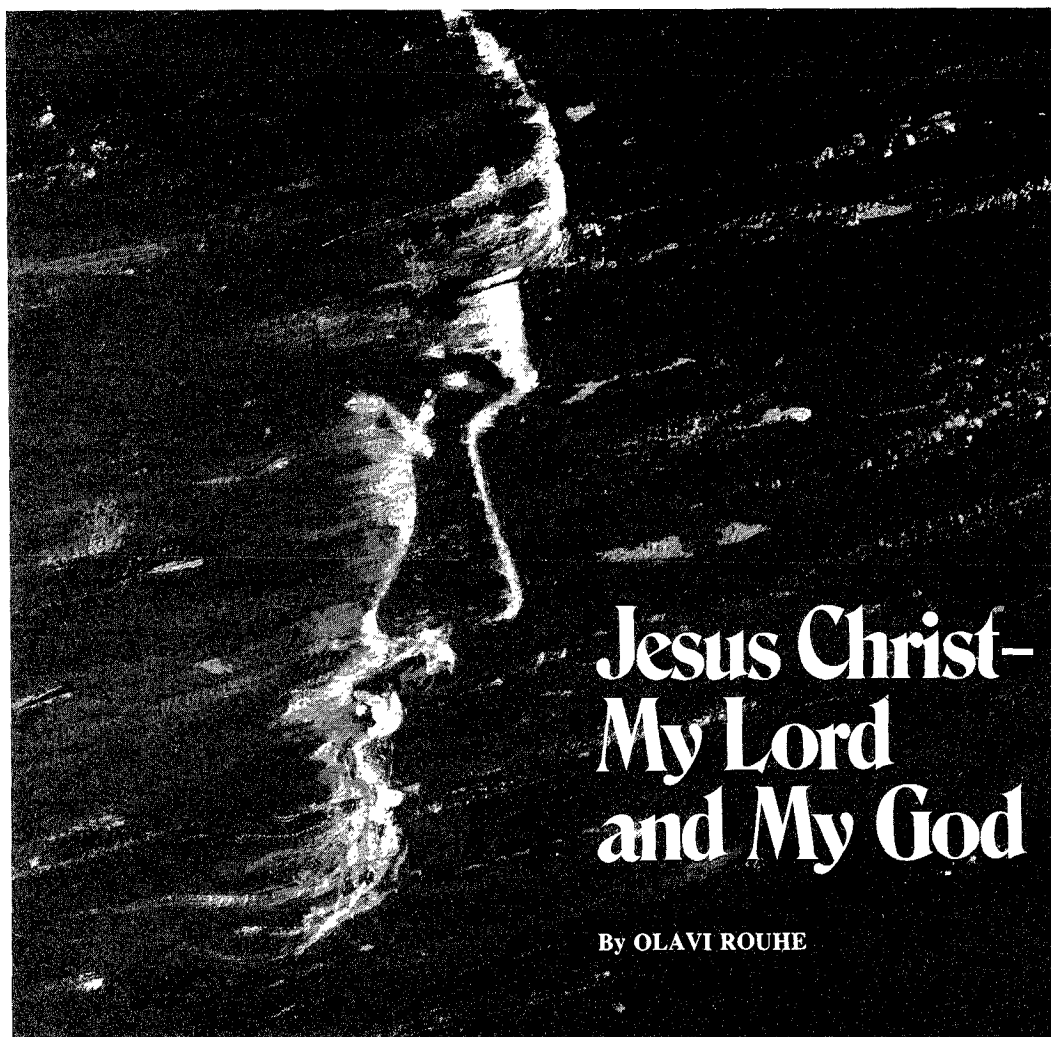


Review[®]

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Jesus Christ— My Lord and My God

By OLAVI ROUHE

HE WAS A REALIST. He was not ready to accept so-called evidence based on hallucinations. The situation was too confused, too tense. It was best to keep cool and calm, in order to be able to judge the matter truthfully. So he said to his fellow apostles, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25).

This man is now known as "doubting Thomas," a symbol of the modern, skeptical man. But Jesus respected this sincere seeker of truth and was ready to furnish him with sufficient evidence. And what were the results of Thomas' investigations? "Thomas answered and said unto him, My Lord and my God" (verse 28).

What a marvelous conversion from agnosticism to faith! This doubting disciple makes a

confession that meant the beginning of a new era in the history of the church. The fact that Jesus Christ was Lord, not only the true man but also the true God, gave the Christian proclamation the starting point and the fundamental truth basic to all other divine truths.

In declaring Jesus to be Lord, Thomas used a term that was also used for the Old Testament God, the God of Israel.* More than a thousand years previously Moses had received at Mount Sinai the commandments written on tables of stone, the first of these commandments containing this basic revelation, "I am

* In Thomas' confession, recorded in Greek, the word for "Lord" is *kurios*. This is the word that occurs thousands of times in the Greek Old Testament (The Septuagint, LXX) where the Hebrew has the divine name *YHWH*. This Hebrew name is sometimes represented in English as *Jehovah* but most often in the English Old Testament it is rendered "Lord," following the practice of the Septuagint of using a surrogate for the divine name.

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"Live As He Lived"

Apart from His sinlessness, one of Christ's most amazing characteristics was His stability. Jesus was not "up" one day and "down" the next. "He was never elated by applause, nor dejected by censure or disappointment."—*The Desire of Ages*, p. 330. Circumstances, whether favorable or unfavorable, never determined His conduct. His principles and purposes were steadfast, and He adhered to them whatever might be the reaction of His disciples, the Jewish leaders, or the multitude.

This feature of His character was evident throughout His ministry, but it was positively spectacular during His capture in the Garden of Gethsemane, and in His trial and crucifixion. When the Roman soldiers and multitude, led by Judas and representatives of the Jewish hierarchy, seized Jesus, He was calm and self-possessed. He did not resort to violence. He did not flee. When Peter slashed off the ear of the high priest's servant, Jesus restored the severed member and healed the wound. Then, in a remarkable display of courage and thoughtfulness for His disciples, He said, "If you seek me, let these men go" (John 18:8, R.S.V.).

When taken before the ex-high priest, Annas, Jesus answered the questions put to Him but "spoke no burning words of retaliation" (*ibid.*, p. 700). Even when slapped in the face, Jesus bore Himself with dignity. In the presence of Caiaphas, the reigning high priest, and the entire Sanhedrin, when the very air seemed charged with excitement and hostility, Jesus "alone was calm and serene" (*ibid.*, p. 704).

Later, when Jesus was tried before Pilate, witnesses made false charges. Priests, scribes, and rulers demanded that Jesus be put to death. The mob cried for conviction until "the uproar was deafening" (*ibid.*, p. 726). "But to all the false charges against Him He answered not a word. . . . He stood unmoved by the fury of the waves that beat about Him. It was as if the heavy surges of wrath, rising higher and higher, like the waves of the boisterous ocean, broke about Him, but did not touch Him."—*Ibid.*

En route to Calvary, carrying His cross, Jesus continued to reveal His magnificent strength of character. Though collapsing from weakness and fatigue, He did not complain. Indeed, His thoughts were for others. Observing several women crying brokenheartedly in sympathy for Him, He sought to comfort them.

At the place of execution, rudely the soldiers fastened the two thieves to their crosses. The task was not easy, for the thieves fought furiously. Would Jesus resist? No. Though the soldiers handled Him roughly, He cooperated with patient dignity. As the rough spikes were driven through His tender flesh, "the Saviour made no murmur of complaint. His face remained calm and serene" (*ibid.*, p. 744).

In sharp contrast to Jesus, who "was never elated by applause, nor dejected by censure or disappointment," was Saul, Israel's first king. "One great defect in the character of Saul was his love of approbation. This trait had . . . a controlling influence over his actions and thoughts; everything was marked by his desire for praise and self-exaltation. His standard of right and wrong was the low standard of popular applause."—*Patriarchs and Prophets*, p. 650.

What effect did Saul's desire for approbation have on his life? It led him to do whatever he thought would make him popular, even if this meant disobeying God. Ultimately this character weakness led him to become insanely jealous of anyone else who was praised for success, particularly David. He lost control of his emotions and was governed by impulse. Like a yo-yo, he was either up or down. From periods of rage, when he was ready to kill all rivals, he would sink into a state of depression, caring about nothing. When David was successful in battle, and the people sang his praises for his triumph, Saul lost his balance completely. Having developed an insatiable appetite for adulation, he determined to kill David when praise was given to him rather than to himself.

Saul's life shows clearly how dangerous it is to be "elated by applause." It shows that "playing to the grandstands" leads one to compromise principle, swerve from the path of duty, and eventually be governed by emotion.

Imitate Jesus

The followers of Christ are to imitate their Master. They are to reflect His image not merely in hating sin and loving righteousness but in their life-style, in their attitude toward their work, and in the way they face problems. "Christ did not fail, neither was He discouraged, and His followers are to manifest a faith of the same enduring nature. They are to live as He lived, and work as He worked, because they depend on Him as the great Master Worker. Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything."—*The Desire of Ages*, p. 679.

Beyond debate, this is a high goal. But it can be achieved. How? As Christ achieved it. Jesus, the Son of man, is our example. He passed over the road ahead of us to show us how to live. We are to walk in His footsteps and demonstrate to the world that Christianity is not merely a high-sounding theory, but a living, practical reality. It is not merely a religion for the God-man, but for sinners saved by grace.

Without any attempt to list all the elements that enabled Jesus to live a life in which He was "never elated by applause, nor dejected by censure or disappointment," a life in which He pressed forward steadily despite difficulties and obstacles, we might mention that—

1. He was a master of the Scriptures.
2. He was filled with the Spirit.
3. He spent much time in prayer.
4. He attempted nothing in His own strength, but depended entirely on His Father.
5. He never sought recognition for self.
6. He ever sought to impart blessings to others.
7. Having done His best, He left the results with God.

Is it possible in the midst of trials and temptations—or even in the humdrum of everyday life—for Christians today to bring glory to God, as did Jesus, by being cheerful, courageous, and even-dispositioned? Indeed! And would not this unusual conduct arrest the attention of the world and help make Christianity more believable?

How much longer must Heaven wait for a people who will bear this kind of convincing testimony?

K. H. W.

This Week

Olavi Rouhe, editor in chief at Finland Publishing House, Tampere, Finland, authored our cover article, "Jesus Christ—My Lord and My God."

In this article Elder Rouhe discusses the implications of Thomas' confession of faith, concluding, "It is not enough that He is the Lord of the Old and New Testaments. It is not enough that He is the Lord of the church. He must be my Lord and my God, your Lord and your God."

"Jesus Saves His People From Their Sins" (p. 4), is the Sabbath morning sermon by Robert H.

Pierson, General Conference president, given at the 1974 Annual Council held in Loma Linda, California. The devotional messages presented during the week at Annual Council, some of which have been published in the REVIEW, were held in conjunction with the fall Week of Prayer at Loma Linda University.

In his message Elder Pierson capitalizes on one of the most precious promises in the Bible: that Jesus saves His people from their sins. Although this promise is given to all who will accept it, Elder Pierson focuses on its

meaning for Seventh-day Adventists.

"He shall save his people from their sins." This is the glorious gospel message. This is what the Advent message is all about. It is not a list of rules, regulations, do's, don'ts. It is God saving men and women from sin. . . . It is practical and personal, yet gloriously real, and only God could have conceived of such a solution of love to man's sin problem."

Varner J. Johns authored the series that begins this week on page 6, "The Post-exilic Prophets

Speak to the Remnant." A retired minister, Elder Johns has authored many articles and two books: *Forty Centuries of Law and Liberty* and *The Secret Rapture and the Antichrist*.

Elder Johns, an evangelist in the United States, Canada, and Brazil, also taught for nine years at Loma Linda University. Besides his ministerial training, he holds a J.D. degree from the Los Angeles College of Law.

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Scan news briefs from the religious world

CENSUS BUREAU REPORTS ON U.S. COLLEGES

WASHINGTON, D.C.—The number of black college students has increased by 56 per cent in the past four years, comprising 9 per cent of the total college enrollment in October, 1974, compared with 5 per cent in 1964, a new Census Bureau report indicates. Women students are also increasing in numbers, making up 44 per cent of the total college enrollment in 1974, up from 41 per cent in 1970 and continuing a long-term trend, the Census Bureau notes.

Total college enrollment (public and church-related and private institutions) grew by 19 per cent from 1970 to 1974 among persons under 35, to reach a new high of 8.8 million students. The Census Bureau reports that most of the increase occurred in public colleges.

MEMBER LOANS ASSIST CATHOLIC PARISH

APPLETON, WIS.—When his parish was faced with ever-rising costs, Father Wilbert Staudenmaier, pastor of Sacred Heart Roman Catholic church, devised a unique way to cope. In December, he asked members to give the parish a boost—by lending money to the parish on a no-interest, demand basis.

To date, 15 parishioners have responded to the pastor's request and have each loaned \$1,000 to Sacred Heart. In addition, \$4,600 has been donated to the parish by other individuals.

EVANGELICAL ECUMENISM

SAN DIEGO—Protestant evangelicals are "spiritually ecumenical" but reject "structural ecumenism" because they believe it places the church ahead of Christ, Dr. Arthur Glasser told a

gathering of Roman Catholics.

The Fuller Theological Seminary professor took part in a "denominational day program for Roman Catholics" during the 1975 National Workshop on Christian Unity. His topic was evangelism and ecumenism.

Evangelicals, he stated, "are 'spiritually ecumenical' in the sense that we seek to receive for fellowship and cooperative efforts all whom Christ has manifestly received. . . .

"Although we have those on the far right who are sectarian in spirit, I would say that conservative Evangelicals on the whole are genuinely ecumenically motivated. However, this only manifests itself when they find themselves working alongside those who appear to share the same experience of Jesus Christ and the same subjection to Scripture."

PARABLE OF TALENTS USED IN FUND DRIVE

PROVO, UTAH—Up to \$25,000 will be given out in small sums to students at Mormon Church-affiliated Brigham Young University (BYU) in a "parable-of-the-talents" fund drive.

The idea, often used in U.S. Protestant churches, came from Mormon seminary students in Auckland, New Zealand, who decided to try the Bible parable. A teacher gave students one dollar each, and by using the money to develop small projects, some students were able to bring back as much as \$20 in a few weeks.

BYU students will attempt to multiply money in their "Project Talents" to help raise a \$1 million pledge made by the student body toward the multi-million addition to the library now under construction. The \$25,000 was donated by an anonymous friend.

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.]

We Have Hope

My husband and I especially enjoyed the March 6 issue of the REVIEW.

"Courage in the Lord!" is most timely! How we need to understand and assimilate the wilderness experience of our spiritual ancestors, that we might learn not to look at our apparent difficulties but on Jesus Christ, who

can solve every single problem we face.

Yes, we do wish for the sanctuary to be cleansed! Though how often we look at our sins and shortcomings. But we have hope. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

How our eyes must be placed on the One who has the power. A statement that has given many encouragement is: "When we know God as it is our privilege to know Him, our life will be a life

of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—*The Desire of Ages*, p. 668.

J. L. PIERCE
Farmington, New Mexico

What Is Perfection?

I want to express my appreciation for the series, "Getting Ready for Heaven" (Feb. 13, 20, March 6). In the concluding article, the author asks, "Is perfection possible?" and then says, "Certainly the type that Jesus requires is possible," and I have no

fault to find with that. But what I wish to point out is that in every debate or forum or panel discussion, the very first order of procedure calls for a definition of terms.

Before answering the question above, a proper query is, What is perfection? The author suggests throughout the series that it means living the life that Jesus did, "Who did no sin" (1 Peter 2:22), but never defines the word as such. I would like to offer a clear definition of perfection: "The law of God will be satisfied with nothing short of perfection,

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Jesus Saves His People From Their Sins

The glorious gospel message

is not ethereal, intangible,

something we cannot understand.

It is practical and personal,

yet gloriously real.

By **ROBERT H. PIERSON**

“AND THOU SHALT CALL HIS NAME JESUS: for he shall save his people from their sins” (Matt. 1:21).

Through the years I have read these words countless times. I thought I understood them fully. But a few weeks ago two thoughts that had eluded my previous thinking flashed into my mind. Jesus will save *His* people from *their* sins. I saw how these words could be applied particularly to God’s people living in this late hour. Jesus came to save the world, but He also came to save *His people* from their *sins*. There are people in the *world* who need saving. *God’s people* need saving! Jesus came to save *people*—young and old—from *sin*.

What is this heinous killer called sin? Definitions vary. Some first-grade children in a German school were asked what they thought sin was. Their replies are amusing: “Hitting your grandmother with a mud ball,” “Telling lies to your parents,” “Sassing your teacher.” When an adult is asked he may reply, “It is lying, gossiping, drinking, smoking, swinging.” These concepts of sin are very narrow.

God gives us a clear, incisive definition of this intruder called sin: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 John 3:4).

When you lie, you sin. When you steal, you sin. When you hate, worship idols, break the Sabbath, covet, have impure thoughts or actions, you break God’s law, you sin. Jesus came to save men and women from these misdeeds. He will save His people from breaking His commandments.

In order for victory to be ours we must *overcome* sin. If a person is stealing, he must stop stealing! If he is lying, he must stop it. If he is guilty of impure thoughts or actions, he must stop yielding to them. Sabbathbreaking, gossiping, must be overcome. Idols must be removed.

Paul makes this clear in Ephesians 4. Consider some of the points he makes: “Putting away lying, speak every man truth with his neighbour” (verse 25). “Let not the sun go down

upon your wrath” (verse 26). “Let him that stole steal no more” (verse 28). “Let no corrupt communication proceed out of your mouth” (verse 29). “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you” (verse 31). “Be ye kind one to another, . . . even as God for Christ’s sake hath forgiven you” (verse 32).

“To him that overcometh will I give to eat of the tree of life” (Rev. 2:7). If we are not overcomers the result will be death—the second death—a death from which there is no resurrection. “The wages of sin is death” (Rom. 6:23).

Of one thing we may be certain. We are not going to enter heaven with unconfessed, unforgiven sins in our lives. The experience of Lucifer, the lightbearer, makes this clear (see Isa. 14:12; Eze. 28:17-19). After his rebellion reached a certain point, he could no longer remain in the heavenly courts. He and the angels whom he had deceived were cast out of heaven (Rev. 12:9).

Today God looks down upon the peoples of earth, noting the havoc, the sorrow, the suffering, sin has wrought during its 6,000-year reign, and He says, Never again! Not in My heaven! He will never again permit sin in His sinless universe. Those saints of God who are taken to be with Christ at His second coming will be men and women, boys and girls, who, through the grace and power of the Holy Spirit, have gained the victory over sin. There will be no temper tantrums, no lying or cheating, no hatred or murder, no impure thoughts or acts, no gossip, no idols, no Sabbathbreaking in God’s glory-land!

“Thou shalt call his name Jesus: for he shall save his people from their sins,” the angel declared.

Evidently God’s people have some sins, perhaps peculiar to them, that they must overcome. Thank God He sent Jesus to save His saints from these sins! It is hard to conceive of a Seventh-day Adventist who would go out, gun in hand, and hold up a bank or embezzle funds or murder another human being or frequent a house of prostitution or worship idols or get drunk or start a riot. These, we insist, are the sins of the world! We are respectable persons! We would never commit these sins!

A Seventh-day Adventist would not be guilty of murder, but what about character assassination—gossip? A Seventh-day Adventist would not rob a bank, but what about robbing God of tithe and offerings? We may not go to the theater, but too many sit in front of the TV sets for hours watching the same shows that are offered in the theater. We wouldn’t drink liquor, but do we refuse, or fail, to follow the laws of health—things just as inimical to our physical well-being as some of the practices we shun! We do go to church on Sabbath, but do some use the sacred hours to buy, sell, socialize, attend sporting events, or enjoy our own recreation?

God says, “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord” (Isa. 58:13, 14).

We may hold rigidly to the Sabbath, and yet crucify the

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Lord of the Sabbath by disregarding a plain "Thus said the Lord" in church standards and in breaking other commandments. We are determined to do what we want instead of what God says! Sin is really saying No to God! It is rebellion. When Lucifer rebelled against the government of God he was cast out of heaven.

Deceived in Our Condition

A concerned wife had been praying for her husband for many years. When approached on the subject of joining the church, he retorted, "Why should I join your church? You don't steal, I don't steal. You don't kill people, I don't kill people. You watch TV movies, I go to the movies. You disregard the laws of health, and I disregard the laws of health. Not much difference! Why should I join the church?"

Jesus came to save *His* people from *their* sins.

The sad thing is that too many of us are deceived about our true condition. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Here is the root of the Seventh-day Adventist sin problem! God's most difficult task is to save twentieth century Laodiceans who feel no need.

The greatest need of the Seventh-day Adventist Church today is not more money, not bigger budgets, not more buildings, not more institutions, not even more evangelistic crusades. What we as Seventh-day Adventist church members need is to be saved from our sins. God is waiting for His people to gain victory over sin so that He can trust them with heaven! Jesus came "to save his people from their sins," to help us to be overcomers!

Jesus did not come to establish His church as a mutual admiration society that would bear His name. He came to save men and women—*His people—from sin!* He does not invite you to become a Christian because it is the in thing to do. He came to save you, save me, from that temper, that bitter, evil tongue, that covetous spirit, that jealousy, envy, impurity. He did not come to touch the springs of our emotions and make us shout, jump, and speak in unknown tongues. He came to save us from body-destroying habits, from character-destroying propensities! He didn't come to give us something to talk about. He came to help us *do* something about the great sin tragedy. He came to save us *from* our sins, not *in* sin. He came that we might be overcomers. Sinners—overt and halting sinners—need saving. Thank God, there is help and hope for us: "Thou shalt call his name Jesus: for he shall save his people from their sins."

There is only one reliable source of help—Jesus. Listen to these promises of hope: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

He Became Very Man!

How was Jesus able to do this for us? Because He became man to save man. "And the Word was made flesh, and dwelt among us" (John 1:14). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

Our Saviour "took upon Him [His sinless nature] our sinful

nature" (Ellen G. White, in *Review and Herald*, Dec. 15, 1896) and "He accepted the results of the working of the great law of heredity" (*The Desire of Ages*, p. 49). He did not "make-believe take human nature" (*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:14, p. 1130) but He "took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation" (*The Desire of Ages*, p. 117). Christ "overcame in human nature, relying upon God for power."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 27:50, p. 1108.

"The enticements which Christ resisted were those we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours."—*The Desire of Ages*, p. 116.

Our human mind cannot fully grasp the love that would cause the Lord Jesus to be willing to do this.

Tempted as We Are Tempted

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Jesus through it all was without sin. He was tempted, "yet without sin." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19).

"Who did no sin, neither was guile found in his mouth" (chap. 2:22).

"He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity." We should "never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128.

Jesus achieved what He says you and I must achieve, with divine help—victory over sin. "He overcame in human nature, relying upon God for power" (*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 2:14, p. 924). As a boy, a youth, and an adult, He was tested, tempted, just as we are. Jesus is the children's Saviour, the youth's Saviour, the adult's Saviour. Thou shalt call His name Jesus, for He shall save *all* His people—*young and old—from all lands, from all times, from all their sins.*

"He shall save his people from their sins." This is the glorious gospel message. This is what the Advent message is all about. It is not a list of rules, regulations, do's, don'ts. It is God saving men and women from sin—from breaking the law—and saving them from the offense, the defilement, the power, of sin. It is not ethereal, intangible, something we cannot understand. It is practical and personal, yet gloriously real, and only God could have conceived of such a solution of love to man's sin problem.

It is God—Jesus—saving His people, you and me, from sin—from untruthfulness, dishonesty, impurity, idols—anything that separates us from God. Jesus can and must save us from these acts of evil. Otherwise we are hopelessly lost—now and for eternity!

How do you personally stand? What needs to be done in your life? From what do you need to be saved before God can trust you with heaven? Temper, duplicity, pride, covetousness, love of the world, "the little foxes," Sabbathbreaking, impurity, selfishness, untruthfulness, idols?

You have Jesus, a Saviour who can and will save you from that sin—right now! □

The Post-exilic Prophets Speak to the Remnant

As in the days of ancient Israel,
the hand of God is still directing
the destiny of men and of nations.

By VARNER J. JOHNS

ISRAEL'S DESCENT HAD BEEN RAPID from the days of David to those of Zedekiah, the profane, wicked prince who led Israel in apostasy and rebellion. The vast majority of those who went into Babylon were hardened in sin, their consciences seared. The remnant who returned to Jerusalem came out of Babylon a chastened people, a united people. For a time their faith wavered as their hands were weakened by the opposition of the people of the land. But the Lord had men of faith and indomitable courage to do His bidding. Two texts from the book of Ezra show the power of God working through His chosen messengers:

First, the proclamation of Cyrus. "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem . . . and build the house of the Lord God of Israel" (Ezra 1:2, 3).

Second, a governor, a high priest, and two prophets united in following the leadership of the Lord. "Then the prophets, Haggai . . . and Zachariah . . . prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel. . . . Then rose up Zerubbabel . . . and Jeshua . . . and began to build the house of God . . . and with them were the prophets of God helping them" (Ezra 5:1, 2).

How was it that the prophets Haggai and Zechariah helped the leaders of Israel in rebuilding the Temple? By mixing mortar and carrying stones? Perhaps so, but of far greater importance are the messages they bore. "Thus speaketh the Lord of hosts," said the prophet Haggai. "Thus saith the Lord of hosts," said Zechariah, a contemporary of Haggai. "The Lord, the God of Israel, saith," was the message of Malachi, 100 years later, when formalism had taken the place of faith

and ritualism of righteousness. God speaks through His messengers, the prophets.

Much is comprehended in the brief message of the book of Haggai. Much was accomplished because the remnant heard and hastened to obey. There was great rejoicing when the foundation of the Temple had been laid. Then came opposition from the enemy and opposition led to inactivity. The people acted as if the opposition was from the Lord rather than from the adversary. The voice of doubt and discouragement is never from the Lord. He never condones inactivity. "Because thou art lukewarm"—at ease in Zion, inactive, self-satisfied, self-centered, "neither cold nor hot"—"I will spue thee out of my mouth" (Rev. 3:16). The remnant were on the right ground but that wasn't enough. Their mission and commission was to build the Temple of the Lord. Inactivity was inexcusable.

Laodicea is on the right ground scripturally, but that will never excuse indifference to the piteous cry of a world in distress and perplexity. The temple of the Lord—the great spiritual temple—must be built. Stones must be quarried and fitted into the temple. It is time now for the glittering dome of the living temple—the temple of the ages, ever building, ever rising—to be completed. It is time for the Lord to come.

The insincerity of ancient Israel was exposed by the prophet. "This people say, The time is not come, the time that the Lord's house should be built" (Hag. 1:2). These words were a pretext, a cover-up for unbelief, inactivity, and self-interest. There was time for them to build and dwell in "ceiled houses," while the house of the Lord was neglected. So it has ever been. We build for time but not for eternity. No time for prayer; no time to build the family altar; no time to plead with the unsaved, "Be ye reconciled to God" (2 Cor. 5:20); but plenty of time for pleasure; time for feverish activity in building houses that will someday be destroyed, buying bonds that bind us to materialism, laying up treasure for a tomorrow that may never come.

For ten years and more a pile of bricks, covered with dirt and crowned with weeds, lay in the lot behind a church. Someone had planned a church school for the children of the church. But the people said, "The time has not yet come." The voice of discouragement and defeat had been echoed through the years. Then the call was sounded, "Let us arise and build." But the "old guard" said, "We believe in a church school, but we can't afford it"; "We don't have qualified teachers."

But men of faith kept pushing. In November, 55 children left the public school and entered the church school. In December, with all-donated labor, the building was completed. In June, the teachers had been paid. One of the first-graders of that group is today the pastor of a large college church. Others from that group hold responsible positions in the church.

The peril and poverty of lukewarmness is described by the prophet Haggai. To those who refused to build Haggai said, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (Haggai 1:6). Thus today men plant much, earn much, eat much, but are underfed, undernourished, unsatisfied. Riches take wings. "Things" disappear. Garments become moth-eaten.

Nothing so darkens the life as does poverty of soul. Unless we partake of the heavenly manna, sharing it with those who are starving for the bread of life, our very abundance becomes a curse instead of a blessing. All heaven is amazed at the indifference of Laodicea to the hands outstretched waiting for

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the gospel of salvation. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13), but how can they hear without a preacher? how can men be sent to the uttermost parts of the earth if there are insufficient funds? Is not the sin of withholding tithes and offerings a denial of the faith? Does not the blood of lost souls stain the garments of those who build and plant for self-gratification, while an unfinished temple waits for living stones to be fitted into the structure to partake of the glory of the Lord?

These words do not apply to the godly remnant in Laodicea. Miracles of divine grace have been wrought. It seems only yesterday that a few feeble conferences and a few thousand members were numbered in the denominational *Yearbook*. In almost a thousand tongues the glorious gospel of the grace of God is today being proclaimed. Truth is ever triumphant. The voice of the prophet has been heard. Tens of thousands have been sent and hundreds of thousands have been converted. But there are still idlers in the market place. There are many unused talents in the church. There is an appalling indifference on the part of some. Showers of blessing are falling while some are waiting in idle expectancy. Many plant and build as though there were yet 100 years of probationary time.

On the Wings of the Wind

"Go up to the mountain, and bring wood, and build the house" (Hag. 1:8), said the prophet of Israel. In only 24 days the reproach of indifference was removed. Time is without meaning when compared with the power that awaits a consecrated, dedicated people. After ten days of heart searching came Pentecost. Only two or three decades after Pentecost the gospel had been preached "to every creature which is under heaven" (Col. 1:23). So it will be in these last days. The gospel will be carried on the wings of the wind. The work will be finished. The temple will be completed. Jesus will come.

"Go up to the mountain"—to Mount Sinai in these days of lowered standards and listen again to the Ten Words of the moral law; to Mount Calvary, there to be crucified with Christ; to the Mount of Transfiguration, there to be transformed into the likeness of Christ. Then go forth into all the world with the gospel of the grace of God. Build the house of the Lord with the living stones you have won.

The prophet Haggai looked forward to the time when the "desire of all nations" would come and fill the Temple with glory. Here is another paradox: The second Temple did not compare with the first in magnificence, yet its glory was to be far greater. How could this be, when the Shekinah glory had departed from the sanctuary? "In the Child of Bethlehem was veiled the glory before which angels bow. . . . This was He whom seers had long foretold. He was the Desire of all nations."—*The Desire of Ages*, p. 52. "The need of the world, 'the Desire of all nations,' is Christ."—*Ibid.*, p. 187.

The prophet looks far beyond the building of the Temple to the time when the Lord shall arise to shake terribly the earth. The Desire of all nations will soon come to establish forever the kingdom of glory. Our prayer should ever be that the Lord may say of us, "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant . . . and will make thee as a signet: for I have chosen thee" (Haggai 2:23). The signet (Hebrew *chôcham*, "seal") has special meaning for the overcomer in the remnant church. We have this promise: "He preserves as a precious jewel everyone whose life is hid with Christ in God. Of every such an one He says: 'I . . . will make thee as a signet: for I have chosen thee.'"—*Testimonies*, vol. 7, p. 67. Our God loves us with an everlasting love. □

To be continued

For the Younger Set

Struggle With Bulaklaks

By GIDEON DURANTE
as told to Ella Ruth Elkins

ONE MORNING Deon saw a bulaklak (Philippine comic book) lying on the table where his non-Adventist Uncle Simo had laid it. How Deon wished that he could read it! He knew what his mother and father had told him—that bulaklaks and liwayways (funny papers) were nothing but "trash reading" that would ruin the minds of promising boys and girls.

"But just to *look* inside it won't hurt me," Deon said to himself. And in an instant he held the bulaklak in his hands and slowly turned the pages. He saw all the pictures that told a story about a very bad boy who was always doing wrong. The more Deon looked, the more his eyes seemed to be glued to the ugly pictures and the words that told all about the bad things the boy was doing.

Then just as the picture-story got interesting, it stopped with the words, "To be continued next week."

"Oh!" groaned Deon half aloud. And to himself he said, "I must watch carefully next week where Uncle Simo lays his bulaklak. I must find out what will happen next!"

Weeks went by, and Deon never missed a copy. The more he read about his idol the more he seemed to become like him.

As the days came and went, Deon grew bolder and more careless about reading Uncle Simo's bulaklak. And one day his mother discovered his disobedience.

"Deon!" his mother said in a stern voice. "You stop reading those comics!"

Deon's face burned hot. He wanted to keep on reading the comics but he was afraid to have his mother catch him.

"Ah, I know what to do," he said to himself. "I will go to my cousin's house. There are lots of bulaklaks and liwayways there."

And from then on his mother looked so happy, for

she did not see Deon reading the comics. But unknown to her, Deon was still reading them, for he had a bad habit he could not break. Nor did he *want* to break it. He liked his habit.

Then one Friday night as the family attended the vesper hour at the nearby chapel, Deon's heart was touched by God, and Deon said to himself, "From now on, I will not read those bulaklaks anymore. So please help me, Lord."

Morning and evening he prayed and asked for God's help to overcome his bad habit. But the more he prayed, the more thirsty he became to read the comics and drink in every word.

"Ah, I know what to do," he said to himself. "I will continue praying fervently, and instead of reading comics, I will read my father's Bible."

After a week he realized that he was doing three things: praying fervently, reading his father's Bible, and still reading the comics!

For more than a year, Deon prayed and read the Bible earnestly as he struggled with his bad habit of reading comics. Then one night he dreamed a dream, which he wrote in his little diary like this:

"Last night I dreamed that I was standing in darkness. But there was a strange light a few steps before me where Jesus stood. Between Jesus and me lay a big cross. I heard Jesus calling me with His hand outstretched. He said, 'Come, take up your cross and follow me.' I came forward. I took the cross and followed after my Lord Jesus."

After a week, Deon felt that comics were *terrible* things to him, and he could not stand to read them anymore. At last, with the help of God, he had overcome his bad habit.

Now Deon has a new hero—Jesus. Deon's life is completely changed. He is very happy—happier than he ever was before. And he has decided to become a minister someday.

Family Child Care

A unique way of meeting the need
of providing quality child care
for children who cannot receive
this care in their own homes
has been demonstrated.

By KAY KUZMA

FROM THE GUIDANCE Ellen G. White has given us, it is not difficult to know what parents should be doing. For example, "Parents should in a special sense regard themselves as agents of God to instruct their children."—*The Adventist Home*, p. 184. "From the light that God has given me, I know that the husband and the wife are to be in the home minister, physician, nurse, and teacher, binding their children to themselves and to God."—*Ibid.*

"Parents should not permit business cares, worldly customs and maxims, and fashion to have a controlling power over them, so that they neglect their children in babyhood and fail to give their children proper instruction as they increase in years."—*Ibid.*, p. 183.

"Parents should be much at home. By precept and example they should teach their children the love and fear of God; teach them to be intelligent, social, affectionate; to cultivate habits of industry, economy, and self-denial. . . . It is in the home school that our boys and girls are to be prepared to attend the church school."—*Ibid.*, p. 185.

It is easy for us as church members to read this wise counsel and to preach it to families far and wide. But is this where our responsibility ends? What about those families, who for some reason or another, cannot meet all the needs of their children, cannot stay home with them a good portion of the day, or are so caught up with personal problems such as marriage conflicts or meeting the budget that these things must be solved before they can do a good job with their children? Should we as church members only give advice?

This reminds me of a story that I read to my children called, *That's What Friends Are For*. It is about Theodore, the elephant, who is on his way to meet his cousin at the edge of the forest, when he hurts his leg and can't walk. A bird flies by and says, "If I hurt my leg, I would fly." The crab says, "I would grow a new leg." The monkey says, "I would swing by my tail." And so all the animals come by, giving their advice on how Theodore should get to the edge of the forest. Finally the opossum says, "This is all nonsense. What we should do is

help Theodore by bringing the cousin to him." And then the book ends with this lovely verse I have memorized:

"To give advice is very nice, but friends can do much more.

Friends should always help a friend. That's what friends are for." *

In connection with my research for this article, I talked with a number of parents who are not just giving advice in child rearing to their friends and neighbors; they are giving themselves and their homes to help meet their neighbor's child-care needs by being Family Child Care parents.

Family Child Care (or Day Care) is the term that is commonly used for parents who are paid for taking care of children in their homes. In most States, Family Child Care homes must be licensed through the State or county social welfare department to assure a safe environment for the children who are being taken care of. Family Child Care is a unique way of meeting the need of providing quality child care for children who cannot receive this care in their own homes.

Mrs. Mary Anderson is caring for three young children in her home. When I asked her why she had decided to become a Family Child Care parent, she said, "I enjoy it and I'm helping others. When my husband and I were in Chicago we started a church in a new community and people said, 'What is your church doing over here? All you do is dress up, get in your beautiful cars, and drive to it for one day. What are you doing for the community to better it? You're supposed to be helping other people.'

"And so we started a welfare center; we started classes for parents, which gave them information on cooking, sewing, and other skills; we set up a medical clinic, and as a result people began coming to church. But we found that even this was not meeting the greatest need. People don't need to come every day to a medical clinic but they do need to have their children taken care of. They need to talk and they need someone to listen. And so we opened our home to three problem children who had been taken over by the State. They had never gone to church and they didn't know who Jesus is, but we included them as part of our family and they grew to love Jesus as we do."

When I asked Mrs. Anderson whether it wouldn't be better to train these mothers to take better care of their children rather than taking their children out of the home for part of the day, she replied, "Most of the mothers of the children I take care of are on welfare and they have a strong feeling that it is better to work than to live on welfare. Once they get a job, their self-respect goes up and they treat themselves and their children differently. As long as they stay on welfare, they seem to have a feeling that people are looking down on them. By taking a job and finding good care for their children, they feel this is the best way that they can truly help their children."

When I asked Mrs. Ruby Lester why she is a Family Child Care mother, she frankly told me, "I needed a job. I wanted to work but I also have two young children and a husband who has strong feelings that a mother should be in the home taking care of her children. And so for me this is a perfect job. I love to be home, and I love to be creative. I can find no other job in which I can be more creative than by working with children in my home, helping them fulfill their needs, making little things for them; and at the same time, I'm getting paid."

Mrs. Joyce Sconiers and her sister, Mrs. Pat McFadden, are working together taking care of ten young children. When I asked Mrs. Sconiers why she became a Family Child Care mother she laughed and said, "This was the last thing I

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* *That's What Friends Are For*, by Florence Parry Heide and Sylvia Worth Van Clief.

thought I'd like to do. I had only one child. He's grown now and I have two grandchildren, and I really didn't see myself going back to taking care of children again. But my mother encouraged me, so I decided I would try it. Now I love it! The children greatly enjoy coming to our home and I strongly feel they need me. I've been able to help the families too.

"One mother was particularly unhappy and discouraged when she first brought her 2-year-old boy to me. Her husband was ill and needed surgery; her older children were having difficulty getting to school; she had just started a job that she hated, but she needed the money that she was able to make. I encouraged her to look for a new job where she could be happy. I helped her make arrangements so her children could be picked up and taken to school and my mother helped put together a food basket to tide the family over until payday.

"Tears of gratitude streamed down her face. She now has a job she likes and her husband's surgery is scheduled for next week. Every day she tells me how much she appreciates what I'm doing for her. And I would have never even known she needed help if I hadn't been willing to take care of her little boy."

Effective Agencies

Should Seventh-day Adventist churches encourage their members to become Family Child Care parents? Should churches help organize Family Child Care homes to provide a child-care service for their communities? I believe the answer is Yes for the following reasons:

1. This kind of child care keeps children in Christian homes instead of in large, formal centers. Mrs. Mary Anderson says, "Taking care of children in my home is a family project. My own twin 11-year-old girls and husband get involved with their care. We wash their hair and give them baths. My girls look forward to coming home from school to help me. They are too young for a job outside the home, so we have provided them with a built-in job that they love. My reward comes when the children who used to be shy and frightened jump out of the car, boisterously pound on my door, and run into my waiting arms."

In addition, Mrs. Anderson feels, "It would be difficult to take care of three extra children if it were *not* a family affair. The children I take care of don't have fathers in their homes, so they enjoy my husband and have a chance to participate in a family away from home."

2. You don't need a building. Many churches, especially



Leslie Anderson, director of a program involving eight Family Child Care homes, and his twin girls, Shelly and Sherry, help Mrs. Anderson care for children who stay with them while their mothers work.

in the inner-city areas, where the need for child care seems to be the greatest, don't have church buildings and facilities that can be accommodated easily to child-care centers. Leslie Anderson, who is now directing the Family Education Center (a program involving eight Family Child Care homes) and has been a pastor in Chicago, said, "When I was in Chicago we wanted to start a child-care program but the Sabbath school rooms were on the second floor and could not be licensed for child care. Family Day Care would have been the perfect program to set up. We could have organized this program and administered it through the church office and we could have involved more church members in the child-care program than we could have in a center program."

3. There is little expense to operating a Family Child Care program. You don't need a large building. You don't have to pay rent. You don't have to purchase tables and chairs and other expensive equipment. But it is important to provide some training and resources for the families who are taking care of children. The Family Education Center has established a Learning Lending Library, and similar libraries could be established in the Dorcas rooms of churches.* In this library are toys, clothing, books for children, books on health, and parent-education materials. This library can be an important resource for families who do not have educational equipment, toys, and books in their own homes that are needed to offer quality care.

Good child care, however, does cost money. And it is often the families that need child care most urgently who can't afford it. When I asked Elder Anderson how he felt churches should finance such a program, he replied, "If a church is truly committed to offering a child-care service to the community, then it must be a part of the church budget. Parents using the service should be asked to pay for the care on a sliding scale that would take into account family income and number of children in the family."

But if a church is not ready to make the full commitment of offering training and resources to families and organizing family child-care homes through the church office, it would cost nothing if church leaders would just encourage the church families to open their homes to children needing care.

Ellen White emphasizes this point when she says, "You have not reached out to help the most needy, the most helpless. Had you children of your own to call into exercise care, affection, and love, you would not be so much shut up to yourselves and to your own interests. If those who have no children, and whom God has made stewards of means, would expand their hearts to care for children who need love, care, and affection, and assistance with this world's goods, they would be far happier than they are today. So long as youth who have not a father's pitying care nor a mother's tender love are exposed to the corrupting influences of these last days, it is somebody's duty to supply the place of father and mother to some of them."—*Testimonies*, vol. 2, p. 329.

From Ellen White's own experience of taking care of children, she writes: "I have a very tender interest in all children, for I became a sufferer at a very early age. I have taken many children to care for, and I have always felt that association with the simplicity of childhood was a great blessing to me."—*The Adventist Home*, p. 160.

I think Mrs. Ruby Lester gave the best reason for church members to open their homes to children who need care. She said, "It's good for character development." "Whose character?" I asked. She replied, "Mine!" □

Next week: "If I Can Do It, You Can Too"

* For more information on how to establish a Learning Lending Library, write to Kay Kuzma, School of Health, Loma Linda University, Loma Linda, California 92354.

Jesus Christ—My Lord and My God

Continued from cover

the Lord (Hebrew, *YHWH*) thy God. . . . Thou shalt have no other gods before me" (Ex. 20:2, 3). Did the apostles break this first commandment when they proclaimed that Jesus Christ was Lord and God? By no means; they merely disclosed that they understood the true nature of Christ.

When Thomas declared Jesus to be Lord and God—and Jesus accepted this confession of faith—it meant more than most Christians, perhaps more than even some Adventists, realize. It meant a complete revolution in the understanding of the Old Testament. Despite the fact that Christian churches generally confess the divinity of Christ and confess Him to be Lord, the ultimate conclusions of this tremendous truth have not generally been accepted.

An interesting dialog between Jesus and some Jews culminated in this important statement by Jesus: "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). Jesus used here the holy name of God, "I am," by which God had revealed Himself to Moses at the burning bush (Ex. 3:14, 15). In this and other occasions Jesus made known His divinity. This was the cause for accusations of blasphemy, "because that thou, being a man, makest thyself God" (John 10:33).

But according to His own statement and according to the testimony of the whole New Testament, Jesus really is God and Lord.* What does it mean?

Jesus Christ is generally declared to be the founder of the Christian church, and that is right. But since Jesus really is the Lord who lived before Abraham and by whom the whole world was created, then also the Christian church can trace her origin long before the day of Pentecost. In his sermon on the day of Pentecost the apostle Peter referred to the promise "that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). A little later, pointing to Christ, he declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (chap. 4:12).

Thomas' confession has far-reaching implications for an understanding of the Old Testament.

The fact that Jesus Christ is Lord thus gives to the Christian faith dimensions too often forgotten among the Christians. In the well-known psalm David sings, "The Lord (*YHWH*) is my shepherd"—and Jesus assures, "I am the good shepherd" (John 10:11). "Mine eyes have seen the King, the Lord (*YHWH*) of hosts" (Isa. 6:5), exclaimed the prophet Isaiah after seeing in vision the Lord sitting upon a throne, high and lifted up, and the apostle John tells us that Isaiah in fact had the vision of Jesus Christ; "he saw his glory, and spake of him" (John 12:41). The Lord Jesus Christ is Redeemer and Saviour, the first and the last, both in the Old and in the New Testament. He is the Lord of the whole Bible.

This broad Biblical concept of Jesus' lordship over human history is wonderfully described in the following statement by Ellen G. White:

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"God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: 'Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' Deuteronomy 6:4, 5. 'Thou shalt love thy neighbor as thyself.' Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. For all proceed from Him 'with whom is no variableness, neither shadow of turning.' James 1:17."—*Patriarchs and Prophets*, p. 373.

Jesus' Lordship—Center of Our Message

It is wonderful to realize that the early Christian confession "Jesus Christ is Lord" (Phil. 2:11) forms the basic Biblical truth around which the Advent message is organized. Just one example is sufficient to show how closely and consistently the truth about Jesus' lordship is connected with the special truths held by the Seventh-day Adventist Church.

Why do we insist that the seventh-day Sabbath should be observed by the Christian? Basically because the Sabbath was instituted for man by Jesus Christ at Creation. Second, because Christ gave this commandment: "The seventh day is the sabbath of the Lord thy God" (Ex. 20:10). As we have seen, Jesus is our Lord and our God. Therefore Jesus "is Lord also of the sabbath" (Mark 2:28). The Sabbath is His day, it is the Lord's day. As Christians we are to honor Him as our Lord by observing His Sabbath, the sign between Christ and His people, "that they might know that I am the Lord that sanctify them" (Eze. 20:12).

That Jesus Christ is Lord and God means that a real Jesus movement must return to the whole Bible, and that the commandments of God are inseparably tied with the faith of Jesus. It means also that the only great center of the Advent message is Jesus Christ. He is to be the burden of our witness—faith in Him, obedience to Him.

But Jesus' lordship means finally a very personal thing to every one of us. Let us note the actual words in the confession of Thomas: "My Lord and my God." It is not enough that He is the Lord of heaven and earth. It is not enough that He is the Lord of Old and New Testaments. It is not enough that He is the Lord of the church. He must be my Lord and my God, your Lord and your God.

In his Short Catechism Martin Luther has explained this central gospel truth by these meaningful words: "I believe that Jesus Christ, very God, born of the Father in eternity, and also very man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and damned man, and has won and delivered me from all sins, from death, and from the power of the devil, not with gold and silver, but with His holy and precious blood and with His innocent passion and death, so that I might be His own, and might live under Him in His

kingdom, and serve Him in everlasting righteousness, innocence, and blessing, just as He rose from the dead, and lives and reigns in all eternity. This is a faithful saying."—*Documents of the Christian Church*, Ed. by H. Bettenson, 1963, p. 288.

To Seventh-day Adventists has been assigned the greatest of all tasks: to complete the reformation and to proclaim to all nations that Jesus Christ is the true Lord. But this message will not lighten the earth with its glory as long as the Lordship of Christ is for us a mere theory or beautiful doctrine but not a practical, personal experience. Thomas met face to face with Jesus, and this kind of encounter is necessary for every one of us. We must personally meet the living Christ, our Lord and our God. First then we are ready to meet the world in which we live, our neighbors and friends, with a living message.

When the message of justification by faith was brought anew to the attention of our brethren in the past century it involved this personal encounter with Jesus Christ. "This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world.

It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. . . . This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, pp. 91, 92.

As we try to share our faith with others, let us remember that we are called to be witnesses not merely to a great system of Biblical doctrines, as true and important as they certainly are; we are called to be witnesses to a great Person, Jesus Christ. He alone is able to convince the mind and move the heart. "Unbelief is seldom overcome by controversy. It is rather put upon self-defense, and finds new support and excuse. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgment of Thomas, 'My Lord and my God.'"—*The Desire of Ages*, p. 808. □

When You're Young BY MIRIAM WOOD

Books in My Life

SOMEONE ASKED ME recently whether I could remember any books that I had read at a very early age that had left a lasting impression on my mind—books that I could point to as having shaped some of my thinking. The answer is a resounding Yes! and I'd like to tell you about one of them. I don't know whether it's still being published, for it's old, but if you're near a good SDA institutional library perhaps you can find it.

Its title is *Sabbath Readings for the Home Circle*. Perhaps this title will strike you as completely archaic. Where in the world do you find a "home circle" anymore? Sometimes it seems that even the church has so many programs for every age group that paths of the various groups seldom cross, particularly on Sabbath afternoons. And the multimedia approach to learning seems to have put plain, unadorned reading into disrepute. What a shame that is. I remember Sabbath afternoons, one after another, when I curled up with this particular book and read the stories again and again. I pondered them; I entered into each situation vicariously.

For instance, there was a story called "The Right Decision." A young boy was invited to be a house guest of friends. This would be his first time away from home by himself; he shared the room of his same-age friend. When bedtime came, the awful thought struck him that never in his life had he retired without first kneeling and praying. But his friend had jumped prayerless into bed and was urging him to hurry up. How could he get the courage to kneel and pray? I know this sounds like a very simple plot, and it was, but I identified with that boy. I knew I'd have felt exactly the same way. I was hoping he'd finally get the courage to tell his friend—and he did.

That story popped into my mind years and years later. I was an adult in a profession where I encountered many non-Christians. (Not just non-Adventists, but non-Christians.) One day several of us went out to lunch together. We gave our orders. Our food came. My lunch companions picked up their forks and began to eat. My own fork was in my hand when I realized that I hadn't asked a blessing on my

food—and that apparently I wasn't going to. "Oh, well, I'll just say the blessing to myself with my eyes open," I decided. (I'm ashamed to confess this.)

From out of the long ago, suddenly I was back with "The Right Decision." I knew what I must do. "Excuse me," I murmured, and bowed my head. My lunch mates sat quietly as I silently said my blessing. When I lifted my head one of them remarked, "I wish we still said grace in our home. I was brought up that way, but I've gotten far away from it."

I didn't attempt to convert them. I just said quietly that this was my custom.

During my school days I went through the phase of wanting to be exactly like everyone else. I don't think that's such a problem with young people today. At least it seems to me that differences are more readily acceptable, that one is more likely to be valued for his uniqueness than when I was in school.

Here again, to my discredit, I remember poking fun at a girl who came to my academy dressed very humbly. We (the students who'd been there for a year or more) had our own ideas of what was to be worn. We were pretty intolerant, pretty small-minded. Ob-

viously we hadn't internalized much of the real essence of Christ's Spirit and teachings.

One day when I was with a group of my buddies, being very superior about the girl whose parents could barely keep her in school, let alone buy "decent" clothes for her, out of the nowhere I remembered "Story of School Life." Simply stated, in a very posh girls' school, when a poor, pitiful girl enrolled, one who'd worked in the mills for two years to earn tuition for one school year, the self-assured, cruel girls broke her heart and spirit with their ugly persecutions. When they finally came face to face with their own souls, it was almost too late for the girl they'd so harmed.

I never felt comfortable again when I yielded to a superior attitude on the basis of physical appearance. (I certainly had nothing to feel superior about, in any case.)

These two stories I've mentioned were simple; they "pointed a moral"; they called sin by its right name; they weren't especially well-written, I suppose, but they fulfilled their purpose.

Of course, there were so many more—but they'll have to wait for another time.

How the Church Becomes Convincing

Why doesn't the church get more attention in the world today? If Christianity is the answer, why do not more people beat a path to the church's door?

Recent books have recognized the uncertainty and indecision that shake the established churches today and the new forms of worship and church order springing up (and almost as quickly rejected). One of the clearest analyses of the Christian church's predicament is *Confusion and Hope* (Fortress Press), a collection of eight essays that discuss the present confusion of goals and values and the possible reasons for hope facing church people today.

The lead essay, "Religion, Inc." (written by Jeffrey K. Hadden), sets forth the main issue of the book by saying that those who go to church and those who never go to church are "essentially no different in their attitudes toward principles of social justice, conceptions of brotherhood, laws and the like. . . ."

"Until evidence indicates that those inside the churches are more vitally committed to the Christian ideals of the gospels than is the man on the street, there is little to become excited about."

The chapter entitled "The Cultural Captivity of the American Churches" (written by C. C. Goen) reviewed some of the concepts that have led to contemporary moral confusion. Although he refers primarily to the American church, the same observations are applicable to most every country of the world, perhaps, in some instances, even more so. His chief point is that American Christianity has so accommodated itself "to the prevailing culture that we have practically telescoped the mission of the Church into the purposes of the nation."

Concurrent with this church-culture crisis, Goen observed, are other factors that deepen the church's crisis, such as "the notable lack of discipline in the churches." That is, membership standards have almost totally disappeared; theological understanding by most church members has dissipated into "hazy notions about God, aberrant ideas about Christ, fuzzy concepts of the Church, vacuous verbiage about sin and grace—these and worse are commonplace."

Some of the suggestions made in this book on which the hope of the church's future could be grounded were: strengthen its credibility as a sober and wise spokesman on important moral issues; reverse the growing gap between clergy and laity; develop a disciplined organization of highly skilled, change-oriented leaders; develop a corporate worship that goes beyond that of the traditional Sunday morning service; and aggressively initiate corporate action in some well-defined sense of mission to the world.

Goen summed up the ground for hope in saying that the church has to "recover its identity as a community of vital faith whose fundamental shape arises out of its confession that Jesus Christ is Lord."

About 30 years ago, no less than Emil Brunner, one of the twentieth century's most seminal theologians, wrote of the

Christian church's sickness and the comparative ineffectiveness of traditional preaching. The essential question for Brunner was simply this: the proclamation of the God who saves and who transforms, hangs or falls upon the facts—do His witnesses, those who profess this God as their Lord, live on any higher ethical dimension than those who accept Him not? Does the truth they proclaim become actual in life? In other words, the church must prove its relevance before it can convince of its authority.

"The early Church still knew the unity of word and deed; hence it exercised Church discipline. In modern days the Church has lost the courage to do this, and thus has incurred the world's contempt. Still more serious is the fact that she has abandoned that unity which is the sign of the Biblical revelation: the union of the word of God and the act of God. Her recovery of health will depend upon whether, and how soon, she can rediscover this unity, not only in theory but also in reality. . . . The Church that consists only of hearers, and not of disciples, makes no impression on the world. She can do justice to her commission only when she recovers the unity of the *Logos* [word] and *Dynamis* [power], of the word and the act of God, which is the distinctive element in the Biblical revelation."—*Revelation and Reason*, p. 164.

Faith-Love in Response

The original witness of the apostles was that love had happened to them and in them. The response to this love from God was their faith, that is, love in response. The nature of this love was that it reached out in every direction where there were persons to love. To speak of faith as something other than fellowship with man and God is to speak of something alien to the New Testament.

Faith does not lead to fellowship and love—it *is* fellowship and love. Men and women of faith turn to their neighbor with the gospel as naturally as they inhale to breathe; such is the nature of faith and the only basis for a genuine missionary church.

To talk about the good life, even the life of Jesus, even though the talk contains the truth about the good life, is never enough. Brunner was clear regarding the essence of the gospel: "Mere ethics has never displayed real dynamic. You cannot cure a demon-ridden technical world with moral postulates. In contrast to mere ethics and morality, Christian faith has the dynamic of passion, of surrender and sacrifice; it is capable of turning men to the eternal end, of unmasking demonic sin and thereby banning it, which no enlightened education is capable of doing."—*Christianity and Civilization*, vol. 2, p. 15.

In other words, when Christians talk about love, faith, power, overcoming, et cetera, without the living experience that forged these words in the Bible, something fundamental and distorted has happened; such professed Christians have made themselves unintelligible, unworthy of belief, and unconvincing.

Christianity's modern sickness arises out of a misunderstanding of what the church should be, the purpose of its preaching, and the objective of God's plan to save man.

H. E. D.

To be continued

Our Worst Enemy

If we were to conduct a survey among our church members as to whom they consider to be their worst enemy, the greatest number would probably answer, Satan. And in a sense they are right, since he is the head of the "principalities," of the "rulers of the darkness of this world," of the "spiritual wickedness in high places" (Eph. 6:12).

Nevertheless the child of God has a closer and more treacherous enemy. This is self. We do not need to go outside of ourselves to find this disguised and terrible foe. He is in us. He lurks in the shadows of our poor wicked heart.

Under divine inspiration, Ellen White wrote: "Each one will have a close struggle to overcome sin in his own heart. This is at times a very painful and discouraging work. . . . Everyone who enters the pearly gates of the city of God will enter there as a conqueror, and his greatest conquest will have been the conquest of self."—*Testimonies*, vol. 9, pp. 182, 183.

What is this "self"? We may regard it as our carnal nature, our own heart before God performs the heavenly operation of changing it, of taking "the stony heart" out of our flesh—a heart hardened by sin, selfishness, jealousy, worldliness, hatred, and a spirit of supremacy, in order to give us a "heart of flesh," tenderized by the work of the Holy Spirit and the love of God (Eze. 11:19). Self is proud, self-sufficient, puffed up; self is bitter, angry, vengeful; self is short on forgiveness; self lacks Christ.

Such traits are imbedded in man's character and constitute an integral part of his personality. He does not need to make any effort in order to express these feelings and thoughts.

They belong naturally to the lower nature that governs him. He is born in sin. And the law of sin naturally ties his hands. This is why the apostle Paul wrote: "I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that I do" (Rom. 7:14, 15). "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (verse 23).

But, praise the Lord, victory is assured! After crying out in desperation, "O wretched man that I am! who shall deliver me from the body of this death?" (verse 24), Paul made the jubilant announcement, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (chap. 8:2). An effective way of conquering self has been found.

Of course, after being set free we will still have temptations to meet. "As long as Satan reigns, we shall have self to subdue, besetments to overcome, and there is no stopping place."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Peter 3:18, p. 947. Through our contact with Christ, who is the sole source of power, holiness, and purity, we are cleansed from our defilement, and the Holy Spirit creates in us pure thoughts, lofty ideals, love for our fellow men. But we are able to maintain this experience only as long as we maintain that contact with Jesus. "Abide in me," He says. "Without me ye can do nothing" (John 15:4, 5).

The struggle is to subdue self to Christ, in order to let Him take over. The struggle is to surrender completely to Him and to remain in His wonderful keeping. Then from Heaven we continue to receive Christ's daily and hourly miracle of His grace in our hearts.

F. CH.

Letters continued from page 3

of perfect and entire obedience to all its claims."—*Testimonies*, vol. 1, p. 416. Is perfection possible? "By His perfect obedience He has made it possible for every human being to obey God's commandments."—*Christ's Object Lessons*, p. 312.

KRAID I. ASHBAUGH
Loma Linda, California

My deep appreciation for the three-part series on Christian perfection stems from the years of struggle I had trying to bring into harmony a number of apparent contradictions in the Bible and the Spirit of Prophecy on this subject.

I know from talking to our church members that there is a real dilemma in this area and I believe that is why many of us have been unsure of God's acceptance—not knowing really what He expects of us.

I feel these articles have made this subject amazingly clear and simple.

Please do what you can to maintain this balance of understanding on this subject. I believe it is essential that we understand what God does or does not expect of us for our faith to be firm.

LOWELL SCARBROUGH
Oroville, California

Heartache Over Delay

Re "How Far and How Near" (Feb. 20). I accepted the Seventh-day Adventist faith 25 years ago. Oh, how my heart aches when I meditate on the fact that Christ has not yet come! Is it because we have been pursuing worldly interests instead of finishing the work?

MRS. L. K. ELLIOTT
Macon, Georgia

More Razor Strops

I have just finished reading your Family Living feature "Child of the Rod" (Feb. 13).

I disagree with the author on one point. I don't think a spanking hurts a child.

When I was a young person, there was a razor strop in every home, and it was used for more than sharpening razors. I have to admit that I had the strop used on me several times. While at the time I didn't like it, when I think over the situation now I think it was the best thing that could have happened to me. It taught me respect for my parents and other people's property. If there were more razor strops around now and fathers were in control of their children, we wouldn't have the problems we

are having now with juvenile delinquency.

I agree with the author that no child should be beaten. No child should be slapped in the face or mouth, or on his head, where serious injury could occur.

RICHARD MILLER
Wisconsin Rapids, Wisconsin

Foods or Nutrients?

The article on "Food Fads Fool" (March 6) commemorating National Nutrition Week (March 2-8) was especially timely and appropriate. Nevertheless, even though it was well written, Ms. Stoia breaks one of the cardinal rules in evaluating nutrition fallacies, which is that there are no miracle foods. Our bodies do not require specific foods, only specific nutrients. Therefore, to state that we must evaluate a diet by the Basic Four food groups is a fallacy in itself.

It is true that the Basic Four simplifies our meal planning and provides almost complete nutrition. But only because it is designed for the average American's food habits. Yet each culture can provide complete nutrition, following different food patterns not based on the Basic Four (i.e., India, China, Latin American, vegetarians, et cetera).

As Seventh-day Adventists we are warned that cheese is unfit for food, and that the time will come when milk will be unfit also—there goes the milk group. According to Ms. Stoia this would mean that we would become malnourished. This, of course, is not necessarily so, since our Creator has provided for all our needs, even before they became known to us.

In many of my nutrition classes and cooking schools sincere brethren keep asking me, "How can we substitute for milk and cheese?" This can be done, for example, by increasing our daily consumption of dark green vegetables, such as broccoli, turnip greens, collards. These provide comparable amounts of the major mineral in milk: calcium, and the major vitamin: riboflavin. Also a liberal use of beans and nuts will substitute very well for milk and cheese.

Maybe it's time for our Seventh-day Adventist Dietetic Association to develop some basic food groups of our own, which while providing total nutrition in an easy formula will not seem to negate inspired counsel.

SELMA RHYS
Clinical Nutritionist
Malden, Massachusetts

Reader to Reader

As a physician my husband is often called to the hospital at night. As a result he has gotten into the habit of sleeping late in the morning and of eating a light breakfast. My two older girls go to church school, where they eat sack lunches at 11:30 a.m. Should I ask my husband to get up early and have morning worship with us before breakfast? Also, how can we plan the day so as to have a light supper, as well as five hours between meals?

► A man needs his sleep, especially when he is a hard-working physician whose rest is interrupted at night. Consequently, I would suggest that you let him sleep. This is just as important as food to health of body and mind.

You as the wife and mother may be the needed link to keep the family together. I am assuming that you do not hold a job outside the home and that your time is your own. I suggest that you retire at night at a reasonable hour in order to be able to get up early in the morning and prepare the wholesome meal your family needs. While it is cooking you may have worship with the girls. They can then eat a hearty meal and be on their way to school.

When your husband wakes up you may have worship with him also (no one suffers from too much praying) and share with him questions or comments made by the girls.

I submit that the aroma of the deliciously prepared meal will entice him to eat a healthy portion, no matter what his previous habits may have been. Men generally do justice to a well-cooked and attractively served meal.

I went through a similar experience when I lived for a couple of months with some dear friends. I was accustomed to a quick, light breakfast, but I surprised myself and ate a "dinner" every morning for breakfast during my stay with them.

With a good nourishing breakfast and a light lunch the whole family will welcome a light supper and worship together.

DR. LAURICE DURRANT
Spokane, Washington

► There are unique problems in the home life of a physician's family. They call for patience and flexibility. Your husband's sleeping hours are for him to decide.

Be grateful that he can get his needed sleep in the morning. If he prefers a light breakfast, don't force him to eat a heavy breakfast. Your cheerful acceptance of his life-style will make for happiness in your home. Doubtless, he will be with his family whenever he can manage it. Make it a happy time when he can join you.

We are not all geared alike: you and your children may thrive on one time schedule for meals and sleep; your husband may require a heavier meal at night and entirely different sleeping hours. A physician's wife needs a happy temperament, much of the grace of God, and a large measure of love in her heart.

VIVIAN HARTLEY
North Fork, California

► I think physicians deserve to get their rest.

I have always been an early riser and had to be to work early in the morning. So that I would not miss out completely in family worship, my wife would write the Morning Watch text on a blackboard in the living room. Then the rest of the family would have their worship later without me. We would have our evening worship together and study the Sabbath school lesson.

CARL F. SENNE
Coeur d'Alene, Idaho

► Why shouldn't your husband sleep late if he has missed his rest while other members of the family slept? Would you deny him needed rest to fit your schedule? You could have morning worship with your children and then perhaps all of you could have evening worship together.

Having been married 30 years to a man who has been a physician 20 of those years, I know a little about uncertain meals and long ago learned to plan accordingly. If Dad is late and the rest of the

family are hungry, we eat our meal and keep his warm (the meal and the atmosphere) and no one is offended.

Relax! Allow each person to set his own pace and don't try to live by the clock.

ELAINE G. NELSON
Fresno, California

► As a physician's son, I truly have empathy for your problem. Before I attempt to answer your first question dealing with your husband's sleep versus morning worship, I wish to say a word about the importance of sleep.

Ellen G. White emphasizes that the proper type and amount of sleep are essential elements of healthful living. Current science also emphasizes the importance of sleep. While I was working on a research paper for a biology class, I stumbled onto results of a certain experiment that startled me. The report stated, in essence, that sleep once lost can never truly be regained. Your brain in a sense operates like a battery: you are given a certain amount of electric current at birth, this electric charge is worn down during the day and ideally is recharged at night; if recharging time is lost, you can never fully regain your original charge.

In my opinion, you should make sure that he gets all the sleep that he needs, even if this means his missing worship.

My father has a great deal of insight, so when circumstances force him to miss time from his family, he always makes up this time to us.

Working around our house with him, riding in his car as he answered house calls, and making rounds with him at the Glendale Adventist Medical Center—these are some of my treasured memories of childhood, and present pleasures.

When I am around my father, I make the time really count, and so does he. My life takes on a special added meaning when he is around. Christ is my number one Friend, my father follows as a close second; for through my father's love I begin to understand the love of Christ.

JOHN S. GASPAR
Glendale, California

► In this day and age, it is almost impossible to maintain an ideal schedule. This is especially true if both parents work. I am sure that because of a physician's irregular

program it would be very difficult to plan a consistent routine.

Rather than to disturb your husband's sleep when he can get some rest, it would probably be better for you and the children to have worship and breakfast together. During school, the only way to have a hot meal would be to have it at breakfast time or if possible at four-thirty or five o'clock to avoid eating too close to bedtime.

It may be that the father's schedule would have to be varied from day to day, and that he may get to eat with the family only now and then, or on weekends, at least during the school year. Summer schedules could be a bit more flexible.

There are many other occupations that take the members of the family away from one another more than they would like, but there still can be a feeling of togetherness if, when they are together, they make it a happy, special time.

Work toward the ideal, but learn to be content even if you have to settle for a varying schedule. And if daddy is not always able to be with the family at worship time, remember to say a special prayer for him, as he ministers to the sick or whatever his work may be.

MRS. C. R. DAVIS
Butler, Tennessee

NEXT QUESTION

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

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

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

FFT Is Celebrating Twenty-fifth Anniversary

By RICHARD BARNETT

FAITH FOR TODAY, a pioneer in religious telecasting, celebrates its twenty-fifth anniversary this year.

Up to the 1950's the Seventh-day Adventist Church's use of electronic media had been confined largely to radio, but on May 21, 1950, Faith for Today was begun on New York City's WJZ-TV by W. A. Fagal, a pastor in Brooklyn.

Producing a live television program week after week was an immense drain on the time and resources of Elder and Mrs. Fagal, but with prayer and faith they continued, convinced that God was leading in this endeavor. They decided on a parable approach, in which the great principles of Scripture were brought to bear upon true-to-life problems. Lacking funds for professional talent, the minister turned to his congregation for help and support. Music by a male quartet and a five-minute sermonette rounded out each program.

"Our first efforts before the camera were quite unsophisticated," Elder Fagal recalls, "and by today's standard of performance they probably were unacceptable."

Soon Faith for Today developed other formats in addition to the modern parable approach. Interviews became popular, as well as travel documentaries and all-music programs. Currently the series centers on "Westbrook Hospital," in which Elder Fagal plays host and chaplain with backup help from program regulars.

The great majority of Faith for Today's stations show the program free, as a public service. Along with this, Faith for Today pays a third of a million dollars for station time to air the telecast.

Public acceptance of Faith for Today over the years has been seen in increased station

coverage and mail response. The 66 response letters from the first telecast have increased to between 8,000 and 10,000 pieces weekly! Presently carrying the program are some 250 stations, which include about 100 cable TV outlets that receive tapes of the telecast. The program also is viewed in Australia, Guam, the Philippines, Nigeria, Puerto Rico, Brazil, and Bermuda.

Improvement in Faith for Today's facilities came when, after being based in the New York City area for 22 years, its headquarters moved to Thousand Oaks, California, where Faith for Today now is a com-

ponent of the Adventist Radio-Television-Film Center.

Faith for Today's Bible correspondence school is a significant aspect of the organization's ministry. Besides the basic, full-message course, Faith for Today offers eight other courses for various interests and age groups. Since the Bible school began, 9.5 million lessons have been recorded. There are 25,000 currently active students, and graduates number nearly 200,000. Records indicate that more than 25,000 persons have been baptized since 1950—persons whose lives have been touched and changed by the telecast ministry.

Faith for Today's department of evangelism has assisted the field in providing reaping crusades throughout the United States. Director Everett E. Duncan and field evangelists Phillip Knoche and J. Reynolds Hoffman

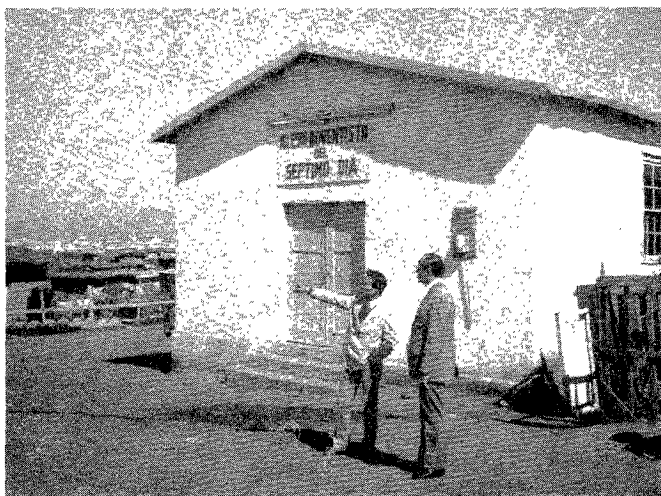
each conduct several evangelistic crusades annually. In addition, W. A. Fagal and Roy C. Naden conduct public series as their busy schedules allow. Since the last General Conference session report (1970), more than 8,795 have been baptized through the work of Faith's evangelists.

Letters of congratulation on Faith for Today's silver anniversary have come from many people, including statesmen, lawmakers, and church leaders. Billy Graham wrote Elder Fagal of his own appreciation of the program, saying, "How we thank God for your ministry. I often have the opportunity of prayerfully watching."

As to the future, Faith for Today programmers have launched into experimental waters with new ideas to attract the attention of the unchurched masses. Soon a pilot program will be completed for boys and girls, to teach them Bible principles during their most formative years. Successfully piloted 30- and 60-second spot television messages on subjects such as heart attack, marriage, and life and death are offered for sponsorship by local churches.

One of Faith's biggest program undertakings is two 30-minute episodes on the trial of Reformer John Huss. Along with possible exposure as two 30-minute telecasts and through film rentals to churches, Faith for Today looks forward to the possibility of funds being made available to place the Huss program on major TV outlets as a prime time one-hour special.

It took a quarter of a century for Faith for Today to develop from a homespun, live telecast, on one outlet, to a nationally syndicated program with an organization having its own film production team and its own professional facilities. Says Elder Fagal: "That which has been accomplished through Faith for Today has been the result of nothing but Heaven's blessings. God has used the poorest of instruments, those making the maximum in mistakes, to accomplish something for His name's honor and glory."



IAD'S WESTERNMOST CHURCH IS ORGANIZED

The newly organized Miramar church in Tijuana, Baja California, Mexico, is the westernmost of the 1,990 churches in the Inter-American Division. Standing in front of the church building are district pastor Jose Haysaka and Guillermo Krieghoff, Mexican Union Mission education director.

This new congregation, daughter of the J Avenue church in the same city, is approximately 6,200 miles away from the church in Cayenne, French Guayana, at the eastern edge of the division's territory.

Venancio Salazar is pastor of this church and of another nearby church organized three years ago.

CHARLES R. TAYLOR
Education Director
Inter-American Division

Richard Barnett is public relations director of Faith for Today.



The wooden cafeteria at North Sumatra Academy, built to be temporary, has been in use for 15 years.

Indonesian Academy Plans Expansion

By W. L. WILCOX

"DON'T TELL the Adventists that the angels of heaven are protecting their school," the villagers told a neighbor of the North Sumatra Academy, "because they may become proud and feel more secure."

This statement was made by the villagers after they had seen angels ascending and descending over the academy administration building. One villager had tried to kill one of the teachers because of a problem that had arisen over some squatters who were trying to take over the school property. The teacher was wounded slightly, but God protected him, and the school property was made secure.

The North Sumatra Academy is the largest boarding academy in Indonesia, with about 400 students enrolled. This school had its beginning in 1949, with the late Karel Tambunan as principal.

Before being permanently situated on its present site, the school was moved several times. Now the academy has

enough land for a large farm, where some 50 young people can work and earn a good share of their school expenses.

Since the academy has grown tremendously in the past few years, the facilities are far from adequate for the present enrollment. In the girls' dormitory, four girls sleep in each room in a barracks-type situation. One hundred and seventy boys occupy their dormitory, which has become so overcrowded that six must live in each 12-by-12-foot room. Almost every bed has two boys who sleep in it, and grass mats are mattresses for other boys.

Approximately 50 per cent of the workers in Indonesia are graduates of North Sumatra Academy and Indonesia Union College. Many of the church leaders in Indonesia are former students of this school. The academy serves the three missions on the island of Sumatra, with a constituency of more than 11,000 members. Ninety per cent of the students are from Adventist homes.

Presently the academy is attempting to expand its fa-

cilities. The old wooden temporary cafeteria has become almost unusable. A new cafeteria is under construction, but because of the lack of funds it has not yet been completed. Another \$16,000 is necessary to finish this project, which when completed will double for library and study hall, and perhaps even a chapel. If the anticipated enrollment increase occurs, the present chapel in the boys' dormitory may have to be used for student housing. Other proposed buildings for this academy are a new girls' dormitory and an auditorium-library combination.



Students "mow" the lawn in front of the new classroom addition. A number of the students who attend North Sumatra Academy will go to Indonesia Union College, near Jakarta, to continue their education.

ARGENTINA

Hospital Gives Funds for Evangelism

For years the gospel seed has been sown plentifully at River Plate Sanitarium and Hospital in Argentina, but during the latter part of 1974 a harvest was reaped during an evangelistic crusade. By December, 218 persons had been baptized.

When the Austral Union committee decided to hold a crusade in the city of Santa Fe, some 60 miles from the institution, the River Plate Sanitarium and Hospital committee decided to support the campaign financially with US-\$5,333 and to let its medical director be a member of the evangelistic team.

This decision, without precedent in the Austral Union Conference, was controversial, because many did not believe that a medical institution should dedicate a part of its funds to the direct preaching of the gospel.

The campaign was held in an inflatable tent, with a seating capacity of 700 people, under the direction of Daniel Belvedere and with the cooperation of Enrique Chaij, director of the radio and television program *A Light on the Way*. Two identical meetings were held every night. During the first 15 meetings introductory subjects were presented in order to gain the

W. L. Wilcox is Indonesia Publishing House circulation manager.

people's confidence in the Bible. During a Five-Day Plan to Stop Smoking 450 people conquered the habit.

After the first two weeks a course in Biblical investigation began. The Word of God was put in the hands of those who attended, many of whom opened it with devotion for the first time in their lives.

Many listeners to the program A Light on the Way, many patients of the River Plate Sanitarium and Hospital, and many others who got in touch with the church for the first time through the Five-Day Plan to Stop Smoking persevered through the course in Biblical investigation. After the Spirit of God touched their hearts, they gave their lives to the Lord.

This evangelistic campaign has been a great blessing in every sense to the River Plate Sanitarium and Hospital. During 1974 the sanitarium has been on the verge of being crowded every day. The financial means dedicated to the evangelistic campaign by no means impoverished the institution.

PEDRO TABUENCA
Medical Director
River Plate Sanitarium
and Hospital

PERU

Amazon Village Turns Adventist

A Shipibo village near Pucallpa, Peru, in the Upper Amazon, has witnessed a startling transformation as a large share of the villagers turned to Adventism during the past year. In July of 1974, a group of Seventh-day Adventist young people, working on their youth witnessing MV Honor during the annual youth camp, visited the Shipibo village and returned with 120 Voice of Prophecy Bible school enrollments. From July through December, Guillermo Gomez, a pastor, traveled there by motorboat four nights a week to study with the villagers and to hold a complete evangelistic series.

On December 14, 1974, 12 couples were married in a mass wedding, 15 children were dedicated to God, and a

Sabbath school with 157 members was organized. The same day 33 adults were baptized by the mission president, Abel Paucar. Thirty more will be baptized in a few weeks.

ROBERT HOLBROOK
Youth Director
East Peru Mission

PENNSYLVANIA

Sabbatarians Meet Again in Ephrata

Like an altar out of sacred history, the stones of the new Ephrata, Pennsylvania, church stand as a memorial to the Sabbath. It was in Ephrata, some 240 years ago, the seventh-day Sabbath was first proclaimed in America.

Situated on a hill symbolically overlooking the city, the newly opened church sits above the historic Ephrata Cloisters, a restored Dunkard community, founded in 1732. Under the strong religious leadership of Johann Conrad Beissel, the Sabbatarian group cast the seeds of Sabbath truth into American soil. But with the practice of celibacy, the Revolutionary War, the death of its second leader, Peter Miller, and a general changing of the times came a corresponding decline of the Sabbatarian community. Eventually the growing populace of Ephrata, building up around it, witnessed the death of the community's last survivor, Ruben Kachel, in 1958.

In the heart of Merton Henry, an Adventist living near Ephrata, grew a strong desire to erect in the city a liv-

ing testimony to the voice of yesterday. Soon a small company of believers began meeting in the home of Merton and Marion Henry until March of 1963, when they moved as an organized church of 12 charter members into the Steinmetz Meeting House. Under the leadership of four pastors the members prayed, sacrificed, and labored, until the object of their hopes, a new church building of their own, was constructed. It was opened on January 18.

ROBERT JONES
Pastor
Ephrata Church



Patodia Usha flew to the U.S.A. because of an Adventist doctor.

OKLAHOMA

Asian Has Faith in SDA Physician

Faith in a Seventh-day Adventist physician brought Patodia Usha, a young woman

from Calcutta, India, halfway around the world to Ardmore, Oklahoma, for surgery on her arm at Ardmore Seventh-day Adventist Hospital.

Usha was an active 13-year-old when she was suddenly struck with polio. At that time few people in India knew what a dreaded disease polio was. She had not been inoculated against the crippling virus. Paralysis set in, and Usha lost all use of her left arm.

"I would have to pick up my arm and place it where I wanted it to rest. My life became sad because of my illness. My parents took me to doctor after doctor, and each one said that nothing could be done for me.

"Three and one-half years ago my family heard of a missionary doctor working at a Seventh-day Adventist Hospital in Thailand who had performed surgery on a friend.

"My parents took me to the missionary doctor. His name was James Carlson. He said he thought he could restore the use of my arm. I stayed at the Bangkok hospital for three operations. After the last surgery Dr. Carlson left me in a body cast, which he said was not to be removed for about two months. He sent me back to India because he was leaving Thailand to return to the United States.

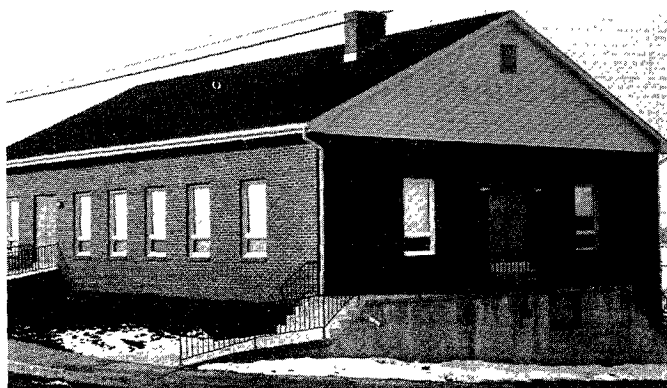
"When the time was up, my doctors in Calcutta cut open the cast and removed the two screws he had used in the surgery. My withered arm began to thicken up, strength came once again, and I could use my arm. My doctors said Dr. Carlson had performed a miracle."

Usha's family kept in touch with Dr. Carlson, who told them that he thought one more operation on her wrist would give her a complete recovery.

Usha's father made arrangements for her and her brother to travel to Ardmore so that she could have the final surgery.

Usha will return to India with full usage of her left arm and hand and a faith deeply justified by one American doctor, James Carlson.

RICHARD CLARIDAD
Public Relations Director
Ardmore SDA Hospital



The Ephrata, Pennsylvania, church stands as a memorial to the seventh-day Sabbath. The new church was officially opened January 18.

Ordinations



BRAZIL

During the sixteenth biennial congress of the Central Brazil Mission in Goiania from January 31 to February 2, Enio F. Mello and Emerson Costa, pictured with their wives, were ordained to the ministry. The service was conducted by Ruben Pereyra, South American Division Ministerial secretary, and José Bessa, South Brazil Union Ministerial secretary.

H. J. PEVERINI

Field Secretary, South American Division



ARGENTINA

Five workers were ordained to the ministry during the forty-eighth congress of the Central Argentine Conference, February 4 to 8, at River Plate College. They are pictured with their wives. From left to right are Carlos E. Drachenberg, medical vice-director of River Plate Sanitarium and Hospital; Getulio Rodriguez and Osvaldo N. Gallino, conference workers; Victor A. Peto, River Plate College dean; and Daniel J. Rode, conference worker.

H. J. PEVERINI



AUSTRALIA

"We cannot call these men, for God has already done this, but we can recognize this divine call," said C. O. Franz, General Conference secretary, in his address at the Wahroonga church, Sydney, Australia, on the ordination of six ministers December 7, 1974.

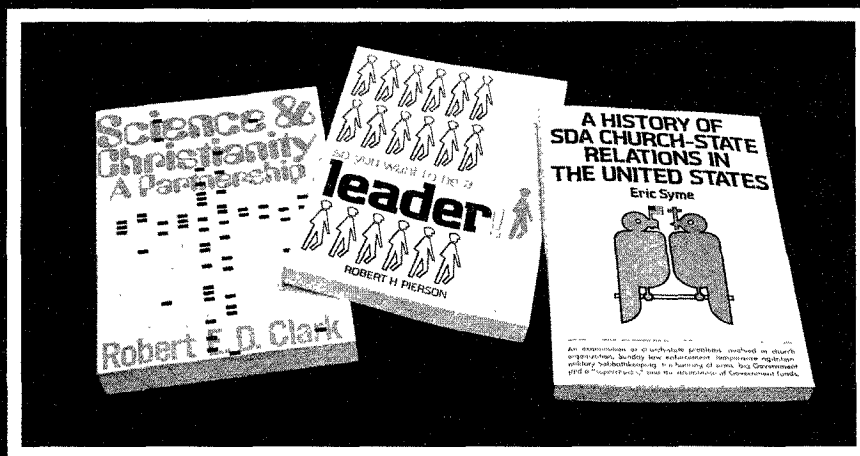
R. R. Frame, Australasian Division president, delivered the charge; C. R. Stanley offered the ordination prayer; and F. T. Maberly, Greater Sydney Conference president, gave the biographical background of the men. W. G. Turner, 90, who has been an ordained minister 58 years, gave the welcome. The six men who were ordained are pictured in the

front row with Elder Turner (center). They are E. J. Garrard, R. H. Sills, T. Kallio, A. H. Waldrip (Pastor Turner's grandson), K. R. Price, and W. B. McHarg. In the back row are those who took part in the service: C. R. Stanley, C. O. Franz, R. R. Frame, C. D. Judd, F. T. Maberly, W. H. Simmonds, and R. H. Abbott.

Pastor and Mrs. Price are under appointment to the New Hebrides in the South Pacific. Pastor Sills is the resident minister of Norfolk Island, about 1,000 miles off the Australian coast and a penal colony of the nineteenth-century British Government.

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Bible Breakthrough Is Made in Gojam, Ethiopia

By JOHN D. ERICKSON

The Bible is now being read in Gojam, a province in northwest Ethiopia. The people are deeply religious, very traditional, and strong adherents of the Ethiopian Orthodox Church. Gojam is, in fact, the center of traditional church education.

For these reasons it has never been possible for missionaries to penetrate the area. Nor have the people ever had any interest in reading the Scriptures in their own language. The Bible used in worship is in the ancient ecclesiastical language, Ge'ez, and the attitude has developed that this is the only authentic Bible. The Amharic (official language of Ethiopia) Scriptures are considered to be those of expatriate missionaries and were never accepted.

But God has been paving the way to break down these hindrances to His Word, speaking to His people in the language they can understand best. And He has chosen Ato Alemayehu Moges to see that the Amharic Bible will soon reach the famous parish churches, monasteries, and traditional education centers.

Ato Alemayehu was born and brought up in the region and tradition of Gojam. His father was a church scholar, dean of Geberema Mariam Cathedral, and a famous preacher over the Agaw and Damot districts.

Following in his father's footsteps, both in education and career, Ato Alemayehu graduated first as master in Quena (poetry) and then as a New Testament specialist before he was sent to Greece to study theology. Now he holds two degrees, one in theology and the other in Semitic languages.

The Invitation Is Accepted

Today Ato Alemayehu, married, with three children, is a lecturer in Amharic, Ge'ez, and Poetry at the Haile Selassie I University in Addis Ababa.

Although Ato Alemayehu left his native province 33 years ago, the people of Gojam still have confidence in him because he has kept in touch with parish leaders, monastery abbots, and traditional schoolmasters through correspondence. Moreover, for 18 years he has set aside one-twelfth of his salary each month to send theological books and vestments. As a result of his care and interest, 14 parishes have repeatedly invited him to visit them. Finally he accepted the invitation and sent them a suggested itinerary.

Before setting out, he visited the Bible House in Addis Ababa to buy Amharic and Ge'ez Scriptures. He asked the general secretary, Ato Million Belete, whether there would be a discount. When Ato Million learned of the plan to take Scriptures into Gojam Province he offered a free Bible for every one purchased. Ato Alemayehu was thrilled at this and purchased many more Scriptures than he had at first intended.

He began his tour with 408 Amharic Bibles. To reach some of the churches in Gojam he had to travel by horseback and on foot. His mission was to convince the believers that the

John D. Erickson is executive secretary of the ways and means department of the American Bible Society.

Amharic Bible is a real translation and not a heretical book imposed on Ethiopia by foreign missionaries. He proved it by making them check the Amharic text against the Ge'ez and persuaded them to accept the Amharic Bible as the living Word of God in an authentic and credible translation of the reliable ancient texts.

The big problem was solved, and the people of Gojam accepted the Amharic Bible with deep joy.

But this immediately created another serious problem. There was a massive demand for Amharic Bibles! The 2,867 churches all wanted Bibles for use in church worship and for their members' private devotion.

Ato Alemayehu went back to the Bible House after his tour with a report and a number of pictures and recorded songs, and an order for 10,000 Amharic Bibles!

General Secretary Ato Million made two promises: to continue the 50 per cent discount for these Bibles and to appeal to churches, missionary organizations, and individual Christians in Ethiopia to join hands with Ato Alemayehu Moges in this project.

And the churches, missionary organizations, and persons are rising to the challenge: The Reformed and United Presbyterian Churches, Seventh-day Adventist missions in Debre Tabor and Addis Ababa, the Evangelical Church Mekane Yesus, the Norwegian Lutheran Mission, the Gideons International, the Baptist Church, the Jesuit Society, and many persons have sent in money or provided Scriptures. The Patriarch of the Ethiopian Orthodox Church has donated 500 theological books, and there are many promises of future help.



Million Belete, left, general secretary of the Bible Society of Ethiopia, discusses with John D. Erickson, executive secretary of the American Bible Society's ways and means department, the need to supply Bibles to those in Gojam, Ethiopia, who have requested them.

Australasian

● Sydney Adventist Hospital and the Australasian Division headquarters church in Wahroonga combined their medical, spiritual, and organizational strength into a Century 21 Better Living institute. Beginning April 18 in the Wahroonga Activities Center, the 21 health-oriented programs were aimed at both the church and the community.

● K. G. Barrett, a pastor-evangelist from Hobart, Tasmania, has been appointed dean of men at Avondale College, replacing John Lee, who has accepted an appointment as pilot-evangelist in the Aerial Evangelism Service of the South Queensland Conference.

● The division executive committee has provided US\$1,340 to help the French Polynesia Mission purchase 2,000 copies of *The Great Controversy* in French for use in their Outreach '75 program.

● An audio-visual presentation, "My Country," produced by the Adventist Wahroonga Photographic Society, has won first place in the Federation of Camera Clubs' annual inter-club competition.

Northern Europe-West Africa

● Young people in Ghana recently acquired MV uniforms and are making an impact on their communities, according to J. K. Mensah, Ghana Conference youth director. At each of the eight youth rallies held during the first quarter of 1975 the young people have marched through the cities in which the meetings were held. As a result of these youth rallies, 95 young people have been converted.

● During Easter holidays 80 young people in Ghana were recruited to work for two weeks making blocks to construct eight classrooms for the Seventh-day Adventist Girls Vocational Institute in Techiman.

● Thirty-four persons were baptized in 1974 in Poland as a direct result of the most recent missionary method tried in that country—the Bible correspondence course. The three people working full time on this venture in 1974 wrote some 5,000 letters and corrected 4,500 lessons. Now they are corresponding with some 600 students.

● The Polish Union Conference youth department has just completed a new youth hymnal containing some 400 songs. The hymnal, which will be the first published by the Polish Publishing House, will be divided into two main sections, one for children and the other for youth.

Trans-Africa

● New Zaïre Union treasurer is E. G. Harcombe, former business manager of Helderberg College and assistant treasurer of the division.

● The new temperance and youth director for the Southern Union is V. S. Wakaba. J. G. Evert continues as lay activities and communication director.

● C. K. Willmore, a second-generation missionary, has been appointed auditor of the Southern Union. To fill his post as secretary-treasurer of the South-East Africa Union, V. R. Vinglas has been called from the Mashonaland Field in the Zambesi Union. F. Lang, Zaïre Union auditor, will be the new Mashonaland Field secretary-treasurer.

● O. J. Campbell, vice-principal of Sedaven High School, near Johannesburg in the Republic of South Africa, has been appointed an official corrector in the government matriculation examinations for the Transvaal Education Department. He will continue his duties at Sedaven High School as well.

● More than 40 literature evangelists from the South African Union, together with their families and leaders, gathered at Anderson School, Gwelo, for a literature institute early this year. The theme of the institute was "By His

Spirit." The following goals were set for 1975: 118,000 hours to be spent in literature work and deliveries amounting to US\$1,026,000. The literature evangelists hope to be responsible for more than 85 baptisms during the year.

North American

Atlantic Union

● Charles Case, formerly of Kansas, is the new youth and temperance director of the Southern New England Conference. Working with Elder Case as ranger at Camp Winnekeag will be Dan Smith, of Middleboro, Massachusetts, where he has been a builder for several years.

● Eighty-eight Community Services workers from six churches assembled on Sunday, March 16, for Bermuda's first Community Services Federation meeting.

● Four men and five women were baptized March 8 in Saranac Lake, New York.

● The Bermuda Mission recently held a MISSION '75 rally in Hamilton with C. D. Brooks, a General Conference field secretary, as the main speaker.

● The Boston Museum of Fine Arts recently restored and returned to Atlantic Union College a portrait of William Miller, which will be part of the special Miller display in the main room of Founders' Hall on the AUC campus. The Ballston Spa, New York, church has voted to donate to Founders' Hall pulpit furniture that was used by William Miller. The furniture will be placed in the William Miller Chapel.

Canadian Union

● It Is Written contracts have been renewed for another year in Victoria and Vancouver, British Columbia.

● F. E. J. Harder, executive secretary of the General Conference Board of Higher Education, was the speaker at a recent Sabbath morning service at Canadian Union College, Lacombe, Alberta.

● As a result of a nutrition class held in Salmon Arm, British Columbia, with 75 to 80 attending each night, the church now has a regular radio feature on nutrition by special invitation of a local radio station.

● Bob Hassack, Manitoba-Saskatchewan Conference evangelist, baptized 17 persons at the conclusion of a four-week crusade in St. Walburg, Saskatchewan, a town of 700 where only four Adventists had been meeting.

Central Union

● Colorado Pathfinders held their Spring Fair on Sunday, May 4, for the Western Slope in Delta, and on Sunday, May 18, for the Eastern Slope in Brighton. The theme was "Pathfinding Around the World."

● Nebraska Conference personnel spent a day recently assisting in the remodeling of the Fremont church.

● A rally for Missouri youth was held April 25 and 26 at Sunnydale Academy, with William Richardson of Southwestern Union College as guest speaker.

Lake Union

● The South Bend, Indiana, church has formed groups of its members into New Testament Witnessing teams. The program includes textbook study and training in witnessing.

● Two chaplains at Hinsdale Sanitarium and Hospital in Illinois were awarded diplomas by the American Protestant Hospital Association for successful completion of the 1,600-hour Association of Clinical Education course.

● The mayor of Rockford, Illinois, gave a citation for a "fine spirit of community service" to the Rockford Alpine Eagles Pathfinder Club. The Pathfinders spent one whole day assisting the city with a "Have a Heart" campaign.

● The Capitol Avenue church in Indianapolis, Indiana, is involved in community-wide evangelism. The members

plan to visit 2,500 homes and leave tracts and set up Bible studies. Already more than 75 persons are studying the Twentieth Century lessons in classes at the church.

- Madison, Wisconsin, members and guests entered their new sanctuary for the first time to worship February 21 and 22. The new 550-seat church was designed by Don Kirkman, of Auburn, Washington.

- Twelve persons were baptized at the end of meetings recently held in Wilson, Michigan, by R. G. Collar, conference evangelist, and Jerold B. Craw, local pastor.

- The Andrews University Elementary School, Berrien Springs, Michigan, held a fund-raising campaign for Faith for Today's Valentine Offering. They raised \$2,000 by selling clothes, toys, furniture, and food; having a puppet show depicting early American history; and showing a Walt Disney movie.

North Pacific Union

- Officials of the Montana Conference have initiated a study into what can be done by the church for the 27,000 Indians in that State.

- Named as pastor of the Wenatchee, Washington, church is L. Curtis Miller, until recently a pastor in Idaho.

- Lay witnessing continues to get heavy emphasis in the churches of the North Pacific Union Conference. An example of results was the recent baptism of five members of one family in Longview, Washington, because Dan Harvey shared his faith with a co-worker at a Diesel company.

- Ralph Sellers has joined the North Pacific Union Conference staff as associate publishing director.

- William R. Ring, formerly trust services director of the Idaho Conference, has accepted a similar position in the North Pacific Union Conference.

- Evangelist B. R. Spears opened a three-week Voice of

Prophecy Bible crusade in Moses Lake, Washington, on May 9.

- New Sabbath school members are being rounded up in the Roundup area of Montana. The branch Sabbath school conducted there has proved to be a successful mission outreach of the Billings district.

- Since 1972, the Youth Educational Scholarship Council of the Oregon Conference has provided one out of every six academy students with supplementary financial assistance. An offering is taken twice each year to keep the fund active.

Pacific Union

- Erling Hjertager recently became St. Helena Hospital and Health Center's two thousandth Stop Smoking Program graduate. Terry Hansen, the program's assistant director, presented him with his diploma. The program, six years old in April, is the only live-in type program in the country, and is believed to maintain the highest long-term success rate of any smoking cessation program.

- Members of the Spanish Club at Monterey Bay Academy in California, along with other students, faculty, and friends of the school, raised \$400 recently for Colegio del Pacifico, in Navajoa, Sonora, Mexico. The money will be used by the school in Mexico for a Sabbath school complex.

- A computer system was installed at St. Helena Hospital and Health Center recently to increase the flow of needed data and to reduce data-processing costs to the hospital. Known as the IBM System 32, the unit is part of a new breed of computers designed for hospitals in the 150-bed range.

Southern Union

- At the close of the five-week Cox-Weber-Ferguson prophecy crusade in Montgomery, Alabama, that began January 11, 105 persons were added to Montgomery churches through baptism or profession of faith. Follow-up

activities include continued visitation and a ten-week series of lectures on Revelation by Harold E. Metcalf, Southern Union ministerial secretary.

- Despite heavy thunderstorms, more than 1,100 persons were present for the opening meeting on March 23 of the prophecy crusade conducted by the Cox-Weber team in Louisville, Kentucky.

Southwestern Union

- In conjunction with the School of Nursing at Southwestern Union College and sponsored by the local SDA churches, a mobile dental-medical clinic was in Cleburne, Texas, February 26 and 27. Free medical tests were given to more than 200 visitors to the clinic.

- A series of health and nutrition classes was held recently in the kitchen of the Alamogordo Senior High School, Alamogordo, New Mexico, by Mrs. Norman Graham and Mrs. Ray Wing. Approximately one third of the pupils were non-Adventists.

- Harold Friesen recently concluded an evangelistic series in Odessa, Texas, and is presently conducting meetings in Borger. Silvio Hernandez has been holding revivals in Peralta and Albuquerque, New Mexico, and El Paso, Texas. The two evangelists, working together with pastors in these areas, have baptized 22 persons.

- The Texico Conference disaster van was in Lefors, Texas, for a week dispensing clothing and bedding to those in need after a tornado destroyed 147 homes and damaged many others.

Andrews University

- Two Doctors of Education at Andrews have begun what may turn out to be the denomination's most extensive study and research collection on character development to date. By June, 1978, John Youngberg and Ruth Murdoch hope to have classified quantities of information from scientific journals and

from Scripture and Ellen White's writings.

- More than 150 musicians from the Andrews University Music Department participated in a festival of hymns in observation of the World Day of Prayer. People of all faiths were invited to the festival, which was held in the Pioneer Memorial church on the AU campus.

- The AU reading center has adopted a new remedial reading teaching method by which a child can purportedly advance his reading skill by one grade for every 23 hours of therapy. The method (labeled AVT, for audio, visual, tactile) has proved particularly effective for hyperactive children and others who either forget easily or fail to register what they see or hear.

Loma Linda University

- Nine Loma Linda University students recently were selected to receive educational loans totaling \$10,700 from the Harry W. Miller Scholarship Fund by the governing board of the fund. Recipients include students from Nigeria, Austria, Tanzania, Jamaica, Trinidad, Hong Kong, Singapore, Malaysia, and Ethiopia. Upon the student's return to his homeland, or entrance into mission service for the Seventh-day Adventist Church, 20 per cent of the amount borrowed will be canceled for each year this status is maintained.

- Loma Linda University physicians, nurses, and dietitians participated in the health care for newly arrived orphans from South Vietnam. Under the direction of John W. Mace, chairman of the department of pediatrics, the university health-care team worked with World Vision International of Monrovia to coordinate the medical care of orphans who arrived in the Southern California area. Orphans needing intensive medical care were hospitalized at Loma Linda.

- Members of the School of Medicine class of 1943 have voted a \$2,500 grant for a nutrition research project being conducted by the department of nutrition.

Bulletin Board

Review



Advent Review & Sabbath Herald
125th Year of Continuous Publication

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self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Clin. spec., psychiatry	Nurses, med.-surg.
Computr. programms.	Nurses, OR
Diet., admin.	Nurses, psych.
Housekprs.	Nurses, staff
Inhal. thers.	Nurses, superv.
Lab. tech.	Nursing-serv. dir.
Med.-rec. lib.	Occup. thers.
Med. technols.	OR tech.
Nurse's aides	Orderlies
Nurses, CCU	Phys. thers.
Nurses, head	Radiol. technol.
Nurses, LPN	Secretaries, ward
	Soc. wrkr., MSW
	Stationary engrs.

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

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

Camp Meeting Schedule

Atlantic Union

Greater New York (English)	June 20-28
Greater New York (Spanish)	June 29-July 6
New York	June 20-28
Northeastern	June 20-28
Northern New England	June 19-28
Southern New England	June 20-28

Canadian Union

Alberta (Bowden)	June 20-28
British Columbia	June 20-28
Manitoba (Saskatoon)	June 27-July 5
Manitoba (Clear Lake)	July 9-12
Maritime	August 1-9
Newfoundland	August 8-10
Ontario (Oshawa)	June 20-28
Quebec (Montreal)	August 15-17

Central Union

Central States	June 19-28
Colorado	June 17-22
Kansas	May 30-June 7
Missouri	June 11-14
Nebraska	June 6-14
Wyoming	August 5-10

Columbia Union

Allegheny East	No Camp Meeting
Allegheny West	June 29-July 6
Chesapeake	June 19-28
Mountain View	June 21-28
New Jersey (English)	June 12-17
New Jersey (Spanish)	June 19-22
Ohio	June 20-28
Pennsylvania	June 12-21
Potomac	No Camp Meeting

Lake Union

Illinois (La Fox)	June 12-21
Illinois (Little Grassy)	August 20-23
Indiana	June 13-21
Lake Region	June 19-28
Michigan (Grand Ledge)	August 7-16
Michigan (Upper Peninsula)	June 13-15
Wisconsin (Portage)	July 31-August 9
Wisconsin (Camp Wahdoon)	May 16, 17

Northern Union

Iowa	Weekend Meetings After GC Session
Minnesota	June 6-14
North Dakota	June 6-14
South Dakota	May 30-June 7

North Pacific Union

Alaska	July 25-28
Idaho	June 6-14
Montana	June 20-28
Oregon	June 19-28
Upper Columbia	June 13-21
Washington	June 13-21

Pacific Union

Arizona	June 12-21
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Central California August 7-16
Nevada-Utah June 9-14
Southeastern California, Anaheim September 12, 13

Southern Union

Alabama-Mississippi	May 23-31
Carolina	May 30-June 7
Florida	May 23-31
Georgia-Cumberland	May 21-24
Kentucky-Tennessee	May 30-June 7
South Atlantic	June 5-14
South Central	June 6-14

Southwestern Union

Arkansas-Louisiana	June 6-14
Oklahoma	August 1-9
Southwest Region	June 20-28
Texas	June 6-14
Texico	August 8-16

Notices

North American Conference Corporation

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

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

Yosemite Services

Seventh-day Adventist church services
are arranged by the Central California Con-
ference for Adventists and their friends who
are visiting in Yosemite National Park. The
open-air church bowl, between the Com-
munity Hospital and the Ahwanhee Hotel,
provides an ideal and inspiring place to wor-
ship under the majestic trees so abundant
in the valley.

The schedule will be as follows from
May 17 to August 31, 1975: Sabbath school,
10:00 A.M.; worship service, 11:00 A.M.

L. H. OLSON
Coordinator

Deaths

MACDONALD, Ralph Edward—b.
Nov. 25, 1914; d. Dec. 17, 1974. In
1950 he graduated from Andrews
University and served at Washington
Adventist Hospital and the Review
and Herald Publishing Association.
For five years he was secretary-treas-
urer of the Wisconsin Conference,
and for six years assistant treasurer
of the Illinois Conference. Survivors
include his wife, Nellie Jane; and two
sisters, Martha Brown and Betty
Siefke.

MANESTAR, Stephen—b. May 17,
1906, Yugoslavia; d. Jan. 28, 1975,
Barberton, Ohio. For approximately
12 years he was pastor of the Cleve-
land, Ohio, Yugoslavian church. Sur-
vivors include his wife, Milla; daugh-
ters, Stephany Scerbin and Georgia
Cop; son, Miroslav; two brothers;
and four sisters.

PETTIS, Jerry L.—b. July 18, 1916,
Phoenix, Ariz.; d. in a plane crash
Feb. 14, 1975, Beaumont, Calif. He at-
tended Pacific Union College, gradu-
ating as president of his class in 1938.
He became a ministerial intern in the
State of Arizona, and was ordained to

the ministry in Kansas City, Missouri,
where he conducted evangelistic
meetings. He was called to teach at
Union College and obtained his Mas-
ter's degree at the University of Den-
ver. He took advanced work at the
University of Southern California
later. From 1948 to 1960 he was special
assistant to the president of United
Airlines. He established the Audio
Digest Foundation, a nonprofit or-
ganization furnishing education
tapes to physicians. He was executive
secretary of the California Medical
Association, and from 1948 to 1964
served as economics professor at
Loma Linda University. From 1960 to
1964 he was vice-president in charge
of development of that institution,
and from 1960 to 1967 he was chair-
man of the board of counselors of
Loma Linda University. He played a
key role in the funding and building
of the Loma Linda University Medical
Center. In 1966 he was elected to the
United States House of Representa-
tives from California's 33rd District,
where he served until his death. Sur-
vivors include his 96-year-old
mother; his wife, Shirley McCum-
ber Pettis; three children, Yvonne,
Peter, and Debbie; two brothers;
and a sister.

RICE, Harley Edwin—b. Oct. 23,
1903, Hygiene, Colo.; d. Feb. 16,
1975, Denver, Colo. He graduated
from Pacific Union College in 1923,
and in 1924 married Hilda Mae Har-
den. He began denominational em-
ployment at Paradise Valley Sanita-
rium, and it was through his
refunding of a slight overpayment
to a patient that the Porter Memorial
Hospital was given to the denomina-
tion. From 1931 to 1941 he was pa-
tients' business manager of Wash-
ington Sanitarium and Hospital,
Takoma Park, Maryland. From 1941
to 1949 he was administrator of New
England Sanitarium and Hospital, and
from 1949 to 1958 he was adminis-
trator of Porter Memorial Hospital,
Denver, Colorado, and also of the
Boulder Sanitarium and Hospital. In
1958 he was appointed associate sec-
retary of the General Conference
Health Department, where he served
the world field until 1970. In 1950
he received ordination as a minister,
and in 1969 Pacific Union College
honored him with a Doctor of Let-
ters degree. Survivors include his
wife; two daughters, Helen Tyler
and Margaret Small; and six grand-
children.

Coming

May	
17	Spirit of Prophecy Day
24	North American Missions Offering/ Home Foreign Challenge
June	
7	Bible Correspondence School Emphasis
7	Church Lay Activities Offering
14	Inner-City Offering
28	Thirteenth Sabbath Offering (Euro-Africa Division)
July	
5	Church Lay Activities Offering
12	Adventure in Faith Offering
August	
2	Dark County Evangelism
2	Church Lay Activities Offering
9	Oakwood College Offering

The Back Page

New Brazilian TV Organization

A new Adventist television organization, "PLA—*Produtões Luz e Amor*" ("Light and Love Productions"), has been created by the South American Division. Arthur de Souza Valle, division communication director, reports that their first production will be a series of weekly ten-minute programs in color entitled "*Uma Luz em Seu Lar*" ("A Light in Your Home").

Production plans were discussed at a recent communication council in São Paulo, Elder Valle says, "I think that within a few months we will be able to offer this program to the television stations—first in southern Brazil and later in all the country."

VICTOR H. COOPER

Frankfurt Center Has No Room for GC Visitors

While the directors of the Servicemen's Center in Frankfurt/Main, Germany, would like to extend hospitality to visitors attending the General Conference session in July, limited facilities do not allow them to do so. The facilities at the center are always filled to capacity with American Adventist military personnel and their dependents who are stationed in Europe. A complex tax problem strictly limits the hospitality at the center to American military personnel. Therefore, the National Service Organization requests that travelers in Europe this summer not embarrass the staff at the center with a request for hospitality. CLARK SMITH

Southern Asia—the Growing Edge

The Andhra Section of the Central India Union now has 22,500 members, the largest membership of any local field in the Southern Asia Division, according to Louis B. Reynolds, General Conference associate Sabbath school director, who has just returned from that division.

A close second is the Kerala Section of South India Union, with 17,000 members and 250 churches. This field was recently divided for more effective administration. Ten years ago the membership in Kerala was only about 5,000, but now new doors are opening and enthusiasm for soul winning is sweeping the field.

Elder Reynolds also reports that Spicer Memorial College in Poona has enrolled more than 1,000 college students and is hard pressed for dormitory space. Numerous church schools are also filled to capacity. One school in Vishakapatnam reports a recent baptism of 22 students, mostly from Hindu families.

50,000 E. G. White Books Distributed

Lee F. Greer, Jr., a pastor in the Kentucky-Tennessee Conference, reported to the Ellen G. White Estate in mid-April what may be a record for free book distribution in the South—the distribution of nearly 50,000 Ellen G. White books during the past 18 months to almost every home in Greene County, Tennessee, by Greeneville church members and local medical center workers. Pastor Greer comments, "At present we have more Bible studies than we can keep up with. Joseph Melashenko and one of the Voice of Prophecy teams will begin reaping meetings here beginning September 6."

D. A. DELAFIELD

Minnesota's 61st Conference Session

The 61st session of the Minnesota Conference was held April 20 at Maplewood Academy, Hutchinson, Minnesota. Delegates from 58 congregations and companies noted significant gains in all areas of work. Of particular interest was an increase of \$400,000 in Adventist Book Center sales over the previous triennium. This record reflected 1974 camp meeting sales of more than \$60,000. The conference operations capital stands at 95 per cent

of General Conference requirements.

R. C. Schwartz, president; O. H. Rausch, secretary-treasurer; and all conference departmental personnel were returned to office. Donald Weaver, M.D., of Gentry, Arkansas, was appointed as a full-time salaried director of the temperance and health departments.

LOWELL BOCK

New Members in Korea

Eighty persons have been baptized during the past eight months in Kwang-ju, Korea, according to recent word from Byron Hazley, a volunteer from Pacific Union College, who is assistant director of English-language schools in Korea. Five student missionaries working with dedicated Korean pastors helped to prepare these new members for baptism.

Don Doleman, evangelist from the Southern California Conference, will be conducting a large reaping meeting in Seoul next October and November.

DUANE S. JOHNSON

Faith for Today Evangelism News

□ Some 364 persons studied their Bibles, using outlines provided them during a three-week Prophecy Seminar conducted by Faith for Today evangelist Everett Duncan in Sacramento, California, February 22 to March 15. At the close of the series 221 requested baptism; more than 150 have already been baptized.

□ Bernie and Carol Paulson, husband-and-wife musical team, are recent additions to the Faith for Today evangelism department. The Paulsons, graduates of Walla Walla College, have spent the past five years working with Evangelist and Mrs. Clifton Walter.

□ J. Reynolds Hoffman completed a Faith for Today crusade in Oregon City, Oregon, in mid-March. To date 15 have been baptized.

RICHARD J. BARNETT

In Brief

Died: Bertha Lowry, 89, on April 30 in Poona, India. Her husband, G. G. Lowry, was president of the Southern Asia Division from 1941 to 1942, and her son, R. S. Lowry, is now serving as president of that division.

□ Dorita Thomann Lessard, head of teacher training at the Kamagambo Secondary School and Teachers' College in Kenya, in an automobile accident on Sunday, April 27.

New position: Donald R. McAdams, president, Southwestern Union College, formerly associate professor of history, Andrews University.

Beirut report: During the recent political conflict in Beirut, Lebanon, no Seventh-day Adventist was injured or killed and mission property was undamaged, according to Borge Schantz, East Mediterranean Field president.

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