

Review

JANUARY 1, 1976

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

THE GOODLY LAND! I can hardly forbear, before I close, casting a glance forward to that heavenly inheritance that is the objective point of all our struggles, our toils, and our desires. I see there a land which stands out in wonderful contrast to this. As the hymn says—

“Oh! how unlike the present world,
Will be the one to come!”

I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do I see the touch of frost or the pale hand of decay. I see no footprints of the curse, no scars of sin. I see no pestilence walking in darkness, nor destruction wasting at noonday. I see no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, as two days ago we received one here, telling that a friend, a brother, a fellow laborer, had fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave. But on the other hand, I see a glorious company who bear bright palms of victory over death and the grave. I see, as one of our hymns says, that

“the glory of God, like a molten sea,

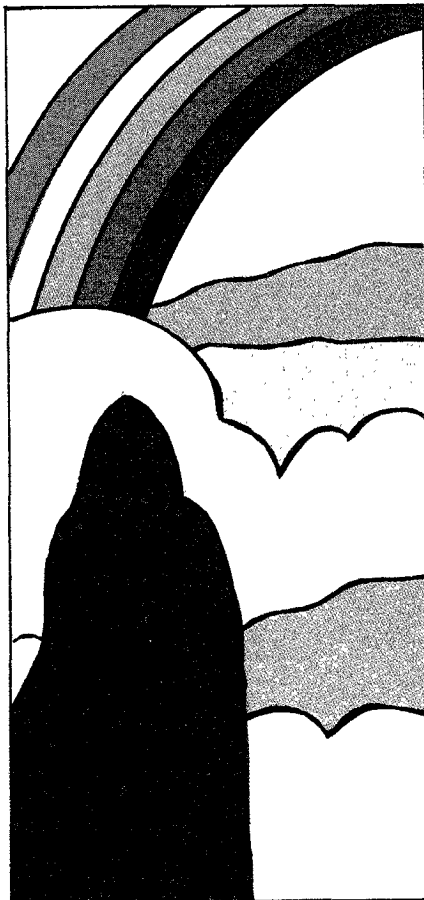
Bathes the immortal company.”

I see every eye sparkling with the fullness of the joy that reigns within. I see on every cheek the

The Goodly Land

By URIAH SMITH

Uriah Smith included these thoughts in a sermon preached on Sabbath, October 26, 1889, during a General Conference session held in Battle Creek, Michigan. The sermon was published in the REVIEW AND HERALD EXTRA of October 29, 1889. Elder Smith (1832-1903), editor and author, gave 50 years of service to the Seventh-day Adventist cause.



bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. I see long-parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment, and life, that it is called “the river of life.” I see a tree overarching all, so healing in its leaves, so vivifying in its fruits, that it is called “the tree of life.” I see a great white throne in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, “This is your rest forever; and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have forever fled away.” And in all the universe I then see no trace of sin or suffering, but I hear from every world and from every creature, a joyous anthem, like the sound of many waters, going up to God; and they say, “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

Such is the goodly land we may go up and possess. Such is the land that awaits every laborer who is faithful to the end. The Spirit and the Bride say, Come; and whosoever will, may come. If any here have not yet turned their feet Zionward, let me say, “Come . . . with us, and we will do thee good.” □

Places and People

Matandani, Malawi

My last report was written from Blantyre, Malawi. And since the present one also is from Malawi, you might think we (my wife and I) have been somewhat stationary in the meantime.

Not so. We spent a week in Rhodesia, and only yesterday returned to Malawi. At the close of this report I shall tell you a bit about the mission station here in Matandani. But first let me give you a quick rundown on a few of the happenings of the past week.

We flew out of Blantyre, heading for Bulawayo, Rhodesia, about 550 air miles southwest. En route we stopped for a day at Salisbury, the headquarters of the Trans-Africa Division. At Salisbury we were met by Dr. Albert Burns, an oral surgeon from California who is on a salaried, regular-worker basis (a six-year term). In less than two years he has made a substantial impact on the community. (I say "substantial" because the security officer who checked me at the airport asked whether I knew Dr. Burns. When I said I did—and proved it by providing his first name—the officer promptly waved me through.) At the airport, also, was student missionary Lolita Neufeld, a daughter of REVIEW associate editor Don F. Neufeld. Lolita is teaching in the Salisbury church school, but will soon be transferring to Gwelo for the remainder of her one-year stint.

One of the big dividends in visiting various parts of the world is meeting old friends and making new ones. It has become a hackneyed expression, but it is abundantly true, that "the Adventist family is a good family to belong to." In Salisbury we met the Petries (he's on the staff of the Trans-Africa Division) and Mrs. Dunbar Smith (her husband is the division health department director who had been with us at the division council in Blantyre). At noon we had lunch with these good people and others at the Burnses' pleasant home.

A Spectacular Natural Wonder

Later that day we flew to Bulawayo, headquarters of the Zambesi Union. The manager of the Adventist Book Center (Centre, as the sign says on the outside of the building), Mervyn Mason, met us. It was a rewarding experience to visit Wankie National Park and Victoria Falls with him and his gracious, efficient wife, Eunice. We shall not soon forget the experience of seeing endless numbers of animals in the wild—elephants, giraffes, wildebeests, impalas, sable antelopes, stembucks, waterbucks, buffaloes, wart hogs, kudus, et cetera—and of beating an ignominious and hasty retreat when threatened by an angry (or was it mischievous?), enormous elephant. And what a sight was Victoria Falls! Surely this mighty cataract is one of the world's most spectacular natural wonders. From several miles away one can see the spray and mist ascending in a mighty column like smoke. One can only imagine the awe that David Living-

stone must have felt when he first came upon this breathtaking sight as the Zambesi River plunges about 200 feet to the channel below.

On Friday afternoon the Virgil Robinsons met us in Bulawayo and drove us to Solusi College, about 30 miles away. The Robinsons are in Africa for two years as SOS (Sustentation Overseas Service) workers. Africa is hardly new to them, for they spent many years on this continent. His father (D. E.) and grandfather (A. T.) were long-time, pioneer workers here. Until "retirement" a year ago he served on the staff of the Home Study Institute in Washington, D.C., as director of studies.

Solusi College is an excellent coed institution founded in 1894. It receives strong support from the division, and is being steadily upgraded. On its campus are a primary school and a secondary school of good quality. And as a reminder of the sacrifices of those who have helped found and build up the college, a replica of the simple mud-and-thatch home in which pioneer missionary W. H. Anderson lived has been erected on the campus. We visited this memorial briefly, then spent some time in the Pioneers' Graveyard. As we noted the tombstones—of a father and little son who died only a few months apart, of an overworked wife who had given a lifetime of service to Africa, of a cherished husband—we were impressed anew with the fact that the spread of the three angels' messages throughout the world has been paid for not merely by financial sacrifices but by the sacrifice of life itself.

At the Friday night youth meeting the speaker was the author of the REVIEW column "When You're Young." On Sabbath morning I spoke, my message being translated into the Nbele language. The service was held in the 2,000-seat A-frame church. To me one novel feature of the morning was an announcement that two young people were planning to be married. The speaker concluded by saying, "This is the first reading." Upon inquiry I discovered that it is customary to announce a forthcoming marriage on three consecutive Sabbaths. This provides ample opportunity for "friends" and others to object.

After a well-planned but hastily eaten potluck dinner, which afforded us opportunity to meet members of the faculty and their families, we hurried back to Bulawayo (courtesy of the Robinsons) for a three-thirty meeting in the evangelistic center. When we arrived the church already was full, with about 1,000 people in attendance. In addition to standees, four rows of children were seated on the floor in front of the platform. Here, as at Solusi, my sermon was translated into Nbele. Although I have preached through translators on almost every continent, I still find it difficult to reduce a sermon to 20 minutes so that the total time of presentation, including translation, will not exceed 40 minutes!

At the close of the service MW and I shook hands with the loving, appreciative believers, then were hurried on

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This Week

As we begin our 126th year of publication, we pause to reflect on what was an enjoyable, though busy, 125th year. A major style change (from three columns throughout the magazine to the present two-column and four-column pages) was inaugurated with the first issue of the year, and it presented some unexpected challenges to staff members accustomed to pasting up the old-style pages.

Vienna was the next challenge—producing daily General Conference bulletins, employing an Austrian printer instead of using our own plant as has always been done in the past. And then came our 125th-anniversary issue—assigning and writing articles, searching through countless file folders for pictures, and then putting it all together.

Besides their regular work with the magazine, the editor and his associates participated in youth Bible conferences, college faculty colloquiums, and a galaxy of weekend appointments. All three went to Vienna, and in November and December the editor spent six weeks in Africa. (The second of his reports on this trip appears on the facing page.)

Corinne Russ—Corinne Wilkin-son when the year began—was married in February. Her hus-

band, Martin, is personnel manager at the Review and Herald. As administrative assistant to the editor, Corinne accompanied the staff to Vienna and then vacationed in Europe when the General Conference session was over. Corinne is again this year an organist for Sligo Sabbath school in Takoma Park.

Aileen Andres and Jocey Fay, editorial assistants, both accepted positions as Sabbath school superintendents at their church (Sligo) this year, and both were involved in making a group of decorative five-by-fifteen-foot banners for the church's Thanksgiving Festival of Praise. They report having little time lately for the sightseeing they were involved in at this time last year. The highlight of Jocey's year was visiting Singapore friends in London while en route to General Conference. Aileen's vacation took her the opposite direction, to California, to visit her family.

Pat Hill, editorial secretary, an active young-adult Sabbath school member at the Takoma Park church, participated in a series of evangelistic meetings with other Sabbath school members. A graduate of Southern Missionary College, with a major in religion, she was speaker for one of the meetings.

The two newcomers to our staff hardly seem like newcomers at all, since both worked in other parts of the building before moving to our third-floor offices.

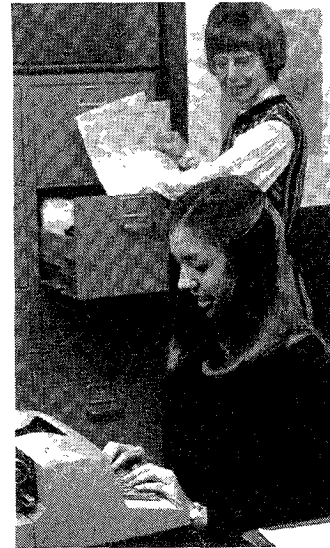
Eugene Durand, assistant to the editor, grew up in the Review and Herald Memorial church in Hyattsville, Maryland, under the pastorate of F. D. Nichol, former REVIEW editor, and was baptized by Elder Nichol. Elder Durand worked in the Review art department while a student at Columbia Union College. After six years as a pastor in New Jersey and eight years of mission service in Venezuela and Colombia, Elder and Mrs. Durand returned to the Takoma Park area, where he taught at Columbia Union College and Takoma Academy. In 1974, while writing his dissertation for a Ph.D. degree in American religious history at George

Washington University, Elder Durand began working part-time as a Review copy editor. Although still writing the dissertation, he has been working full-time with the REVIEW staff since June.

Juanita Hass, editorial secretary, worked part-time at the Review while attending Takoma Academy. She worked full-time in the periodical department from 1961 to 1965, and again from 1972 until this past December. Juanita and her husband, Joel, are both amateur photographers. While on their vacation in Europe this summer they assisted the REVIEW staff in producing the General Conference Bulletins.

Art and photo credits: Cover, Concerned Communications; p. 5, Review and Herald; p. 7, H. Armstrong Roberts; p. 12, Sydney Cleveland.

The Review's nine staff members enjoy working together to produce the weekly and monthly editions. In fact, they just plain enjoy working together. At right are Corinne Russ and Eugene Durand, answering letters. Below, from left to right, are Aileen Andres (on phone) and Jocey Fay, editorial assistants; Kenneth H. Wood, Herbert E. Douglass, and Don F. Neufeld at their Thursday luncheon-committee meeting; and Juanita Hass (standing at the file) and Pat Hill, editorial secretaries.



Armageddon

By GEORGE MCCREADY PRICE

In earth's final conflict the
wicked strive to destroy Christians
who are victorious
against Satan in all his disguises.

EVERY instructed believer in the Second Advent knows that the conflict between good and evil began at the headquarters of the universe with the revolt of Lucifer against the Son of God and His methods of government. Transferred to this earth, it has been prolonged for thousands of years. This conflict is now nearing its last stages.

Much ignorance has prevailed concerning this final crisis. Descriptions have been given of a gigantic military conflict in Western Asia between the Orient and the Occident. This "battle of that great day of God Almighty" has been described in detail according to the terms of the military usage with which the speaker or writer happened to be familiar, forgetful of the important fact that it is the King of kings and Lord of lords that goes forth at the head of the armies of heaven against all the combined powers of the entire world. Is such a battle or war going to be fought with machine guns, tanks, airplanes, and atomic bombs?

Since the publication of W. E. Read's masterly discussion of this entire subject in Volume II of *Our Firm Foundation* (pp. 239-335), there has been little room for earlier views on this subject.

Read's chapter makes clear the following among other important points:

1. The war comes as the great controversy which was started long ago by Lucifer at the headquarters of the universe nears its close. Several times during the intervening ages this contest has reached a crisis, and every time Lucifer has lost and the Son of God has been victorious.

2. In Eden he won Adam and Eve over to his side, but at the last of the controversy he finds a company of 144,000 who take their stand on God's side and are so firm and dedicated to their Commander that Lucifer can do nothing with them. Like their divine Leader in Gethsemane, Satan finds no point on which he can deceive or ensnare them. He enlists the unredeemed rulers and peoples of the entire world on his side, and unitedly they make war against the Lamb and His loyal subjects; but "the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful" (Revelation 17:14, R.S.V.). Revelation 19:11-21 is the report of the same events, written from a slightly different point of view. Both passages duplicate or parallel the Armageddon passage, and all three deal with the same events.

3. It is a universal crisis, global in extent. There were no neutrals in the time of Noah; there will be none in Armageddon. The unclean spirits of devils will gather "the kings of the earth and of the whole world" (Revelation 16:14) to make war against God in the person of His people. Lined up on the side of the latter will be the resplendent King of kings and Lord of lords, with the "armies which were in heaven" following Him (Revelation 19:14). On this side there will be no casualties, on the other side no survivors.

4. In three separate passages *The Great Controversy*

George McCready Price (1870-1963), a professor of geology, has authored a number of books defending creationism.

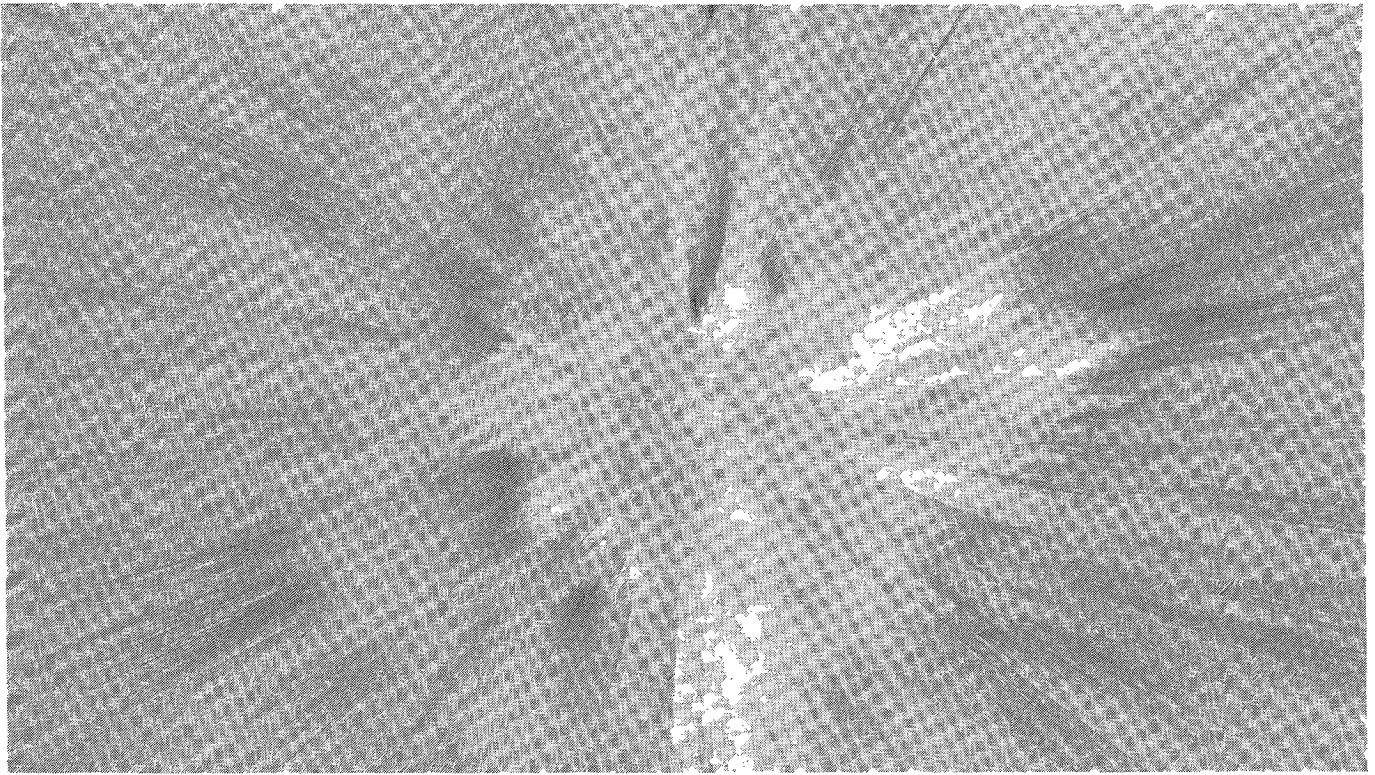
makes it plain that the end of human probation will come, not amid the excitement and confusion of another world war, but "when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security" (p. 38), "when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity" (p. 338; see also p. 491).

"It is after the saints are all sealed, and the mighty fiat goes forth from the throne of God, that the actual [military] war of the day of God is to take place. This will be, in part at least, while the judgments of God are fall-

At the beginning of this Armageddon passage, giving the events taking place under the sixth plague (Revelation 16:12-16), we are told about the drying up of the great river Euphrates, "that the way of the kings of the east might be prepared."

This also is figurative, for in any modern warfare the drying up of even the largest river would be of no importance one way or another. Symbolic, yes; but of what?

God's way of looking at events in our times, or even of describing them for us in these last days, can best be understood by studying His way of dealing with events



ing without mercy upon the shelterless heads of the ungodly, and will reach its climax when the Lord from heaven rides forth to have His controversy with the nations."—*Our Firm Foundation*, Vol. II, p. 300.

But now we need to correlate the truth about Armageddon with the general subject of the time of the end so that we may see its relation to the overall picture, for, in the plan of the King of eternity, Armageddon will be an important milestone along the path toward the final settlement of the sin problem. All of us need to become more intelligent concerning these matters, for we all need to "understand the progress of events in the marshaling of the nations for the final conflict of the great controversy."—*Testimonies*, vol. 8, p. 307.

All nations and peoples throughout the entire earth are involved. A dozen passages in both the Old Testament and the New so declare. And in the very nature of things this must be true. Then what a travesty of the facts to speak of it as a military affair in a little corner of Western Asia!

in olden times, for then the providence of God showed us the pattern of how He manages the affairs of the nations. "For whatsoever things were written aforetime were written for our learning" (Romans 15:4). He puts no premium on ignorance or mental laziness. We have only ourselves to blame if we do not use the Old Testament records and their prophecies to help us understand such texts as we are here considering.

In scores of places the Israelites were warned beforehand about what Babylon would do to them. Long before they had become captives and slaves in Babylon they were told of Cyrus and his Persians who would come from the east to deliver them. One of his spectacular acts in capturing Babylon and thus setting free the captive Jews would be by diverting the waters of the Euphrates, these waters having been for centuries one of the main protectors of Babylon. Then when Babylon had been taken, Cyrus set free the captive Jews and allowed them to return to their own homeland.

All this is the divine background for what is said under the sixth plague about the drying up of the great river

Euphrates, that the way of the kings of the east might be prepared.

Two other scriptures deal with the same events about Armageddon and mean the same thing. In Revelation 19:11-21 the King of kings and Lord of lords is described as going forth on a white horse, with all the armies of heaven attending. In opposition, or arrayed in battle against them, are "the beast, and the kings of the earth, and their armies" (verse 19). But what can all the powers of earth accomplish in such an unequal conflict? Ellen G. White makes it very clear that this passage is equivalent to the battle of Armageddon:

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings, and Lord of lords, is soon to lead forth the armies of heaven."—*Testimonies*, vol. 6, p. 406.

Parallel Passage

The other exactly parallel passage is Revelation 17: 13, 14, where the ten kings "agree," or come to "one mind," and "make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings." No one can fail to notice the identical language here that is used in Revelation 19, and both are equivalent to the Armageddon passage.

Everybody on earth must meet this Armageddon either on one side or the other. No neutrals will exist in that day. Dante pictured the hottest fires of hell for those who had tried to be neutral in an hour of moral crisis; and Providence will ensure that all will have to be counted on God's side or against Him.

"Once to every man and nation comes the moment to decide,

In the strife of Truth with Falsehood, for the good or evil side."

During the long centuries since the beginning, a few individuals here and there in every generation have attained a maturity of character, when, like Job, they could stand the utmost assaults of evil. They not only trusted to Christ's righteousness as *imputed* to them, but they had this righteous character so *imparted* to them and *incorporated* into their being that they were in every way victorious against Satan in all his disguises.

It has also been universally true that every organized society during all the long centuries has always been a failure. Before the Flood the Sethites failed as a group, and the earth became universally corrupt. The Israelites failed during the time of the judges, also during the glorious prosperity of David and Solomon; and the two kingdoms had to go into captivity. After the exile it was no better, and finally they crucified their long-promised Anointed King. Pentecost brought divine power to the group and gave them a new start; but Paul recognized that the mystery of iniquity was already working in his day, and by the time of Constantine the church as a body sold out and formed an adulterous marriage with the enemy. The Reformation seemed to promise better things; but every single one of the Reformed churches failed to separate from the civil power, and all alike used Caesar's lash to compel obedience to apostate ecclesiastical demands.

The divine Head of the church has determined, however, to exhibit before the universe a pure church, without spot or wrinkle or any such thing, a church purified

in doctrine, keeping all the commandments, and having the righteousness of Christ so incorporated into their inmost being that they will be able to endure without a continuing Mediator all that the enemy can bring against them and come off victorious over the final assaults of the beast and his image. "In their mouth no lie was found, for they are spotless" (Revelation 14:5; R.S.V.). "Glorious things are spoken of thee, O city of God" (Psalm 87:3).

Unity Exhibited

We are assured that "the prayer of Christ that His church may be one as He was one with His Father will finally be answered."—*Testimonies to Ministers*, p. 50. "When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. . . . The people of God will draw together and present to the enemy a united front. . . . Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies*, vol. 6, p. 401.

The same perfect order and harmony that prevail in heaven will be seen here among God's people on earth. As seen in a preview, "they moved in exact order, like a company of soldiers."—*Early Writings*, p. 271. They will keep step with one another everywhere on this round globe, because all are listening to the same drum-beat of the heavenly orchestra. For "now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before."—*Ibid.*, p. 97.

We all realize that we must have a special preparation to face the crisis ahead; but how are we to obtain it? Our leaders constantly remind us of our Laodicean condition; but this condition, which is simply the modern form of the ancient Pharisaism, is no more surely shown than in the widespread disposition to belittle what is termed "doctrinal" teaching or preaching, implying that we already have all the light we need concerning the prophecies of Daniel and the Revelation.

Fresh Light to Survive the Perils

The saintly founders of our work never took this position. Such leaders as James White, Joseph Bates, and Ellen G. White always said that we must constantly be looking for more light and a better understanding of these divine blueprints of the times ahead, for only by thus receiving fresh light concerning them will we be able to survive the perils of the last great conflict.

True, we must be careful in trying to interpret unfulfilled prophecy. But there is another side to this situation. We are now so near the final climax that unless we correctly understand these prophecies about the days ahead, they cannot do us any good, and we are likely to miss their timely messages. On this point we have the following warning:

"Are we to wait until the fulfillment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until God's judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great

day of the Lord is near at hand, 'even at the doors.' Let us read and understand before it is too late."—*Testimonies*, vol. 9, p. 20.

We pray for a revival and reformation, but we have been told plainly how we are to receive them. Can we expect God to approve our human efforts to bring them about while we are neglecting the methods He has already selected and approved?

"When we as a people understand what this book [the Revelation] means to us, there will be seen among us a great revival."—*Testimonies to Ministers*, p. 113. This is because the correction of a doctrinal error can have a vitalizing and an electrifying power upon both body and soul. This is because God's prophecies are implied promises. When believed and accepted by faith, they become parts of the store of "great and precious promises," whereby we become "partakers of the divine nature," and escape "the corruption that is in the world" (2 Peter 1:4).

We pray for a better religious experience but neglect the very means by which it may be attained. "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."—*Testimonies to Ministers*, p. 114.

No progress will ever be made by belittling and disparaging careful and correct doctrinal standards. Error and false ideas never sanctify, but the truth of God always has a sanctifying influence. When the special truths planned by God for our time are received and accepted, they will always result in an improved religious experience. Our divine Saviour has a schedule and a method for bringing about the results He desires, and He is not going to honor times and methods other than those He has ordained.

Imparted Righteousness

We hear much about receiving Christ's righteousness, but this almost always refers to the *imputation* of this righteousness. This is highly important as a beginning, but there is a much higher stage of attainment, when Christ's righteous character becomes *imparted* to us, when we become mature Christians, complete overcomers in His name and by His grace. This maturity of imparted character is the prerequisite for receiving the seal of God, so that we can endure and become members of the triumphant 144,000. "Let us strive with all the power that God has given us to be among the hundred and forty-four thousand."—Ellen G. White, in *Review and Herald*, March 9, 1905.

"There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world."—*Testimonies*, vol. 8, p. 11.

"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth."—*Ibid.*, vol. 9, p. 16.

"We are homeward bound. . . . It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness."—*Ibid.*, p. 287. □

For the Younger Set

Fence Walker

By ELLA RUTH ELKINS

IF THERE was a fence anywhere around Cindy's home that she had not tried to walk, Cindy never knew that it was there. It seemed that Cindy's mother was always reminding her that she must not do that. Her mother was afraid Cindy might fall sometime and hurt herself. Besides, the neighbors would not be pleased to have someone walking on their fences. No one likes to see someone get hurt, and especially if it is on one's own property. But Cindy just could not seem to get this into her little head.

One day when Mother went shopping with her friend, she let Cindy go to one of the neighbors to play. Cindy was delighted. Her neighbor-friend's name was Judy and they always had the best of fun. So off to Judy's she went.

When Cindy got there and knocked on the door, Judy answered the knock. "Oh, hi, Cindy! I was hoping you'd come over today. My mom just asked me to go run an errand and you can come with me. It is way past the end of the paved road and sidewalk, but we can walk through the field instead of going the long way round. Come on, let's go!"

Both girls started out and before long they were walking through the field.

"Hey! Look at this old fence here! Let's walk the rail to the other end!" Cindy climbed up the fence and steadied herself on the old rotting rail.

"No. You can if you want. I'd rather walk down here. There are those old wild blackberry vines up ahead, and I'd sure hate to be the one to fall off the fence and get stuck up with all those stickers!" Judy smiled up at Cindy.

"Fraidy cat! I walk fences all the time, and there's nothing to be scared of!" Cindy held her arms out to steady herself as she walked



along. Farther and farther she walked. She was in the middle of the berries now, and she turned to see whether Judy was watching her. "See? I— Whoops!" she gasped as the rotten wood gave way and she was plunged into the berry vines.

All was quiet for a few seconds. Then a wail could be heard. "Come help me, Judy! I can't move! These stickers are holding me fast!"

Judy found an old cardboard box the wind had blown against the fence and she threw it on top of the stickers and walked close to Cindy. "Here, take my hand." She reached out her hand as far as she could and Cindy took hold of it with shaky fingers. There was a rip as her dress tore.

"O-o-o-oh! Ou-ch! My, but this hurts!" exclaimed Cindy as she crawled out from under and in between the scratchy, stickery old branches.

It took a long time for the girls to pick all the stickers out of Cindy's arms and legs, face and neck. And she wore the scratch marks for a long time.

Mamma didn't have to remind Cindy not to climb strangers' fences anymore. She had learned her lesson well.

Science Supports Genesis

New discoveries in the area of genetics clash with evolution, but support the Creation concept.

By HAROLD W. CLARK

IN "CREATION TEACHING in Public Schools" (REVIEW, Oct. 18, 1973) I stated that the Creation concept could be supported by scientific evidence. This point is challenged by the majority of scientists. But recent research is bringing to light supportive lines of evidence for the Creation concept.

One area of science previously puzzling is fast revealing its secrets, with gratifying results to creationists. I refer to the new knowledge regarding the processes of embryonic growth and transmission of hereditary characters.

In 1873 several research workers observed tiny bodies in the nuclei of cells, which, because they absorbed dyes heavily, were named chromosomes, or color bodies. One of the most brilliant pieces of research was that of tracing the changes in chromosomes during cell division. When Mendel's laws of heredity were brought to the attention of the world in 1900 it was noted that there was a striking similarity between the behavior of the chromosomes and the pattern of distribution of hereditary characters. This led to the theory that the chromosomes were the carriers of heredity.

Laboratory Work on Heredity

Immediately several laboratory workers began studies on genetics, as the science of heredity now became known. Among the most famous of these was Thomas Hunt Morgan, of Columbia University and the California Institute of Technology at Pasadena. His book *The Theory of the Gene* (1926) was the culminating product of his brilliant career, and it firmly established the gene theory. Morgan and his associates observed that certain areas in the chromosomes, which some claimed could be recognized as tiny bumps, were the genetic determiners for hereditary characters.

Morgan used the common fruit fly, *Drosophila melanogaster*, as an experimental medium. Some of his experiments involved hundreds of thousands of flies. By his method the laboratory workers traced the pattern of transmission of heredity, and the science of genetics became firmly established.

But questions remained unanswered: (1) How do genes control embryonic growth? and (2) How do they control

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the plants and animals and human beings after they have developed?

The secret began to emerge when the chemical structure of the genes was discovered. The fruit fly has been found to possess from 3,000 to 5,000 genes, and man more than twice that number. Every cell in the body carries a full complement of genes in its nucleus. Chemical study has revealed that the genes are composed of a very complex molecule, deoxyribonucleic acid, known as DNA.

In 1953 two workers, J. D. Watson and F. H. C. Crick, proposed a model for DNA, which accounts fairly well for its behavior. It consists of a chain of molecules of sugar and phosphate arranged in a double strand that twists about in a spiral. Between the two strands are crossbars of nitrogenous material made up of two pairs of bases, thymine-cytosine and adenine-guanine. These are complex chemicals, and it is not necessary here to go into their chemical structure. But it is now known that the hereditary characters of any organism are controlled by the arrangement of the units in the DNA molecule. Almost endless—billions of—combinations of the various elements are possible, and each species of plant or animal has its own characteristic pattern of DNA.

The question yet to be answered is this: How does this gene—DNA—pattern determine what kind of heredity an organism will develop? The DNA material is located in the nucleus, and how can it affect cell growth, which takes place in the outer part of the cell, the cytoplasm?

Right Kind of Proteins

Let us go now to a fertilized egg cell as it begins its development, and see whether we can determine what steps are necessary for development to occur. In the cytoplasm are tiny bodies known as ribosomes. These have the function of manufacturing protein for new growth. It is a well-established fact that the characteristic differences between different organisms depend on the type of proteins they contain in their cells. Therefore, if any plant or animal is to develop properly, it must have the right kind of proteins. But how can the ribosomes produce the correct proteins?

DNA molecules in the nucleus of the fertilized egg cell produce molecules of nucleic acid almost identical with themselves. These are RNA, ribonucleic acid, and contain a replication of the chemical units within the DNA—that is, the hereditary determiners. These RNA molecules pass out of the nucleus—they are known as "messenger" RNA—and go to the ribosomes in the cytoplasm and give them the pattern of the proteins they must produce. By this process the new individual to be formed by the growth process now being initiated will follow its hereditary pattern.

Now that we have seen how the genes—DNA molecules—operate to produce growth of the organism, we come to the next question: What does this have to do with the question of evolution or Creation?

Extensive studies have been made on chromosome patterns in various animals, and it has been impossible to establish any kind of evolutionary sequence for them. In fact, it is now being emphasized by competent genetics workers that the number of chromosomes and the arrangement of the genes in them are of no significance. What counts is the genic pattern, the DNA, however it may be arranged. The "genetic code" resides in the DNA

molecules. Each type of plant or animal has its own code, which cannot be altered to any great degree.

But, say the evolutionists, there are changes in genes, and it is these changes that bring about new species. These changes are known as *mutations*. They are due to variations, or as some have said, to mistakes in the DNA codes. Let us examine some of these mutations and see whether they are the basis for evolution.

One of the most commonly known mutations is the Concord grape. It was found many years ago in the backyard of a resident of Concord, Massachusetts, apparently having come from seeds of the wild grape that had dropped there. The fruit was larger and sweeter, and has become one of the most popular grapes in America. But it is still a grape. It has shown no sign of being anything else. This is not evolution.

In the same category is the Shirley poppy, found in a field in England; or the red sunflower, found in a field of ordinary yellow sunflowers. Mutations have been found in such areas as the coloration of plants and animals, in the shape of structures, color of eyes, size and shape of fruit. But all of these are merely small variations in nonessential characteristics, that is, characteristics not essential to life. Whenever any mutation occurs that affects any vital

organ or function it is lethal, and the developing embryo usually dies. Even if it comes to maturity, it may be seriously deformed, or may die early in life. It is a well-known fact to biologists that the greater number of mutations are injurious. Therefore they cannot be the source of evolutionary progression.

What would be required for evolutionary change from one major type to another? A cat is a cat, and a dog is a dog. How could one ever come from the other? Teeth are different, and many other structures differ. In order for one to arise from the other, there would have to be simultaneous mutations in a number of vital systems, and these changes must be favorable, not injurious. By the law of averages, this would be impossible. Furthermore, there is no record of any such series of simultaneous mutations ever having occurred, at least to such a degree as to produce a new type. No animal has ever been known to change into something else. All changes ever recorded are those within the general pattern of the type.

Those creationists who believe that the Genesis record of Creation is scientifically sound find in the new knowledge of genetics ample evidence for their contention that all the major types of life have come through Creation and not evolution. □

Bible Questions Answered By DON F. NEUFELD

Is it true that the word *remnant*, as in the phrase "remnant church" does not mean last end?

"Remnant" may mean last end, but this meaning would have to be found in the context rather than in the word itself. The word *remnant* in Revelation 17, the passage from which the idea of remnant church is obtained, is a translation of the Greek *loipos*, which, in the context, means either "the remaining" or "the other." If we translate the word for "seed" as "descendants," then we have the idea of "those remaining of the woman's descendants" or "the others of her descendants."

The picture in Revelation 12 is one of severe conflict. There is persecution, but some survive. It is upon these survivors that Satan vents his ire. They have remained true to God and His requirements in spite of persecution.

Now, from considerations other than the meaning of *loipos*, we know that those left over of the woman's descendants will constitute the last church. Hence the

remnant church is the last church. But the specific meaning of remnant is "those who remain," "the survivors."

In the verse "having a form of godliness, but denying the power thereof" (2 Tim. 3:5), does not the "but" indicate that only a denying of the power is condemned. All religious bodies have form or order in their religious services, and properly so.

It is true that the English word *form* can have a meaning that describes proper behavior, but when 2 Timothy 3:5 is read in the Greek this meaning for the word translated "form (*morphōsis*)" does not come through. *Morphōsis* refers to outward appearance. Moreover the word translated "godliness" (*eusebeia*) has the idea of "religion," or "piety." Thus the meaning is an outward appearance or an outward semblance of religion or piety. The "but" is a proper adversative in the context, for when there is an appearance of religion one has a right to expect life and power.

Does God hear and answer the prayers of non-Christians and Christians of other denominations?

Sometimes verses such as (1) Proverbs 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination"; and (2) Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me"; are cited as giving a negative answer to our question. Sometimes John 9:31 is also quoted, "Now we know that God heareth not sinners."

But these passages need to be considered carefully. What does it mean to turn away the ear from hearing the law? Is this a deliberate, enlightened act of rejecting God, tantamount to rebellion? Does regarding iniquity in the heart mean an occasional blunder or does it mean a known clinging to a sin and a continued refusal to hear the voice of God's Spirit telling us to get rid of that sin? More likely it's the latter. It seems, then, that these verses refer to hardened sinners, not blundering Christians.

If it is true that "if we

say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8), then how can anyone claim to be free of sin and thus fulfill the condition for answered prayer given by the healed man in John 9? When inspiration reports what someone said, the fact that he said it is inspired, not necessarily what he said. What the healed man said must be qualified by what is said in Scripture elsewhere.

God alone knows the heart. Through His Spirit He is seeking continually to reach non-Christians and professing Christians alike. Some may be following all the light that they have and thus are not willfully transgressing a known command. Even though some may have heard certain revelations of truth, perhaps the Holy Spirit may not have convicted them concerning it. It would seem that such could expect their prayers to be answered. Considerations other than whether they are non-Christians or Christians of another denomination are the determining factors.

No Double Lives

Some weeks ago we were at Salzburg, Austria, on our way to Vienna to attend the fifty-second session of the General Conference. While touring the city, our eyes caught a sign in the window of a religious bookstore: "Every prayer is an act of worship. Pitifully, not all our actions are acts of worship. Let us live in such a way that our actions be always acts of worship. Let us live always in the atmosphere of prayer."

That day, in front of a Catholic bookstore, we received an evangelical sermon. The message was that we can't be truly Christians if our lives are divided into two compartments, religious and secular.

Perhaps the tragedy of the Christian world today is that so-called Christians are trying to live a split life. Sunday or Sabbath mornings are dedicated to the church to be spent in religious activities. But the rest of the week is dedicated to the pursuit of gain, fame, and pleasure, while the spiritual realities remain frozen in a mental limbo, almost forgotten until the following Sabbath or Sunday.

The Christian who lives that kind of life is really trying to live a lie. His lie induces him to say to himself, "I keep a day of rest, worship once a week, and give some money for church work; I have Christian friends; therefore, I am a Christian, and all is well. As long as I go to church once a week I can keep the rest of the week for myself, so long as I do not do anything bad."

This kind of reasoning is more widespread than we may think, even among Seventh-day Adventists. But how tragic! The genuine Christian is connected to Jesus as the branch is to the vine. There is no Christian life separated from the vine. Such a connection must be continuous, 24 hours a day, seven days a week.

Are we living a divided life? Are we half Christian and half worldling? If so, let us heed the call to full commitment now. "Let us live always in the atmosphere of prayer." G. C.

How to Live on Patmos

Everyone has his or her Patmos. John had his and you have yours. John did not let Patmos destroy him. But for most, Patmos destroys hope and extinguishes the spirit. What makes the difference?

For the apostle John, Patmos (Rev. 1:9) was a barren island in the midst of the Aegean Sea, about ten miles long and six miles across at its widest point. At the end of the first century Patmos was a Roman penal colony, a wretched speck of worthless land, dreaded by the hardened criminals who were sent there to be forgotten. Devil's Island and Alcatraz have been its modern counterparts.

But for John, Patmos was not the end of the world. In fact, here, under the worst of conditions, he learned more clearly how to live in two worlds. Although Rome

thought it had quarantined him from even one world, John moved out and lived in two worlds.

When other prisoners saw only the present, John saw the future; when others cursed the rock piles, John saw visions and praised God; others allowed the natural to press them in while John broke loose from what the body could feel or see or hear and lived "in the spirit."

The theme of the book of Revelation that has changed the Patmoses of millions through the centuries into cities of hope is that the present may be forbidding and oppressive, yet truth will triumph. Instead of curses and rock piles, these Christians have heard what John heard and seen what He saw. They have sung the "Hallelujah Chorus" when the sun had set on earthly hopes. Somehow, when truth seemed to be scorned by even those paid and committed to uphold it, there were those who could courageously sing:

"Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above his own."

—JAMES RUSSELL LOWELL

Everyone has his or her Patmos—circumstances that cannot be controlled or altered very much. For many it may be a job that pays well but not what the heart really wants to do; or it may be a job that does not pay well at all, and not much can be done about it.

Circumstances of birth imprison many if they choose to look only at the rock piles of Patmos. Circumstances of people that you cannot avoid—family, neighbors, work associates.

Life becomes merely a Patmos when we forget that circumstances can control only one of the worlds that we may live in. Paul knew that, and from a damp, miserable Roman dungeon he could write: "I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me" (Phil. 4:12, 13, R.S.V.).

John Bunyan lived in two worlds, although confined to the Bedford jail where he wrote *Pilgrim's Progress*; Niemöller, Bonhöffer, Anne Frank, and Corrie ten Boom lived in two worlds while confined in Nazi concentration camps; William Grenfell saw his vision along the bleak, windswept coast of Labrador; Albert Schweitzer, in the steaming jungle town of Lambaréné, and Toyohiko Kagawa, in the slums of Japan.

Life suffocates when we live only in the small world of Patmos. The rock piles of Patmos can break the human spirit. But Christians can leap over confining walls and live in the world of the spirit, the world of vision and hope and joy.

In 1976 let us do well our duties on Patmos. But let us also live "in the spirit" every day, breaking through natural perception so that we can hear what John and others have heard and see what they have seen. There is a new world out there for all those who feel marooned and forgotten on Patmos.

H. E. D.

our way to the Jameson Street church for vespers. Here the services were in English. Next door to the church is the headquarters office of the Zambesi Union, and the Adventist Book Centre. President of the union is a former missionary to China, H. Carl Currie. His wife, the former Eva Longway (her father, past 80, is still active in the Orient), was one of my childhood contemporaries when we were growing up as missionaries' children in China. The Zambesi Union is an important union, with about 229 churches and more than 37,450 members.

Monday morning we boarded a flight northward to Blantyre, and after an intermediate stop at Salisbury, landed on schedule. "Mo" Pelley, the transportation officer for the division, was on hand to meet us. We stayed overnight in Blantyre, then early this morning began one of the most interesting days of our trip thus far. At about seven o'clock Perry Parks and Rob Forbes picked us up in a Land Rover to take us to Matandani, about 80 miles northeast of Blantyre, near the Mozambique border. Brother Parks is director of the South Lake Field in Malawi, and Brother Forbes is pastor of Blantyre's Kabula Hill church and extern pastor for patients at the clinic. Some of our newfound friends in the division had warned us that the road to Matandani was so rough that the trip probably would loosen every filling in our teeth. Their claims for the road were scarcely exaggerated, but after about three hours we arrived, having stopped to examine a large ant hill and a newborn baby goat en route, and having seen baboons and numerous exotic birds, including a number of varieties of hornbills in the wooded areas along the road. We also saw scores of small villages.

Anyone who has not visited a place like Matandani cannot possibly imagine how inaccessible and isolated are some of our mission stations and schools in Africa. Though one may read about it, it is difficult to internalize.

Yet here in this outpost of the Advent Movement are the youthful, capable O. R. Folletts, with their two little daughters—Kelly, 4, and Jewell, 1 1/2. The Folletts are the only expatriate workers here.

What is Matandani? It is an industrial training school and secondary school operated by the South-East Africa Union (headquarters in Blantyre). Principal of the school is Tommy Nkungula. He and his wife, who is one of the teachers, are nationals of this area who received their education at Solusi College and Avondale College, in Australia. In about two months they will be going to Andrews University for further training. Brother Nkungula heads a staff of nearly 20. At present there are about 200 students in the primary school, 100 students in the secondary school, and 40 students in the industrial school. The chief subjects taught in the industrial school are carpentry, bricklaying, and building. Power machinery is used, for the school has an unlimited electrical supply that is produced by the mission's hydroelectric plant. The water that powers the plant comes from the Nkulamadzi River, part of which has been diverted from its channel and directed into a 30-foot pipe that slants down the hill almost vertically behind the plant. This is typical of numerous examples of the creative talents of missionaries, both past and present.

The 200-acre property on which the Matandani school stands was bought by S. M. Konigmacher in 1908 for \$112. The Konigmachers were Battle Creek-trained nurses.

Founded and Maintained by Sacrifice

As with Malamulo, Solusi, and other centers, Matandani was founded and has been maintained by sacrifice. Down by the river is the grave of Mrs. W. L. Davy. When the Davys manned this station, Mrs. Davy was stricken with blackwater fever. Medical help was unavailable on the station, and unobtainable elsewhere because of the swollen streams that covered the only road leading out of Matandani down the mountain. In anguish Brother Davy cared tenderly for his wife but could only watch helplessly as her life ebbed away. Then, with the kind of sorrow and heroism that only those truly understand who have experienced the tragedy, he laid his loved one to rest. Let those who feel they know what it means to sacrifice for the cause of truth stand with bowed heads as they contemplate the awesome price paid by the sons and daughters of the Advent Movement who have given their all to spread the Light of truth in the dark places of earth!

Here at Matandani is a simple but functional church building similar in design to the one at Solusi. We met in it for a short service, inasmuch as a number of people from nearby had gathered. (I think the translation was into Chechewa.) Then we visited briefly the dispensary and maternity ward that are situated on the road leading into the campus.

The threat of rain, with the danger that the road may become impassable, has led us to decide to start back toward Blantyre. We leave with new admiration for our missionaries, with increased appreciation for the fantastic transformation that the three angels' messages makes in the lives of people, and with new determination to keep the cause of missions on the hearts of Adventists in all the world.

K. H. W.

Journeying

By INEZ PATTERSON TEEL

Roll on old time with your freightage of sorrow;
Marked is your reign with foreboding and fears.
We're journeying toward a bright new tomorrow
Where time's not measured in long, lonely years.

We're borne to sea on time's turbulent river,
Visions of rest when the journey is o'er;
Where waves of doubt that beset us here ever
Never appear on that radiant shore.

Out of life's chaos a new day is coming.
Heralds are ringing from hilltop and spire.
God's great love calls us from out of the gloaming;
His day is touching the earth with its fire.

Motherhood— God's Work Too

A distressed mother finds an answer to a nagging question.

By ROSALIA J. COFFEN

IT WAS A PEACEFUL FRIDAY evening. Jane had put her 4- and 7-year-old boys to bed and settled down for a few luxurious moments of quiet reading. However, as she finished reading about a mother and her efforts to follow a part-time radio broadcasting career, Jane began to wonder. In order to have a career besides mothering two children, this mother had to plunge immediately into her homemaking duties when she returned home from the radio studio. She didn't even have time first to read her mail.

"Why must she have another career besides motherhood?" Jane questioned. "Did God really intend that women live such a hurried life? Or did He intend for them

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to enjoy the roses along the way? Was taking the time to make home really happy—a haven from the rush of the world and a delightful place to be—sinful?"

Then Sabbath morning, Jane heard the pastor speak forcefully about the need for a growing church. He emphasized that everyone should be out witnessing each Sabbath—distributing literature, following up It Is Written interests, and giving Bible studies. In addition, he insisted that the church itself needed to be like a big family, with members showing their care for one another by acts of concern such as telephone calls.

Jane's mind whirled as she left the church service. How could she do all this and still care for her two young children properly, she thought. Would Sabbath be a family day if the children were supervised by someone else for half the afternoon while the mother went witnessing? Was the pastor's plan of soul winning the only service acceptable to God for everyone?

As Jane left church she stopped to chat a moment with a visitor from a nearby church. Lynn was unusually active in church work. Besides caring for her own two preschoolers, she cared for a friend's baby three mornings a week, conducted a prayer group in her home one night a week, gave a Bible study each week, led out in the 0-18-month cradle roll for half an hour each Sabbath, and then did a marvelous job of teaching the mothers the adult Sabbath school lesson for the next half hour while the babies played. Jane couldn't comprehend how one person could do all that! "Oh," Lynn replied, "I couldn't do it if the Lord didn't give me strength."

As Jane said "Good-by," she wondered, "Am I not allowing God to give me strength to do more for Him?"

After sundown Jane read the letter she had received from a friend that day. Sally told of leading a children's division, of preparing a meal for 50, of teaching sewing classes, of freezing four bushels of apples, and of caring for her two children younger than Jane's.

So Little by Comparison

"What's wrong with me?" Jane dejectedly asked herself. "I can't boast of any great accomplishments. I just lead out in cradle roll three or four months a year and teach their Sabbath school lesson once in a while. I make a telephone call now and then to a lonely or discouraged church member and do well if I visit an elderly neighbor two or more times a year. True, once in a while I give a loaf of homemade bread to someone who hasn't time to bake, but the pastor has baptized no one as a result of my small efforts."

Sunday evening Jane invited a group of friends for a simple supper and social fellowship, something she loved to do but rarely seemed to have time to do. She chatted with Lisa after the rest had left. "I don't know how you do it," Jane marveled after Lisa had described her current term's schedule in her Ph.D. program. "I'm sure I couldn't take it." Her 6-year-old attended kindergarten at the university's demonstration school, and, except for one afternoon a week, she and her husband, also attend-

ing school, managed to care for their 6-month-old baby themselves.

Lisa felt sure she was doing God's will. He had provided a good Christian baby-sitter for her children. God had made it possible for her to get a scholarship the first year, and an unexpected three-hour-a-week teaching job provided the income necessary for her second year's tuition. Surely, Lisa thought, God was helping them in their efforts to obtain an education to serve Him better when they returned to the mission field.

"But God hasn't given me such decisive ways of knowing that I am doing His will. How can I be sure?" Jane questioned. She felt she must know the answer. Turning to *The Adventist Home*, she found encouragement: "There are some who think that unless they are directly connected with active religious work, they are not doing the will of God; but this is a mistake. . . . It is a wonderful work to make home pleasant and all that it ought to be." —Page 245.

Mother's Influence Like Ripples

She continued reading. Ellen White went on to say that by faithfully disciplining her children and by providing them with a right example that will lead them to Christ, a mother can serve God just as surely as a minister. A mother's influence, as seen in her children, will be like ripples in a pond, resulting in the salvation of many others. Why, that sounded like a commissioned missionary!

"Yes, Lord," Jane replied. "I can be a soul winner in my own home if I take You into partnership. But why do You seem to be leading all these other mothers into such self-sacrificing, praiseworthy endeavors? Am I making my children an excuse for not following Your bidding more fully? How do I know what You expect of me?"

Jane felt that she heard God answer gently but firmly, "Why do you look to others to discover My will for you? I created the human family as individuals. Each member is unique. I accept you as you are. Lay your plans, your daily schedules, before Me each morning. Allow Me to control your life. Listen to My directives.

"To some, I say, 'I need your talents in the working world along with your husband.' I asked this of Ellen White. She keenly felt the lack of time with her children, but I gave her the wisdom and guidance she needed to care for them.

"To others I say, 'I want you to support the church program with your energy and time. I need your talents in one of the children's divisions, or in reaching lonely and discouraged church members, or in the soul-winning program. I will supply the strength to meet your family's needs, as well.'

"And to still others I say, 'Your children need all there is of you. If you guide them aright, some day they may serve as workers in My cause. By cheerfully and faithfully doing all that is necessary to be done in the home for them, you will do My will. Do not despair. Here is My promise: 'Be thorough, be efficient here. If your children come forth from the home training pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, your life can never . . . be reviewed with remorse.' '—*Ibid.*, p. 267.

"Thank You, God," Jane breathed, "for these insights into Your plans for mothers and more specifically for Your promise to direct me." □

Recognizing Growth

CHRISTIANS are constantly being urged to "obtain victory" and to "make progress" and to "manifest Christian growth." Of course, this is as it should be, since God's Word urges Christians to "grow in grace." One does not achieve this growth in his own power, of course, and he must always keep in mind that no matter how much he might grow, he shall never be able to earn the right to heaven; Christ's imputed righteousness is his passport. Having agreed on this point, however, the Christian knows that something is required of him.

I wonder whether we give enough attention to another phase of this matter. Specifically, do we ever actually notice the Christian growth that others—relatives and friends—have made in their lives through the years that we have known them? Or do we just catalog them once and for all at the beginning of our acquaintance: "Cindy has a terrible temper"; "Mark uses lots of profanity"; "My mother has this awful habit of nagging," and so on and on. But suppose that Cindy's commitment to God has enabled her finally to do something really effective about her temper? Suppose Mark has prayed earnestly through the years for a purer speech, and he almost never uses profanity now? Suppose your mother has petitioned the Lord to take away her tendency to nag, and He has answered her petitions?

Martha, one of my young friends, brought this subject up.

"I know I used to say cutting things about other people," she told me. "I never seemed able to restrain myself. I was jealous down inside and couldn't seem to develop a loving attitude toward others. Of course, all the friends I grew up with knew this. How could they help it? But I really agonized before the Lord about

this character fault, for I knew I could never be a proper witness for my faith unless I gained the victory. And for the past couple of years I have felt much different inside; now I'm seldom tempted to say ugly things."

Suddenly I realized that Martha had indeed changed. I hadn't heard her make critical comments for a long time.

"But why don't my friends and family give me any credit and encouragement?" Martha asked me, choking up just a little. "Only this morning when I was with a group of friends, someone's name came into the conversation, and before I'd said a word, Alice remarked, 'Well, Martha, you're sure to have a caustic comment!' It really hurt me. Doesn't anybody ever notice improvement?"

Good question. I wish I could answer affirmatively, but I'm not sure that this would be accurate. I decided to do a mental run-down on my own family and friends, placing their obvious flaws in one column and in another column how recently they'd done "these things" or acted "that way." My findings startled me. In most cases, I couldn't really remember when I'd last encountered those "faults."

Next question. Had I expressed both awareness and appreciation for this obvious and great evidence of "growing in grace"? I hadn't. Not even once.

It is true that a Christian does not do his good works to be "seen of men" or to receive the plaudits of the crowd. Nonetheless, we are all in this together. While salvation is an individual matter, every Christian must be "his brother's keeper" in the matter of encouragement and help.

I plan to do something about this. I'm going to notice and express appreciation for the solid Christian growth in the lives of others.

“Thank You, God, for Sending Us . . .”

By ROBINA TOWNEND

THE DISTRESSED look on Paul's face as he trudged down the mountainside toward the house made me realize something was drastically wrong. Exhausted, he tried to tell me through his tears that his friend Eli had died. Terribly shocked, I questioned him. He and several of the older boys from our school at Menyamyama had gone on a long walkabout that Sunday morning. On spotting a Karuka palm (much like an extremely tall Pandanus palm) Eli excitedly scaled it, hoping to gather the delicious nuts. Then came that horrifying, slipping sensation. He called hopelessly for help, snatching at one of the branches in an effort to save himself. Unfortunately, the branch was rotten, causing him to fall head first onto the rocky ground.

I remembered warnings on a schoolboy's ability to exaggerate. Again I questioned Paul. Had Eli actually died or was he close to death? I breathed a slight sigh of relief at Paul's answer. There seemed to be hope, but action had to be quick. The accident had occurred many miles from the station.

My husband was away at the time, the government officer had gone to Lae, and neither of our male teachers could drive. For that matter, neither could I! With only two short driving lessons in our dilapidated Land Cruiser and never having possessed a driver's license, I hardly felt capable to attempt the journey on these rugged outback tracks. Besides, the Menyamyama area is so mountainous that such an idea seemed completely out of the question.

I frantically groped for some source of help; then I remembered seeing a truck in the village across the airstrip.

Directing Paul to go and ask for aid, I anxiously waited for his return. When we heard that the driver was short of petrol, I again sent Paul, with the suggestion that we would supply the fuel if he would only drive our Land Cruiser.

Hurriedly gathering a few things together that I thought might be necessary, I returned to find Paul completely discouraged. This time he had spoken with the driver, who was recovering from a drunken spree and was in no condition to venture out.

No Other Driver Available

I was at my wits' end. There was no other truck or driver available in the district. What could I do? A sickening feeling came over me as I realized that only one alternative remained. There was only one person who could help now and that was me. Some-

how I just had to drive that vehicle!

Explaining that I wasn't really what you would term an experienced driver, I started the engine. The fuel gauge read empty. Many attempts to suck petrol through a hose to fill the tank proved unsuccessful. The hand pump was useless. After what seemed an eternity, one of the boys emerged from the generator shed with a new pump. Soon the engine was purring. Those directed to stay at the mission with the head teacher (whose leg was injured) peered from behind trees and buildings for fear of being run over, while the boys on the Land Cruiser and a literally "white-faced" Mrs. Townend drove off in the Land Cruiser. I shouted over my shoulder to the boys that they must pray for God's help.

I'll never forget that journey! The winding road seemed endless. Had I realized it was so far, I'm sure I would never have attempted the task. The steep descents into the creeks and riverbeds appeared enormous. Several

times I found myself saying "Please, Lord!" out loud as we made our way rapidly up rising mountainsides and stalled. I had instructed my passengers not to speak for fear I would lose my concentration. One boy watched constantly to caution me if I was too close to the mountain edge or riverbank. More than once I had to discipline my wandering mind. My thoughts kept drifting to Eli. Would we be able to save his life? He was such a good boy, well loved and respected. I recalled the smile on his face when he was ordained deacon at our little church. He was so pleased at the opportunity to serve God. I seemed to ache inside.

Sensing that it was unsafe to go farther as conditions worsened, I came to a halt. Several hundred yards before us stood a rather shaky bridge, and my courage failed. The boys and Paquito (our grade one teacher) gathered up a sleeping bag and set off on foot. Two boys and I remained to work out some method of turning the Land Cruiser around.



The author and a friend stand near the Land Cruiser she drove to bring home the body of Eli, a schoolboy.

Robina Townend is a missionary wife in Papua New Guinea.

Close to the bridge we discovered a small clearing. Although it was covered with a heap of dirt and large stone, we reasoned that if we could somehow get over them, all would be well. The Land Cruiser edged down the mountainside and veered right into the clearing. There was a large crash as I hit the pile of stones, nose first. Jumping out, I noticed a puddle of oil near the right wheel and realized the old vehicle was not quite in the same condition as when we first left Menyama! (Two days later, when my husband returned home, he found there was absolutely no oil left in the engine.) After numerous attempts to reverse back up the mountain we decided to wait for extra pushing help from the others to free us.

Sad Procession

At last the little procession came down the mountainside. Their crying told me of Eli's condition before a word was spoken. I really had to fight back the tears. Somehow I had to be brave for their sakes. As they neared I could see Eli's stiff body on top of the sleeping bag and bed they had made from pieces of wood and vines. His neck was broken. That was my first view of a dead person. Looking at his face, I noticed how peaceful it was. "Although we are sad," I reminded the boys, "we can still be happy that someday we will see Eli again in heaven." Even through their tear-stained faces I could tell they, too, believed it.

With the extra help we were able to shift the Land Cruiser a short way back up the steep slope. We thought it would be best if we drove down to the bridge and attempted backing into the small clearing. However, the steep slope and the slow reacting brakes made us go farther than we had planned. Now we were in danger. The left wheel rested on a not-very-trustworthy piece of wood on the very edge of the bridge. To start the engine would have been suicidal. Somehow we had to push that vehicle up the ascent to the clearing.

Several kind passers-by stopped to aid. After placing huge rocks in front of the wheel and to the chorus of "Push," "Push," we made progress. My arms ached from turning the steering wheel with all my might. Despite all our efforts, we at last ended up crunched against the mountainside. It appeared that all was hopeless. Then, to top it all off, it began to rain.

And yet somehow I knew God would help us—He just had to. The sun was disappearing, and I had a baby girl at home who needed me. Besides, although I love the local people, I was not greatly excited at the prospects of sharing a grass mat in one of their little huts for the night!

Again we started the motor and ventured down to the bridge. The boys were tired. It seemed an impossible task to push the old Land Cruiser back up that steep incline and over the pile of dirt and rocks. Calling them to gather round, we prayed—first Paquito, then myself. Several times I had to stop to fight back the tears. God wouldn't let us down. With wet eyes, I explained to some natives from a nearby village that our God was strong. Again to the chorus of "Push," "Push," they worked in unison. Progress was amazing.

"You see," I called to the villagers, "our God is a strong God—He's good to us." Some smiled as if they agreed.

A strong vine was hooked through the back bumper bar and with the added pulling from behind we made remarkable progress. Eventually, I called for all to clear and after struggling with the temperamental clutch I turned a few feet from the large drop down the bank to the river and lunged up the mountainside, ready for the homeward journey.

After gathering round to thank God for His help, I invited the villagers to come to our church to hear more about our God. I heard one young fellow murmur, "*Em i strong-pela God tru.*"

Carefully we laid Eli's precious body on the knees of several of the boys and started for home. Although

Mercy Mission Saves Peruvian Boy's Life

Radio bulletin: "The director of the night school near the airport has just informed us that an airplane on an emergency mission is trying to land in Yuri-maguas. All motorcycle drivers are asked to go immediately to the airstrip in order to illuminate the runway."

While the local radio broadcast the news, and the appeal was being answered by the rapid mobilization of motorcycles and cars, conjecture ran high among local residents, some even supposing that it was a flying saucer. With the airstrip lighted by the volunteers, the landing was successful for the Cessna 901 piloted by David Taylor, director of the Seventh-day Adventist Church air program in Peru.

The night flight over the jungle, normally unauthorized for this type of plane, and the dangerous landing that mobilized a town were a desperate attempt to save the life of a boy who had been bitten by a jergón (pronounced hare-gone), a highly venomous serpent of the deep jungle. After three days of intensive treatment the victim completely recovered. Gratitude was paid by many to those who risked so much for another human being.

Such missions of mercy enhance the work of the Seventh-day Adventist Church, which works to save not only people bitten by the jergón but those also who are bitten by the most deadly serpent called the devil and Satan.

WERNER MAYR

Departmental Director
Inca Union

many times ravines and mountainsides appeared to leer at us, and a couple of the smaller boys were petrified, I knew now that nothing was insurmountable. God had helped us and would continue to do so.

With great relief, as light was fading, we reached Menyama. It was so sad breaking the news to the children on the station. Early that night we gathered in the church. A number of students were afraid for their lives. The "pay-back" system here is still strong, and some feared the relatives of Eli would blame those belonging to enemy villages for his death and try to kill them.

We sang hymns and Stephen, the headmaster, read Psalm 91, explaining the promises. Bible stories of God's deliverance were related. We told the events of that afternoon and emphasized God's great love and

protection. Although a number of fearful boys had spoken of running away that night, all were found in their places at worship the next morning.

Often I have found myself wondering why God sent us to a place like Menyama. It is accessible only by plane, and as I had previously been used to a life of activity in Warburton, Victoria, Australia, where my husband was the young people's minister, I found life rather frustrating and lonely here at times.

Walking back from the church that night, I felt warm inside. It was as though I had come to know God for real, for I'd never had to exercise so much trust before. After the events of yesterday my faith in God had doubled. I found myself, from the depths of my heart, saying quietly, "Thank You, God, for sending us to Menyama."

Medical, Church Leaders Talk Face to Face

By ERWIN A. CRAWFORD

ON SEPTEMBER 2, 1975, top administrators from North American Seventh-day Adventist medical institutions and top leadership of the Seventh-day Adventist Church converged on Denver, Colorado, and were transported by their host, Olof Moline of Porter Memorial Hospital, to Glacier View Ranch, some 60 miles northwest of Denver. This meeting was an opportunity for administrators to discuss face to face, both formally and informally, motives, problems, and interests with top church leaders.

Heart to Heart: Robert H. Pierson, General Conference president, gave the keynote address, setting the stage for the whole convocation. More than an address, it was a heart to heart talk with his brethren, expressing what the church expects from its medical institutions and what goals it has for them.

Eyeball to Eyeball: During the next two days many detailed questions were unraveled and some of them answered to the satisfaction of both groups.

Elbow to Elbow: For eight meals the hospital and church sat elbow to elbow around the tables in the cafeteria. At many tables, there was a discussion of the subject of the day.

Soul to Soul: The last evening, when all had seen a maturation of ideas and had become better acquainted with one another, Elder Pierson gave a short message and then opened a testimony meeting.

Hand in Hand: At the end of the service, the medical and church leaders joined hands in one large circle around the room and sang, "God be with you till we meet again." The leaders, still "arm in arm" as far as the

church's goal of finishing God's work is concerned, now realize better than ever before what the church expects of its institutions and what the medical institutions expect of their church. They had witnessed a classic example of how cooperative communication can erase many problems and go a long way toward solving others.

PHILIPPINES

Husband-Wife Team Serve Negritos

In the mountains of Zambales, in the Philippines, lies a community clustered around a self-supporting mission operated by Donald Wagner and his wife, Lourdes, ministering to the hundreds of Negritos (aborigines of the Philippines) in those remote barrios and villages.

Mr. Wagner first attracted the Negritos to the gospel through medical work. He gave out common medicines and taught them about good health and sanitation, and then, after establishing adequate rapport with them, he taught them about Jesus.

The mission now has a church and a schoolhouse. Every Sabbath approximately 120 people come to the church to listen to the messages brought to them from God through the dedicated efforts of the Wagners.

Mr. Wagner was reared in Arizona, but fought in the mountain ranges of Bataan and Zambales during World War II and was with General Douglas MacArthur's soldiers when Manila was liberated. During his Army life he left the Seventh-day Adventist Church, but the Holy Spirit kept impressing him to go back to it. The time came when he could no longer resist the promptings of the Holy Spirit, and he decided to return to the Philippines, not

as a Government soldier, but as God's soldier to minister to those in the neglected area of the mountains of Zambales.

He was rebaptized by J. D. Leones in 1972, and the following year he married Lourdes, a Filipina. In the mountains, the Wagners teamed up with Domingo Oliva, an ex-governor of the Negritos. They set up what is now called the Zambal Mountain Mission.

Through the help of P. M. Mayor, now president of the Northern Luzon Mission, the North Philippine Union Mission and Manila Sanitarium and Hospital administrators began supplying the team with medicines and foodstuffs from SAWS.

"I came here on my own," Mr. Wagner says. "I used to be a literature evangelist, so my wife and I sell books, and whatever profit we make we use for the team's food and salary and for the people we are laboring with." He also solicits donations from Navy men in Olongapo City and in the United States. Often his Navy friends come up to the mission headquarters with supplies of food and clothing and even spend a day or two teaching the people how to dig wells and improve their standard of living.

NELSON S. PALLASA
*Chaplain, Movement of
Adventist Students
North Philippine Union
Mission*

MASSACHUSETTS

Church Pays for Van in One Day

Members of the Springfield, Massachusetts, church after seeing hypertension-screening units pictured in denominational papers, decided their church should operate one too. Like many others, they thought that they would need \$10,000 or \$15,000 to purchase and equip one, but discovered that \$2,000 was sufficient—and that included carpeting throughout, paneling, painting, lettering, and carpentry work. Then they raised the money in one day to pay for the van.

Is \$2,000 too much money to invest for the Lord's work when in the first 12 hours of operation three nurses took 353 blood-pressure tests, when several individuals requested Bible studies, when the public could hardly believe they were getting a free service by people who were interested in them?

One woman who went through the van the first day wanted to know whether Adventists are Christians. She had never heard of an Adventist. Maybe there are people in your city or town who don't know that your church exists.

What can a layman do to inspire his church? You can work up enthusiasm for the idea among some of the church members. Let your pastor know that you will sup-



Bill Peeke, Springfield First church pastor, says, "Any church that has a burden for community relations can obtain a van like this one."

Erwin A. Crawford is General Conference health director.

port him in a campaign to raise the money. The poor pastor will be so excited he will spend the next two days looking for a used van. He will be happy to do this, for he has been praying that his members would get on fire for the Lord. Once you have purchased the van, the Lord will take care of all the other little problems. Springfield church members know—they saw it happen!

W. E. PEEKE
*Pastor, Springfield,
 Massachusetts,
 First Church*



SOUTHEASTERN CALIFORNIA PASTORS ARE ORDAINED

Annual Convocation on September 12 was the occasion for the ordination of two young pastors of the Southeastern California Conference. Ordained were David Neff, left, front row, and Daniel Fernandez, right,

front row. Cree Sandefur, third from right, Pacific Union Conference president, gave the ordination sermon. S. A. YAKUSH
*Departmental Secretary
 Southeastern California Conference*

ILLINOIS

Former Hospital Leader Is Honored

Arthur C. Larson, a hospital administrator who retired in 1963 after more than 43 years of denominational service and then went on to serve 12 more years as the Seventh-day Adventist Hospital Association's first executive secretary, was honored August 15 for his outstanding service.

The tribute was paid him by the hospital association at its annual meeting conducted at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. The occasion marked Mr. Larson's retirement as executive secretary.

William H. Gosse, association president and administrator of Simi Valley Adventist Hospital, Simi Valley, California, presented the plaque, which was engraved with the text of the resolution expressing the "regard and high esteem" in which the association's members hold Mr. Larson.

The resolution commended Mr. Larson for "superb leadership" to the institutions of the church, which he served in a career that began in 1920; for a "unique ability" to train other hospital administrators; and for exemplary leadership as a Christian worker, his personal example of Christian commitment, and for his service to the hospital association from 1963 through 1975 as executive secretary.

HAROLD M. WYNNE
*Public Relations Director
 Portland Adventist Hospital*



FOUR MINISTERS IN DENMARK AND NORWAY ARE ORDAINED

Four ministers from Denmark and Norway were ordained during the West Nordic Union session at the Danish Junior College, Dagaard, Denmark, on August 9. From left to right, standing next to their wives, are Lasse Kolstad, John Pedersen, Gunnar Pedersen, and Terje Bjerka.

The ordination address was delivered by B. B. Beach, Northern Europe-West Africa

Division secretary, and the ordination prayer was offered by Rolf H. Kvinge, union evangelist. Th. Kristensen, West Africa Union president, gave the charge. The welcome to the ranks of the gospel ministry was given by M. S. Nigri, General Conference vice-president.

J. MADSEN
*President
 West Nordic Union*

“Something New” From West Africa

By B. B. BEACH

THERE IS TODAY “always something new” coming from West Africa. Sometimes it is political news; sometimes it is news of the Seventh-day Adventist Church. This is how it must be, for without newness there is no progress. Already in Roman times Africa was news. Pliny remarked with some consternation: “Always something new out of Africa!”

In the Western State of Nigeria the government now controls medical institutions and secondary schools. This

B. B. Beach is secretary of the Northern Europe-West Africa Division.

has affected the Adventist Hospital in Ile-Ife and the Adventist Grammar School in Ede. In both cases the Adventist involvement is continuing, especially in regard to staffing. However, the financial responsibility will now be that of the government.

Neither institution had been receiving government grants, and in the case of the Ife hospital the church has a capital investment officially valued at about \$1 million. Nevertheless, the 155-bed hospital has now become the property of the Western State Ministry of Health. It is hoped that the church in Nigeria will receive compensa-

tion for the institution's loss.

The hospital is serving as one of the teaching hospitals for the new Ife University medical school. Loma Linda University is cooperating in providing visiting teaching staff, and it is thought that this arrangement will help strengthen and prolong the Adventist presence and healing ministry.

The oil boom and resultant inflation in Nigeria is being “matched” by substantial membership and tithe increases during 1975. The membership is nearing 35,000, with more than half in the East Nigeria Mission. Tithe during 1975 has increased at a rate above 50 per cent. One completely new territory has been entered: The Kaba division in the Kwara State.

The new Rivers Mission headquarters office in Port Harcourt is nearing completion. After numerous delays and threats of expropriation,

work has finally begun on the headquarters building for the Nigerian Union in Ikeja, Lagos State. Several properties have been purchased throughout Nigeria with a view to building new churches.

At the Adventist Seminary (formerly College) of West Africa, work is progressing on a new library building. Additional staff houses have been completed in 1975.

Progress continues to be the order of the day in the Ghana Conference. Recently more than 5,000 members of the Adventist Choir Union met in Agona to study and make plans for their involvement in the soul-winning program of the church. It is expected that total baptisms for 1975 will reach more than 3,000. Tithe increased during the same period by 30 per cent.

In Liberia a new eight-grade school has been opened in Samniquellie, and a board-



FAR EAST ORIENTS VOLUNTEER WORKERS IN DIVISION

The first division-wide orientation for volunteers in the Far East was held in Yokohama, Japan, recently under the direction of M. T. Bascom, coordinator of the volunteer program in the Far Eastern Division. He was assisted by Bruce Bauer, director of the language schools in Japan, and Dave Scofield, director of the language schools in Korea.

Every North American Seventh-day Adventist college is represented by volunteer workers in the Far Eastern Division, more than 100 of whom are student missionaries. Volunteers

are working in Japan, Korea, Taiwan, Hong Kong, Thailand, Indonesia, and the islands of Guam-Micronesia. Most are working in one of the 15 English-language schools scattered throughout the division.

Qualified personnel who would like to serve as volunteer workers should write to the General Conference Secretariat or contact their student-missionary sponsor at their respective colleges.

M. T. BASCOM
Coordinator, Far Eastern Division Volunteer Program

ing primary school has been built with aid from the Swedish International Development Agency. It is being operated by Konola Academy.

Four new churches have been constructed.

In Sierra Leone the almost 4,000 primary-school students in Adventist schools represent a great evangelistic challenge to the church. Most of them come from non-Christian homes. In 1975 the "worker benefits" of the Yele Secondary School have begun to manifest themselves. Ten former students have been taken into denominational employment. The arrival of H. A. Cartwright has given renewed emphasis to public evangelism. A field school of evangelism has been held, in which all the pastors of the mission participated and received training.

Gambia is the last West African country to be entered by Seventh-day Adventists. In its capital city of Banjul (formerly Bathurst) Literature Evangelist David Cudjoe holds a regular branch Sabbath school. Interest is growing.

The young church in Togo has reached the 100-member mark. The work began there some ten years ago. There are now one organized church, six companies, one full-fledged primary school, and three partial primary schools. The Five-Day Plan to Stop Smoking has been a great success in Lomé, the Togoland capital. As a result of these activities and regular evangelistic campaigns, the Adventist Mission is very well known in this city.

In the Upper Volta the local mission is on the verge of launching a major project, an agricultural school to be built on land near a dam. A lake has been created, which provides an ample water supply for agricultural irrigation purposes. Substantial funds (80 per cent) have been made available by SIDA (Swedish aid). This should provide the church with the breakthrough leaders and members have been praying for. The future looks bright.

There is an urgent need for overseas and national work-

ers in the French-speaking fields of West Africa. Doors of opportunity are wide open.

Yes, "always something new out of Africa," but the newness that gives the greatest joy and satisfaction is seeing thousands joining the "new humanity" to which God calls His children in Africa.

MICHIGAN

PAMA Is Recognized by SDA Group

The Professional Agricultural Management Association, a group of Seventh-day Adventists in agriculturally related professions, recently has been notified of acceptance into the Association of Seventh-day Adventist Educators, a General Conference sponsored grouping of SDA organizations, as a subsidiary.

PAMA is therefore officially recognized and approved by the General Conference. It is especially oriented to workers in institutional farms, dairies, grounds, nurseries, orchards, greenhouses, and related pursuits. Many are teachers, but by no means all.

Objectives of the organization are to share experiences, problems, solutions, new ideas, improvements in means and methods, and scientific data—in short, to inspire more efficient performance of the work. Coincidental aims are to attract young people to agriculturally related careers and to begin their instruction at elementary and academy levels, and to encourage general interest among all Seventh-day Adventists in country living and working with the soil. Any church member interested in this field is welcome to join PAMA.

The *PAMA Journal*, published twice yearly, goes to all members and contains news and announcements of meetings, letters from members at home and abroad, and inspirational and instructional features. For further information write to *PAMA Journal*, Andrews Station, Berrien Springs, Michigan 49104.

BEN NUTT

Berrien Springs, Michigan



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Australasian

● On Sabbath, October 18, at Narrabri, in Western New South Wales, the first fruits of aviation evangelism for the North New South Wales Conference was realized when Mrs. Ryan, who was first contacted by the aerial evangelism team, was baptized. The Adventist Aviation Association, formed in March, 1973, is a laymen's movement. Operating from the Cooranbong airstrip, Avondale College, the A.A.A. makes approximately 40 evangelistic trips to far western towns of New South Wales each year.

● The Fulton College choir, Fiji, has this year been singing a number of concerts for non-Adventist audiences. More than 1,000 attended a recent Sunday afternoon concert in the Suva town hall. The conductor is Loseti Mahe.

● J. T. Knopper, newly appointed division publishing director, upon return to division headquarters from the Central Pacific Union Mission, reports that nine students from Fulton College, Fiji, will be student literature evangelists during the 1975-1976 vacation. This is good news, since publishing work in Fiji has been practically nonexistent.

● Rarama Publishing House, Fiji, has moved into a new building well appointed for greater production of literature for the Central Pacific Union Mission.

● Y. Missud, New Caledonian Mission president, conducted a Five-Day Plan to Stop Smoking, with more than 600 in attendance and a better than 50 per cent success rate.

Euro-Africa

● Yugoslavian Adventist Seminary Marusevec has a record enrollment this year with 223 pupils in the four-year secondary-school course, 58 in the junior theo-

logical course, and 30 in the advanced course.

● Friedensau Missionary Seminary in the German Democratic Republic has enrolled 71 students this year, 44 young men and 27 young women. Four courses are offered at the school—music, prenursing, business, and ministerial.

● A small wholesale health-food business is to be set up on the island of Mauritius, under the leadership of Ira Dawson.

● Antonio Catarino, formerly of Angola, has been appointed to serve in the Cape Verde Islands, succeeding Malton Braff, who is now president of the newly expanded Senegal Mission.

● Plans are being made to establish a dental clinic on the site of the Equatorial African Union headquarters in Yaounde, United Republic of Cameroun.

North American

Atlantic Union

● Warren Brewster has been named chief administrative medical technologist at New England Memorial Hospital, Stoneham, replacing Donald Kriigel, who has retired after seven years as head of the laboratory. Since 1963 Brewster has been supervisor of the hospital's blood bank, and in 1972 he became assistant chief medical technologist.

● As part of the \$23,000 pledge by the Auxiliary at New England Memorial Hospital in Stoneham, Massachusetts, Mrs. Royal Schweiger, president, recently presented T. O. Moore, hospital administrator, a \$3,500 check. The money is to pay for new equipment in the hospital's intensive-care unit.

● The Center for Human Services at New England Memorial Hospital, Stoneham, Massachusetts, recently opened an outpatient mental-health clinic. The clinic is located in the human-services department, which has been providing extensive inpatient

mental-health care for the past three years. It is under the direction of Roland Sturdevant, M.D., one of five psychiatrists.

● September 29 was a day of triple blessing for Gladys Saulsbury, a member of the Mt. Zion church in Hamden, Connecticut. It was Sabbath, it was her seventy-ninth birthday, and 29 members of her family accepted her invitation to attend church with her. When the pastor invited all the families to unite in an altar call prayer of rededication, Mrs. Saulsbury, along with seven children, 20 grandchildren, and two great-grandchildren, responded to the call.

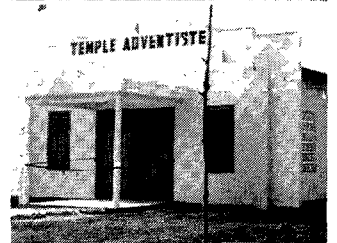
Central Union

● The Nebraska Conference is planning a Field School of evangelism in Omaha, Nebraska, July 17 to August 28, 1976. John Fowler, Central Union Conference Ministerial secretary, will be the speaker. Andrews University students and local pastors will be involved.

● C. G. Yurth, formerly publishing director in the Missouri Conference, has assumed his responsibilities in the Central Union Conference office as associate publishing director.

● Students at Enterprise Academy, Enterprise, Kansas, recently participated in a campaign to place *Listen* magazine in the hands of Abilene junior and senior high school students. The funds gathered for this project were sufficient to send 200 subscriptions to the youth in these schools.

● Cooperating with Maranatha Flights, International, the Piedmont Park church in Lincoln, Nebraska, is financially sponsoring a new church in Tampico, Mexico, and is engaging in its construction. On December 21, *Big Red*, Piedmont Park's diesel bus, left for Mexico. Those helping in the building of this church, which will seat 200 people, are members from Nebraska, North Dakota, Colorado, California, and Kansas.



CHURCHES DEDICATED IN WEST AFRICA

The West African Union has recently dedicated four churches. From top to bottom: the church in Kohola, Liberia, with a seating capacity of 300; the Daloa church, Ivory Coast, with a seating capacity of 500; the Sannequille, Liberia, church, with a seating capacity of 500 and four rooms for the church school; and the Egbikope, Togo, church, with a seating capacity of 200, used as a church school during the week.

These churches have been built at great sacrifice by local members, missionaries, and friends.

Th. Kristensen, *President SDA Church of West Africa*

North Pacific Union

● Upper Columbia Conference's newest congregation has the newest church. The Clark Fork, Idaho, congregation, organized December 21, 1974, with 28 members, dedicated a new sanctuary on October 25.

● A war on litter was waged recently by Columbia Adventist Academy students in Battle Ground, Washington, as a part of their Campus Day's activities and their "Be a good neighbor" policy. Some 256 students participated.

● Portland area young adults looking for something to do can now dial-an-activity and hear a recorded announcement of current youth events in the church.

● A new church school has been opened in Helena, Montana. The ten acres of land the church bought for \$20,000 is now valued at approximately \$100,000. A new church and school complex eventually will be built there.

● The 400-member congregation in Enumclaw, Washington, has moved into its newly completed sanctuary. In addition, the church is completing a new gymnasium as part of the school plant on adjacent grounds.

● Nearly 80 Walla Walla College students participated recently in a weekend Bible conference with Jim Melancon, of the Union College department of religion, as featured speaker.

Pacific Union

● A camp for the blind was held August 17 to 24 at Camp Wawona in California under the direction of James Harris, Central California Conference youth director, and George S. Ashlock, Christian Record Braille Foundation, Western Division, director. This was the twenty-third camp directed this year by the Foundation, with headquarters in Lincoln, Nebraska. Fifty-nine campers attended.

● Susanville's Eagle Lake Pathfinder Club (Nevada-

Utah Conference) won a *Guide* magazine photo contest for the 1974 treats-without-a-trick program. Mrs. Lester Storz directs the club, the fourth of her groups to win awards.

● Gordon and Gary Mattison, both transferring from the Northern California Conference, will be the pastors of the Fullerton congregation in the Southeastern California Conference. Their father, B. W. Mattison, is also a pastor in that conference.

● Elder and Mrs. Clyde Newmyer and Rick Mace are new staff members at Mountain View Academy, Mountain View, California, where Elder Newmyer is principal.

● Kapaa, Kauai, church members are in the process of constructing a 16-foot extension to the sanctuary. A major evangelistic series is planned for the church this year.

● Elder and Mrs. John Klim have moved from Hawaii to form another evangelistic team for the Northern California Conference, joining Elder and Mrs. Clifton Walter.

Southern Union

● A new company was organized at Live Oak, Florida, November 15, under the leadership of Hervey Cross.

● Twenty-six persons were baptized after the Hiner-Boling evangelistic crusade in Crossville, Tennessee, during July.

● Twenty-seven persons attended the first Sabbath service of the new group in Boone, North Carolina, October 18.

● Students at Bass Memorial Academy raised approximately \$4,800 for Ingathering, nearly \$42 per capita.

● Grants totaling \$90,000 from the Sears-Roebuck Foundation will be distributed to colleges and universities, including Oakwood College, Huntsville, Alabama, and four other institutions in the State. The total grant was presented in Atlanta by the Foundation on November 12 to the United Negro College

Fund, of which Oakwood College is a member institution. Oakwood will receive \$2,092.

● Elaine Harris, a senior chemistry major at Oakwood College, Huntsville, Alabama, died, and four other students were injured, in an automobile accident, November 26, near the Franklin, Tennessee, junction on Interstate 65. The students were on their way home for Thanksgiving.

Southwestern Union

● A Christian Family Seminar was held recently at Camp Yorktown Bay, featuring John and Millie Youngberg, from the Andrews University Department of Education. Sessions were conducted for whole families, and time was also provided for children, youth, and parents to meet separately in discussion groups. Guest speakers from the Arkansas-Louisiana Conference were Floyd Eccles, superintendent of education; and James Herman, youth director.

● On Sabbath, October 25, the Adventist chapel in Coleman, Texas, was dedicated free of debt. The building has been valued at \$125,000. The sanctuary will seat approximately 50 persons, and there are three smaller rooms. Cyril Miller, Texas Conference president, preached the dedicatory sermon.

● Sabbath morning, October 25, marked the official opening of the new Seventh-day Adventist church just north of the Ranger Park Nursing Home in Santa Anna, Texas. The \$75,000 structure, which took only six months to build, will seat 175 people. There are also two Sabbath school rooms. B. E. Leach, Southwestern Union Conference president, was guest speaker.

● The largest influx of new members into the Monroe, Louisiana, church, took place recently as 22 persons were baptized or joined the church by profession of faith. This was the result of a Way to Life crusade held in the Monroe Civic Center June 29 to July 26 by Cline Johnson, evangelist, and Bill Tucker, pastor.

Loma Linda University

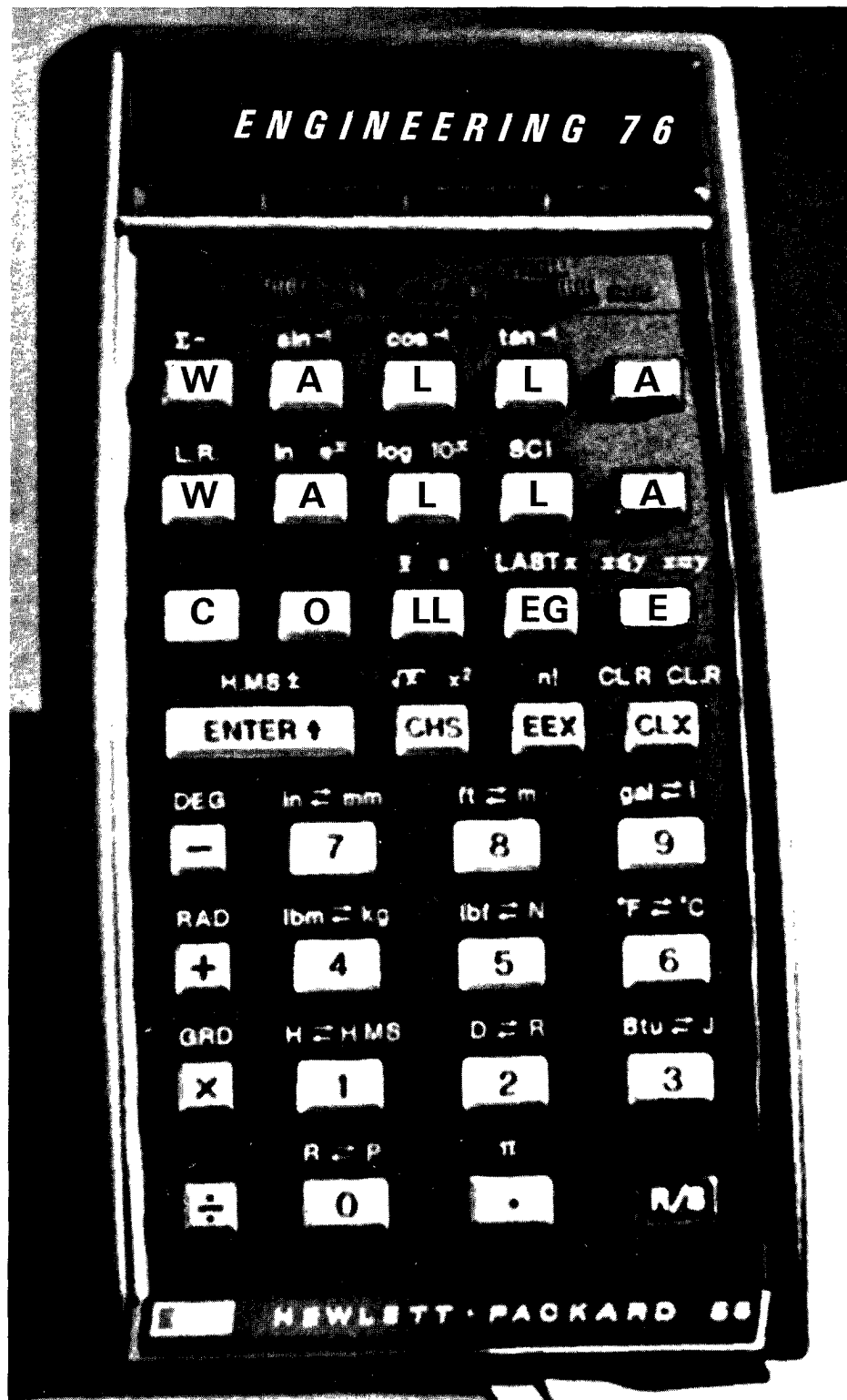
● Construction on a new outpatient professional building to be built on the Loma Linda campus can begin next spring, according to present plans. The new building will be built on a "fasttract" method. This means that the architects will prepare enough of the building plans to begin construction and work slightly ahead of the contractors until the building is completed. Facilities in the new building will include office spaces for the various medical specialties, including some laboratory space and an outpatient pharmacy. It is planned that the new building will also have space for dental offices.

● Ted Masek, a graduate student in the Department of Microbiology, received a first-prize award of \$500 for a research paper he presented in the Graduate Colloquium held in San Diego in November.

● Riders in the physical-therapy-sponsored bike-athon recently raised more than \$1,800 by collectively pedaling more than 1,300 miles. Starting from the Loma Linda campus of the University, the students pedaled a 50-mile route through Inland Empire communities of Redlands and Mentone. The students raised the money for senior physical-therapy student Sandy Wyman, whose brother Jay Wyman was seriously injured in an automobile accident last summer. Miss Wyman will use the bike-athon funds to help pay for her brother's hospital expenses.

● Officers for the newly organized Associate Students From the Middle East have been elected at Loma Linda University. Elected are Akram Razzouk, president; Allan Hasso, first vice-president; Samir Bishai, second vice-president; Mae Abdul-Karim, secretary; and Issam Awad, treasurer. The officers are all students at Loma Linda University. Approximately 50 students from the Middle East are attending the university this year.

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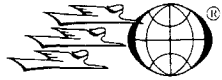
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An index is published in the last *Review*
of June and December. The *Review* is
indexed also in the *Seventh-day*
Adventist Periodical Index.

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NORTH AMERICA

Admit. offr.	PBX oper.
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Electrician	Phys. thers.
Food-serv. dir.	Printer
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Inservice instr.	Radiol. techs.
M.A.	Receptionist
Lab. asst.	Resp. thers.
Med. technol.	Secretaries
Med. transcrib.	Secretaries, exc.
Nurses (all ctrgs.)	Secretaries, ward
Occup. thers.	Secur. offr.
Orderlies	Soc. wrkrs.,
OR techs.	MSW

Write or call Health Personnel Place-
ment Service, General Conference of
Seventh-day Adventists, 6840 Eastern
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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.

Jack Bohannon, evangelist,
Colorado Conference, formerly
pastor, Florida Conference.

Gerry Chapman, pastor, Colo-
rado Conference, formerly pas-
tor, Iowa Conference.

Gordon Hewlett, chaplain,
Boulder Memorial Hospital, from
same position, Hinsdale Sanitarium
and Hospital.

Wayne Vorhies, pastor, Colo-
rado Conference, formerly pas-
tor, Oklahoma Conference.

FROM HOME BASE TO FRONT LINE

Gilbert M. Burnham (LLU '68),
to serve as physician/specialist,
Empress Zauditu Memorial Ad-
ventist Hospital, Addis Ababa,
Ethiopia; **Virginia L. (Fowler)**
Burnham, of Ft. McClellan, Ala-
bama, left Washington, D.C.,
September 20, 1975.

Novella McWilliam (UC '52),
returning to serve as an account-
ant, Trans-Africa Division office,
Salisbury, Rhodesia, left Miami,
Florida, October 12, 1975.

Walter R. L. Scragg (Ade-
laide U.), to serve as president,
Northern Europe-West Africa
Division, St. Albans, England;
Elizabeth E. (Onion) Scragg, of
Washington, D.C., left New York
City, October 22, 1975.

David R. L. Astleford (AUC

'66), transferring after furlough
from Afro-Mideast Division to
Southern Asia Division to serve
as publishing secretary, Poona,
India; **Della M. (Schueler) Astle-
ford** left Washington, D.C., Oc-
tober 2, 1975. Their children are
at school in England.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, SPECIAL SERVICE

Harvey Elder (LLU '57) (SS),
to serve as physician, Adventist
Hospital, Ile-Ife, Nigeria, and
son, of Loma Linda, California,
left Los Angeles, California,
September 28, 1975.

Esther F. Ford (U. of Neb. '29)
(AVSC), to serve as dining room
and food supervisor, Gitwe Col-
lege, Rwanda, Africa, of Canal
Point, Florida, left New York
City, October 21, 1975.

Linda G. Gadd (Maryville Voc-
ational School) (AVSC), to serve
as a nurse, Tasba Raya Mission
Project, Nicaragua, of Madison,
Tennessee, left Miami, Florida,
July 27, 1975.

Ronald L. Johnston (SMC);
Connie N. (Noble) Johnston (SMC)
(SS), to serve as nurses, Francis
Sirpi Mission, Nicaragua, of
Ooltewah, Tennessee, left Los
Angeles, California, August 28,
1975.

Charles M. Von Henner (LLU
'50) (SS), to serve as relief physi-
cian, Ishaka Hospital, Uganda, of
Collegedale, Tennessee, left New
York City, October 27, 1975.

NATIONAL RETURNING

Joan Annette Francis (AU '74),
to serve as teacher, Barbados
Seventh-day Adventist Second-
ary School, Barbados, West
Indies, of Berrien Springs, Michi-
gan, left the United States, Sep-
tember 24, 1975.

STUDENT MISSIONARIES

Craig S. Bradley (WWC), of
College Place, Washington, to
serve in poultry farming, Linda
Vista Academy, Chiapas, Mexico,

left Los Angeles, California, Au-
gust 25, 1975.

Daniel W. Kaylor (WWC), of
College Place, Washington, to
serve as instructor, Savanna-lar-
mar High School, Jamaica, West
Indies, left Seattle, Washington,
August 26, 1975.

Glen Dale Middaugh (AU), of
Dowagiac, Michigan, to serve as
teacher, Rusangu Secondary
School, Zambia, left New York
City, August 28, 1975.

Daniel Petr (AU), of Port
Hardy, British Columbia, to
serve as teacher, English Lan-
guage School, Tokyo, Japan, left
Seattle, Washington, August 25,
1975.

David Garth Wyman (WWC),
of College Place, Washington, to
serve as music teacher, Linda
Vista Academy, Chiapas, Mex-
ico, left Los Angeles, California,
August 25, 1975.

Coming

January

3 Soul-winning commitment
3 Church Lay Activities Offering
10-17 *Liberty Magazine* campaign
17 Religious Liberty Offering
24 Medical Missionary Day

February

7 Bible evangelism
7 Church Lay Activities Offering
14 Faith for Today Offering
21 Christian home and family altar
21 Christian Home Week
21-27 *Listen* campaign

March

6 MV Day
6 Church Lay Activities Offering
6-13 MV Week of Prayer
20 Sabbath School Community Guest
Day
27 Servicemen's Literature Offering
27 Thirteenth Sabbath Offering
(Trans-Africa Division)

Notice

Corrections

□ Mr. and Mrs. David Prest, listed in To
New Posts in the December 11 issue as being
from Parkview, Maine, are from Syracuse,
New York.

□ In the December 11 issue, page 5, two
headings in the Age of the World Tabulation
were reversed inadvertently. We reprint the
table below in its correct form.

Time Period	Maso- retic	Septua- gint	Samaritan
Years From the Flood to A.D. 1975	4279	5158	4868
Age of the Pre-Flood World	1656	2262	1307
Time Noah Was in the Ark	1	1	1
Total Time From Creation Week to A.D. 1975	5936	7421	6176

Youth Active in Church Work

During 1975 more than 1,840 MV Taskforce workers have served the church. These young people, 600 of whom are volunteers, have been active as assistant pastors, evangelistic workers, witnessing-team members, assistant academy deans, construction workers, and door-to-door visitors.

Most of these youth served during the busy summer months—553 as volunteers and 302 on scholarships. The summer camping program across North America included 900 of these young people as staff members.

The MV Taskforce program includes long-term workers also, and during 1975 more than 80 youth have served nine to 12 months, half of them as volunteers and half on scholarships. A total of 213 Taskforce projects were carried on during 1975 in North America.

The variety of Taskforce service is shown by news from Phaize Salhany, youth director of the Greater New York Conference. He writes, "Two young men participated in the construction of the new Livingston church. Four youth assisted in a series of Spanish evangelistic meetings where 80 were baptized, and one lad took charge of the mobile hypertension van for more than 12 weeks this summer."

An academy principal on the West Coast spoke of two Taskforce workers serving as assistant deans and working in the library and classroom. He remarked, "They are doing very well. I am planning for two, and perhaps three, next school year."

Pastors and other church leaders continue to request the services of Taskforce youth as the program grows. MV Taskforce, providing service in North America, is similar to the Student Missionary program that provides service overseas. At present 188 student missionaries are working in 43 countries of the world.

CHARLES MARTIN



SM'S ASSIST IN IRELAND'S FIRST VBS

Sandy Lake and Fonda Blake, student missionaries from Union College, Lincoln, Nebraska, assisted Pastor and Mrs. Michael Taylor in conducting Northern Ireland's first Vacation Bible School, in Coleraine, County Londonderry. The first week there were 20 children aged 5-8 and 20 more aged 9-11 the following week. Now about 30 are attending a Neighborhood Bible Club at the church youth hall on Sabbath mornings.

Above, Mrs. Taylor teaches the lesson with the use of a flannel board and felt, donated by American friends.

VICTOR H. COOPER
Associate Communication Director
General Conference

Agricultural Aid to Chad Finalized

SAWS has completed an agreement with the African Republic of Chad to begin a four-year program of agricultural training. Two hundred thousand dollars from SAWS, together with \$300,000 more from the U.S. Agency for International Development, will be spent. One hundred and fifty French-speaking Moslem families who live in the Sahel region of Chad will participate in the program.

Three SAWS workers (an agronomist, an engineer, and a nurse) will train the farmers to irrigate more than 300 acres of dry but fertile land, using water from the nearby Chari River. They will grow sorghum, rice, and corn during the rainy season, and wheat, potatoes, and vegetables during the dry period. After the program is completed SAWS officials expect to turn the

cooperatively run farm over to the families as a self-supporting venture.

H. D. BURBANK

Heart Team Heads for Saudi Arabia

The Loma Linda University Overseas Heart Surgery Team will leave Loma Linda, January 11, for a six-week stay in Saudi Arabia, where they plan to operate on approximately 40 patients. Equipment and supplies valued at more than \$100,000 and weighing more than 11,000 pounds, necessary to perform open-heart surgery, left Loma Linda, California, in early December.

Expenses for the Saudi Arabia trip are being paid for by the Los Angeles-based Whittaker Corporation, which operates three hospitals in Saudi Arabia for the Saudi Arabian Government.

RICHARD WEISMAYER

Brazil Conference Holds Camporee

The Rio Grande do Sul Conference, Brazil, recently held its first Pathfinder Camporee. Nearly 400 Pathfinders assembled November 14 to 16 in the "land of the gauchos" under the leadership of Jose Maria B. Silva, youth director, assisted by Jason McCracken, student missionary.

The events included drilling, a pancake contest, a tug of war, and fire building. Because of rain, these events were held inside a cave. Rodolpho Gorski, South Brazil Union youth director, led the young people to a commitment to Jesus Christ through his messages and campfire stories.

LEO RANZOLIN

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