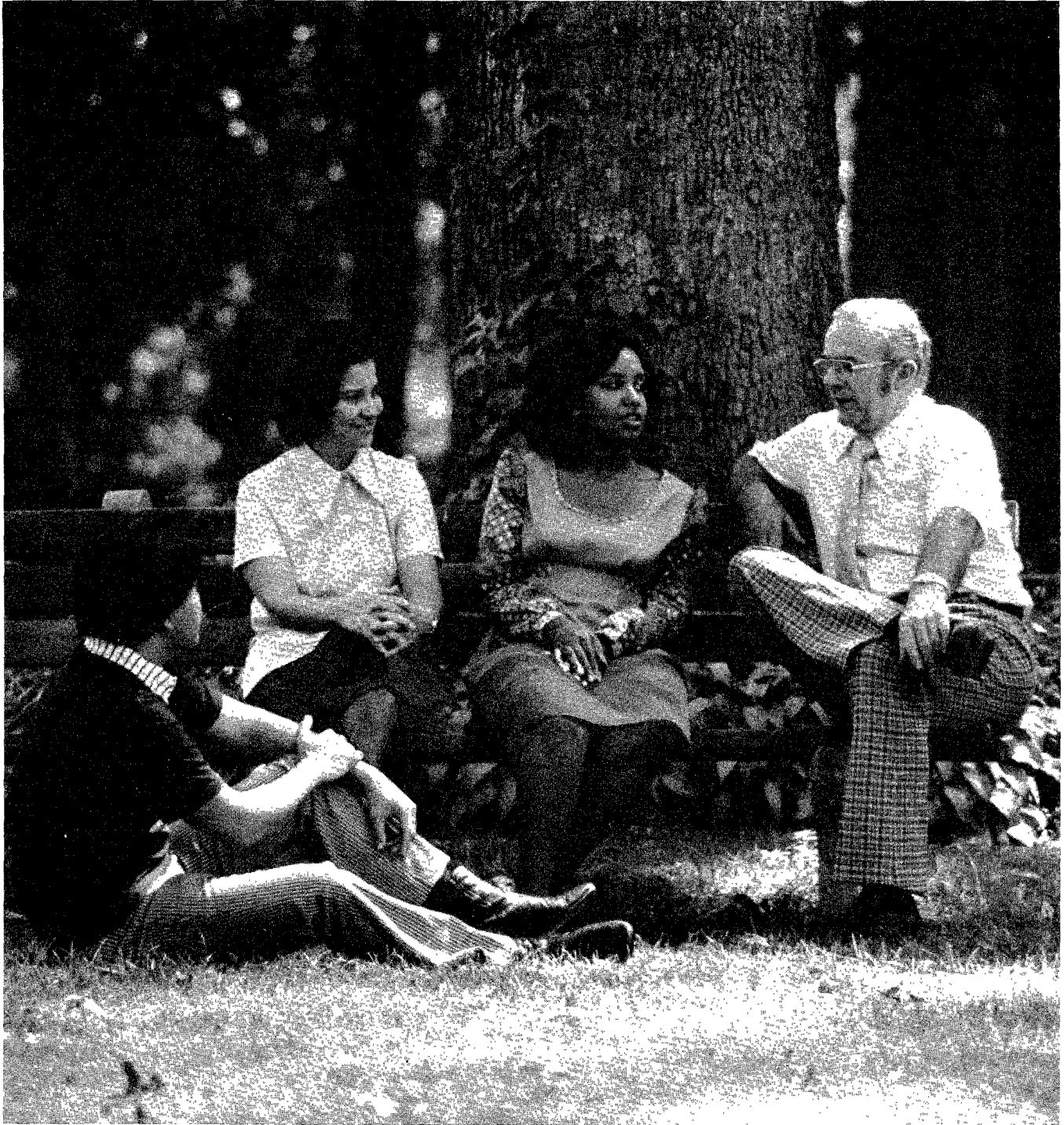


Review®

SEPTEMBER 18, 1975

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



"It should be our aim to bring all the pleasantness possible into our lives, and to do all the kindness possible to those around us. Kind words are never lost. Jesus records them as if spoken to Himself. Sow the seeds of kindness, of love, and of tenderness, and they will blossom and bear fruit."—Ellen G. White, quoted in *The SDA Bible Commentary*, vol. 6, p. 1118.

On Vienna and Dallas

Many highly complimentary things have been said about the General Conference session in Vienna, all true. The meeting was superbly organized. The music was peerless. The participation was truly international (at one service prayers were offered in four languages). The division reports were interesting but not extravaganzas. The exhibits were meaningful but not gaudy. The facilities were adequate. (It always is risky to single out one or two people as being especially important to the success of an operation; but we shall take that risk.) Three men in the Treasury Department served "above and beyond the call of duty"—R. M. Reinhard, B. J. Kohler, and Karl Bahr. They seemed almost ubiquitous, solving problems and oiling the session machinery.

We predicted in an earlier editorial that the session would be the most expensive in denominational history. It was, and we think this could be documented without difficulty. But we also expressed the conviction that the expense would not be disproportionate to the value received.

We stand by this view. The Vienna meeting, we believe, united the church more fully than ever, and provided evidence that the church is international, not merely North American.

If some delegates were disappointed in the conference, it was probably because they hoped that a fresh, compelling message would be presented there, and that this message would stir the church (as, for example, the message on righteousness by faith stirred the church after 1888). But General Conference sessions are, essentially, business meetings, and as a business meeting, this session was all that it should be. Business was conducted fairly and expeditiously.

The Session's Message to the Church

To us, the biggest disappointment was the message to the worldwide church adopted by the delegates at the final business meeting. Considering the spiritual condition of the church, and the mighty task of world evangelism that confronts it, the message sounded much too Laodicean.

Surely the hour is too late in the world's history to be satisfied with either our spiritual condition or our progress in worldwide witnessing. Dare God bestow the Holy Spirit in latter rain power upon His professed people today? If not, why not? We should search for the reasons, then seek power from above to become like Jesus. We should confess our sins—our pettiness, our self-seeking, our jealousies, and our placing of vested interests above the over-all good of God's work—and seek forgiveness. The True Witness says that we are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). And in this condition we are self-satisfied!

Christ invites us to come to Him, to welcome Him into our lives, to fellowship with Him, to overcome as

He overcame. But many within the church do not want to hear the message of the True Witness. They resent reproof. They consider the call to repent "negative." What will it take to arouse us from our lukewarm condition and make us feel as did David when he said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1, 2)? What will it take to shift our interests from this world and "things" to Jesus Christ and eternal riches; to cause us to plead, "More, more of Thee"?

One of the problems, of course, in a large church (and surely a church of 2.5 million members is large) is that the individual tends to feel that he is far away from "where it's happening." In some respects, recommendations voted at a General Conference session, or even a spiritual appeal issued by the session, seem far removed from the person who sits in the pew of a local church. The session is for "delegates."

Two Suggestions

This is a problem that must be worked on. As a small step toward its solution we offer two suggestions. First, before the next General Conference session (which is scheduled for Dallas, Texas, in 1980), General Conference and division leaders might conduct open meetings for church members in large centers around the world. At these meetings they might set forth the proposed changes to be made in the constitution, bylaws, or *Church Manual*. They might list the issues that will be discussed by delegates at the session. (As examples from the recent session: the proposal regarding ordination of deaconesses, the item involving lawsuits among church members, and the question of the proper use of drugs.) At these meetings they could obtain input from members of local congregations. Thus the delegates to the fifty-third session could, in a very real sense, speak not merely for themselves but for their constituencies.

Second, the process of selecting delegates might well be given study. We believe that better plans can be devised than those now being used. These plans should give opportunity to a fairly large group to choose the delegates, and they should give consideration to the need for more women, laymen, and nationals among the delegations. The list should be made public well in advance of the session so that church members could communicate to the delegates their views on the various issues to be discussed.

We do not have pat answers to the complex problems that face our rapidly growing church. Christ is the head of the church, and He knows how to meet every need. But we believe that better communication is essential and that plans must be developed to help each member see that he is important to the success of the church. The church is the body of Christ. Every member is needed to help it function smoothly and efficiently as it presses ahead to fulfill its divinely assigned mission.

K. H. W.

This Week

Our cover points up one of the many ways in which Christian love can manifest itself—in speaking kindly. This aspect of loving our neighbors as ourselves was obviously considered important enough that the Biblical authors mention it several times, sometimes warning about guarding words carefully, sometimes tying it with other manifestations of Christian love.

“If you take away from the midst of you . . . the pointing of the finger, and speaking wickedness, . . . then shall your light rise in the darkness” (Isa. 58:9, 10, R.S.V.).

“Speak not evil one of another” (James 4:11).

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:36, 37).

When Jesus said that to love our neighbors as ourselves is the second commandment, He spoke of something already familiar to His hearers, for as Moses recorded, “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord” (Lev. 19:18).

In Galatians 5:14 Paul said that the whole law is fulfilled in loving our neighbor.

So many things that we consider important can be so readily lost in the uncertainty of life—success, money, fame, accomplishments. It would be well for the Christian to spend his ener-

gies doing that which will never be lost—speaking kind words, doing acts of love—because Jesus records them all as done to Himself.

Lawrence T. Geraty, Ph.D., “Story of the Heshbon Expedition, 1967-1974” (p. 4), teaches Old Testament at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

The son of missionary parents, Dr. Geraty lived in China from 1940 to 1951 and then in the Middle East from 1951 to 1955.

He attended the French Adventist Seminary in Collonges-sous-Salève, France, for one year; Newbold College in England for three years; and graduated from Pacific Union College, Angwin, California, in 1962 with a B.A. in Theology. He

earned an M.A. in Old Testament from Andrews University in 1963 and a B.D. from the SDA Theological Seminary in 1965.

He was a ministerial intern in Santa Ana, California, for one year before beginning studies at Harvard University in 1966. While pursuing his graduate studies, he was awarded a Full-bright Scholarship, which enabled him to spend a year in Jerusalem doing research for his doctoral dissertation. In 1972 he graduated from Harvard with a Ph.D. in Ancient Near Eastern Languages and Literature. Since 1972 he has been teaching at the Seminary.

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Scan news briefs from the religious world

MORMONS PLAN TEMPLE IN TOKYO

TOKYO, JAPAN—Spencer W. Kimball, president of the Mormon Church, has announced plans to build a temple in Tokyo—the eighteenth temple of the church worldwide, and the first in Asia to serve the 64,000 church members there.

GREEN BAY SEE PUBLISHES PRAYER: FAMILY STYLE

GREEN BAY, WIS.—The Roman Catholic Diocese of Green Bay has announced the publication of a new book, *Prayer: Family Style*, designed to embrace a wide variety of prayer styles and examples of formal prayer.

It is not a prayer book in the sense of a book of packaged

prayer and devotions, but rather a source book from which individuals and families can develop their own prayer life and devotion.

The 200-page spiral-bound volume contains prayer sources for the major holy days and holidays of the year, as well as providing much “free space” for users to add their own intentions and favorite prayers. There are also numerous ideas and projects that families can use in celebrating specific occasions in everyday life.

CHRISTIAN RESTAURANT BREAKS RULES AND THRIVES

GREENSBORO, N.C.—Hayble's Hearth Restaurant, which “broke every rule in the books”

for running a lucrative business, appears to be gaining in popularity, despite warnings that it would fail.

The restaurant is closed on Sundays so the staff can attend church. No liquor is served, and customers are not allowed to bring their own liquor (“brown bagging”). The restaurant is located in a cellar that other restaurateurs considered undesirable.

Racks full of devotional books are displayed by the cash register and there are morning devotionals for the staff.

“We're not getting rich, but we're doing well,” says operator, Gene Hayble. “The more you put Jesus Christ first, the more He puts you first.”

ROMAN CATHOLIC ADDRESSES SCOTS PRESBYTERIANS

EDINBURGH—More than four centuries of Scottish church history were bridged when Archbishop Thomas Winning, of Glasgow, became the first Roman Catholic to address the General Assembly of the Church of Scotland (Presbyterian) at its 1975 session here.

“The key to a proper understanding of ecumenism is that it is primarily and ultimately the work of the Holy Spirit,” he said. “Hence the union of Christian churches will not be achieved by one church taking over, nor by clever adjustments of churchmen, but by the power of the Spirit bringing the whole body into a living unity.”

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.]

Parent Training

When I entered parenthood I was long on earnestness and short on wisdom. I knew, for example, that “one of the first lessons a child needs to learn is the lesson of obedience” (*Child Guidance*, p. 82). I knew it was wrong to let Johnny have his way.

But how to train Johnny? How to discipline him when he did not obey? What to do when he lied, whined, lost his temper?

My perplexity was that of other young mothers; I was so “green”!

Though I am sure it would not have solved all of our problems, we could have benefited by having taken (in college, perhaps) a course called “Christian Home Discipline,” not merely “Child Psychology.”

Wasn't Mrs. White's burden that of training Adventist parents?

Perhaps we need more courses and more sermons especially for parents and future parents. Instruction from *Child Guidance*, combined with illustrations from life situations, might both inspire us and give us some of the know-how we lack. Perhaps, in doing so, the ax might be laid at the root of the youth attrition problem.

ANN BURKE
Yucaipa, California

Read It Again

I would like to say a hearty Amen to “Try It—You'll Like It”

[April 17]; it ought to appear again and again.

We raised our two children during hard times, but it was faith in God and the blessings received from Him that made it possible for them to stay in our schools.

When our son was ready for academy, the Lord blessed him with a good job, where he earned his way through school and learned a trade at the same time. The same was true in college.

We don't necessarily need lower tuition rates or higher
Continued on page 14

Story of the Heshbon Expedition, 1967-1974

The Heshbon "dig" is the first
denominationally sponsored
excavation in Palestine.

By LAWRENCE T. GERATY

FOR MORE THAN ONE HUNDRED years, Seventh-day Adventist Bible teachers, authors, and evangelists have used the data provided by archeological research in the Near East to illuminate, bolster, and defend the faith. However, only within the past forty years, have a few Seventh-day Adventist scholars been trained in Palestinian field archeology. First among these were Dr. Lynn H. Wood, the Seventh-day Adventist Theological Seminary's first professor of archeology and the history of antiquity, who worked with Dr. Nelson Glueck at the Transjordanian sites of Khirbet Tannur (a Nabataean temple) and Tell el-Kheleifeh (Biblical Ezion-geber), and Dr. Siegfried H. Horn, Professor Wood's successor at the Seminary, who received his field training under Dr. G. Ernest Wright at Balatah (Biblical Shechem). Largely under Professor Horn's influence a number of younger Seventh-day Adventists then began their training in the field of archeology.

The coincidence in the mid-1960's of this newly developed expertise along with a promise of substantial financial support enabled Professor Horn to lay plans for the first denominationally sponsored archeological excavation of a major Biblical site in Palestine. He finally chose to dig *Tell Heshbân* for a number of important reasons:

(1) Since most Biblical sites chosen for excavation

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have been on the West Bank of the Jordan River, it seemed that a greater contribution to knowledge could be made by a dig in Transjordan. Of the unexcavated sites from which to choose, *Tell Heshbân* was the most prominent and promising;

(2) A new hard-topped road made *Tell Heshbân* easily accessible for the first time. Since the site is only half an hour's drive from Amman, the modern capital of Jordan, it became possible, logistically, to field an expedition there;

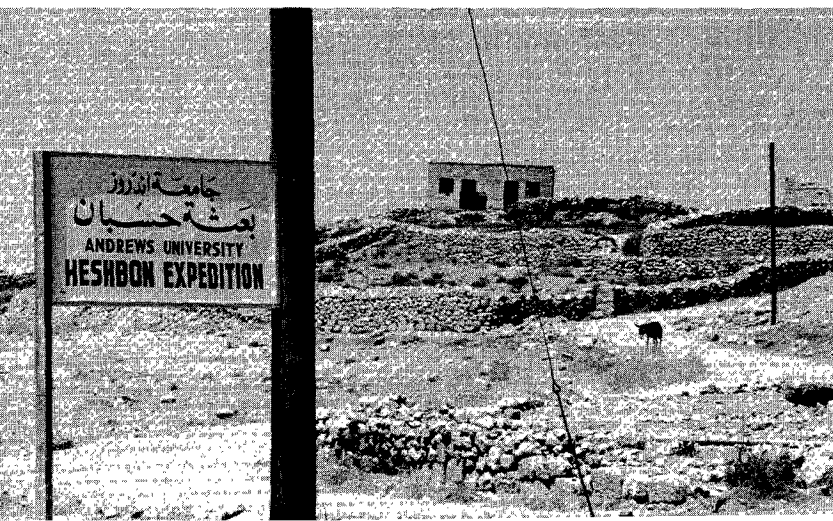
(3) The most inviting portion of the mound for excavation was owned by the government of Jordan, which was eager to see the site dug and therefore cooperated in every way possible; this obviated the necessity of renting several plots of ground from local landlords. The village elders, too, assured Dr. Horn of their interest and support and promised to provide the necessary hired workmen;

(4) The modern Arabic name of this ruin mound (*tell* means ruin mound) apparently preserved the city's ancient Biblical Hebrew name: Heshbon. This identification was supported by three inscribed milestones on the Roman road connecting Heshbon with the Jordan Valley as well as by the fact that the site was between Elealeh and Madeba—towns with which Heshbon was associated in the Old Testament. Furthermore, this location agreed with the information provided in the *Onomasticon* of Eusebius, a fourth century A.D. church father.

Heshbon in Literature

The earliest known explicit reference to Heshbon comes from Numbers 21, where the story of the Israelite conquest of Transjordan is told. There we learn (from a poetic war taunt) that before the Israelites took Heshbon from Sihon the Amorite and assigned it to the tribe of Reuben, the Amorites had won it from the Moabites. Joshua 21 indicates that Heshbon later became a Levitical city in the tribal territory of Gad—a fact confirmed by the famous Moabite stone found in the past century. By the time of Jephthah, Heshbon had been in Israelite hands for three hundred years (Judges 11:26). During the reign of Solomon it became part of a district organized to support the expenditures of the monarchy (1 Kings 4:19) and was famous for its pools (S. of Sol. 7:4). Sometime under the Divided Monarchy, Heshbon reverted to Moabite control (Isaiah 15, 16, and Jeremiah 48) and finally became Ammonite in the time of Jeremiah (Jeremiah 49).

The history of Heshbon from the late second century B.C. to A.D. 66 is touched on by the Jewish historian Josephus. After this, Esbus (as Heshbon was then



called) became part of the Roman province of Arabia Petraea. Just when Christianity came to Heshbon we are not sure, but from contemporary ecclesiastical sources of the fourth to the seventh centuries A.D., we know three of its bishops by name: Gennadius, who attended the Council of Nicea; Zozus, who attended the Council of Ephesus; and Theodore, whose orthodoxy was questioned by Pope Martin I.

The next clear historical reference to Heshbon does not appear until the medieval period when an Arab historian tells how Saladin camped at *Hesbân* in 1184 during his battles with the Crusaders. Another Arab writer in 1331 calls *Hesbân* the capital of Jordan's Belka district, but its importance soon faded and literary sources are again silent about Heshbon until the nineteenth century when travelers and explorers described it as one of the many ruin sites of Transjordan.

Thus the situation remained until 1967 when Dr. Horn organized a qualified staff to begin excavating the site. It began to assemble in Jordan to begin work on June 5. Most readers will recall that on that day the Arab-Israeli "six day war" began. Naturally plans for the dig had to be canceled.

The 1968 Expedition. Undaunted, Dr. Horn rescheduled the expedition for the following summer. This time he met with success, and during July 15-August 30, 1968, a specialized staff of 47, assisted on the mound by 130 local workmen, opened up twelve squares, or trenches, in four areas on the mound's summit. Excavation was purposely concentrated on or near the acropolis because most important structures were built on a

city's high point in ancient times. In Area A, the foundation of a Byzantine (Christian) church, which had been in use from the fourth to the seventh centuries A.D., was uncovered. It had obviously been the seat of the three bishops already mentioned. Of particular interest were two well-preserved patches of mosaic flooring, both of which were carefully lifted for preservation in the regional archeological museum.

Of greatest interest from Area B was the corpus of (Ammonite) seventh/sixth centuries B.C. pottery shards previously known only from a few tombs and subsequently published by Edward Lugenbeal of the Geoscience Research Institute and James Sauer of the American Center of Oriental Research in Amman. One of these shards contained an Ammonite inscription from about 500 B.C. whose most striking feature is its mixture of names: two are West Semitic, one is Egyptian, and one is Babylonian. A person is reminded of a similar situation among contemporary Jews who had just returned from Babylonian exile. According to Ezra and Nehemiah, many of them, too, bore foreign names.

Most of the discoveries in Areas C and D in 1968 came from the Arab periods of the site's occupation.

With the task of elucidating the history of Heshbon only just begun, plans were laid for a second season of digging in 1970. Once again, as the opening day drew closer and the expedition's staff began to assemble from around the world, severe fighting broke out—this time between Palestinian commando groups and the Jordanian army. The excavation was called off a second time.

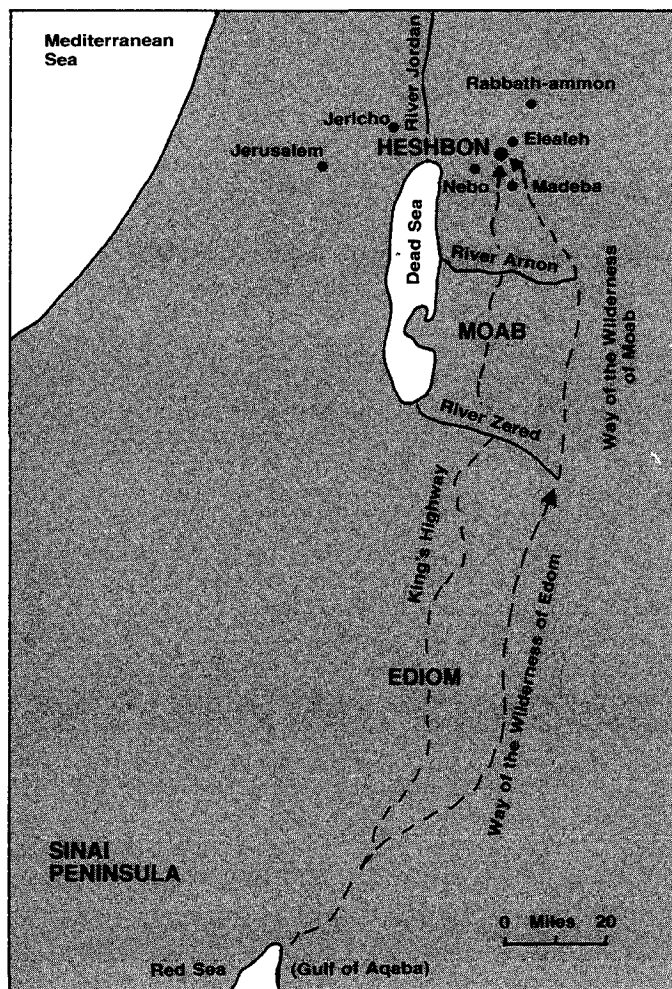
The 1971 Expedition. By the summer of 1971, the government of Jordan was again in firm control of internal security, enabling a growing staff of 52 volunteer members and 140 local hired workmen to complete a second successful season at Heshbon between July 5 and August 20, 1971. They continued work in nine of the original twelve squares that had already been begun, as well as opening up nine new ones—all eighteen of them on the acropolis.

It became evident that the Area A church was constructed in the style of a typical basilica: a wide nave flanked by two aisles leading to the apse that was oriented toward the east. The aisles were separated from the central nave by stylobate walls, each provided originally with at least five columns. Beneath a large

This article is the first of a series of four describing the fourth season of Andrews University's archeological excavation of Biblical Heshbon. It deals with the reasons for undertaking the work, the general history of the expedition, and summarizes what has been accomplished in previous seasons. The second installment will describe the "dig's" organization, staff members, field methods, and daily schedule. The third article will take the reader on a personally guided tour of the ancient site of Heshbon and describe what was found there in 1974. The fourth article will describe in greater detail some of the objects found and show how they yield a picture of the site's ancient occupants. For reports of the previous three seasons by Siegfried H. Horn, see REVIEW, Jan. 2, 9, 16, 23, 30, 1969; Dec. 30, 1971; Jan. 6, 13, 20, 27, 1972; March 21, 28, 1974.

Left: The Andrews University expedition sign was posted at the entrance to the modern village. Center: Inscribed milestones on the Roman road between Heshbon and the Jordan Valley helped to identify the site of Heshbon. Right: Siegfried H. Horn directed the Heshbon expedition from the beginning of its first "dig" in 1967 until 1973.





portion of the church was an unusual cave that had its own gate; apparently it had been used primarily during the Roman period.

Another ostrakon (potsherd with writing on it) of special interest was found in Area B. It registers the earliest, extra-Biblical reference to (southern) Gebal, an Edomite town mentioned in Psalm 83:7.

Roman and Byzantine Tombs

In addition to the work on the mound's summit, excavation in 1971 was expanded to include the investigation or clearing of 13 tombs in cemeteries E and F. All of them dated to either the Roman or Byzantine periods. One unrobbed tomb provided more than a hundred objects from the first century A.D., thus illustrating the range of household goods in Christ's time. A Roman tomb was closed by an impressive single-slab stone door that still swung open on its stone pivots, much like its parallels in the more famous Sanhedrin tombs in Jerusalem or the Jewish tombs at Beth-Shearim.

The tomb that most impresses visitors to the site, however, is another first century A.D. family tomb that was originally sealed with a huge rolling stone undoubtedly similar to the one that was rolled away from the entrance of Jesus' tomb on the morning of His resurrection. In the Heshbon example one also has to stoop to enter (cf. John 20:5). About nine feet square, inside it contained twelve burial niches—several with the skeletons and burial goods in place. A few such tombs are well known west of the river Jordan (the

"Tombs of the Kings" and "Herod's Family Tomb" in Jerusalem, as well as tombs at Abu-Ghosh or Biblical Kirjath-jearim, Nazareth, and Deir Dibwan near Ai), but this was the first tomb sealed with a rolling stone that thus far has been found east of the river Jordan.

The 1973 Expedition. The third expedition to Heshbon took place June 20-August 14, 1973, shortly before the October war again threw the region into political strife. This time the staff had grown to 57 and the group of hired local workmen to 150. Together, they continued excavation in 15 of the 21 previously opened squares in addition to opening up 5 new ones, again all on the acropolis.

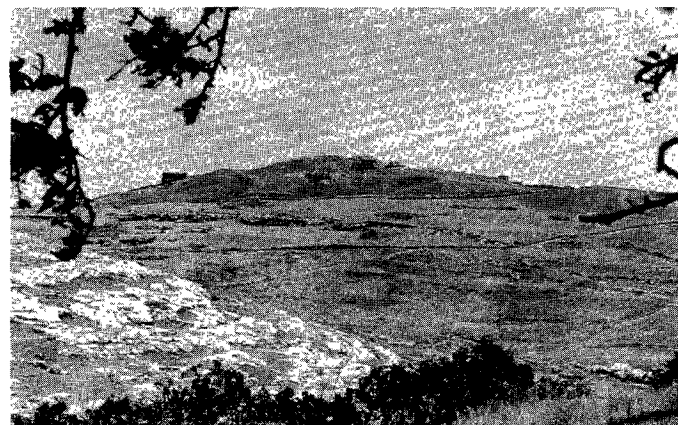
In attempting to find the narthex of the Christian church and thereby complete the excavation of Area A, archeologists digging on the western edge of the summit discovered an Islamic bath complex from the Middle Ages. The sophisticated structure included the bathroom itself, whose tiled-floor was heated, over a brick stoke hole, plastered water tanks from which the water flowed on demand through ceramic pipes to the bathing basin, and a large stoke room.

In Area B, the most noteworthy discovery was the remnant of what appeared to be a huge water reservoir from Old Testament times. A 45-foot-long, continuously plastered retaining wall constructed from both cut bedrock and quarried stones was found, and, about 25 feet away, a three-layer cementlike floor that apparently belonged to it. We immediately thought of Song of Solomon 7:4, "Thine eyes [are] like the fishpools in Heshbon, by the gate of Bath-rabbim." Out of the fill from this reservoir came yet another important Ammonite ostrakon whose script was Aramaic; its eleven-line inscription lists the rations for the royal household.

Locally Minted Coin

Though many coins are found each season on a "dig," one from Area B proved particularly important because it was one of only a handful known to be minted in Esbus (Roman Heshbon) during the years A.D. 218-222, when Emperor Elagabalus allowed Heshbon the honor of having its own imperial mint.

Along with Areas A and B, Areas C and D produced either soil layers or architecture (sometimes both) for several periods for which previously no evidence had been found: Iron I or the period of the Biblical Judges, Iron II or the period of the Divided Monarchy, the Hellenistic Period, and the Abbasid Period. This came



The expedition's tents can be seen just below the acropolis of "Tell Heshbân" in this picture from the east. (A "tell" is a ruin mound.)

about partly through expansion of our work, but primarily through deeper penetration in existing squares.

In addition to these areas on the acropolis, four smaller soundings were made farther south on the mound; but none revealed evidence from periods not already represented. Eight new tombs were also explored or cleared, either Roman or Byzantine.

In order to set Heshbon in its proper archeological context, we decided methodically to survey all the territory within a six-mile radius of the site. This was begun in 1973 when 103 archeological sites were discovered within this limited region! And, through it, from the Jordan Valley in the west to Heshbon itself, the Roman road built in the second century A.D. by the Emperor Trajan was traced by means of milestones, road stations, and guard towers.

The 1974 Expedition. Though Dr. Horn's original plan called for only three seasons of excavation at *Tell Hesbân*, it was clear after the close of the 1973 season of work that at least two further summers would be necessary properly to investigate the many new opportunities that had arisen. Given his increased responsibilities as Dean of the Seminary, however, he decided he could no longer serve as the expedition's director. In the fall of 1973, the Andrews University Board of Trustees appointed the writer to that responsibility.

Our plan had been to return to the site every second summer, thus giving us adequate time both for study and publication of the preceding season's results and for raising funds to support the succeeding season. However, for a number of reasons we decided to return the following summer (1974) for our fourth season of excavation: among these reasons was the generous offer of substantial financial assistance from the Kyle-Kelso Archaeological Fund, the presence in Jordan that summer of three key staff members (whose transportation costs would thus be saved), and the favorable political climate in Jordan.

Thus during June 26-August 14, 1974, a staff of 75 specialists and 150 local hired workmen continued excavation in 17 of the 26 squares already opened up in Areas A-D, as well as beginning four new ones. In addition to this work in the four areas on or near the acropolis, eleven soundings were carried out both on the slopes and at some distance from the tell, four tombs were cleared in Cemetery E, five caves were explored in the valley on the mound's western side, and the archeological survey within a six-mile radius of *Tell Hesbân* was completed.

The forthcoming three articles in this series will deal with the 1974 results in greater detail. □

To be continued

When You're Young By MIRIAM WOOD

Cold Water People

COLD WATER has many therapeutic uses. It also has many other uses. When you're exhausted and perspiring freely on an extremely hot day, a tall glass of plain cold water is refreshing. And when you just can't seem to wake up in the morning, cold water applied liberally to the face—or, for Spartan souls, a complete cold shower—gets the blood to singing through the veins. (Well, moving through, at least.)

But figuratively, cold water is unpleasant. I've been thinking lately about a group of people I've started calling "Cold Water People" because—well, that's what they are.

These people have a liberal supply of figurative cold water always handy. And they never hesitate to use it at the slightest opportunity. For instance, a travelog motion picture has been announced. You're looking forward to it, because you genuinely like to see how other people work and live. In lieu of visiting all other countries and cul-

tures yourself, it's the next best thing.

One of the C. W. Persons comes by. You make the mistake of giving voice to your enthusiasm. "That's going to be a fun experience!" you exclaim. "I just love pictures." A moment of silence ensues. The C. W. Person looks at you as though you ought to be impaled on a pin, fastened to a board with other strange species of insect life.

"Personally, I'm always bored stiff by pictures," he says, proving his assertion by a prodigious yawn. "I can't imagine anyone's wanting to go see them."

And you feel diminished and somehow just a bit of the joy of anticipation has left you. Is there something wrong with *me*? you ask. Even though you're confident that there surely are a few others who share your viewpoint, you're still shivering from that cold water dousing you just got.

However, it seems to me that C. W. People are at their most magnificent when something new is being

planned. Let's say that you're on a committee to raise funds for a mission project, or for a campus or church project. The committee agrees that this time you just must do something different. At least you think the entire committee agrees. Not so. After the long discussion, when you're firming up your plans, here it comes. "That really is the most absurd idea I ever heard," says the C. W. Person who's been sitting there just waiting to pounce. "No one will come, and the whole thing will be a dismal failure."

Everyone glances around at everyone else, feeling let down and uncomfortable. Things had been going so well. The chairperson clears his/her throat.

"Well, do you have some other plan to suggest?" he/she inquires of C. W. Person.

"Not really, but I know what you're talking about won't work," is the airy response.

That seems to be another characteristic of C. W. People. They seldom have any positive suggestions to make; they just have that

limitless supply of cold water with which to douse even the tiniest, faintest flicker of enthusiasm. It's as though enthusiasm were some sort of cardinal sin in their book.

Their tribe seems as numerous as the sands of the sea. If you're sightseeing, and truly impressed with the grandeur before you, a C. W. Person murmurs, "I don't know what all the publicity for this place is about. It's just a big hole." (He's referring to the Grand Canyon.) Or, "I don't see anything graceful about THAT." (It's only the Eiffel Tower.) "What's all the excitement about?" (The Taj Mahal.)

Sometimes I think that C. W. People would even be tempted to pour cold water on the magnificent plan of salvation. Pouring cold water has become a habit with them.

Will there be any room in the New Earth for unenthusiastic saints? Well, the Lord is the One who makes that decision.

As I said in the beginning, cold water is wonderful for lots of things, but not for dousing enthusiasm.

“Temptation Is Not Sin Unless...”

A man cannot walk in the path of holiness, without evil working against him.

By ELLEN G. WHITE

“COUNT IT ALL JOY WHEN YE fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

The temptations that assail the children of God are to be regarded as the outworking of the wrath of Satan against Christ, who gave Himself as a sacrifice for our sins, and redeemed us by His blood. Satan is filled with wrath against Jesus. But he cannot hurt the Saviour except by conquering those for whom Christ died. He knows that when through his devices souls are ruined, the Saviour is wounded.

The heavenly universe is watching with the deepest interest the conflict between Christ in the person of His saints, and the great deceiver. Those who recognize and resist temptation are fighting the Lord's battles. To such are given the commendation, “Blessed is the man that endureth temptation.” Endurance of temptation means the cultivation of patience. The tempted, harassed soul cannot trust in his own strength of purpose. Feeling his utter helplessness, he flees to the stronghold, saying, My Saviour, I cast my helpless soul upon Thee. The fiercer the temptation, the more strongly he clings to the Mighty One.

By faith he passes the temptation over to Christ, and leaves it there. Faith in the Saviour's strength makes him more than a conqueror. It is the miracle-working power of Jesus that arms the Christian with strength to overcome as Christ overcame.

Temptation is not sin unless it is cherished. Looking unto Jesus, the author and finisher of our faith, will fill the soul with peace and abiding trust. “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”

A few hours ago I listened to the complaints of a distressed soul. Satan came to her in an unexpected way. She thought that she had blasphemed the Saviour because the tempter kept putting into her mind the thought that Christ was only a man, no more than a good man. She thought that Satan's whisperings were the sentiments of her own heart, and this horrified her. She thought that she was denying Christ, and her soul was in an agony of distress.

I assured her that these suggestions of the enemy were not her own thoughts, that Christ understood and accepted her; that she must treat these suggestions as wholly from Satan; and that her courage must rise with the strength of the temptation. She must say, I am a child of God. I commit myself, body and soul,

to Jesus. I hate these vain thoughts. I told her not to admit for a moment that they originated with her; not to allow Satan to wound Christ by plunging her into unbelief and discouragement.

To those who are tempted, I would say, Do not for a moment acknowledge Satan's temptations as being in harmony with your own mind. Turn from them as you would from the adversary himself. Satan's work is to discourage the soul. Christ's work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false premises, rather than upon the sure, immutable word of Him who cannot lie.

Experienced Christians Are Tempted

The oldest, most experienced Christians have been assailed by Satan's temptations, but through trust in Jesus they have conquered. So may every soul who looks in faith to Christ.

A man cannot put his feet in the path of holiness without evil men and evil angels uniting against him. Evil angels will conspire with evil men to destroy the servants of God. Those who are rebuked for their evil thoughts will hate the reprover of sin, and will try to wrench him from the service of Christ. The conflict may be long and painful, but we have the pledged word of the Eternal that Satan cannot conquer us unless we submit to his control.

Christ was crucified as a deceiver, yet He was the light and life of the world. He endured the contradiction of sinners against Himself.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Can we measure the love of God? Paul declares that “it passeth knowledge.” Then shall we who have been made partakers of the heavenly gift be careless and indifferent, neglecting the great salvation wrought out for us? Shall we allow ourselves to be separated from Christ, and thus lose the eternal reward, the great gift of everlasting life? Shall we not accept the enmity which Christ has placed between man and the serpent? Shall we not eat the flesh and drink the blood of the Son of God, which means to live by every word that proceedeth out of the mouth of God? Or shall we become earthly, eating the serpent's meat, which is selfishness, hypocrisy, evil-surmising, envy, and covetousness? We have a right to say, In the strength of Jesus Christ I will be a conqueror. I will not be overcome by Satan's devices.—Manuscript 31, 1911.

Restless Legs

THE COMPLAINT "restless legs" becomes serious when, through pain or twitching of muscles, it deprives its victim of sleep and rest. Muscle spasms or cramps account for some of the most severe pain to which man is heir. Cramps and twitching of leg muscles, combined or occurring separately, account for many wakeful hours, as well as almost intolerable misery, for approximately 5 per cent of our population. The "restless leg" syndrome most frequently occurs in middle-aged or elderly people and is more likely to occur in women than in men.¹

The restless sensation is usually felt deep in the legs, between the knee and the ankle. It occurs predominantly at night while the patient is either seated or lying down. Symptoms may develop following strenuous exertion, may accompany any of a number of metabolic diseases, and not infrequently are companions of anxiety and stress.²

"Leg jitters," according to Tatlow, of Montreal, may vary from a simple paresthesia to a purely painful form. In his practice he observed a severe case that resulted from a crushing injury to both legs. The patient's primary complaint was leg fatigue, which came on while sitting or lying, then later became acutely painful.³

Leg-muscle cramps coming on while at rest are symptomatic of an abnormal muscle metabolism and may be caused by a variety of conditions. The nocturnal cramps may also involve muscles of the arms and shoulders at times.⁴

Ayres and Milhan have reported dramatic improvement in symptoms of restless legs by giving moderate amounts of vitamin E.⁵ Following their initial report in 1969 a number of clinicians and investigators have duplicated their findings.⁶

Scott and Desai have clearly shown that vitamin E has demonstrable anti-

muscular-dystrophy activity in laboratory animals.⁷ It is known that one of the most widely occurring symptoms of vitamin E deficiency in dogs, guinea pigs, rabbits, and monkeys is muscular dystrophy.⁸ However, these findings have not been identified in man.

Vitamin E Essential

Studies reported by Van Vleet and his associates confirm the fact that vitamin E is essential for the maintenance of striated-muscle integrity in animals and that a deficiency of this vitamin results in skeletal-muscle degeneration.⁹ Vitamin E functions as a catalytic agent in intermediary metabolism. As such it is of fundamental importance for energy mobilization, the utilization of sulphur-containing amino acids, and the protection of selenium traces in the body.¹⁰

Vitamin E is thought to have multiple functions in human metabolism; however, our chief concern is its ability to affect cell membranes and to prevent or retard lipid peroxidation. It often plays a dual role through its dichotomy of action; while serving as a cata-

lytic agent it also may facilitate oxygen utilization. Although scientific investigation has not conclusively demonstrated the mechanism by which vitamin E appears to prevent restless legs, it is thought it functions as a catalyst in the body's enzyme system, regulating oxygen utilization, thus contributing to cellular longevity and the well-being of man.⁵

Vitamin E deficiency disease is rather uncommon in humans, although signs and symptoms of a disturbed metabolism involving this important vitamin afflicts many of our population with restless legs. A vast array of symptoms and demonstrable pathology are produced by withholding vitamin E from the diets of experimental animals.

Balanced Diet

When the Creator brought our world into existence He placed all food elements needed by man in the vegetable kingdom. It is recorded, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, . . . yielding seed; to you it shall be for meat" (Gen. 1: 29). At the end of the third day of Creation, God "saw that it was good." A balanced diet of nourishing food selected in harmony with inspired counsel provides an effective barrier against disease. Nevertheless, a backlog of 6,000 years of sin has imposed severe penalties upon many who currently live exemplary lives, including good habits of eating. Some diseases follow hereditary tendencies and patterns, others result from inborn errors of metabolism, and still others have unknown causes.

Vitamin E is present in small quantities in many plants, including lettuce, grasses, peanuts, in the embryos of many seeds, and in most vegetable oils. Milk products and eggs also contain this valuable vitamin.¹¹

For reasons not well understood, it appears that

some persons may require more vitamin E than others in order to maintain normal function. Although vitamin E has been shown to be a useful supplement in combating restless legs, this substance cannot be administered indiscriminately as a concentrated medication without risk. Severe hypertension, certain heart problems, diabetes, and several other types of pathology make it essential that proper and adequate amounts not be exceeded.¹²

Attention to general health, maintaining a balanced diet, and faithfully practicing a consistent program of healthful living are essential to the normal functioning of muscles, joints, nerves, and vital organs. Explicit trust in God coupled with dedicated, enlightened personal effort may be supplemented with vitamin E as a therapeutic agent to satisfy an apparent deficiency or correct a metabolic problem. The medical treatment of restless legs requires the guidance of an understanding clinician as a means of establishing causative factors, providing appropriate treatment, avoiding overdosage, and supervising the patient's pursuit of abundant health.

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Exchange

By JEWELL E. VICKERS

With labored tread
I climb the stairs
That take me to
That sacred place
Where heavy burdens
Are laid down,
Exchanged for portions
of God's grace.

Look down, O Lord,
As I kneel here.
Give me Thy love;
End all my fear.
Then let me from
Thy presence go
With strength to do
Thy will below.

High Destiny— Still Open

Some generation will give the
originally planned demonstration.

How much longer
will we make God wait?

By **BOB MATHEWS**

ONCE UPON A TIME an angel, the mightiest, the wisest, and the most glorious of all the angels—holding the position next to the Son of God in the government of the universe—invented a revolutionary idea.

As this new idea took shape it began to generate a strange and different kind of atmosphere. It was in conflict with the unselfish love and harmony that up to that moment had existed.

This being made fantastic claims about a great new experience never thought of before. Lucifer promised a “high” to everyone who would join his exciting new venture. Finally, even though he had not planned it that way, Lucifer’s new “labor for self” program forced the sun to set on that original perfection, and a strange and anxious unrest was born! Lucifer, “son of the morning” became Satan, “father of the night.”

“There is no sound reason for God to oppose my new idea,” said Lucifer. “The principles by which God has been governing the universe since Creation began, are no longer adequate. They are too arbitrary. God’s law needs to be relaxed and updated. The time has come for changes to be made. Just give me your wholehearted support, and I’ll keep everything under control.”

The infinite Creator knows that any variation from the laws by which life exists, creates an anti-life condition. Death is the result. Every created being must know that the principles by which the universe was created and is governed are none other than the principles of unselfish love and perfect wisdom. They are cause and effect, by nature—not arbitrary.

So, “The King of the universe summoned the heavenly hosts before Him. . . . God bore long with Lucifer. . . . Such efforts as infinite love and wisdom only could devise, were made to convince him of his error.”¹ Lucifer refused to repent. The perfect balance of love was broken. The whole universe was in a state of fear and perplexity! Such strong ties as had existed could

not be broken without the trauma of inexpressible mental anguish. “Angels in heaven mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven.”²

“The Father consulted with His Son in regard to at once carrying out their purpose to make man to inhabit the earth.”³ The all-wise Creator was not unprepared for this or any other emergency.

God knew that this universal upheaval could be settled only by allowing the rebels to demonstrate the end result of their determined violation of the laws of life.

Assuring the universe that eternal security would be established universally once the lesson was witnessed and learned, the Father and the Son moved ahead with their prearranged plan to “Make man to inhabit the earth.”

The great work of fiat Creation was brought to completion through the creation of two new institutions, “The Sabbath and the family were alike instituted in Eden, and in God’s purpose they are indissolubly linked together.”⁴

As we pursue some of the many inspired statements having to do with the nature of man and the Sabbath, we will see that God’s original purpose for the human family was that they should provide a counter-demonstration—a deeper concept of the Sabbath relationship—which is the principle of the first law of life. The new human family will develop a new dimension in both the vertical and horizontal love relationships, the end result to be so glorious that never again would a doubt about the character and wisdom of God enter the minds of His created beings, and Sabbath love would reign forever.

Inspiration indicates that these observations are of great importance:

“In order to understand what is comprehended in the work of education [“The work of education and the work of redemption are one.”—*Education*, p. 30], we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man’s condition through the coming in of a knowledge of evil, and God’s plan for still fulfilling His glorious purpose in the education of the human race.”⁵

“All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made ‘in the image of God,’ and it was the Creator’s design that they should populate the earth.”⁶ “Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.

Man to Reflect Glory of the Creator

“God himself gave Adam a companion. . . . She was his second self, showing the close union and the affectionate attachment that should exist in this relation.”⁷ “God made the world to enlarge heaven.”⁸

“Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God.”⁹

“God created man for His own glory, that after test and trial the human family might become one with the heavenly family.”¹⁰ It is imperative, however, that we heed the inspired warning, “But man is not to exalt himself as God.”¹¹ Man must know and experience the

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fact that he will find his peace and supreme happiness only in living for the Creator's glory, never for his own.

"It was His purpose that the longer man lived the more fully he should reveal this [God's] image—the more fully reflect the glory of the Creator. . . . Had he remained loyal to God, all this would have been his forever. . . . He would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory." ¹²

What a demonstration of the glory and character of God in created beings! The whole law of God, in both the vertical and horizontal relationships, being perfectly fulfilled. Each generation growing and developing more and more of the attributes of God. More and more fully fulfilling the object of their creation, until the whole universe, in shouts of praise and song, cries "It is finished"! Even Satan and his rebels have no alternative but to fall down before the righteous law of perfect

love. As the glory of that love is about to consume them, they too must exclaim with the vast throngs of the whole universe: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." ¹³

Adam "understood the high destiny opened to the human race should they remain faithful to God." ¹⁴ However, God's glorious purpose for us has never changed, and He still extends to us the invitation to enter "His rest"! Some generation will give the originally planned demonstration. How much longer will we make God wait? □

To be concluded

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For the Younger Set

The Short Ride

By ELLA RUTH ELKINS

DADDY'S NEW car sat parked in the driveway. Buddy and Donnie ran their hands over the shiny fenders and peeked inside the window. Buddy's eyes brightened. "I know where Daddy keeps the keys, and I know how to start the car. Want to go for a ride?"

"But where could we drive the car so that no one would see us?" asked Donnie.

"Oh, don't worry about that. I'll go get a couple of Daddy's old hats. We'll pull them down low over our ears so no one will see our faces! Then they won't be able to tell we aren't old enough to have a driver's license!" Buddy grinned, turned, and ran into the house.

Soon he came running back and thrust one of Daddy's old hats into Donnie's hand. "There! Pull that low over your forehead!"

The boys jumped into the car and sat as tall as they could. After several tries, Buddy got the car into reverse and slowly backed the car toward the street. Whump-whump! Two of the wheels went over the curbing. But at least they were in

the street! Another change of gears, and they lurched forward. Buddy grinned from ear to ear. But Donnie had a kind of worried look on his face.

"Hey!" laughed Buddy. "This car must be part rabbit! It won't stop hopping!" And both boys laughed at that.

Soon they came to a crossroad, and Buddy pulled the steering wheel hard to the right. The wheels squealed as they rounded the corner, narrowly missing a parked car. Faster and faster they went, up one street and down another.

Then all of a sudden the sound of a siren filled the air! "Police!" Buddy gasped as he quickly stepped on the brakes and pulled the car to the side of the road.

The policeman parked his car behind and walked up to the window on Buddy's side of the car. "Whose car do you have there, boys?" he asked in a friendly way.

"My dad's," Buddy gulped. "I see. Does your dad know where you are right now?"

"No."

"Then I think we better tell him. You follow me." Then the policeman drove right downtown and stopped

right in front of the police station! The policeman got out of his car and walked back to where the boys were parked. "You leave the car here. Give me the keys."

Buddy felt all hot inside, and his face was red, but Donnie's face was white.

The policeman wrote down the boys' names, home address, telephone number, and their parents' names. Then he told them they would have to walk back home and tell their father where the car was and that he could pick up the keys at the police station.

Slowly and with shamed faces the boys walked the long way back home. Daddy wasn't home from work yet. But what would he say when he did come home?

At last Daddy walked in through the back door. His face was lined with weariness from a hard day's work. And it looked as though a big question tried to push through all of the tiredness. "Where's the car?" he asked.

Then the truth had to come out. Buddy was punished, and he decided he would never do such a dumb thing again. And he never did!



"I know where Daddy keeps the keys," said Buddy. "Want to go for a ride?" So the boys put on Daddy's old hats and started the motor.

Consider Simon Peter

In his letters Peter gives the secret
of his change from a brash
adventurer, an egocentric stumbler,
to the apostle of complete
dependence.

By GEORGE H. JEYS

IT APPEARS THAT PETER thought himself just about the smartest and shrewdest man in his group. He really admired Peter. He assumed the right to speak for all the disciples, and they seem to have tacitly agreed to allow him that privilege; or was it that they could hardly help themselves without incurring his ire? He was possibly the most glib, and probably the oldest of them. He always had something to say—and right now!

Peter thought he had all the courage he needed. He thought he had left all to follow Christ, and probably expected to be at least the prime minister of the new government he thought Jesus was about to set up. And when the sons of Zebedee (through their mother) got ahead of him in asking for the high position, Peter, with the others, was indignant. James and John! He would show that pair of upstarts something!

He had been a better fisherman than they, hadn't he? He owned his own boats, didn't he? And he was head of his own business, and was more prosperous than Zebedee and his roistering, fire-eating sons, wasn't he? Of course, there was Judas. He was better educated; but after all, there was no substitute for experience, was there? And when Peter said to Jesus, "Thou art the Christ, the Son of the living God" (Matt. 16:16), Jesus had told him that God had spoken through him, Peter! Zebedee's sons could not laugh that off! (Peter seems to have completely forgotten that just a short time after he made the above statement Christ had said to him, "Get thee behind me; . . . Satan, for thou savourest not the things that be of God" [Matt. 16:23].)

Yes, Peter granted that some of the other disciples might deny, or forsake Jesus, but Peter, never. He set the Master straight on that! He couldn't go wrong! Of course, we know of his craven denial of Jesus shortly after this—when it looked as though all the disciples,

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as well as Christ, might be killed! This episode proved to him that he was not the staunch hero he thought he was. He now realized that he, Peter, did not amount to much without the strengthening power of God to help him. But even so, Peter, after Pentecost, when he fearlessly preached his powerful sermon, made cowardly mistakes. On one occasion Peter seems to have been "two-faced" and was called down by Paul, whom Peter may have regarded as an "upstart" in the apostleship. Certainly Paul, a fiery persecuter of Christians, was a latecomer. But this time, instead of getting wrought up, Peter was calm and sensible. He admitted that what he had done was unwise, and "set about repairing the evil" (*The Acts of the Apostles*, p. 198). Further, Peter had the grace to say something good about Paul, affirming that Paul was "our beloved brother" (2 Peter 3:15).

Yes, Peter made many false starts, but one thing we can surely say for him: he did not quit or become discouraged. Peter kept on. And it is not strange that Peter has been able to give us some of the best advice to be found in the Bible. His two letters to the churches are full of helpful counsel. His counsel especially appeals to modern Peters who have also made embarrassing mistakes!

It was Peter who wrote: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (1 Peter 1:3-9).

Again, in 2 Peter 1:3-8 is found "Peter's ladder," which emphasizes the importance of Christian growth. Verse 3 says: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue." Here is the secret of the addition that follows. Here is the secret of Peter's change from a brash adventurer, from an egocentric stumbler, to the apostle of complete dependence on the divine power of God. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (verses 5-7).

Peter had to learn these things the hard way! He has written them down with the burning hope that we who read his letters will profit by his experience and save ourselves untold suffering, shame, and woe; and save others the embarrassment of seeing us "Peter out"! Will we learn from his experience! Some few wise ones will. Others, likely many others, may have to go the hard way. But even to these, Peter's story can bring solace, comfort, and salvation! □

Justified by Faith or by Works?

How can we harmonize two apparently contradictory positions we find in the Bible regarding justification? On the one hand, the Scriptures state, "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). And this comforting thought is emphasized repeatedly throughout the Scriptures (see Rom. 3:24; 4:1-5; Eph. 2:8).

On the other hand, according to one of the parables, when Christ judges the nations He recompenses them according to their humanitarian deeds: "I was hungry and you gave me food" (Matt. 25:35, R.S.V.). And James asks the question, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? . . . Ye see then how that by works a man is justified, and not by faith only" (James 2:21-24).

The harmonizing answer should be obvious. The works done by the converted Christian are those produced by faith. They are done, not with the purpose of earning salvation—which cannot be effected other than through faith in Christ and by His grace—but as the natural response of the human heart touched by the power of the Holy Spirit.

While it is true that we shall be saved on the basis of our faith in Jesus and through His priceless sacrifice, it is also true that the fruits of obedience follow authentic faith. If the faith is not capable of producing a change in life, it is a spurious faith (see James 2:14-26); it is not a covenant with God or a complete surrender of life to Him. Ellen White wrote: "While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works."—*Selected Messages*, book 1, p. 377.

In order for sanctification to take place, "and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul."—*Ibid.*, p. 366. This is the only faith that counts.

Genuine Christians are aware of the fact that without Christ they can do nothing (John 15:5), and that they need to depend on Him every moment of their lives. "He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. . . . All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God."—*Ibid.*, p. 364.

A victorious Christian experience comes as the result of a cooperative work, in which by faith we join our helpless will to His omnipotence. "Let no man present the idea that man has little or nothing to do in the great

work of overcoming; for God does nothing for man without his cooperation. Neither say that after you have done all you can on your part, Jesus will help you. Christ has said, 'Without me ye can do nothing' (John 15:5). From first to last man is to be a laborer together with God. . . .

"But though Christ is everything, we are to inspire every man to unwearied diligence. We are to strive, wrestle, agonize, watch, pray, lest we shall be overcome by the wily foe. For the power and grace with which we can do this comes from God, and all the while we are to trust in Him, who is able to save to the uttermost all who come unto God by Him. Never leave the impression on the mind that there is little or nothing to do on the part of man; but rather teach man to cooperate with God, that he may be successful in overcoming."—*Ibid.*, p. 381.

Let us take courage in these wonderful promises and glorious possibilities. Let us take hold of the powerful arm of Christ by faith, and keeping our eyes steadily on Him, advance in our Christian experience, conquering and to conquer.

F. CH.

Importance of the Sanctuary Truth—2

What Satan Fears Most

Counsel has been given to us that "the subject of the sanctuary and the investigative judgment should be clearly understood by the people of God."—*The Great Controversy*, p. 488. This knowledge is to be more than a textbook understanding; without it the church member will eventually lose his soul: "All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill."—*Ibid.*

About no other Biblical subject has such a dire warning been given. Why is Ellen White so emphatic? What is there about the sanctuary doctrine that is so fundamental to a correct understanding of the message and mission of the Seventh-day Adventist Church? Why is there such silence in the church on one hand, and boredom, on the other, regarding the sanctuary truths if they are so vital to the spiritual health of each member?

Simply because Satan does not want the towering truths embodied in the sanctuary doctrine to be understood. He doesn't mind if church members pay their tithe, recognize the Sabbath as God's holy day, and build larger schools and hospitals. He is not too troubled if church members pray daily for Jesus to forgive their sins and for Him to return soon to this earth. After all, such people once crucified Jesus, his archenemy.

But Satan does hate "the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth."—*Ibid.* Consequently, "Satan invents unnumbered schemes to occupy

our minds, that they may not dwell upon the very work with which we ought to be best acquainted."—*Ibid.*

In other words, if Satan can cause confusion or boredom with two central truths in the plan of salvation, he cares not how much else we may know or do. These central truths are (1) the atoning sacrifice and (2) the all-powerful Mediator. Here is linked indissolubly what Jesus has done *for us* and what He wants to do *in us*.

The problem of Christianity through the years is that men and women tend to focus on either what Jesus has done for us or what He wants to do in us; rarely are these two concepts held in proper balance. When the atoning sacrifice is featured disproportionately, too often the record shows that the work of the Holy Spirit is slighted; a cold, rigid, doctrine-oriented religion develops. Often in reaction to this overemphasis, the work of the all-powerful Mediator is emphasized by equally earnest Christians who sense the void in their personal experience caused by an intellectual, objective religion. We thus see the oscillation throughout Christian history between these two groups.

Sapping the Dynamics

Those who emphasize the work of Jesus on the cross while strangely minimizing the work of His personal representative, the Holy Spirit, tend to place disproportionate emphasis on the proclamation of the historical features of the gospel and on God's acts, while minimizing the importance of human response. Faith is reduced to an intellectual exercise in which doctrinal information becomes the end and test of Christian experience and not its means. The dynamics of Christianity are sapped when truth itself is discussed as a cold, intellectual process rather than a firsthand experience. As his-

tory bears out all too clearly, faith thus becomes more a matter of doctrinal correctness than ethical transformation.

On the other hand, those who react to this disproportionate emphasis often move into an equally disastrous position. Unduly emphasizing the work of the "all-powerful Mediator" focuses disproportionate attention on the hearer and his religious experience; the historic Word and the objective atonement of our Lord are not properly emphasized. The Scriptures tend to become more of an expression of personal faith than a word from the outside of man and spoken to man. Truth thus descends to the level of mere personal opinion, and group order disintegrates. Faith becomes more a matter of feeling than a response to God, who claims us as His own by creation and redemption. Popular revivals will be prominent but will tend to appeal to the imagination and emotions; erroneous theories regarding the divine law and character conformity to that law become evident.

Understanding the basic truths of the sanctuary doctrine will save church members from these twin errors of overconfident intellectualism on one hand, and overconfident emotionalism, on the other. Such truths will save us from being caught in the futile battle of slogans, which in themselves utter only half-truths when improperly stressed. For instance, when not correctly understood, those who cry, "Not of works, lest any man should boast," must also be prepared for the counterthrust, "Not of creed, lest any man should boast of that." The sanctuary doctrine properly understood will help bring the truths of both elements into a harmonious understanding of the plan of salvation.

H. E. D.

To be continued

Letters continued from page 3

wages. What we need is a closer walk with God and a greater faith in His promises. "God has a heaven full of blessings for those who will cooperate with Him."—*Christ's Object Lessons*, p. 145.

L. ALDEN ROTH
Concord, California

Early School Attendance

Re the letter of Robert M. Little, "Early School Attendance" [June 26]:

I too, read the Elmhaven 1904 school-board minutes and received insights from them. Practical suggestions about mothers teaching their preschool children always interest me. I like Mr. Little's suggestion that the church "begin summer classes for mothers . . . to teach them what to do." However, offering the class only to "mothers of 4-year-olds" might defeat the purpose of the program. I speak as the mother of a vibrant little boy who began learning from me (and others, too) at once. Realizing this, I have consciously endeavored to influence his eager actions in every way. Now, at 14 months, an initial bright-eyed curiosity toward

the immediate environment has budded into desires and attitudes that will affect all his future learning.

In my opinion it is far too late to train only mothers of 4-year-olds. By 4 years the bent of the child's nature is already set, and a mother's instruction, whatever the topic, skill, or attitude under question, will be only as effective as the child's previous four years' experience and learning allow. Mothers of 1-year-olds have already put in an arduous and exciting year of teaching, whether or not they have had the benefit of outside help. Fathers, too, need practical suggestions on how to achieve cheerful and willing cooperation from their little ones. The classes that Mr. Little suggests should be made available to all parents of all preschool children.

DONNICE D. ROSS
Riverside, California

Blowing Out the Light

Re a letter entitled "What Is Success?" [June 5]:

I am sorry that I didn't make myself plain in a couple of areas

in my article referred to in this letter ["The Vital Ingredient of Success," March 27]. I did say that there should not be unnecessary No-No's or a "thousand No-No's." I did not mean that a child should not know what "No" means. But like God who runs the universe with only eight basic "Thou shalt nots," we need to limit our No-No's to basic things, and then consistently enforce them. "Continual censure bewilders, but does not reform."—*Child Guidance*, p. 281.

No, we do not need to be popular, but we do need to be accepted. A Christian who is not accepted by his neighbors or peers can do little to help others. Christ was not popular with the Pharisees, it is true, but during most of His life on earth He did have throngs following Him—up to 5,000 in number plus women and children, and many of these did accept Him. Ray did not feel accepted and was hurt by his isolation. Bob with his quiet, purposeful life was an inspiration to all of us. I have before me another response from another capable young person who

feels emotionally crippled by the actions of his well-meaning Christian parents. Saddest of all, he feels embittered toward religion and God because of his early years. In our school work we worked with so many students whose "lights had been blown out" by some experience in their early years. Many of these students will never use all their talents for God.

May I suggest that for restless children who visit your home that you keep toys on hand to interest them. We have had literally hundreds of young people, from preschoolers to college age, in our home in our 30 years of teaching, and our home is pretty much intact. I have sat on our living room floor many Sabbaths putting Sabbath puzzles together, or walked in the woods, or quietly canoed on our lake with our young visitors, and I count myself richer for the experience.

The section "The Child's Reaction," in *Child Guidance*, pages 279-287, has been very helpful to me.

LAURA TORKELSON
Gibsonia, Pennsylvania

Reader to Reader

If a teen-age child turns against religion and Christian standards of behavior and exerts a harmful influence on the younger children in the family, what steps should parents take to protect the younger children?

► If my teen-age child were to choose not to love the Lord I would tell him that so long as he lives at home he must abide by the rules of the house. He must keep the Sabbath outwardly, if he cannot inwardly, wear his make-up and jewelry, if he insists on wearing them, where the younger children won't see him, and listen to his kind of music with headphones.

If his influence is decidedly negative, I would tell the little ones that the older one has decided for now that he doesn't want Jesus to live in his heart, and that they should pray for him to change his mind. This might be a good time to explain that every morning we choose whom we want to live in our own hearts for that day, and if we want Jesus to use us we should invite Him in. Then when we see or hear the older one do anything contrary to Jesus' way of doing things we can silently ask Jesus to help him.

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.
MRS. RUTH DALGLEISH
Ephrata, Washington

► I know a family in this situation. The younger children have been so polluted by a teen-ager's influence that the situation is almost hopeless. The parents now wish they had not lowered their standards of behavior in order to keep peace with their erring child.

Hold up God's standards in your home. Be loving and kind, but firm with this child. Do not allow defiance of your authority or the breaking of God's commandments while this child is a member of your household. To allow your teen-ager to exert harmful influences day after day with no restraints is putting your stamp of approval on his behavior. The younger children will follow the older, and your sorrow will know no bounds.

DIANN J. FOSTER
Somerset, Kentucky

► I assume that your teen-ager is living at home with you. If so, then the teen is one of the family

and as such should join in the worship hour. Do not force him to pray aloud, but he can be expected to kneel with the family. Be sure to show your love for him. Love is stronger than hate, and you can win a soul only through love. Most of all, ask God to guide you.

GLENN STEEL
Tulsa, Oklahoma

Questions for discussion on this page are welcome.

► Teach your younger children that they can be helpers for Jesus by living as examples to their older sisters and brothers. This can become their secret missionary project. Put happiness into circulation. Make the older children feel that they are wanted and needed to help in family worship. Ask them to take turns leading out. The Holy Spirit will work on their hearts as they prepare the program.

Children want to be loved, wanted, and appreciated. Don't merely tell them you love them, but let them feel it in the atmosphere in your home. Keep them busy with hobbies or crafts so less time will be wasted with their outside influences. A family project such as collecting stamps for the Voice of Prophecy or helping at summer Vacation Bible School or a hobby such as oil painting, herb study, botany, biology, collecting poems, cards, or coins, can create enthusiasm for more wholesome things and help effect a change for the better in everyone.

HELEN M. GRAHAM
Woodland, Pennsylvania

► Praying with and for your children daily is of utmost importance. However, along with this it is important to keep the lines of communication open. I think we need to communicate with our children by taking the time to talk to them personally.

Tell your teen-ager that you love him, but that you don't like the things he is doing. Let him know exactly what you don't like. All children want and need to know what is expected of them, and like to hear where they stand in your affections.

Your influence as an understanding, loving parent to your teen-ager who has gone astray will have a greater impact upon the younger children than the influence of the older teen-ager.

GLORIA WENZEL
Wausau, Wisconsin

► Perhaps these statements can be of some help to you. They have helped us and our son:

"Some indulgent, ease-loving parents fear to exercise wholesome authority over their unruly sons, lest they run away from home. It would be better for some to do this than to remain at home to live upon the bounties provided by the parents, and at the same time trample upon all authority, both human and divine. It might be a most profitable experience for such children to have to the full that independence which they think so desirable, to learn that it costs exertion to live. Let the parents say to the boy who threatens to run away from home, 'My son, if you are determined to leave home rather than comply with just and proper rules, we will not hinder you. If you think to find the world more friendly than the parents who have cared for you from infancy, you must learn your mistake for yourself. When you wish to come to your father's house, to be subject to his authority, you will be welcome. Obligations are mutual. While you have food and clothing and parental care, you are in return under obligation to submit to home rules and wholesome discipline.'"—*Child Guidance*, p. 241.

MR. AND MRS. THEODORE
MARTSCH
Payette, Idaho

► Instead of formulating restrictions to suppress the evidence of rebellion, we should seek to eradicate the cause. This will require self-examination, for often our children are mirrors of our own attitudes. It is my observation and experience that the primary cause of a child's rebellion is a rejection of the unkind, unloving practices of his

father. It matters not how spiritual or compassionate a parent may appear outside the home, if his child is rebelling he must assess first his relationship with God and next with his child and spouse.

If the parent cannot adjust to loving his rebellious child in the home and demonstrating his Christian concern to all in the family, then no requirement of principle or standards can be effective in protecting the younger children.

NAME WITHHELD

► Do not neglect to begin the day with family worship. Also, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Pray with your teen-ager and tell him his example will ruin the harmony of the home, where you are building a little heaven to go to heaven in.

Then if he still rebels send him away from home to work caring for sheep or other animals. Thus he will learn patience and kindness with these helpless creatures. He can also learn responsibility and the need for discipline and working together with others.

BETTIE F. WHITE
Hot Springs, South Dakota

NEXT QUESTION

How can we influence, impress, and inspire today's youth to accept responsibility toward financial obligations? The trend of this generation seems to be toward extensive credit purchasing and the ready acceptance of welfare checks. Are guidance counselors right who urge oldsters not to remind the young of the depression days of the 1930's and who tell parents not to mention sacrificial living in behalf of children? What approach should be used to encourage young people to work and save for an honest way of life?

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.

General Conference President Visits Kasai

By M. L. MILLS

ROBERT H. PIERSON, General Conference president, and Martin Kemmerer, undertreasurer, made a trip to the Kasai Province of Zaïre, April 9 to 14, to observe the massive interest in our message that has developed there recently, and to give counsel as to how the challenge can best be met. Many church leaders and pastors of independent and traditional churches with tens of thousands of their church members have made known their desire to become members of our church.

Traveling by Land Rover and mission plane, Elders Pierson and Kemmerer were able to meet various church groups and leaders who, until recently, knew nothing of our denomination or the message of hope it bears to the world.

In some areas entire congregations with their pastors have been converted to our faith. They have left their former houses of worship and now meet out-of-doors or in temporary shelters until new church buildings can be constructed.

Tshinkenke is a town about 200 kilometers south of our mission station of Lulengele on the Lualaba River. The people of this town were predominantly members of a popular, traditional Protestant church. A man from Lubumbashi, where our union office is situated in Zaïre, had taken the Voice of Prophecy lessons. During the Christmas season he came to his hometown of Tshinkenke for a brief visit. While there he began teaching the Voice of Prophecy lessons to interested persons. He also enrolled a great number of them in the Bible course. These people soon discovered that the Voice of Prophecy program was associated with the Seventh-day Adventist church at Lulengele. They sent a delegation of three men

to Lulengele in February of 1974, asking that someone be sent to teach them further. As a result the whole town became Seventh-day Adventists, and we now have a church there of more than 400 members.

Probably the high light of our meeting in the Kasai with Elders Pierson and Kemmerer was the visit we had with Paul Maumba, the founder and leader of an independent church of 120,000 members, called Anima, whose headquarters is at Ntenda in the Kasai. We were eager to meet this leader, for he had only recently declared his intention of becoming a Seventh-day Adventist.

Mr. Maumba knew nothing about Seventh-day Adventists until this past year when he was invited by A. L. Long, Kasai Project director, to attend some Sabbath meetings that were being held near his church headquarters. He was very much impressed by the sermon he heard that Sabbath. Upon returning to his own church that afternoon, he preached the same sermon verbatim. Mr. Maumba told Elder Long that before he at-

tended his first meeting in the Adventist church he was given a vision by the Lord, who instructed him that what he would hear that Sabbath morning was to be accepted as God's truth. Now the one desire of his heart before he dies, for he is a sick man, is that his people have the opportunity of becoming Sev-

enth-day Adventists. He is urging his former church's leaders to accept the truth he has found.

We also met the former leader of the St. Emmanuel Church, Mr. Kubi, a very intelligent, capable, and dedicated man. He had a following of tens of thousands of members, but his church, like



Pastor Kubi explains to Elder Pierson how he first learned of the Adventist message through a French copy of *The Great Controversy*.



While in the Kasai, Elder Pierson preached to newly baptized church members and a baptismal class.

M. L. Mills is president of the Trans-Africa Division.

many hundreds of other independent churches in Zaïre, was declared illegal a few years ago because it could not meet governmental criteria for all religious bodies.

Mr. Kubi sought out the leaders of our church, revealing his desire to become a Seventh-day Adventist because of the emphasis that we place on the Bible and the doctrine of righteousness by faith. He was given Bible studies and has since been baptized. Some of his followers either went underground or joined other churches, but many of his pastors and members have followed his example, and thousands are now in baptismal classes.

You may ask whether these people who are coming over to us realize what is involved in their Christian commitment. Let me answer this question by relating an experience that I had a few months ago.

Commitment Means Change

After speaking to one of our Kasai church groups, Elder Long and I were approached by a group of Africans who requested an interview with us. With tense and anxious faces they expressed their desire to become Seventh-day Adventist Christians and asked our advice in solving a difficult problem. These men had two to five wives each. It was evident that they loved their wives, but they realized that they could not continue to live in polygamy and become church members.

We cannot employ all of the church leaders and pastors who have been converted, but we are going to assimilate as many as finances will permit. Some of them even have more education and experience than our own pastors.

We are bringing as many of these pastors as possible into our Lulengele mission station, giving them a five-week concentrated course in Bible doctrines and church history, and sending them back to their own church groups to share what they have learned.

During their visit, Elders Pierson and Kemmerer urged us to venture out in faith by planning bigger things to aid God's work for the Kasai.

Such plans call for purchase of an offset press, employment of translators, printing tracts and books in three of the languages spoken in the Kasai, development of a monthly publication, employment of additional European and African personnel, construction of houses, churches, dormitory, dining hall, and duplexes for ministerial students, additional vehicles for transport, and registering 23 more students in a second ministerial training class.

It is harvesttime in Africa, and we must not be remiss in quickly reaping the harvest while it is ripe.

PHILIPPINES

Bacolod Expansion Doubles Capacity

Officially opened in 1966 as a 50-bed hospital, Bacolod Sanitarium and Hospital, Bacolod City, Philippines, is on the way to doubling its capacity. Launched in January of this year, the expansion will add 16 private rooms, much in demand by the people who live in this rich sugar-producing province.

The additional two-story construction extends 144 feet along the main axis of the present building, and main-

tains the same width of 44 feet.

Bacolod Sanitarium and Hospital is approved and accredited for a medical-internship training program. It is affiliated with Philippine Union College for a medical-technology internship program and also with Mountain View College as the clinical division for its school of nursing.

This hospital integrates soul winning with the work of physical healing. The chaplain's department reports 81 baptisms between January and May of this year.

MARIE E. BINGCANG



BRAZIL COLLEGE CELEBRATES SIXTIETH ANNIVERSARY

The Brazilian flag was hoisted during sixtieth-anniversary celebrations, May 6, for Brazil College in São Paulo. Students also paraded on the campus.

The college was founded in 1915, with John Boehm as manager, and its first principal John Lipke. It began its first year with three teachers and 12 pupils. Today the institution employs more than 90 teachers to instruct nearly 2,000 students in all the levels of teaching.

During the first graduation exercises, in 1922, 11 students graduated. Since that year Brazil College has given 700 workers to

the cause of the Lord. Buildings that are a credit to the Adventist Church have long since replaced the canvas tents that served as bedrooms and classrooms.

Attending the college's anniversary ceremonies were government and Adventist Church leaders. One item on the program was the paying of homage to eight pioneer workers. Several of them were members of the first graduating class, such as Domingos Paixoto da Silva, Rodolfo Belz, and Luiz and Isolina Waldvogel.

H. J. PEVERINI
Review Correspondent

Oklahoma Hospital Staff See God's Leading

By LAWRENCE E. C. JOERS

THE HISTORY of Jay Memorial Hospital, Jay, Oklahoma, has appeared to those connected with the institution to be a series of miracles.

I remember a Sunday afternoon when I returned from the Ardmore Hospital. Jay Memorial Hospital had not been officially opened, but I found things in a high state of excitement. There had been a serious auto accident, and ambulances had brought in a number of severely injured patients. Jay Memorial Hospital was in business.

The hospital was a beautiful new building, all furnished and paid for. With its 30 beds,

Lawrence E. C. Joers, M.D., is a physician in the practice of surgery and orthopedics in Jay, Oklahoma.

it had been finished and waiting for more than a year on a choice three-acre plot in the city of Jay, Oklahoma.

The people of the community had worked and sacrificed, but there were no doctors and staff members to open their much-needed hospital. Someone suggested an advertisement in the *Alumni Journal* of Loma Linda University. Thus the situation came to the attention of W. A. Dessain, president of the Oklahoma Conference. With his approval, W. B. Robinson, the conference treasurer, described the urgent invitation for the conference to take over and operate the institution. The conference committee voted to investigate.

As medical secretary of the conference, I was asked to

meet with a group of experienced hospital administrators. We were to visit the hospital and consider the possibility of its successful operation. It was a beauty, and the experienced men agreed that it could be operated successfully. I agreed to act as administrator and conduct a private practice to help supply the hospital with patients.

It was early in May, 1965, when the heads of departments held their first weekly meeting in the administrator's office. Here plans were discussed, and before we separated, all knelt around the desk to ask for guidance in this important undertaking. Surely the Lord guided in the selection of that consecrated group of workers.

Patients, Staff Increase

In spite of having only one doctor, who also was the administrator of the hospital, the bed count grew rapidly. With the increase in patients, the staff to care for them also increased. On June 20, 1965, the hospital was dedicated.

One day, after a few months of operation, the cashier stepped into the administrator's office and said, "tomorrow is payday, but we don't have the money. What can we do?" The \$20,000 the community had raised for operating expenses had been used up. The heads of departments were called in, and they were invited to join in a season of prayer. All knelt around the desk, and each prayed earnestly for guidance and help. After mailtime the next morning a smiling cashier announced that enough collections had come in to meet the payroll. This was only one of the many miracles that happened for both the hospital and the patients.

Very soon after the hospital opened, Medicare, with its many requirements, went into effect. One of its regulations required the hospital to submit to an annual audit of the accounts of all patients more than 65 years of age. Every square foot of space had to be prorated, and even the cost of every aspirin tablet had to be considered.

After the audit of the first year of operating with Medi-

care the hospital was notified that it had been overpaid \$9,500 for the care given Medicare patients. This would have to be repaid by a certain date, or it would be held out of subsequent Medicare payments. This was a shock. The hospital had struggled to break even, and there was no possible way to raise that kind of money.

Heads of departments again knelt around the desk in the administrator's office, taking the problem to their only source of help. Sometime that afternoon the regional head of Medicare telephoned from Tulsa asking whether he could come to the hospital and explain the Medicare audits. He brought several of his staff, and they explained in detail how the law required the various deductions. When he had finished, we felt limp and speechless. He sat impressively silent for a few moments. Then with a big smile, he said, "Well, to sum it all up for you, we find that Medicare owes your hospital \$350."

It was difficult to keep from shouting, "Praise the Lord!" And that is exactly what happened as soon as he was out of earshot. We didn't ask him to explain the change.

Given to Church

At the beginning of its operation the hospital was leased for \$10 a year. After a few years of operation the community board offered to give the hospital to the church. The offer was accepted, and Jay Memorial Hospital became one of a large number of hospitals throughout the world that are owned and operated by the denomination.

When the hospital first opened, the Adventist members of the staff had no place to hold Sabbath services at Jay. For a short time they met in the home of one of their members, but this was too crowded. The problem was solved unexpectedly when a local funeral director offered his funeral parlor. Here the Jay Seventh-day Adventist church was organized, with 21 members. During the ensuing years this membership has grown to more than 100. An enthusiastic church building program was



YOUTH ATTEND BIBLE CONFERENCE

These three young people attended the first MV Bible Conference in the Transvaal Conference, South Africa. D. B. Hills, associate General Conference Youth director, and G. J. A. Breedts, South African Union Conference youth director, were guest lecturers.

D. B. HILLS

initiated immediately, and soon the foundation for a church that could accommodate 150 members was laid. On January 21, 1967, it was dedicated.

The next thing on the blueprint for progress was a church school. Again the members united their efforts and their prayers, and a two-room school was ready and paid for in time for school.

A community welfare center was the next project. This developed into a combination working room and social room, with an additional room for storage. The center has been a blessing to many who have needed help.

Whenever something at the hospital was really needed it was provided. First, a Ford pickup, then a workshop and garage, and finally a large clinic added to the east wing of the hospital. We praise the Lord for His answers to our prayers.

CALIFORNIA

Campers Attend Weekend Meetings

More than 1,000 persons attended the Southern California Conference's fifth annual campers' camp meeting over the Fourth of July weekend. They all but filled the 120-foot-long tent, which was 20 feet longer than any used before. Two other tents were needed to accommodate the almost 300 young people who attended meetings planned for them.

Ice formed on water basins at this 2,500-foot level the first night, but the midday sun reminded campers that it was still July. A group of seven young singers known as Going His Way gave a special program on Sabbath afternoon.

Campers' camp meeting in Southern California always convenes over the Fourth of July and is held at Frazier Park, 50 miles north of Los Angeles. Families furnish their own meals and sleeping accommodations and pay only a \$5 fee for camping space.

FRANKLIN W. HUDGINS
Communication Director
Southern California
Conference

Pastors Are Ordained



NEW JERSEY

On June 14, at the camp meeting in Tranquility, New Jersey, Reginald Burgess (left with his wife), chaplain and development director of Hackettstown Community Hospital, and Lynn Gatz (right with his wife),

Cherry Hill-Mount Holly churches, were ordained. Some of those who took part in the service are in the back.

HERB BROECKEL
Communication Director
New Jersey Conference



ILLINOIS

Five men were ordained to the gospel ministry during the Illinois camp meeting this year. Pictured with their wives, they are (from left to right): Philip Ray Colburn, Centralia district; Richard G. Habenicht, Bible teacher and pastor at Broadview Academy; Arthur L. Nelson, Broadview Academy prin-

cipal; Stoy Proctor, director of the new department of health services, Illinois Conference; Edwin F. Swan, pastor of the Kewanee and Wyoming churches.

JACK MARTZ
Communication Director
Illinois Conference

Australasian

● Sales of literature in the Australasian Division during the first six months of 1975 hit an all-time record of US\$111,-701.

● Graham Rawson, of the New South Wales Anti-TB Association, who was in charge of the health-testing program conducted among staff of the Sydney Adventist Hospital in February, said that while the average cholesterol level is 225, the Adventist cholesterol level was 185. He admits to substantially changing his own diet as a result of his survey.

● For three weeks in June, E. M. Chalmers, of Andrews University, conducted a marriage guidance council training program at Avondale College. In July, Dr. Chalmers lectured throughout the division territory.

● A new stereo record, "His Promise of Love" by the Telaman Singers, has just been released in Australia. The singers, directed by Brian Keitley, are an Avondale College singing group that has made many appearances throughout Australia. The record includes a professional orchestral backing and is an Advent Radio Television Productions release.

Euro-Africa

● The Bern, Switzerland, church, home church of the Euro-Africa Division personnel, often has visitors, but the recent General Conference session brought many more. All records were broken on July 26, when 42 visitors were present. For the occasion the French-speaking section of the Sabbath school was turned into an English-speaking one.

● The concrete work on the new building for the church in Biel (Bienne) is now in full swing. French-speaking, German-speaking, and Italian-speaking groups meet in this northern Swiss city.

● Pierre Winandy has been appointed headmaster of the

secondary school at the French Adventist Seminary, succeeding Francis Augsburg, who is taking advanced studies at Andrews University.

Far Eastern

● Dedication services for the new Voice of Prophecy headquarters in the East Indonesia Union were attended by approximately 100 church members and government officials. In addition to providing much-needed space for the Bible correspondence school, the building houses the radio-TV, Ministerial, stewardship, and communication departments of the union.

● On Sabbath morning, July 26, Manuel J. Tornilla, Jr., director of the Miller Sanitarium and Hospital in Cebu City, Philippines, and Sigfredo M. Rada, Sr., temperance director of the Central Visayan Mission, went to Cebu Normal College, a government-operated school, to lecture before an audience of some 600 high school and college students and their professors. The occasion was a seminar on drugs sponsored by the school administration.

South American

● The River Plate Student Mission, a missionary group of students at River Plate College in Argentina, is being unselfishly supported by its young members, who this year pledged some 25,000 Argentine pesos (US\$706) to finance their program. A canvassing student, Ricardo Zambelli, pledged 10 per cent of his first scholarship, 20 per cent of the second, 30 per cent of the third, and 40 per cent of the fourth, if he sold that much. He earned the equivalent of four scholarships, and true to his pledge, he gave the equivalent of an entire scholarship to be used to buy equipment for the evangelistic activities of the mission.

● During Easter week, Adventists preached the Word of God in 160 places in Chile,

as compared to 100 in 1974. In the Central Chile Conference alone some 15,000 non-church members attended meetings.

● On June 22, the first convention of Pathfinder Clubs of the Adventist churches of the city was held in Santiago, Chile. Journalists from two newspapers of the capital city and a cameraman from the national television station publicized the event.

● In 1974 the school of nursing at Brazil College had a total enrollment of 172 students. Fifty-one seniors were graduated.

● During the first half of 1975, ten new churches were inaugurated in the South Brazil Union.

North American

Atlantic Union

● The Ballston Spa, New York, church has been operating Dial-a-Prayer for approximately a year, and during this period nearly 21,000 calls have been registered. It has done much to break down prejudice and to create a favorable, positive image for the Seventh-day Adventist Church.

● John Lorntz, director of religious activities for Greater New York Academy, worked with a group of academy young people this summer in various methods of Christian witness activity. They distributed literature and assisted in evangelistic meetings, in addition to assisting in Vacation Bible Schools.

● The Massachusetts Division of Alcoholism recently announced that Rita Fortin, alcoholism program coordinator for the Center for Human Services at New England Memorial Hospital in Stoneham, was chosen to receive a full scholarship for alcohol studies this summer at Rutgers University.

● When the General Conference made a plea for every boy and girl of school age in North America to accept a personal goal of raising \$5.00 to help with the expense of

publishing denominational Bible textbooks in other languages, sixth-grade teacher Julia Bonney and her 23 pupils in the Stoneham, Massachusetts, elementary school raised \$150.

● The Northern New England Conference committee has accepted the challenge of entering the "dark area" of northern New Hampshire. The committee has asked Elder and Mrs. Robert Farley of the Brattleboro district to move to Berlin, New Hampshire, and begin pioneer work in that part of the conference.

● Two new members were baptized and received into the fellowship of the Saranac Lake, New York, church on May 24. According to the pastor, E. G. Wrigley, eight of the 16 baptized in the Saranac Lake district since the first of March have joined the rapidly growing Plattsburgh church.

Canadian Union

● The dangers of smoking to both physical and spiritual health were depicted at a booth entered in the community fair recently in Portage la Prairie, Manitoba, Canada. The theme "Making Man Whole" was displayed on one side of the booth and "Seventh-day Adventist Community Services" on the other, with pictures of SDA health and educational facilities made available to the public.

● During the month of July literature evangelists in Quebec had the highest delivery record of any conference in Canadian history; Newfoundland had the highest monthly delivery record in its history; Alberta had the highest monthly percentage gain in Canadian history; and Manitoba-Saskatchewan established a conference record in deliveries.

● Forty-one blind and visually handicapped children attended the third Western Canadian Blind Camp, held at the Alberta Conference campgrounds and sponsored jointly by the Christian Record Braille Foundation and the Alberta Conference.

Central Union

● Seven men were ordained at the Missouri Conference camp meeting—Larry Cansler, Thomas Scull, Bobby Potter, Michael Brown, Kingsley Whitsett, Ellis Miler, and Lonny Smith.

● Colorado Conference evangelist John Leach began evangelistic meetings in Colorado Springs on July 19, with 800 persons in attendance. At the close of the first week a baptismal class of 26 was organized.

● John W. Fowler, Colorado Conference Ministerial secretary, began a field school of evangelism for SDA Theological Seminary students on August 2 in Grand Junction, Colorado. Opening night attendance was 500.

● During June, three Lincoln, Nebraska, youth—Loland Moutray, Maynard Pogue, and Rick Krueger—joined others on Kodiak Island, just off the coast of Alaska, to build a church in two weeks. This was a Maranatha Flights International project.

Columbia Union

● The Campus Crusade students working in Mount Vernon, Ohio, sold weekly more than \$1,000 worth of booklets on drugs, venereal disease, the occult, and smoking.

● A vocational course in typing has begun this fall in the seventh and eighth grades at Eastwood Elementary School in Columbus, Ohio. The ninth grade, a fifth teacher, and a third school bus also have been added.

● Douglas Griffin, a recent graduate of Columbia Union College, is the new assistant pastor of the Toledo, Ohio, First church.

● James N. Sowards is the new assistant manager of the Pennsylvania Conference Adventist Book Center in Reading.

● Helen Andrews, of the Montrose, Pennsylvania, church, is starting a new concept in health evangelism.

She is presenting the fundamentals of healthful living through a program called Good Food Parties.

● Nine persons have been baptized as a result of a health-education program conducted by Hackettstown Community Hospital, Hackettstown, New Jersey.

North Pacific Union

● The class graduating June 8 from Walla Walla College, College Place, Washington, was the largest in the history of the school, according to the office of academic affairs. Diplomas were issued to 254 students. Speakers during commencement weekend included Gerald F. Miller, WWC chaplain; Kenneth J. Mittleider, Potomac Conference president; Merrill Mathiesen, a Portland, Oregon, physician; and D. W. Holbrook, Home Study Institute president.

● A \$110,000 addition to the Montana Conference office is scheduled to be completed sometime in October. The new facility will house the Adventist Book Center, a food center and health food store, and much-needed committee and assembly rooms.

● Maude King and Bertha Allen, members of the Baker, Oregon, church and Adventists since the early 1900's, were surprised recently to receive a congratulatory letter from Senator Mark Hatfield, who had read a newspaper story about their work in Community Services.

● A new addition to the Adventist Book Center in Boise, Idaho, has been completed. This will add 1,000 square feet of additional floor space on the ground floor and an equal amount for storage in the basement.

Pacific Union

● Twelve persons have been baptized so far and six more are preparing for the next baptism as the result of the Youth Care evangelistic crusade held in Flagstaff, Arizona, during June and July. The crusade was staffed entirely by young people.

● The Carson City, Nevada, Pathfinder Club won the highest honor, the Grand Trophy, in that city's parade with a float depicting loyalty to God and country. Only youth groups were allowed to participate in this parade.

● Norman C. Morris, formerly of Orangewood Academy, Garden Grove, California, has transferred to the Garden Grove church, where he is associate pastor.

● The Borrego Springs, California, company now has a full-time pastor, Willard D. James, who has just completed his B.A. degree in religion at Loma Linda University.

● Paradise Junior Academy, in the Northern California Conference, has added a 6,500-square-foot building for grades 1 to 6.

● Rio Lindo Adventist Academy, Healdsburg, California, has been granted a full term of accreditation, expiring June 30, 1980, by the Western Association of Schools and Colleges.

Southern Union

● After several months of depressed sales, union literature evangelists registered an 8 per cent gain in July compared with July of 1974. Five of the seven conferences were in the gain column. "The downward trend is checked. We have leveled, and are upward bound now," states union publishing director Eric Ristau. Part of the cause for the upswing, he believes, is the new audio visual canvass promoting the Bible Reference Library. This new sales device was introduced to the field during July.

● Statistical analysis of membership data for the first half of 1975 reveals the following: total membership in the Southern Union increased by 2.1 per cent during the six-month period. Alabama-Mississippi experienced the highest rate of increase with more than 4 per cent. The union registered a net gain in membership of 1,574, bringing the total to 76,263.

Southwestern Union

● From 1970 through 1974 683 persons were partially influenced to accept Christ and join the church by the work of Oklahoma Sabbath schools. In 1974, 17 Vacation Bible Schools were held, which were helpful in bringing these persons to Christ. During the five-year period more than \$550,000 was given by Oklahoma Sabbath school members for foreign missions.

● Laymen of the Oklahoma Conference were instrumental in helping the conference reach the 5,000 membership mark by winning more than 200 new members during the past five years. They also gave out more than 1.5 million pieces of doctrinal literature during this same five-year period.

● A four-week evangelistic crusade held in Roswell, New Mexico, by Texico Conference evangelist Harold Friesen, assisted by R. D. Murray, pastor of the English church, and A. V. Serra, pastor of the Spanish church, resulted in 13 baptisms. David Hoehn, medical director of the New Mexico Rehabilitation Center, also assisted.

Andrews University

● Andrews University graduated 219 students during summer commencement exercises, Sunday, August 10, in Pioneer Memorial church. Receiving an honorary Doctor of Laws degree was Mrs. Eurides Brito da Silva, who has been appointed by the president of Brazil to serve on that nation's top educational body, the Federal Board of Education.

● The AU Biology Department will offer field study next summer in the arctic climate of Churchill, Canada. Courses offered will include biogeography, systematic botany, ornithology, and independent study, 13 quarters in all. Directing the field study will be Richard Ritland, professor of paleontology and geology; Asa Thoresen, professor of biology and department chairman; and Leonard Hare, professor of biology.

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The REVIEW is a weekly source of spiritual energy, providing power to face the future with confidence. Each issue contains vital information on spiritual growth, the advancement of the church's work, and the fulfillment of God's plan. If you are not already on the Perpetual Plan for the REVIEW, order today to increase your spiritual voltage.

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Bulletin Board

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TO CONTRIBUTORS

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

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

Health Personnel Needs

NORTH AMERICA

Cashier	Nurses, med.-surg.
Clerk	Nurses, OB
Food-serv. dir.	Nurses, OR
Groundskpr.	Nurse, ped.
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Lab. asst.	Nurse, psych.
Maint. man	Nurses, staff
Nurses	Nurses, superv.
Nurse's aides	Orderlies
Nurse, CCU	Secretaries
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Nurses, ICU	Tech., radiologic
Nurse, ass't-head	Ther. resp.
Nurses, LVN	Ther., physical

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

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

To New Posts

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

Barbara Core, teacher, Iowa Conference, from same position, Missouri Conference.

Lyle Litzenberger, Adventist Book Center manager, Pennsylvania Conference, formerly assistant treasurer, Wisconsin Conference.

Rufus Lloyd, pastor, Hutchinson and Newton churches, Kansas, formerly district leader, Georgia-Cumberland Conference.

Lawrence M. Nelson, Jr., pastor, Woodside church, Sacramento, California, formerly associate director, Youth Department, General Conference.

H. Norman Prusia, assistant administrator, Porter Memorial Hospital, Denver, Colorado, formerly controller and assistant administrator, Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

Edwin M. Shafer, director of development and communication, Shawnee Mission Medical Center, Kansas, formerly PR director, South Chicago Community Hospital.

Wallace Slattery, principal, Orangewood Elementary School, Southeastern California Conference, formerly principal in an Omaha, Nebraska, school.

J. Dan Toms, assistant treasurer, Wisconsin Conference, from Pennsylvania.

Robert A. Tyson, district pas-

tor, Cortland-Ithaca, New York, formerly education director, Alabama-Mississippi Conference.

STUDENT MISSIONARIES

Lawrence J. Beardsley (PUC), of Anchorage, Alaska, to serve as a ministerial worker in the Nicaragua Mission, Jinotepe, Nicaragua, left Anchorage, Alaska, June 29, 1975.

David Blough (PUC), of Angwin, California, to serve as teacher, Morogoro, Tanzania, left Sacramento, California, June 16, 1975.

Pamela Joan Harding (LLU), of Riverside, California, to serve as English teacher, English Language School, Djakarta, Java, Indonesia, left Los Angeles, California, July 1, 1975.

Arturo E. Mendoza (LLU), of Riverside, California, to serve as teacher, English Language School, Djakarta, Java, Indonesia, left Los Angeles, California, June 13, 1975.

Deaths

CONE, Marion E. Kisner—b. Feb. 23, 1885, Plainfield, Wis.; d. May 29, 1975, Newbury Park, Calif. In 1903 she married Elder Arthur A. Cone. From 1910 to 1916 she worked at the Pacific Press, and from 1917 to 1924 the family served as missionaries in South America. Until her husband's death in 1961, they pastored in Pennsylvania, Georgia, Ohio, Rhode Island, Wisconsin, and Florida. Survivors include a daughter, Marjorie Vansickle; two sons, Donald A. and Paul R.; one grandchild; and two great-grandchildren.

DORNBURG, Carl August—b. July 31, 1894; d. June 11, 1975, Hampton, Va. He was a literature evangelist for seven years. In 1935 he became associate publishing director for the Ohio Conference and later served in the New Jersey Conference. He did ministerial work in the East Pennsylvania Conference until 1962. After the death of his wife, he married Bertha Brandt, who survives. Other survivors are two sons, Charles J. and Robert A.; a daughter, Ruth Marple; and five grandchildren.

GIBSON, Mary Moffett—b. Dec. 20, 1887, Townsend, Del.; d. July 9, 1975, Takoma Park, Md. In 1910 she married Orvie Gibson and graduated from nurse's training at the Washington Sanitarium and Hospital. They were missionaries to China for 17 years. Survivors include her son, Dr. Walcutt Gibson; two grandchildren; two great-granddaughters; and her brother, Elder Walter Moffett.

HENDRICK, Ida Ellen White—b. March 25, 1891, Littleton, New Brunswick, Canada; d. Nov. 9, 1974, Shreveport, La. From 1920-1922 she was Sabbath school secretary of the Maine Conference. Survivors include a daughter, Faye Brun; two

grandchildren; a sister; and a brother.

MAC DOUGALL, Mabel—b. Feb., 1891; d. Oct., 1974, Whitby, Ont., Canada. She served for 20 years as a Bible instructor in Canada. Survivors include two sisters, Edna and Peggy, and a brother, Peter.

MC COMAS, Elizabeth—b. Jan. 18, 1882, Iowa; d. May 24, 1975, Oxnard, Calif. Her husband, Elder J. W. McComas, was an evangelist in many cities of the United States. Survivors include four children, Elder Kenneth McComas, Carroll, Dortha, and Bernadine; eight grandchildren; three great-grandchildren; and one great-great-grandchild.

NEUFELD, John Dietrich—b. 1885, Yankton, S. Dak.; d. Nov. 18, 1974, Sidney, B.C., Canada. He married Eva Epp in 1908. After studying for the ministry at Clinton Theological Seminary, Missouri, he held pastorates in Saskatchewan, Alberta, Manitoba, Ohio, and North Dakota, until his retirement in 1956. Survivors include his wife, Wilhelmina, whom he married after his first wife died; son, John, a dentist, in Toppish, Washington; daughter, Olga Brewer, of Glendale, California; five grandchildren; three great-grandchildren; five stepchildren; and a sister, Eva Goertzen.

REESE, Charles Leon—b. Sept. 22, 1907, Arnett, Okla.; d. March 5, 1975, Claremore, Okla. He was a member of the Oklahoma Conference committee and of the board of directors of Jay Memorial Hospital. Survivors include his wife, Ina Fay; and son, Bill.

SEVRENS, Linton Garfield—b. June 10, 1895, Woburn, Mass.; d. April 27, 1975, Angwin, Calif. In 1922 he began his career as an educator in Pine Tree Academy, Maine. Two years later he was called to Union Springs Academy, New York. For some time he was principal of that school. In 1930 he moved to Atlantic Union College and was academy principal for ten years. For two years he was academic dean of Southern Missionary College. From 1949 to 1959 he taught at Pacific Union College. His wife, Blanche Lord, survives.

Coming

September

20	Bible Emphasis Day
27	JMV Pathfinders
27	Thirteenth Sabbath Offering (Inter-American Division)

October

4-11	Health Emphasis Week
4	Church Lay Activities Offering
11	Voice of Prophecy Offering
18	Sabbath School Community Guest Day
18	Community Relations Day
25	Temperance Offering

November

1	Church Lay Activities Offering
1-8	Week of Prayer
8	Annual Week of Sacrifice Offering
15 to 15	
Jan. 3	Ingathering Crusade

December

6	Ingathering Emphasis
6	Church Lay Activities Offering
13	Stewardship Day

The Back Page

AWR Continues but Faces Closedown

Recent events in Portugal have not affected Adventist World Radio, according to Allan Steele, manager. He reports that "not one minute of our multilingual broadcasts has been lost."

Mr. Steele further states that "even if AWR were nationalized, it's probable that our broadcasts would continue for some time at least, if not indefinitely. And since we buy air time and do not actually own station facilities, there is no danger of investment loss."

A far more serious problem faces AWR, however—lack of funds. Unless there is a sharp increase in donations for this multinational outreach of the Seventh-day Adventist Church a closedown will be necessary at year's end. The General Conference treasury reports that there are only enough funds to continue through December.

AWR has just begun a new thrust into the Mediterranean

area with a daily half-hour program from Malta. Each evening at 9:15 P.M., local time, a program in either Italian, Greek, German, Turkish, French, or English may be heard. The programs are broadcast over a 250,000-watt short-wave transmitter at 9755 kilohertz in the 31-meter band.

H. L. REINER

In Brief

New positions: Hans Selinger, president, German Swiss Conference, succeeding Harald Knott, new lay activities director of the Euro-Africa Division. □ R. M. Wisbey, youth, temperance, and health director, North Pacific Union Conference, formerly youth director, Oregon Conference.

Died: Ferdinand Pieringer, 84, on August 24. He was the first principal of Bogenhofen Seminary, in Austria. □ Carlos Ayala, director of the Spanish work in the Southern California Conference, on September 1 after a prolonged illness. Elder Ayala served

more than a decade in Chile and Costa Rica, in addition to his North American assignments.

Lake Union Has New President

Lowell L. Bock was elected president of the Lake Union Conference on September 2 in Berrien Springs, Michigan. He replaces Francis W. Wernick, who was elected a general vice-president of the General Conference at the Vienna General Conference session in July.

Elder Bock was selected after the union executive committee had given much prayerful study to the names of a number of qualified and experienced church administrators. In the five mid-American conferences comprising the Lake Union are many major cities and industrial centers.

Elder Bock has served as a pastor, evangelist, and departmental leader in several conferences of the Canadian Union. He has been president of the Maritime, Ontario-Quebec, and the Southern New England conferences. At the 1970 General Conference session he was elected an associate General Conference secretary. He has served as secretary of the North American Division Committee on Administration.

NEAL C. WILSON

SDA's Have Display at D.C. Congress for the Deaf

When the World Congress for the Deaf met in Washington, D.C., in August, Seventh-day Adventists displayed their materials in the exhibit area. The display was prepared and manned by two men dedicated to giving the gospel to the deaf: Arthur Griffith, of the Potomac Conference, who knows firsthand what it means to be deaf, and John Issler, of Los Angeles.

"Because of their handicap," says Pastor Griffith, "many deaf people cannot even understand a newspaper or do easy math, even though there are 50,000 children in deaf schools in the U.S.A."

With 13.5 million deaf people in North America, 1.8 million of whom are deaf mutes, the need for a special outreach is tremendous. "Literature," says Pastor Griffith, "must be simply written so that it can be understood by the least educated."

"The Pentecostals have 43 schools for the deaf in Africa," he adds. "We have nothing like that even here in the United States." He urged the church to give study to a program for developing materials and facilities for the deaf, perhaps on an existing campus, but with special attention to these special students.

At present the Seventh-day Adventist Church has a series of 12 films that present its message to the deaf. A series of simple Bible lessons are also available, but much more is needed.

M. CAROL HETZELL



BOLIVIA'S PRESIDENT IS GIVEN SDA BOOKS

The president of Bolivia, General Hugo Banzer (right), recently received a delegation from the Seventh-day Adventist Church, Amasias Justiniano, Bolivia Mission president, and Febo Basanta, Bolivia Training School principal. The two men ate lunch with the president, then offered General Banzer several Adventist publications, among them *The Great Controversy*.

WERNER MAYR

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