed.
- 5. Organically grown food contains no harmful chemical residues.
- 6. There are many easy ways to lose weight.
- 7. Physicians are the best source of nutritional information.
- 8. Extra vitamins provide pep and energy.
- 9. Refined sugar is harmful, but honey is good for you.
- 10. An easy way to detect nutritional misinformation is to compare the information with foods listed in the Four Food Groups in relative amounts indicated (see below).

Most people in North America and many on other continents enjoy a wide variety of nutritious food. But too often,

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served on the same platter with this generous array of nutritious food is a large helping of controversial nutritional information. Television, newspapers, magazines, radio, books, and friends, well-meaning and otherwise, daily barrage consumers with conflicting instructions on what to eat. Whom should one believe? Who is serving the "straight" goods?

One way to separate nutritional fact from fiction is to see if the information shows some of the earmarks of nutritional misinformation. A list of six "beware" signs that can be used as earmarks for identifying incorrect nutritional information follows:

1. *Beware of nutritional information if it does not allow inclusion of the Four Food Groups.* Careful study of the hundreds of precision biochemical reactions taking place in the various organs, which are intricately balanced to create a united living body, constantly reinforces the necessity of consuming daily a balanced amount of each of the more than 40 nutrients. The abundance of foods as arranged in the Four Food Groups accomplishes this with amazing skill for all known nutrients (except possibly iodine and fluorine) for most healthy persons. Whether the vitamin/mineral supplements taken independently of food and other nutrients contribute positively remains questionable for normal people.

Four Food Groups

(Choose from these each day)

Protein Group:	2 or more servings
Dried beans and peas	
Nuts, peanut butter, meat analogs	
Cheese, eggs	
Milk and Milk Products:	Children—3 cups
Milk, cheese, ice cream,	Teen-agers—4 cups
and other milk-made foods	Adults—2 cups
Fruits and Vegetables:	4 or more servings
Include a citrus or other	
vitamin C rich fruit or	
vegetable daily	
Breads and Cereals:	4 or more servings
Whole grains or enriched	

Before falling for the "no carbohydrate reducing plan," check out the menus with the Four Food Groups. Before beginning a "revolutionary purification diet" to "cleanse your body of all poisons," see how it stacks up against the Four Food Groups. Before buying that intriguing paperback, thumb through it for clues as to its reliance upon the Four Food Groups. A thorough reading of *The Ministry of Healing* indicates that 70 years before anyone simplified the scientific diet into these four groups, Ellen White recommended these same principles of eating.

2. *Beware of nutritional information if there is a product to buy.* When there is an obvious promotion of a product, there is clearly an attempt to sell merchandise. Nutritional information in such advertising is often secondary and severely distorted. Examples of questionable information obviously pushing a product * are:

"Super Brand Yogurt contains the Swedish formula for long life."

"One bowl of Krispy Krunchy and you are vitamin-safe all day."

"Make your Jolly Giant Juicer your drugstore."

Sometimes a sales pitch evolves so subtly, the innocent consumer remains unaware that he is being manipulated into buying a product. An example is:

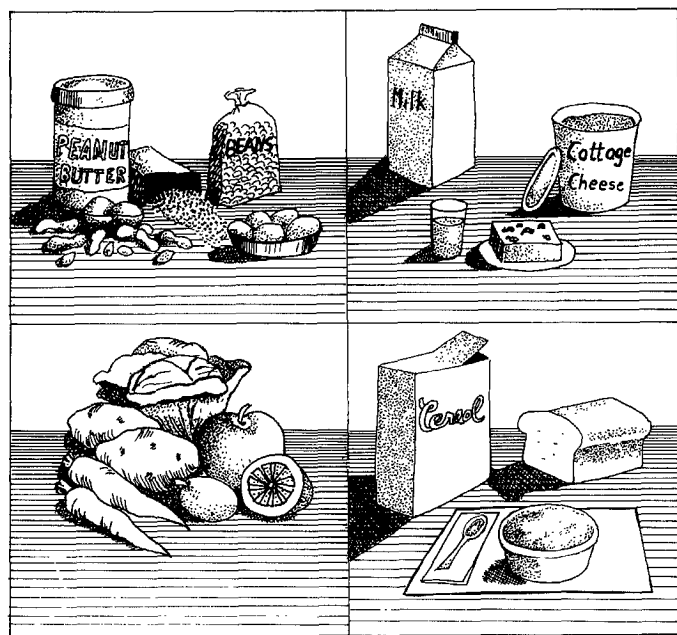
"Calcium: Nature's Own Remedy for Pain in the Lower Back" cries this month's magazine feature. "Bone Meal: The finest-quality source of natural, organic calcium for less than 1¼ cents a day. Order now! Sale ends June 2!" appears on the next page. Obscured is the fact that the same corporation that hired the professional writer (with no nutrition education) to write the article also owns the pharmaceutical company that sells the bone meal.

3. *Beware of nutritional information if it offers guarantees or makes extravagant claims.*

"Guaranteed to lose ten pounds the first week or your money refunded."

"Three capsules daily of *Nutru E Complex* prevents nine out of ten heart attacks."

Unfortunately, life offers few guarantees.



Check out diet menus with the Four Food Groups, the author advises.

4. *Beware of nutritional information if it comes from a professional in a field other than nutrition.*

"Few research workers are prepared to be dogmatic about disciplines other than their own—except in nutrition, where any old scientist (and not a few lay people) feels sufficiently qualified to pronounce authoritatively on the essentials of a good diet."—*British Medical Journal*, May 18, 1974, p. 345.

You would not expect a dietitian to evaluate and fill your doctor's prescription for medications, neither would you expect a pharmacist to compose a cookbook or conduct a weight-control program. Many reliable nutrition sources are readily available—why settle for second best?

Reliable sources are nutritionists who have a Doctor's or a Master's degree in nutrition and registered dietitians (R.D.) who have a Bachelor's degree in nutrition and are members of the American Dietetic Association.

Seventh-day Adventist nutritionists have the added advantage of belonging to the Seventh-day Adventist Dietetic Association, whose members seek to be informed champions of the nutritional principles and practices of the Seventh-day Advent-

* All brand names and unreferenced quotations are strictly fictitious. Any similarity to real products is coincidental.

ist Church and to mobilize spiritual, educational, and professional influences in support of church education and rational health programs.

5. *Beware of nutritional information if it states most disease is a direct result of faulty diet and that everyone is suffering from some subclinical deficiency.*

While diet is extremely important, the best diet in the world cannot function alone. When combined with the other remedies such as fresh air, exercise, sufficient rest, temperance, plenty of pure water, and a happy trust in God, then diet becomes effective.

6. *Beware of nutritional information if it promises to cure a disease other than nutritional deficiencies.*

Megavitamin therapy (extremely large doses of vitamins and/or minerals) has recently become popular. Claims of curing anything from cancer to arthritis have been attributed to massive doses of certain nutrients. There is no substantial proof that nutrients cure anything but malnutrition, but evidence is mounting that an overdose of some nutrients is harmful.

Our bodies need a certain amount of each of the many nutrients in a delicate balance with one another. Upsetting this delicate balance of nutrients may do more harm than good.

* * *

Have you figured out the correct answers to the quiz?

1. Although nutrition is an important spoke in the wheel of positive health, it is still only one spoke. Disease is caused by a variety of factors, only one of which may be poor eating habits.

2. By weight, butter and margarine are equal in calories. By volume, some diet margarines contain less calories because they are combined with large amounts of water or air.

3. Plant nutrients are added to the soil in fertilizers, and food crops produced contain the expected nutritional value. Depleted soil reduces total yield.

4. Many convenience-type foods sold at supermarkets and health-food stores are highly refined, processed foods. Carefully selecting the staple foods suggested on the Four Food Groups from any food store insures positive nutrition to the normal person.

5. Since many chemical contaminants found in food today are airborne and/or have been present in the soil for many years, no plants are free from such contamination.

6. There is NO easy way to weight reduction.

7. Although some physicians may be well informed in nutrition, few are as knowledgeable in this field as are nutritionists who have spent years of study and research in their specialized field.

8. Vitamin pill is not synonymous with "pep pill." In order to function properly, your body needs certain optimum amounts of all the nutrients. Amounts in excess of need are either stored or excreted, but do not produce extra vitality and pep.

9. Honey is a highly refined carbohydrate, very similar to sugar. It contains extremely minute amounts of nutrients, but decays teeth quickly. Honey, sugar, and all concentrated carbohydrate foods should be used very sparingly.

10. True. Compare your nutritional beliefs against the Four Food Groups. □

NOTES

The following are suggested for further reading on nutritional misinformation: *Nutrition Reviews*, "Nutritional Misinformation and Food Faddism," The Nutrition Foundation, 888 Seventh Street N.W., Washington, D.C. July, 1974, Supplement. Mayer, Jean, "Massive Dose Vitamins the Newest Craze," *Family Health*, February, 1974. *Food Facts Talk Back*. American Dietetic Association, 620 North Michigan Avenue, Chicago 11, Illinois 60611. *Let's Take a Look at Organic Gardening*. Bulletin 555, Cooperative Extension Service, The Ohio State University, Columbus, Ohio. Marsh, Alice S., *About Nutrition* (Nashville, Tennessee: Southern Publishing Association, 1971), pp. 159-175.

From the Editors

Finishing the Gospel Commission—3

Faith Is More Than Belief

In previous editorials we noted that the Christian gospel is the “good news” that God has a plan for disposing of sin, once and for all, throughout the universe; that He Himself has graciously made possible forgiveness and restoration through our Lord Jesus; that through His people who choose to make up His kingdom, a “new principle” operates, which will mature in a gospel harvest. This open demonstration of God’s way of life, once perfectly manifested in the man Jesus, will grow in impact the world over, inviting all who hear to accept God’s plan for them, confronting everyone with an inescapable choice to accept or reject what is seen and heard. When this gospel witness to the love and power of God has finally brought all men to decision, “then shall the end come” (Matt. 24:14).

Jesus will wait; He will delay His return until the gospel of His kingdom has been convincingly proclaimed. He waits for those who bear His name to be His believable witnesses.

One of the chief reasons within the Christian church today for the general lethargy among many groups, and relatively little substantial success among more active denominations, is the general confusion in respect to what God expects from man in His wonderful plan of redemption. Although almost every Christian group believes in “faith,” the conflicting definitions are many. This fundamental misunderstanding of faith is one of the crucial reasons not only for the multiplicity of

Christian churches but also for the wide variances in understanding almost every Christian doctrine.

The understanding of faith is crucial to the work of Seventh-day Adventists. Until faith is properly understood and experienced, the fulfillment of the mission described in Revelation 14:6-12 will be delayed; only those who “keep the commandments of God, and the faith of Jesus” (verse 12) can do this special work of completing the gospel commission and thus hasten that day when Jesus can say, “Then shall the end come.”

In proclaiming the gospel, especially the last-day gospel invitation, faith must always be seen in its proper relationship to doctrine. Although we can have doctrine without faith, we cannot have faith without sound doctrine. When its role is properly understood, doctrine leads to faith; doctrine is always the pointer, the telescope, with Jesus Christ as its great concern. When the purpose of doctrine is misunderstood, it makes an end out of itself; the knowledge of doctrine thus becomes the test of orthodoxy and Christian well-being, rather than the faith relationship with Jesus that doctrine at best can only describe.

Flailed to Pieces?

For example, many people feel that the doctrine of righteousness by faith has been flailed to pieces. They argue that “we have heard the subject for years.” The tragedy is that knowing the doctrine of righteousness by faith is not the point; in fact, the doctrine of righteousness by faith is not really known until it is experienced, and when that happens the doctrine no longer is considered elementary or a bore.

One of the chief problems with this boredom, on one hand, or the recurring controversies, on the other, whenever the doctrine of righteousness by faith is discussed, is that the focus is usually on terms such as justification, sanctification, or even righteousness—all the while assuming that faith is well understood. The facts are that most discussions about justification or sanctification, or righteousness by faith, generally flounder into impersonal Bible studies or simple frustration, not primarily because of the difficulty of theological terms such as justification, but because of an unconscious assumption that everyone knows what faith means.

Think about the ordinary uses of the word *faith*. (1) “We don’t have enough information—we must go ahead on faith.” But faith is not a blind leap to be tried when all else fails. (2) “He is a Buddhist, he doesn’t belong to the Christian faith.” But faith is more than a body of religious information. (3) “Keep the faith, baby!” Heard most frequently during the 1960’s and early 1970’s, faith here refers to deep convictions or loyalties. (4) “Share your faith.” Used by a number of religious groups, does this mean that (a) blind trust, or (b) doctrine, or (c) strong convictions are to be shared? Or does faith mean something else?

We are not suggesting that a word always has one meaning and that the sense of any passage depends upon the invariable definition of a key word. Such a practice, among other deficiencies, could lead to the verbal inspiration error with all of its theological implications.

We are emphasizing that a word derives its meaning primarily from its context. Often a comparison of the usage of the word in other contexts is helpful. In addition, a Biblical

The Country

By IDAMAE MELENDY

Build me a home in the country,
A laughing brooklet nearby.
Give me a glimpse of the valleys
With trees that pierce the blue sky.

Butterflies dance on the daisies;
The quail march over the field;
Scampering squirrels and the blue jays,
Delighted, find oak trees’ yield.

Mantle of ermine in winter
Enshrouds the earth’s shiv’ring form.
Delicate tints of the rainbow
Betoken God in the storm.

Velvet of night, dawn and twilight,
The crescent pale of the moon,
Star-studded heavens—they thrill me!
With nature’s God I’m in tune.

word in certain contexts is often defined by a later inspired writer in those contexts, providing a less subjective basis for interpretation.

Part of our present confusion is built into those modern languages which have obscured the meaning of the Greek words *pistis* (noun) and *pisteuein* (verb). The noun *pistis* is most often translated into English as "faith." Although the Greek did not separate the noun and the verb, other languages have, and not especially by accident. The Latin for *pistis* (faith) is *fides*, but its verb counterpart is *credere*, creating a serious gap for misunderstanding; the French for *pistis* is *foi*, but its verb is *croire*; the English translates *pistis* with "faith" and its verb counterpart is "to believe."

Unfortunate Misunderstanding

This unfortunate cleavage between noun and verb led to a profound misunderstanding of the New Testament concept of faith. For example, the Latin *credere* means to give credit to a doctrine; that is, a man can believe a statement without having any particular personal relationship to it. When *credere*, or *croire*, or "to believe" is used to translate the Greek verb *pisteuein* (to have faith), something perverse and alien to the simple but important concept of New Testament faith has occurred.

In John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the average person would associate "believeth" with a mental acceptance, an intellectual process, as he would when asked to believe that the sun is 93 million miles from the earth. Barring a few exceptions, every instance in the King James Version where "believe" is used, it is translating *pisteuein*, the Greek verb, "to have faith."

Locked into the English mind (or French, or Latin, or even German, because *Glaube* and *glauben* strongly tend to be associated only with an intellectual process) is the equation of faith with belief, that man's primary response to God is "to believe." When Paul and Silas told the jailer "Believe on the Lord Jesus Christ, and thou shalt be saved" they did not mean that merely believing that God forgives and accepts is all that is involved in genuine Christianity. A more accurate translation would read, "Have faith in the Lord Jesus Christ . . ."

But the question remains, What then does "faith" mean? What in addition to mental assent is asked for by God? How does this affect our understanding of justification by faith or righteousness by faith? We will discuss these questions in future editorials.

H. E. D.

To be continued

For the Younger Set

Before the Governor

By WENCESLAO CABERTE as told to Ella Ruth Elkins

THE DAY WAS WARM, and Brother Caberte had been unusually busy with the patients who had come to him for massage and treatment. After the last patient had gone, he sprawled in a chair to relax, and closed his weary eyes. Then suddenly there was an urgent knocking at his door. The next moment he was opening the door to Pastor Llaguno, the president of the East Visayan Mission, Philippines.

Brother Caberte was surprised, of course, but he hurriedly invited his visitor into the house. "Come in where it's cooler, Pastor. Have a chair and tell me what brings you here on this warm day."

Pastor Llaguno wasted no time. "The elder of the church in Dipolog, Brother Erasmo, told me to inform you of the critical situation in which six young colporteurs in Zamboanga del Norte find themselves. Every Sunday the priests in the territory where these girls are assigned tell their people not to allow these

girls to enter their homes, because the girls are agents of thieves. As a result, when the girls knock at a door, and the people see who they are, they hurriedly close the door. The girls have sold no books in three weeks. This not only is embarrassing for the girls but it means that the books are not getting into the hands of these people. Brother Erasmo told me that you would be able to help. What do you think can be done?"

A verse flashed across Brother Caberte's mind: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). Jumping to his feet, he said, "I feel sure we can get help for these girls. Let's pick up the girls and go see my close friend, the governor, at his office."

In a moment Brother Caberte had changed into his best clothes, and he and the president took off for Dipolog in the mission car. When they reached the girls they all knelt for prayer before they squeezed into the

mission car for the trip to see the governor.

When they arrived at the capitol building the warden saw Brother Caberte and greeted him with a smile. "What brings you here on this warm day?" he asked.

"I wish to speak with the governor for a moment, if you please." Brother Caberte felt confident his wish would be granted.

The warden turned and went into the governor's office, and in a moment the governor stood at the door and the two friends shook hands hard and long.

"Anything I can do for you?" the governor asked.

"We have something that needs your attention this afternoon," Brother Caberte answered as he motioned to the six girls grouped behind him.

"Then let us come into my office and sit down and talk it over."

Brother Caberte told the governor all about the girls' problem.

The governor looked interested. "What actually is their business?" he asked.

"They are the agents of the Philippine Publishing House, and this is a copy of the book they are selling." Brother Caberte held up the book for the governor to see.

The governor bent forward. "May I see that book?" he asked as he reached for it. And when he took hold of it he turned the pages and read and read. "Oh, this is a very good book! It would add much to my administration. It teaches us how to maintain cleanliness and sanitation at home. It teaches our children to be obedient and helpful to others." The governor laid the book on his desk. "Now just what is our solution to this problem?"

"Do you suppose you could have a recommendation written up, stating that these girls are good and that their work is to help maintain cleanliness for the welfare of the public?" Brother Caberte reached over and took back the book.

"That's all you want? That will be easy enough!" said the governor. He called in his clerk and asked her to type a recommendation for each of the girls, one in English, and one in Filipino.

The girls were all smiles. It had been so easy!

The next day the girls took many orders. They thanked God for sending them help that had come through a local elder, a mission president, a willing layman, and a kind governor.

Sodom and Tomorrow

Family get-togethers for dialog
on family projects and problems
may have more to offer for family
living than many realize.

By ALMA L. CAMPBELL

THE FACT THAT CHRIST DESCRIBES His relationship to His church in terms of marriage may well be one of the reasons the devil has attacked the home and perverted all that marriage represents. Scriptural symbols of the heavenly Father-son or Parent-child relationship are other apparent targets for Satan's devices.

Today we see the family, the nucleus of society, being invaded, divided, and destroyed. Newspapers and news magazines recently have published articles about certain groups who are demanding their "rights" as individuals to be legally united with someone of the same sex and recognized as "married couples." Once-conservative women's magazines are featuring biographical stories, with photographs, of couples who are living out of wedlock and bearing children. Representatives from communes, where partner-exchange is practiced and children have group "parents," blatantly declare on public media their manner of life.

From the American world of sports comes the story of two baseball players who exchanged not only wives but children, and as one radio commentator put it, "even the dogs." After scarcely a third of a year the whole arrangement dismally disintegrated. All four had declared it was a matter of "love." But they came to the place where they knew better. To pick up the pieces became the tragic problem they faced.

Important to note also are the billowing statistics of the divorce rate not only within society in general but in the church in particular. This trend and the others we have cited, according to some behavioral scientists, pose the question whether the Edenic pattern of marriage will survive within the next

decade. Surely Sodom and Tomorrow appear to be linking hands.

Tomorrow (in its larger sense) is the Christian's concern, since Jesus has told His followers: "Occupy till I come." What, then, can Christians do to ensure a stable family life against the present onslaught of divisiveness?

Apparently the quality most necessary in the family circle is the ability of its members to listen to one another with attentive ears and understanding hearts. Daily close association such as that which exists within the four walls of a home sometimes comforts, sometimes frustrates. Likewise, daily communication (by words and/or attitude) has two facets. It may add to or multiply family unity or it may subtract from it and divide the home. This is true when discussion becomes heated argument.

According to Ellen G. White, "Parents should be careful not to allow the spirit of dissension to creep into the home. . . . The children catch the spirit of contention over mere trifles. Evil agencies do their part to make parents and children disloyal to God."—*The Adventist Home*, p. 178.

What, then, is the remedy for the spiritual upheaval that results too often from allowing today's social ills to invade and sometimes pervade the home, even the Christian home?

Cohesive Stand Essential

The book *The Adventist Home* suggests taking a cohesive stand: "The family firm must be well organized. Together father and mother must consider their responsibilities, and with a clear comprehension undertake their task."—Page 314.

"They should encourage them [the children] and present inducements before them which will attract them at home and lead them to see that their parents are interested for them."—*Ibid.*, p. 530.

Perhaps the best way for this interest to manifest itself is to have family "get-togethers" for dialog on family projects and



A prayer circle for the Holy Spirit's guidance should be a part of family "get-togethers" for dialog on family projects and problems.

Alma L. Campbell is associate professor of English emeritus at Andrews University, Berrien Springs, Michigan.

problems. These would also provide a sort of court of appeal for younger members who feel their "cause" has been ignored or has not been given enough consideration.

A procedure such as the following might be implemented to help the family maintain its integrity:

1. As a preliminary to this endeavor, you, parents, should have private devotions to ask God's guidance and to iron out any differences between yourselves. Only then will you be ready to present the family-session idea to the children (above eight years, though younger ones should be included in the meetings). Ask them for suggestions. To the degree these are feasible or adaptable, use them.

2. Suggest that meetings be held once a week (or once every two weeks) at a time agreed on, with special meetings called at someone's request and approved by the others.

3. Find time for the sessions by having the family get up an hour early on the day selected or by their giving up a not-too-necessary activity one evening a week.

4. Plan ahead by letting the family members decide on the idea, problem, or question on which to dialog at the next meeting. Meanwhile, all can pray, think, and be emotionally prepared for the coming session.

5. In these sessions work toward admitting faults one to another, but avoid condemnation or judging of motives. (If there are pre-teens or older children suggest what matters are better presented or confessed to God only.)

6. Make the meeting a treat time when possible—following a special meal or involving an announcement of some recreational project for improvement of family living.

7. Make certain that a short prayer circle for guidance by the Holy Spirit is an integral part of each session, with emphasis on thanks or praise for God's blessings.

8. Suggest that each member choose a Bible character with a problem or weakness similar to his own. How did that person meet it? Did he overcome it? If he failed what were the results? What could he have done that he didn't do? (If members seem reluctant here, simply ask them to pick out a favorite character and tell why they like him.) Only one character, decided on in advance, should be considered and used for dialog at any one meeting.

9. Let number 8 be the key for helpful attention to any one member who requests it, and study how to enter into another's viewpoint. Work for openness and frankness in dialog, but do not push or prod. A slow, patient approach will result in more ease and naturalness.

10. Plan and go on *occasional* outings or trips. Make these times when progress on personal problems and improved relationships within the family are noted and commented on favorably.

A program of this type must be Christ-centered, love-centered, for affection cannot be lasting even in the home circle, unless there is a conformity, of the will and disposition, to the will of God.

The get-together approach in such an atmosphere may have more to offer for family living than we realize. The newly married and couples whose children are no longer at home could profit from dialog sessions, especially where there is a recognized need for better adjustment to each other.

But we come back to the question: When in this world of rush and push can we find time for carrying out such a plan? If someone told us, "This night thy soul shall be required of thee" (Luke 12:20), would we *take* time or *make* time to consider the implication?

The home as a focal point of Christian living and witness must bar its doors against the sins of Sodom *now*. Any tomorrow may become eternal today. □

Especially for Women By BETTY HOLBROOK

More Is Better

"IT ISN'T the quantity, but the quality of time spent with the family that counts." At the risk of being tagged a feminine Scrooge, I'd like to say, "Bah, humbug!"

Not that quality doesn't count; it most assuredly does. But how can there really be quality if there isn't a fair amount of quantity? Quality makes a great excuse, as we hurry off in our busyness. It has an impressive sound—an aspirin for a gnawing, restive conscience.

He was an old shoemaker—a convert who found great delight and solace in his new faith, for he was a lonely old man. His wife had asked him to leave when he became a Christian, and so in the back room of his little shop he made a home. Business was fairly good, considering that times were bad and shoes were worn until there were hardly any tops on which to nail a new sole.

I loved the smell of leather and was fascinated to see tattered shoes come out "good as new"—a piece of leather, a few nails, some stitches on the antiquated sewing machine, and always a "blacking" or "browning" and a buffing on the spinning brushes. With one side of his mouth full of nails he could still teach me the books of the Bible in order, the shortest verse, the longest chapter, and dozens of other interesting things about the Bible. And if I coaxed he would tell me one of his delightful stories (sound effects included) that hammered home some much-needed values as securely as he fastened the soles on those old shoes.

I learned a lot from Mr. Levine—more than I realized at the time, but I know now that if there hadn't been quantity there would never have been quality. People are slow to say what is close to their hearts. It takes time and a gradual building of confidence and trust.

It is possible to spend a

whole afternoon shopping with Susan and learn only that her new color is blue and that she thinks the fashionable length of skirts is stunning. You never discover that she has a long list of unanswered questions about her deepening relationship with the new friend in her life. Or we can spend a Sunday hiking the ridge trail with Jeff without knowing that he is on a disaster course as far as future plans are concerned. The same can be true with husband or parents.

So quality does count—not a prying, smothering quality, but one that creates a bond of fellowship and develops that fine balance between helping one another to carry our heavy loads and realizing that everyone has his own proper burden to bear (see Gal. 6:5). That takes hearts and ears that not only hear but understand, and there is a big difference. We all need to bounce our ideas off the minds of others. Gethsemanes are won in solitude, but we need to be sure that we aren't fabricating our own Gethsemanes.

Margaret Mead has said, "No matter how many communes anybody invents, the family always creeps back." And why not? God created us to enjoy the fellowship and warmth of our homes. If homes do not supply that need, their members wander in a futile search for a substitute—group therapy, alcohol, promiscuity, drugs, communes. Some, afraid of people, escape into solitude, work, and self-pity. Others, afraid of solitude, escape into a whirl of activity, club and civic assignments, committees, endless small talk. Or they wander through stores and supermarkets on unnecessary shopping trips, until exhausted they fall into bed at night.

It isn't the whole answer, I know, but as a good start toward better and richer family relationships we might try a little more quantity.

Village Religious Leader Converted in India

By P. D. KUJUR

KURU LOMGA was the *munda pahan* (priest) of his Indian community. He gave offerings to the spirits and even held consultation with the familiar spirits. After hearing about Adventists from his son, who was then studying in an Adventist school, he gave up the *pahan* post in 1972. Then he determined to worship the true God.

The time came to elect a new *munda pahan*, and the villagers wanted to elect Mr. Kuru again, since the person who had been elected to take his place did not perform his duty properly and the villagers were displeased with him. Mr. Kuru told a friend that he was going to worship the true God and did not want to do the *pahan* work anymore. His friend told him that there was no harm in accepting the exalted post. Mr. Kuru had gone to him for support, but returned downhearted. Then he prayed, "O God, please help me. I do not want to do this again."

The election day for *munda pahan* came. The outgoing *munda pahan* had cleaned the meeting place with cow dung, put *sindur* red color on a stone, and spread raw rice. Then he read the *mantram* (chant). In the crowd was a man holding a thin bamboo stick. While the *mantram* was being read this stick became "possessed." It quivered violently and pulled the man here and there, then directed him to the future *pahan*.

As the stick led the man through the village, Mr. Lomga was earnestly praying inside his home. Two evangelists, R. D. Kullu and S. Kisku, joined him in earnest prayer. The spirit directed the "magic" stick toward Mr. Kuru's house. This was a decisive battle; all the spec-

tators were watching eagerly to see who would win. The evangelists and Mr. Kuru continued to pray. The spirit brought the magic stick into Mr. Kuru's courtyard. But then it suddenly changed course and left his house, leaving the villagers astonished at the power of Christian prayer. Mr. Kuru and the evangelists thanked God for this victory and rededicated their lives to Him.

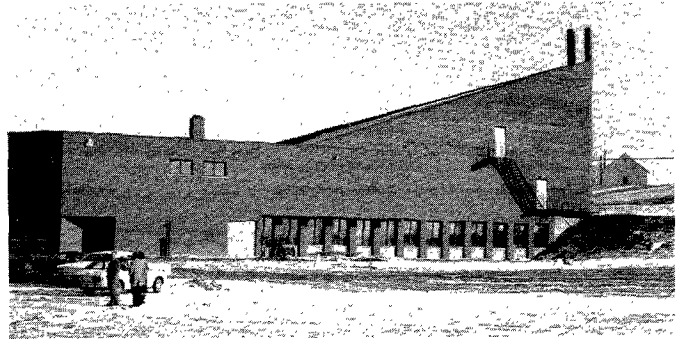
Mr. Kullu and Mr. Kisku continued to hold evangelistic meetings, and soon six persons were baptized by C. Kisku. More families became interested in the Advent message. It is hoped that a church will be established soon in Mr. Kuru's village.

GERMAN DEMOCRATIC REPUBLIC

Visitors Attend Friedensau Jubilee

Hundreds of visitors from Germany, from many other European countries, and from the United States assembled in the German Democratic Republic July 4 to 6, 1974, for the seventy-fifth anniversary of the founding of the Friedensau Missionary Seminary. The high point for the visiting friends and well-wishers was the unveiling by Felix Schoenfeld, principal, of a memorial tablet on the original mill building. The inscription is in German and reads: "In this place in 1899 the Seventh-day Adventist Church founded their first ministerial training institution in Europe."

Representatives from the German Democratic Republic, from the Christian Democratic Union, from the Martin Luther University of Halle Wittenberg, and from various churches brought messages of greeting and good will, and the chairman of the Magdeburg district read a special



KITCHENER, ONTARIO, CHURCH OPENS

The new Kitchener church in Ontario was officially opened November 16, 1974, with Philip Moores, then president of the Ontario Conference, officiating, and S. E. White, secretary-treasurer, assisting.

A company of eight members, organized there in 1948, was organized into a church in 1951. In 1967 the congregation purchased 18 acres of land for \$42,000, later selling 13 acres for \$270,000. Construction began in the fall of last year.

The triangular building features a semicircular seating arrangement, which brings all 300 seats within seven pews of the pulpit. The worshipers' communion with God is symbolized by a pitcher, cup, and plate on the communion table.

Wrought-iron sculpturing of the three angels, already designed, will dominate the triangular front wall. Handles on the front doors are in the form of a fish, early Christian symbol of Christ, the Fisher of men, and are engraved with the Greek word *Ichthus*, an acronym referring to four names of our Lord—Jesus, Christ, God's Son, and Saviour.

THEDA KUESTER
Review Correspondent

address from the government.

In his remarks at the dedication of the new organ, John Mager, Ministerial secretary of the German Democratic Union Conference, reminded his hearers that the Waldenses praised God without an instrument as they worshiped in caves. He added that music is not an end in itself, but may be a means of rendering more acceptable worship to God.

A former principal, Walter Eberhardt, preached the Sabbath sermon on the grace of God and His loving kindness throughout the years. Messages from students of former years reminded listeners of the history of the school.

The Bach cantata "The Lord God Is a Sun and Shield" was presented, after which Heinz Vogel, vice-president of the Euro-Africa Division, spoke.

On Sabbath afternoon Elder Schoenfeld read greetings that had come from all parts of the world. Then brethren from Hungary, Poland, Czechoslovakia, Yugoslavia, Austria, France, and the Soviet Union brought greetings from church members in their countries. Also at this service, the new graduates were commissioned for their future work.

The full day concluded with a performance of Handel's *Messiah*, directed by W. Kabus. Many members of the congregation felt that their own experience at the jubilee could well be expressed in the *Messiah's* well-known chorus, "Hallelujah, for the Lord God Omnipotent Reigneth."

DIETER LEUTERT
Church History Teacher
Friedensau Missionary Seminary

P. D. Kujur is president of the East India Section.

Bella Vista Hospital Marks 20 Years of Service

By ILENE HALL

BELLA VISTA HOSPITAL in Mayagüez, Puerto Rico, celebrated 20 years (1954-1974) of service to the community and to western Puerto Rico in November with a banquet and expansion progress report for 150 civic leaders, medical staff, and key hospital personnel.

Welcoming the group were I. E. Burke, administrator; Ben LeDuc, associate administrator for medical affairs; and Ornan Martinez, assistant administrator.

Norton Donaldson, M.D., president of the Loma Linda University Alumni Association, introduced by his brother, Clarence Donaldson, of the Bella Vista staff, told of Loma Linda alumni serving the denomination around the world, many of them in mission hospitals such as the one in Puerto Rico.

Charles Christensen, coordinator of the hospital expansion, and Milton Murray, Institutional Consulting Service director, brought encouraging reports of the fund-raising drive. The money thus raised, together with some government help, it is anticipated, will allow for the

Ilene Hall is a medical record and library consultant who lives in Forest City, Florida.

completion of Phase I of the new wing and the opening of 75 additional beds, bringing to 157 the total capacity of the hospital this spring.

Also included in this phase will be the enlarged pharmacy and a completely new dietary service.

With added ovens and baking space, the dietary service will be able to increase the weekly output of fresh, wholesome bread from some 600 loaves a week to even more, to meet not only the needs of the hospital but also the hospital store and nearby Antillian College.

Phase II and other sections of the wing will be opened as funds are available to complete the structure. These are to include the five-suite operating rooms and the new intensive-care and coronary units.

Medical records, temporarily housed in the basement of the former nurses' dormitory, will move into new quarters.

During the banquet Ivan Angell, library chairman, told of early days of the medical work in Puerto Rico. "Although the Bella Vista Hospital did not open till 1954," he said, "it was back in 1910 that the Adventist medical work had its beginnings on the island of Puerto Rico in the

Antilles group. The administrator of the South Puerto Rico Sugar Cane Company contacted John Harvey Kellogg in Battle Creek, Michigan, requesting an Adventist doctor to care for the workers in the sugar cane fields."

Walter Martin answered the request and became the first Seventh-day Adventist physician in Puerto Rico. C. William Dunscomb developed the Dunscomb Medical Clinic, in the city of Mayagüez, which was turned over later to the denomination and renamed the Polyclinica Adventista. It is still a very busy center with Adventist doctors referring those needing hospital care to the Bella Vista Hospital.

On January 1, 1954, the first house patient was admitted to Bella Vista Hospital, which had been financed by public fund-raising and some government assistance.

Fred Hernandez, Western Puerto Rico Conference president, recounted modern miracles in connection with more recent hospital operation.

"The influence of the hospital is felt all over the western portion of the island in which the hospital is located. We have no trouble at all in raising our Ingathering goal; in fact, by November this year our hospital church already had its 1975 goal. Furthermore, when an evangelist pitches a tent or begins meetings in a church or hall, it is soon known that he belongs to the same church as those who operate the hospital and there is a wonderful attend-

ance. We have 80 churches and nearly 8,000 members in our conference (the western half of Puerto Rico). This is marvelous when you realize that the entire island is only 100 by 35 miles.

"Since the hospital's opening 20 years ago, "Elder Hernandez continued, "the Lord has blessed us with more than 85,000 patients. During this time the Spirit of the Lord has impressed many of them to inquire into the faith of those who have cared for them."

MALAITA

Hydro-electric Plant Is Built at Atoifi

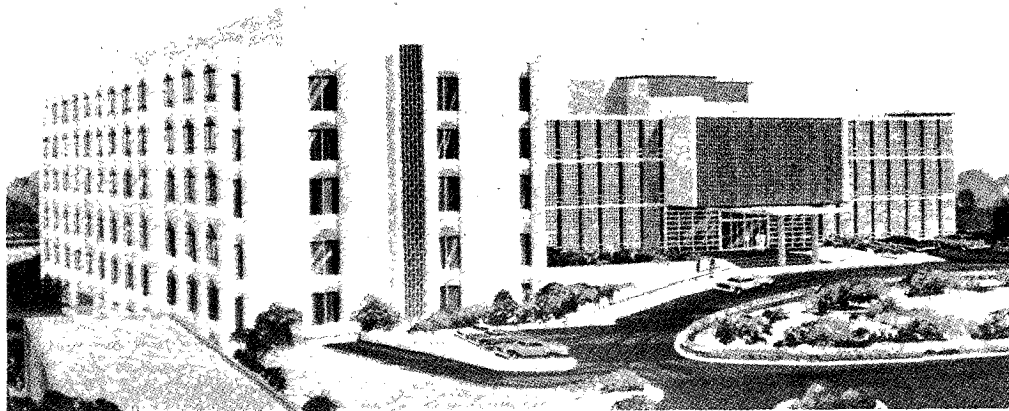
The first hydro-electric plant to operate in the Solomon Islands was officially opened at the Atoifi Adventist Hospital, Malaita, in 1974.

The High Commissioner for the Solomon Islands turned the wheel and flicked switches to set the hydro-electric plant in motion. As the great Pelton wheel picked up speed and the lights came on, a double quartet sang "Send the Light."

This project was financed by the Missions Extension Offering of November, 1972. Originally the offering was planned to build a new nurses' home; however, when Australasian church members heard of the difficulties of running a 90-bed hospital with only three hours of power a night, they responded generously with A\$26,000 (US\$34,320). This amount, plus donated equipment, was sufficient to build both the nurses' home and the hydro-electric plant.

Construction work was carried out by Solomon Island workers, supervised by Len Larwood, business manager, and Geoff Brabant, volunteer engineer from New Zealand. The pipeline climbing half a mile up the mountain behind the hospital was completed within 15 months, without serious accident, by workers using only a tractor and muscle power.

HELEN J. HAY
Nursing Sister
Atoifi Adventist Hospital



Part of the new wing pictured at the left of Bella Vista Hospital will open this year, to add 75 beds.



CHURCH AND OFFICE BUILT IN ZAMBIA

The headquarters church of the newly formed Zambia Union is one of 167 churches in the union. It is situated in the heart of the city of Lusaka. To the right is the new Zambia Union office block.

Director of the union is A. Bristow. M. Webster is secretary-treasurer. There are 23,000 church members in Zambia, but on a government census 300,000 people said that they are Seventh-day Adventists.

DESMOND B. HILLS
Youth Director, Trans-Africa Division

WASHINGTON, D.C.

Mission Spotlight Contributes to Success of 2X Plan

As a result of the 2X plan, for the first time in many years the percentage of increase in Sabbath school offerings has exceeded the percentage of increase in tithe. For the first 39 weeks of 1974, tithe increased 14.5 per cent while Sabbath school offerings increased a healthy 18.0 per cent.

Closely tied in with the 2X plan has been Mission Spotlight, inaugurated in 1968, six years before the Centennial of Seventh-day Adventist Missions. The program was designed to sharpen interest in the world mission work of the church.

The new plan involved 200 churches in viewing the Mission Spotlight audio-visual program. After a seven-week test, members in the 200 churches were polled to determine the feelings of those who had shared this new method of presenting mission work. The response was enthusiastic. As a result, personnel of the

Southern Union Conference Special Services were commissioned to structure an operable plan and proceed with production of programs.

Beginning with the fourth quarter of 1970, Mission Spotlight programs became available to all Sabbath schools in North America. One hundred eight churches in seven conferences subscribed for initial programs. Now, four years later, 1,164 churches from every union conference in North America (including churches in Alaska and Hawaii) are using the program.

Eight to ten weeks before each new quarter, a writer-photographer team visits areas within the world division designated to receive the Thirteenth Sabbath Offering overflow. From 1,200 to 1,500 film exposures are made each trip on negative film by Hasselblad cameras. Information is noted about the country and work of the church. Statements, sounds, and singing are documented on tape.

After the travel has been completed, the film is processed and color contact sheets produced, notes are

organized, and document tape is transcribed. As the script is created for each program, the pictures are carefully selected.

Current quarterly shipments require nearly 14,000 slides. Production begins with lab tests and color corrections. An automated camera shoots the quantity of needed exposures from each negative onto Eastman Kodak slide film. After processing, each transparency is cut, hand mounted, machine riveted, and numbered. When slides for the three programs are completed, they are loaded into carousel trays and bagged in clear plastic.

In the recording studio, scripts are narrated. Background music to fit the mood of each section of the program is chosen. Documentaries to be inserted are edited. After the final mix is made for the master tape on each program, duplication begins on tapes and cassettes.

Instructions for operation, script narrative designating slide changes, and stamped mailing labels are bound together in an Information Booklet.

Shipment from Special Services is made to the local conference offices approximately three weeks before the beginning of each quarter. The Sabbath school department organizes the participating Sabbath schools into groups of 12 according to the best mailing routes. Labels are addressed in the script booklets and programs dropped into the mail to begin the cycle for the quarter.

The General Conference Sabbath School Department leadership attributes the success of the Mission Spotlight program to the personal participation each member feels as the programs are viewed. The sights and sounds of the church at work are there where everyone can see and hear.

Born in time, Mission Spotlight has helped to remind church members of their world mission when sagging economics and fluctuating exchange rates demand faithful giving if God's work is to go forward.

MARVIN H. REEDER
Associate Communication
Director
General Conference



Mission Spotlight programs, consisting of slides, tapes, and an instruction booklet, are packaged in heavy plastic and can be mailed.



Pondol church members gather in front of the nipa-and-bamboo home they built for Mrs. Hipolito, a widow living in their community.

PHILIPPINES

Church Members Build New Home for Widow

Members of the Pondol church, Hinunangan, Southern Leyte, Philippines, recently launched operation "Home for Polen," a house-building project for a crippled, 51-year-old widow, Florencia Hipolito (nicknamed "Polen").

Wearily she had patched sheets of torn cardboard with banana leaves, repairing the roof on the hovel she was forced to call "home."

Driven by starvation, she had begged in the market place for more than a year. Nights were cold in her shack and the patched cardboard roof lent little refuge from frequent rains. Her fate worried members of the Pondol church.

Led by their church elder, the members bought inexpensive local building materials—bamboo and nipa palm leaves. Then carpenters from the church constructed a small, sturdy hut in a coconut grove at the edge of town. The Dorcas Society women dug into their barrels to furnish the house with pots and pans and other things to make the new home comfortable. They even found some dresses to fit Mrs. Hipolito.

But a nipa roof, a cooking pot, and a new dress were not the gifts that made the difference in Mrs. Hipolito's new

home. The gifts that made the difference were love and faith—the love shown by members of the Pondol church, and the faith in Jesus they shared with her.

Since this experience, Mrs. Hipolito attends church every week with her new friends. Early on Sabbath morning she inches her way to church with the aid of a cane, yet arrives even before the minister or church members.

What did it take to lift Mrs. Hipolito from a beggar's lot to a new life of new hope? Less than \$6.00 worth of bamboo and palm leaves, a little free labor, a search through the Dorcas barrel, and the love of Jesus working through men and women who cared.

JANE ALLEN
Editorial Assistant
Far Eastern Division

CENTRAL AMERICA

Thousands Learn About Adventists Through News Media

The Seventh-day Adventist Church was at the forefront in the news in Honduras, Belize, Nicaragua, Panama, and Costa Rica during the time that the president of the General Conference, Robert H. Pierson, visited the Central American Union in November.

David García y Poyato, union communication director, capitalized on the Adventist Church president's

tour to get favorable publicity for the church. He and his staff had 92 news stories published, 60 of them with pictures and many of them front-page items. They logged 27 television appearances and 143 radio news items and interviews, not counting two months of free advance spot announcements appearing 11 to 15 times a day in Costa Rica.

Events were scheduled to make news—receptions and official welcomes at airports, dedications of buildings and institutions, presentations of wreaths at national monuments, an airplane christening, and police escorts through crowded city streets.

In Honduras, Elder Pierson participated in the dedica-

tion of the Adventist Educational Center's new church and the partially completed Valley of Angels hospital. He inaugurated the James Garbutt Primary School in Belize. In Costa Rica he inaugurated the college food products factory, which was made possible through the generosity of Carroll Shaffner, of North Carolina, and the new primary school in San José.

Many thousands of people learned many things about the Seventh-day Adventist Church through the media, including the reporters who interviewed Elder Pierson at airport press conferences.

CHARLES R. TAYLOR
Education Director
Inter-American Division



"INTERNATIONAL" CHURCH ACQUAINTS COMMUNITY WITH SDA's

In commemoration of the centennial of Adventist missions the Jackson Heights, New York, "international" church recently put on a special program to acquaint the community with the work of the church. The theme for the entire program was "Adventists Around the World—Ministering to the Entire Man: Body, Mind, Spirit." Members showed the film *Adventists Around the World* and set up exhibits in a gymnasium to show the Community Services and work of the church.

The mission exhibit, above, included a mission scene, a world map showing the church's mission work, and artifacts from various countries. The Jackson Heights church is representative, on a small scale, of the world Adventist Church, having 30 nationalities and five races in its membership. In costume above are Diana Vitorovich (representing Yugoslavia), Ugwunna Ikpeoha (from Nigeria), Jooyung Kim (from Korea), Gladys Torres (representing Puerto Rico), Katherina Keller (from Germany), and Zephaniah Mahabee (representing India).

ANN VITOROVICH
Communication Secretary
Jackson Heights Church

Afro-Mideast

● A division-wide youth rally was held in Nairobi, Kenya, January 8 to 11. Delegates from Tanzania, Kenya, Uganda, and Ethiopia were present.

● Vernon Foster, a physician from California, and Shehada Halabi, temperance director of the East Mediterranean Field, recently held a Five-Day Plan to Stop Smoking in Elkarak, in Southern Jordan. They also participated in 14 radio programs and a television program.

Euro-Africa

● Henri Tierce, formerly a pastor in Toulouse, France, has arrived on the island of Réunion, where he is mission president and youth director.

● S. L. Folkenberg, Euro-Africa Division stewardship director, and S. Appave, union departmental secretary, conducted a stewardship seminar in Tampon, one of the main churches in La Réunion.

● A convention for all pastoral workers in Mauritius and La Réunion took place in mid-January in Mauritius. There are 28 churches and almost 2,400 baptized members on the two islands.

Far Eastern

● At the request of the public-relations secretary of the Guam Hilton Hotel, the Seventh-day Adventist Clinic recently held a blood-pressure-screening project at the hotel, reports Nikki Mead, health educator. She reports, "We have seen tremendous changes in the health habits of many participants in our educational programs."

● Some 3 million tracts were distributed by laymen in Korea during 1974, according to Union President E. Y. Kim. In his report during the year-end union meeting, Elder Kim stated that 7,792 baptisms were recorded in South Korea

since 1971. Many of these were students at the English-language schools.

● The youth and temperance departments of the Central Luzon Mission, North Philippines, joined hands for the first mission-wide MV-Temperance convention. Nightly meetings were based on latter-day events, daytime sessions focused on righteousness by faith. Selected pastors gave instruction in youth evangelism, leadership, and temperance. Nearly 300 attended.

● "Target 80-Stage II" meetings are being conducted in all of the union missions of the Far Eastern Division during January and February. The church "planting" and increased evangelistic thrust is being coordinated by Royce C. Williams, Far Eastern Division Ministerial secretary.

● Pathfinders of Haad Yai, Thailand, celebrated their twenty-fifth anniversary by putting on a program on the local television station.

● The treasurer of the Southeast Asia Union Mission, R. I. Gainer, of Singapore, recently conducted an evangelistic campaign in Miri, Sarawak. Eleven persons were baptized at the close of the series.

North American

Atlantic Union

● Jong Eun Song, a urologist from Altoona, Pennsylvania, is now associated with the Lawrence and Memorial Hospital in New London, Connecticut.

● On a recent Sunday morning the lay activities department of Trinity Temple in Poughkeepsie, New York, served its second breakfast to the less fortunate in the community. Garnet Riddick, church lay activities leader, was in charge. The Community Services division, under the leadership of Muriel Brisbon, was on hand to issue needed clothing.

● January 8 to 10 was set aside in Greater New York for a ministers' meeting at Camp Berkshire in Windale.

● The North Bronx church in New York ended 1974 with the baptism of nine new members.

● Bert Benson, pastor of the New London, Connecticut, church, recently baptized nine persons.

● The new ceramic-tile baptistry in the Grand Concourse church in Bronx, New York, was used for the first time on December 28. After the

morning sermon nine persons were baptized into the church. O. U. Holness, pastor, led out in the baptism and the inauguration service for the new baptistry.

Canadian Union

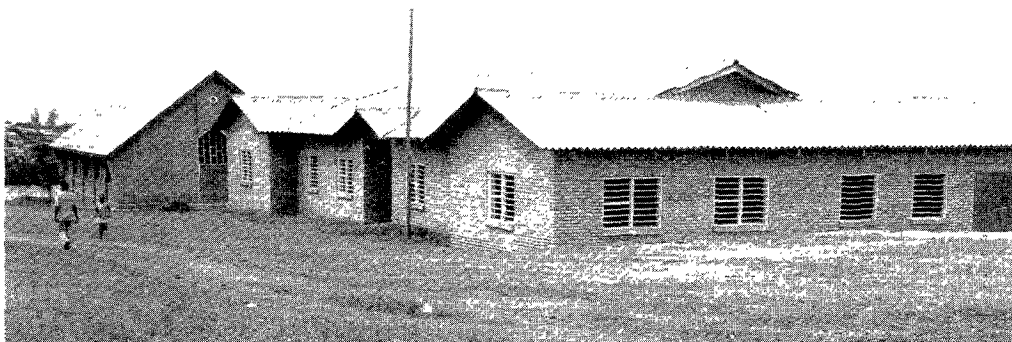
● Beginning February 3, much of Ontario and portions of Quebec and Manitoba are being covered in the early-morning hours by a major new station release of the Voice of Prophecy's daily 15-minute broadcast.

● A two-day health seminar was held recently at the Kingsview Village church in Toronto, Ontario. Among the contributing guests were five Toronto Adventist doctors and the food service director of the North York Branson Hospital.

● From February 5 through 15 eight youth mini-rallies were held in the Manitoba-Saskatchewan Conference.

Central Union

● The Springfield, Missouri, church was dedicated on January 18, just 22 months after the groundbreaking in March of 1973. Speaker for the occasion was R. H. Nightingale, Central Union president. The \$175,000 structure has a seating capacity of 400.



NEW HEADQUARTERS BUILDING FOR WORK IN RWANDA

A new field office has been completed for the East Rwanda Field at Kigali in the Republic of Rwanda. To the left of the new office building is pictured the headquarters church.

President of the East Rwanda Field is S. Baraburiye. There are 42 churches in the field, with a membership of 8,518.

DESMOND B. HILLS
Youth Director, Trans-Africa Division

● Jonathan Butler, instructor in religion at Union College, recently delivered a paper on the history of Seventh-day Adventism at the American Society of Church History convention held in Chicago.

● The Community Services department of the Greeley, Colorado, church invited 12 families, including nearly 50 children, to a party on Christmas Eve.

● Lincoln, Nebraska, area residents have volunteered their time to teach a number of mini-courses at the Helen Hyatt School in Lincoln. On Wednesday afternoons seventh- and eighth-graders pursue these courses.

Columbia Union

● The temperance club at Columbia Union College, known as Collegiate Adventists for Better Living (CABL), travels throughout the Columbia Union teaching people how to live healthfully. Roughly one out of every eight students at CUC is a member of CABL. David James is the club's president.

● Orders for \$258,715 worth of literature were taken during 1974 by New Jersey bookmen. Freddy Hernandez has been named New Jersey's Literature Evangelist of the Year.

● Ohio Adventists have purchased 80 highway signs to direct visitors to their churches.

● Members of the Columbus, Ohio, Eastwood church raised \$4,202 for Investment during 1974.

● Seventy-five associate-degree nursing students at Kettering College of Medical Arts, Kettering, Ohio, were recognized in a capping ceremony January 12 at the Kettering church. Guest speaker was Herbert E. Douglass, associate editor of the REVIEW AND HERALD.

● Ten persons have been baptized as a result of evangelistic meetings held in Lynchburg, Virginia, by Carroll V. Brauer, lay activities director of the Potomac Conference. He was assisted by W. H. Barringham.

Lake Union

● Members of the Eastside church in Indianapolis, Indiana, dedicated land for their new church on December 14.

● The Streator, Illinois, church has reached a high total for Investment—\$1,651. The conference had set a goal of \$102 for this church of 17 members.

● On January 11, Indiana Academy sent out five teams of youth to various churches to present the sermon and special music.

● On December 31, 1974, Mid-American Nursing Homes, Inc., Marshfield, Wisconsin, became a non-profit corporation allied with the Seventh-day Adventist Church. This chain of nursing homes was donated to the Wisconsin Conference by Harold Howard and Bernice and Norris Howard in July of 1974.

North Pacific Union

● A new elementary school has been opened in Portland, Oregon, on the east side of the city. The \$1.2 million facility is situated on 20 acres. More than 300 students attend.

● One of the first Seventh-day Adventist military heroes during World War II, Keith L. Argraves, died recently in Medford, Oregon. He was highly decorated for bravery during the early years of the war.

● A new Community Services center has been opened in the Washington Conference by the Onalaska church.

● N. Clifford Sorensen, education and psychology department chairman at Walla Walla College, has accepted an invitation to join the Washington Professional Education Advisory Committee.

Northern Union

● The Iowa Conference reports that in 1974, for the first time, it received more than \$1 million in tithe.

● Two persons in Rapid City, and nine in Newell,

South Dakota, have been added to the church by baptism as a result of recent evangelistic campaigns in those areas. This has resulted in the organization of a new church at Newell. Laymen Orville Poore and Grant Ager started a branch Sabbath school there in 1973.

● E. R. Schwab, former pastor, has been invited to serve in the trust department of the North Dakota Conference. Also added to the trust department as an attorney is Norman Perry, of Washington.

● The Iowa Adventist Book Center has opened a new branch in Nevada, Iowa.

Pacific Union

● Laborers poured the third floor of a Sabbath school complex for the new Honolulu, Hawaii, Central church in January. Local residents continue to donate their time. Maranatha Flights International helped with the building last summer.

● Will Degeraty, an Arizona pastor, replaces Phil Dunham in Hawaii as director of Sabbath school, lay activities, and communications. Elder Dunham returned to a pastorate in Oregon.

● Mountain View Adventist Academy students collected and distributed 105 holiday food boxes for needy families, and then divided the remaining cans between the Mountain View Community Center and the Santa Clara County Indian Council.

● B. R. Spears, Voice of Prophecy evangelist, followed three lay crusades in and around Hilo, Hawaii, which resulted in 50 baptisms. R. E. Delafield, pastor, has organized church members into orientation groups as spiritual guardians to assist the newly baptized.

● At least 235 persons baptized during 1974 have discovered Christ because of the literature ministry in the Pacific Union, and more than 2,100 persons have begun studies. Ed Glenz is the new publishing leader, replacing retiring A. R. Reiswig.

Southern Union

● Additions to the church in the Southern Union through baptism and profession of faith totaled 5,493 in 1974. Leading the seven conferences in new members won were South Atlantic with 1,522, and Florida with 1,240.

● Tithe in the Carolina Conference totaled \$2,405,187 in 1974. This reflects increased giving of \$288,887 over 1973.

● Tithe in the Georgia-Cumberland Conference totaled \$4,117,746 for 1974, a gain of \$445,000 over the previous year. For the past two years the conference has averaged 769 baptisms and an annual net gain in membership of 877.

● A 4,300-square-foot school plant has been completed, all by donated labor, in Athens, Tennessee. Built at a cost of \$40,000, the facility is carpeted and air conditioned. Construction was completed in seven months.

● The Pikeville, Tennessee, church was organized February 1. The 23 charter members had been organized as a company for approximately a year and a half.

Andrews University

● The SDA Theological Seminary at Andrews sponsored the first of three sessions of the course, Seminar in Leadership for Church Growth, February 24 to 27, at the Florida Adventist Hospital in Orlando. Taught by Arnold Kurtz, director of the Doctor of Ministry program at Andrews, the 20-hour sessions include discussions on such issues as the minister's management of his time, management of conflict, problem solving, decision making, and other facets of church leadership and administration. The two remaining sessions are scheduled for April 21 to 24 and June 9 to 12. Sessions may be taken for credit toward the Doctor of Ministry degree or may be audited. Inquiries may be directed to Dr. Arnold Kurtz, Seminary Hall, Andrews University, Berrien Springs, Michigan 49104.

How to cook German style without cholesterol or animal fat. Use Loma Linda Big Franks. Appetitlich!



BIG FRANKS AND SAUERKRAUT

4 (19 oz.) can Loma Linda
Big Franks, drained
1 cup sauerkraut
1 teaspoon celery seed
1 teaspoon caraway seed

Add seasoning to sauerkraut.
Place in casserole. Arrange
Big Franks on top. Bake at
350° for 30-40 minutes.
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Mr. Grocer: Loma Linda Foods will redeem this coupon for 10¢ plus 3 cents for handling if you receive it on the sale of 19 oz. BIG FRANKS and if, upon request, you submit invoices proving purchases of sufficient stock within the past 90 days to cover coupons presented for redemption. Coupon is void if taxed, restricted or prohibited by law. Coupons will not be honored and will be void if presented through outside agencies, brokers or others who are not retail distributors of our merchandise, unless specifically authorized by us. Sales tax must be paid by consumer. Cash redemption value of 1/20 of 1¢. Offer good only in the United States. For redemption, mail to: Loma Linda Foods, Coupon Redemption Center, 11503 Pierce St., Riverside, California 92505.

Coupon expires August 30, 1975

Save 10¢



Skip Baker used to sing in the Choir

He used to be the MV leader of the church too. But it didn't give him any answers. So he left.

Are there a few Skip Bakers in your church who are missing? Is there someone to notice that the place where they sat is empty, someone to do something about it?

Here's what you can do. Sponsor a subscription to *Insight* magazine for him. Open out the folded portion of this paper, and fill in the coupon. Then hand it to your church lay activities secretary or send it to your Adventist Book Center.

It's as simple as that. *Insight* reaches out to touch the Skip Bakers you know with the answers they seek.

Please send one year of *Insight* to:

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☐ Attached is \$10.95



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city state zip

☐ I too would like to receive a year of *Insight*

☐ Please enter my perpetual subscription. I've attached \$9.25

This offer expires August 31, 1975

Bulletin Board

Health Personnel Needs

NORTH AMERICA

Clin. spec.,	Nurses
psychiatry	Nurse aides
Computr. progrm.	Nurses, med.-surg.
Cook, head	Nurse, ped.
Diets., admin.	Nurse, pulm. func.
Electron. engr.	Nursing-serv. dir.
Health educ.	Orderlies
Inhal. thers.	Phys. thers.
Key-punch oper.	Psych. aide
Lab. tech.	Psych. tech.
Laundry mgr.	Pub.-rel. dir.
Med.-rec. lib.	Sec., exec.
Med. technols.	Soc. wrkr., MSW
Med. transcribers.	Stationary engrs.

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

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

To New Posts

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

William R. Bornstein, pastor, College Place, Washington, formerly coordinator of metropolitan evangelism, Greater New York Conference.

Roger Cain, pastor, Atlantic, Iowa, district, from Indianapolis, Indiana.

B. E. Capule, treasurer, Manila Sanitarium and Hospital, formerly business manager, Philippine Union College.

J. E. Christensen, business manager, Taiwan campus, South China Union College, formerly president, Mountain Mission, Taiwan.

E. C. Corpus, administrator, Manila Sanitarium and Hospital, Philippines, formerly business manager, same institution.

C. Y. Hsia, president, Mountain Mission, South China Island Union Mission, formerly secretary-treasurer, same mission.

M. Y. Hsiao, president, Plains Mission, Taiwan, South China Island Union Mission, formerly vice-president, same mission.

Osamu Inada, secretary-treasurer, Mountain Mission, South China Island Union Mission, formerly district leader, same mission.

Fred Schmid, pastor, Ottumwa, Iowa, from Northern New England Conference.

Carl Shen, secretary-treasurer, Plains Mission, South China Island Union Mission, formerly

treasurer, Signs of the Times Publishing Company, Taiwan.

Robert Taylor, pastor, Bessemer, Alabama, from California.

Charles Wiser, assistant administrator and controller, Medical Center Hospital, Punta Gorda, Florida.

FROM HOME BASE TO FRONT LINE

Richard Dena (WWC '67), to serve as evangelist, Bolivia Mission, La Paz, Bolivia, and **Eneida (Rodriguez) Dena**, and two children, of Toppenish, Washington, left San Juan, Puerto Rico, December 30, 1974.

Paul Errett Dixon III (AU '69), to serve as pastor/pilot, Sarawak Mission, Sarawak, East Malaysia, and **Rebecca Anne (Skender) Dixon**, and two daughters, of Greensboro, North Carolina, left Los Angeles, California, December 30, 1974.

Myrtle May Fitzgerald (AU '69), returning as chairman, department of education, Southeast Asia Union College, Singapore, left San Francisco, California, December 29, 1974.

Harald U. G. Giebel (U. of Muenchen '55), returning to serve as medical director and surgeon, Karachi Hospital, Karachi, Pakistan, and **Beverly G. (Lindner) Giebel** (LLU '56) to serve as anesthesiologist, left New York City, November 19, 1974.

Muriel Howe (LLU '58), returning as director, School of Nursing, Hong Kong Adventist Hospital, Hong Kong, left Los Angeles, California, October 14, 1974.

Roger Kenneth Kopitzke (PUC '64), returning as director, Chiangmai Adventist Education Center, Chiangmai, Thailand, and **Pamela Kay (Hendricks) Kopitzke** (PUC '66), and two daughters, left San Francisco, January 4, 1975.

Francis Duane McKey (AU '73), to serve as pastor/teacher, Lulengele Mission, Zaïre, and **Kathleen Kay (Lang) McKey** (UC '71), and two children, of Papillion, Nebraska, left New York City, December 31, 1974, for Collonges, France, for language study.

Robert Wesley Ringer (Atlanta So. Dental College '43), returning as dentist, Seoul Adventist Hospital, Seoul, Korea, and **Barbara (Gibbs) Ringer** (CUC '40), left Los Angeles, California, December 29, 1974.

Jacquelyn Anne Tibbetts (AUC '73), to serve as dean of girls, Far Eastern Academy, Singapore, of Berlin, Massachusetts, left Seoul, Korea (there on AVSC basis), August 21, 1974.

Jeanette Gladys D. Tkachuk (Branson Sch. of Nursing '70), to serve as nurse, Mwami Hospital, Zambia, of Clearbrook, B.C., left Toronto, Canada, December 26, 1974.

Cecil A. Williams, returning as stewardship secretary, Far Eastern Division, Singapore, left Vancouver, B.C., September 4, 1974, and **Amanda Wilma (Tetz) Williams**, left San Francisco, California, January 5, 1975.

NATIONALS RETURNING

Kimiko Kobayashi, to serve as English-language school worker, Osaka Language School, Osaka, Japan, left Los Angeles, California, December 29, 1974.

Yuzuru Sugiura, to serve as teacher, Japan Missionary College, Chiba Ken, Japan; **Seiko Sugiura**, and two children, left Los Angeles, California, January 5, 1975.

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

Hubert George Bayliss (AVSC), to serve as VOP worker, East African Union, Nairobi, Kenya; **Kathleen May (Tinkler) Bayliss**, of Kelowna, British Columbia, left Washington, D.C., January 8, 1975.

Robert Fullerton Dunlop (Surgeon's Hall, Edinburgh '44) (R/SS), to serve as relief physician, Hong Kong Adventist Hospital, Hong Kong, of Kennewick, Washington, left Seattle, Washington, January 15, 1975 (wife to follow later).

Patricia Jo Gustin (UC '62) (AVSC), to serve as mission worker, Chiangmai Tribal Center, Chiangmai, Thailand, of Berrien Springs, Michigan, left Los Angeles, California, January 14, 1975.

Eugene Werner Hildebrand (LLU '53) (R/SS), to serve as relief physician, Saigon Adventist Hospital, Saigon, Vietnam, and **Betty Jean (Chapman) Hildebrand** (WWC '51) and two boys, of Munising, Michigan, left Los Angeles, California, January 17, 1975.

David Scott Pierce (WWC '74) (AVSC), to serve as ministerial worker, SDA Mission, Guam-

Micronesia, Agana, Guam, of Granger, Washington, left Seattle, Washington, January 14, 1975.

David Ernest Weigley (SMC) (R/SS), to serve as literature evangelist, Hong Kong-Macao Mission, Hong Kong, of Tucson, Arizona, left Los Angeles, California, January 13, 1975.

STUDENT MISSIONARIES

Sandra Maxine Beckwith (UC), of Willowdale, Ontario, to serve in teaching and secretarial, Nigerian Union Mission, Nigeria, West Africa, left Toronto, Canada, January 1, 1975.

Guy L. Blaser (AUC), of Attleboro, Massachusetts, to serve as lab technician, Malamulo Hospital, Malawi, left Boston, Massachusetts, January 7, 1975.

Glenden L. Heagy (LLU), of Roseburg, Oregon, to serve as teacher, SDA English Language School, Japan Union, Tokyo, left Los Angeles, California, December 31, 1974.

June Sadako Kawamura (PUC), of Kauai, Hawaii, to serve as teacher, Tokyo Sanitarium and Hospital, Japan Union Mission, Tokyo, left Los Angeles, California, December 17, 1974.

Notice

General Conference Session

● Official notice is hereby given that the fifty-second session of the General Conference of Seventh-day Adventists will be held July 10 to 19, 1975, in the Stadthalle, Vienna, Austria. The first meeting will begin at 7:15 P.M., July 10, 1975. All duly accredited delegates are urged to be in attendance at that time.

ROBERT H. PIERSON, President
CLYDE O. FRANZ, Secretary

Coming

March

8	MV Day
8-15	MV Week of Prayer
22	Educational Day and Elementary School Offering and Sabbath School Community Guest Day
29	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 University Offering)
26	Adventure in Faith Offering

May

3	Community Services Evangelism
3	Church Lay Activities Offering
10	Disaster and Famine Relief Offering
17	Spirit of Prophecy Day
24	North American Missions Offering/ Home Foreign Challenge



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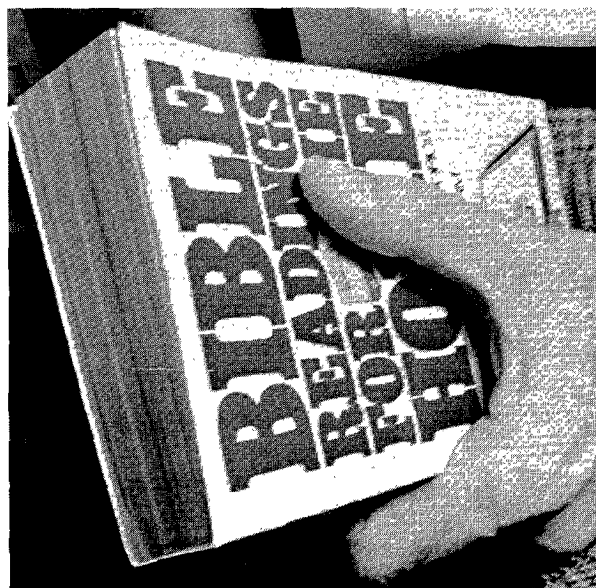
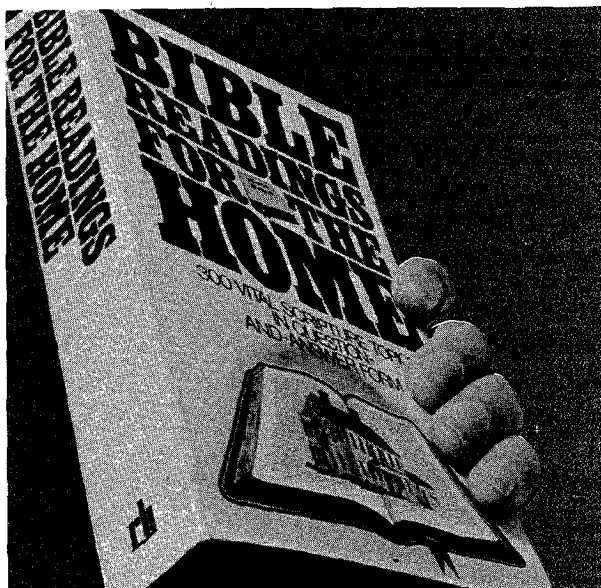
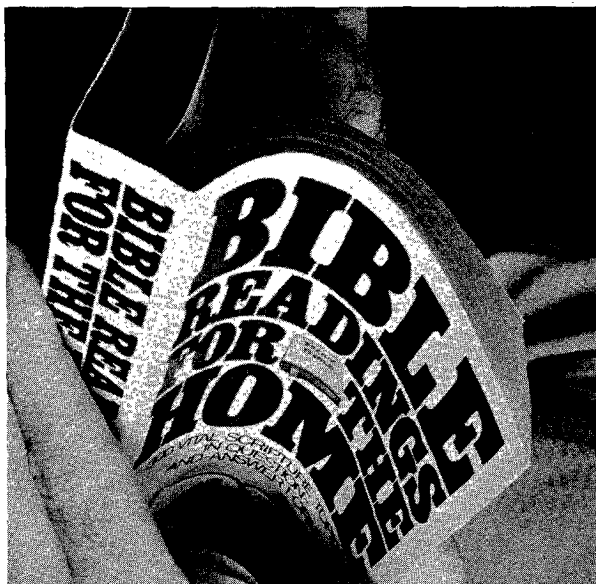
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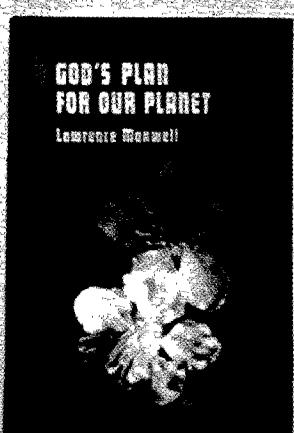
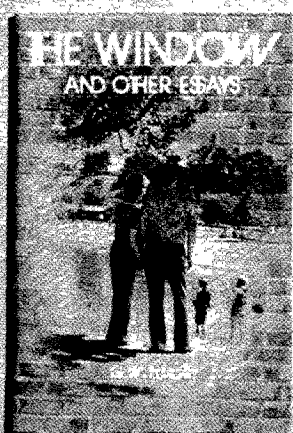
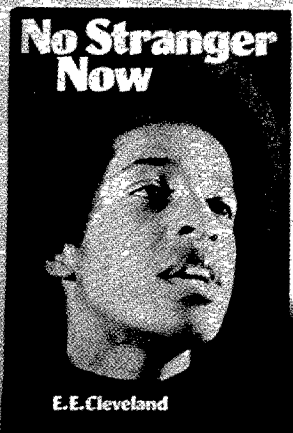
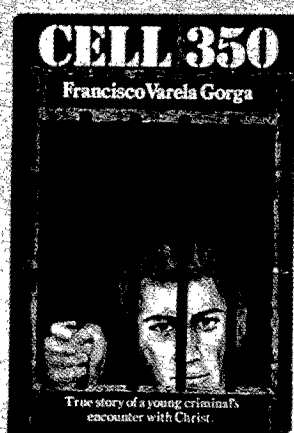
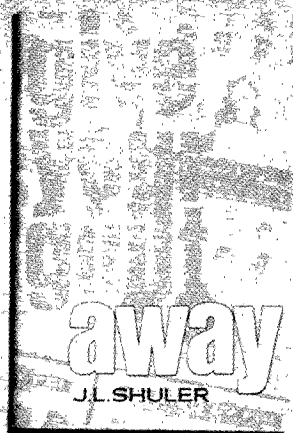
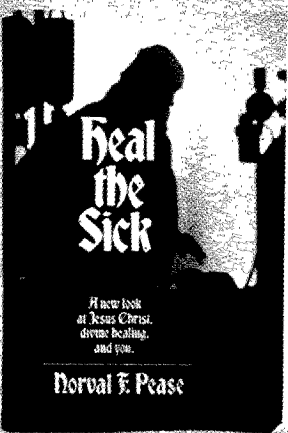
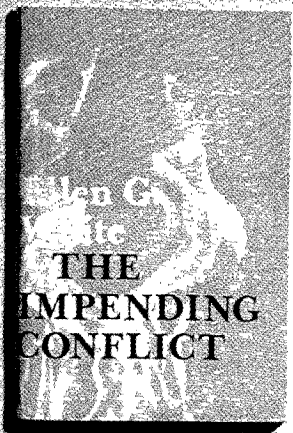
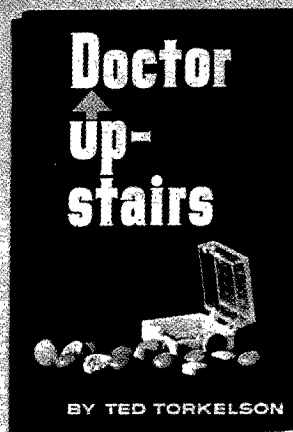
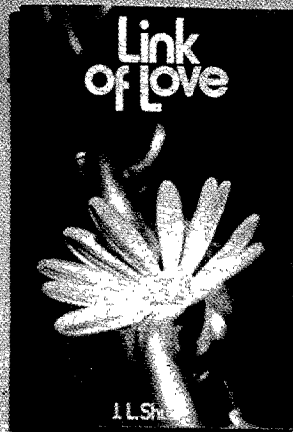
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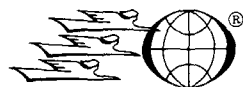
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The Back Page

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

Korean Anniversary

The seventieth anniversary of Adventist work in Korea was noted during the quadrennial constituency meeting of the Korean Union Mission in December. The special event was broadcast live over the CBS radio network throughout Korea. Three television stations also gave coverage to the event. The first vice-mayor of the city of Seoul, M. H. Nam, was present, as was D. W. Hunter, a General Conference associate secretary.

Finnish Literature Workers Set New World Record

Several literature evangelists in Finland have set new world records in deliveries, according to Unto Hongisto, Finland Union publishing director.

Anna-Liisa Helevaara worked 1,770 hours and reported \$141,533 in deliveries; Eila Pikkarainen, 1,315 hours, \$113,013 deliveries;

Martti and Aila Sahlström, 2,883 hours, \$93,068 deliveries.

Total literature evangelists' sales for Finland during 1974 reached a record high of 4,394,937 Finnish marks (US\$1,204,092), which represented an increase over the previous year of 1,119,616 marks (US\$306,619), or a 34 per cent increase.

Elder Hongisto writes, "We thank God for the literature evangelists who during 1974 brought to the homes in Finland more than 150,000 books and approximately 800,000 magazines. We have reached our goal for the year of delivering one Finnish mark (approximately 30 U.S. cents) worth of Adventist literature for every person in our country."

J. N. HUNT

Regional Department Membership Record

During 1974, 7,575 new members were added by baptism and profession of faith to the churches in North

America served by the Regional Department of the General Conference. This record exceeds all previous years' records and brings the total membership to 92,944. Tithe for the year amounted to \$15,592,408, a gain of 14.5 per cent over the previous year's tithe.

H. D. SINGLETON

In Brief

Baptism report: Unions of the South American Division have reported 36,994 baptisms for 1974.

Newly appointed: Bekele Heye, former Sabbath school director and field secretary of the Afro-Mideast Division, replacing A. H. Brandt as president of the Ethiopian Union. Because of political changes in Ethiopia, only national personnel can serve in this capacity. Elder Heye served in the union before accepting his division position in 1970.

Events: The Penang Adventist Hospital in Malaysia celebrated its fiftieth anniversary recently. High light of the celebrations was a visit of the man who founded the hospital, J. E. Gardner. □ A Five-Day Plan to Stop Smoking was conducted in Paris, February 3 to 7, for personnel of the Organization for Economic Cooperation and Development and UNESCO. Leading out were J. Wayne McFarland, of the General Conference, and S. L. Folkenberg, of the Euro-Africa Division. □ On February 1 diplomas were awarded to 1,903 Voice of Prophecy Bible students at a mass graduation in Panama City just prior to the launching of an evangelistic crusade. Two hundred and eighty-three church members who had recently received training as "missionary mailmen" helped prepare these students to graduate.

Deaths: Nina Fern Ham, 85, wife of the late A. L. Ham, former General Conference vice-president, February 9, in Angwin, California. □ E. R. Weisser, recently appointed assistant treasurer of the Euro-Africa Division, on February 7.



PHILIPPINE PRESIDENT RECEIVES SDA BOOKS

Ferdinand E. Marcos, left, president of the Republic of the Philippines, was the recipient on January 22 of the large edition of *The Desire of Ages* and the ten-volume set of *My Bible Friends*. The presentation was made at Malacañang Palace by Flor B. Conopio, right, associate editor and public-relations director of the Philippine Publishing House in Manila. President Marcos expressed his gratitude and personally called a photographer to take a picture of the presentation.



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Human Potential	June 22-27	2 credits
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Family Life	June 30-July 11	3 credits
Special Methods in Secondary Tchg. of Religion	June 30-July 11	3 credits
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Instructional Planning & Classroom Mgmt.	July 14-25	4 credits
Use of Media in Instructional Development	July 28-August 8	4 credits
Planning for Discipline	August 11-15	2 credits
Creative Principalship	August 11-15	2 credits
Career Development	August 11-22	4 credits

HOME ECONOMICS

Home Nutrition Instructors	June 9-13	non-credit
Current Issues in Home Economics	June 9-17	2 credits
Food Service Supervisors	July 6-24	non-credit

INDUSTRIAL EDUCATION

Industrial Education Workshop	July 14-25	2-3 credits
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Rock Music: The Medium & The Message	August 11-13	1 credit
Elementary Music Education (Orff-Kodaly)	August 11-15	2 credits

PHYSICAL EDUCATION

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SCIENCES

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