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“Lord, thou hast been our dwelling place
in all generations. Before the mountains were
brought forth, or ever thou hadst
formed the earth and the world, even from
everlasting to everlasting, thou art God.”

— Psalm 90:1, 2.

Nairobi—Pro and Con

In last week's REVIEW I reported on the Fifth Assembly of the World Council of Churches, which met in Nairobi, Kenya, late last year. In the report I endeavored to be objective (although, of course, no one can be completely objective!). In this editorial I make no claim to objectivity. I shall give my personal reactions—some favorable and some critical—to what I saw and heard at Nairobi.

In the favorable category let me mention the willingness, even eagerness, of the delegates to dialog. Though they represented various races, countries, and churches, with few exceptions delegates discussed their beliefs and differences earnestly and forthrightly. They seemed clear on the fact that true understanding of one another is aided by honest expression; it does not come by concealment of opinions and convictions.

The chief unit of dialog was the work group of about 15 members each. Between 60 and 80 of these work groups met for no less than eight sessions of one and one-half to two hours each. The purpose of the work groups was twofold—to study the Assembly theme, "Jesus Christ Frees and Unites," and to seek to understand one another better. The subject matter for reflection by most of the groups included Bible studies on Mark 9, on a series of Old Testament texts, on Romans 8, and on texts from the Gospel of John. Some groups reflected on the theme through singing, writing, and composing hymns and liturgies. Others used works of visual art. Incidentally, this was the first time that a WCC Assembly had structured its program to include small work groups.

I liked the concern that the Assembly expressed for the world's underprivileged and disadvantaged.

I also liked the casteless climate of the meeting. Archbishops rubbed shoulders with laymen, delegates from affluent countries mingled comfortably with members from poor nations, officers of the WCC mixed freely with organizational nonentities.

And I liked the occasional voice that called for increased emphasis on evangelism.

But some aspects of the Assembly troubled me. The general atmosphere was more like that of a political convention than of a spiritual meeting. Religious exercises were few and formal. There was no earnest seeking of God in prayer. There was no public devotional or doctrinal presentation that lifted up Christ as the Saviour and called for heart-searching and repentance.

In the small groups (so far as I know) careful Bible study was lacking. The discussions were mostly on the basis of "I think that . . ." or "What do you think?"

There was abstract talk about Christ, but no real recognition of the authority of His Word. The Scriptures, while mentioned frequently, were referred to much as one would refer to a current best-seller. Prof. Charles Birch, one of the main speakers, an avowed evolutionist

(and probably typical of most delegates), declared in his speech: "The creation stories are not about events in the past. They are about relationships of dependence, alienation, and renewal in the present." This kind of "put down" for the Bible as an authentic record of history was hard for me to take. At an afternoon press conference I asked Professor Birch how, as a Christian, he could take a position like this. He replied, in essence, "As a scientist, I simply know too much to accept the Bible as history."

De-emphasis on Individual Salvation

One major aspect that disturbed me was that individual salvation was touched so lightly while heavy emphasis was placed on saving the world—providing higher standards of living for some people and lowering them for others, restructuring the world's economic and political systems, even employing violence if necessary, and solving the inequities involved in race, sex, social systems, and economics.

As Adventists we believe in improving the world. We believe in racial equality. We believe in aiding the underprivileged. We believe in human rights. We take second place to no one in believing that the gospel deals with the total person—body, mind, and soul. We believe that the gospel deals not merely with so-called spiritual matters—forgiveness, justification, freedom from guilt and condemnation, sanctification, fellowship with Christ, guidance by the Holy Spirit, et cetera—it comes to grips with every aspect of the person. It changes attitudes. It leads one to see his body as the temple of the Holy Spirit (and as such to be kept in the best possible state of health, through proper diet, adequate exercise, abstinence from alcohol and tobacco, et cetera). Moreover, gospel work involves ministry to the sick, the suffering, the poor. The gospel makes a person unselfish, prompting him to share his temporal and spiritual blessings with others. It motivates him to help others reach their full potential.

But though we have a holistic philosophy of man, we do not believe that the church is to become involved in politics and efforts to change existing power structures. Converted persons, by living their faith, will effect changes in the world, but this will be achieved largely on the individual level. It will not be the result of banding together and pressuring people and organizations to adopt their ideas and values. In our view, the church has such limited resources that it can do the work God has assigned it only if it focuses its energies on the task of spreading the gospel. If the church neglects to preach the gospel, who will do it? Politicians, social workers, and others will attempt to improve the world's ecology, standard of living, and political conditions, but only the church will give the message of salvation; it alone can present the good news that salvation is available through God's only begotten Son, Jesus. The World Council of Churches is making a dangerous and tragic mistake in using its meager resources to fight racism, sexism, eco-

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This Week

The grandeur, majesty, and eternity of God are themes that appear in Psalm 90, the first two verses of which appear on our cover. The Christian must stand in awe as he learns of the God who brought forth mountains, formed the earth: the God to whom "a thousand years . . . are but as yesterday when it is past."

But the fact that is most awe inspiring is that the Creator became Redeemer. This twofold power is discussed by Gordon A. Lee in his article "Power Unlim-

ited" (p. 10). He writes, "What power God, the Creator, must have displayed when He called into existence . . . this whole earth, yea, the universe!

"His power has not diminished, and today it is exercised in behalf of His children. It may be seen in the still small voice of the Holy Spirit calling us to repent."

In a sermon presented at the Annual Council held in Mexico City in 1972, Theodore Carcich, then vice-president of the General

Conference, asked some probing questions: Has our spirit of "tolerance and compromise robbed us of spiritual power, making ineffective our witness before others? Have we substituted words for life, theory for experience, and information for possession?" His sermon, reprinted in this issue ("Informed or Possessed?" p. 4), makes some rather straight comments about the Adventist Church today. We hope that it will lead our readers to re-examine their dedication to

the gospel of Christ our Saviour.

Have you ever wondered what it must be like to be a minister's wife, a position it is almost impossible to prepare to fill? Audrey Logan has been a pastor's wife for a quarter of a century. She writes of her experiences in our Family Living section.

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Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

Adventist World Radio

Reading in the Letters section of the REVIEW, I was amazed and saddened to learn that only \$260,000 per year is being spent for Adventist World Radio (Nov. 20). With more than one-half million members in the United States this means the average cost to each of these members per year would be only 52 cents. Just one penny a week!

In view of the lateness of the hour and the fact that many parts of the world cannot be reached by regular methods of evangelism, owing to a lack of freedom, I would that all members would support this program in a strong way.

PHILIP SNOGRASS
Wilsonville, Oregon

Fascinating Womanhood

Re Response From Readers, "Womanhood—Fascinating or Deceptive?" (Dec. 18). This response gave me further evidence that two people can read the same book and receive completely different impressions because of past environment, ideas, or prejudices.

First of all, the philosophy of the book (*Fascinating Womanhood*) is the golden rule—"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). If you want your husband to treat you like a lady, treat him first like a gentleman. If you want to be loved and appreciated by him, you must take the initiative and treat him as you

want to be treated. "A man that hath friends must shew himself friendly" (Prov. 18:24).

The author of the response said, "Not once . . . does Mrs. Andalin refer to prayer as the solution to a difficult marriage." I find in my copy on page 178 the following: "It is also important to seek the Lord's strength through prayer. If we are to reach upward sufficient to conquer our passions, weaknesses and fears, or to reach high objectives, we will need the help of God." And in the Teacher's Workbook, page 12, is the following: "Encourage students to seek God's help in applying the principles taught. Assure them that whenever we reach for higher goals or seek to become better people, we urgently need the help of God."

As to women doing the man's jobs around home, Mrs. White also alludes to "feminine" and "masculine" jobs. "A woman does herself and her family a serious wrong when she does her work and theirs too—when she brings the wood and water, and even takes the ax to prepare the wood, while her husband and sons sit about the fire having a social, easy time."—*Testimonies*, vol. 5, p. 180.

There are many other inspired statements to the effect that men and women are to have different roles and to keep the distinction. I believe that the blurring of the roles of men and women in our society today is bringing untold misery and unhappiness. It is not God's plan (Gen. 3:16-19): "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and

he shall rule over thee. And unto Adam he said, . . . cursed is the ground for thy sake. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground." God makes a distinction as to the role of the man and woman here.

Fascinating Womanhood may not appeal to everyone, but I feel it has its place. And as there are two sides to every story, I wanted to present the other side.

MRS. GERITA LIEBELT
Camden, South Carolina

Cornerstone of SDA Message

I was thrilled to read Charles D. Brooks's inspiring article in the REVIEW anniversary issue, and note the clear "ring" that declared the imminence of the "blessed hope"—"there is sufficient evidence that we are almost home." As your subhead proclaimed, "Belief in the precious promise of Christ's soon return is the cornerstone of the SDA message."

At times during the past three years, as we served in the work of God halfway around the world, we seemed to hear a different "ring"—that the "harbingers of the end" were really unimportant, that God was only concerned with the absolute perfection of the few, and that this alone would determine the time of His return.

Those who have served in needy places of the world surely will sense God's boundless love for all—including the less fortunate who have not heard His good news (and, indeed, some of them will be in the kingdom and ask the meaning of the nailprints in His hands). Should our church ever find diminished its sense of mis-

sion to all of God's children, it would be a tragedy.

Likewise, if we ever find diminished the sense of the immediacy of His return, it will also be a tragedy. If there is a delay in the Master's return, it is in His great goodness and mercy, "not willing that any should perish" (2 Peter 3:9).

As Elder Brooks's message pointed out, many signs of the great homecoming day are converging. I believe the message of His soon coming should be uppermost in our thinking and preaching. I believe that when He comes He will have people prepared who will reflect His character as perfectly as their finite hearts can reflect the heart of Infinite Love. I believe it is time for us to live as though we are going home—and soon!

JAMES JOINER
Takoma Park,
Washington, D.C.

Federal Aid

Just a word of sincere appreciation for your November 27, 1975, editorial, "The Peril of Aid." It was valuable for at least two reasons. Given the accuracy of your data, your caution is well taken; it provoked a healthy public exchange of views on our campus, sponsored by the Department of World Mission. Beyond that, however, I was encouraged by your willingness to make the REVIEW a forum for the continuing discussion of an important issue that many presumed was settled at Mexico City. If this is a conscious editorial policy it speaks well for the maturity of the church, and I applaud it.

LAWRENCE T. GERATY
Berrien Springs, Michigan

Informed or Possessed?

We can make a change from
the drab, pointless, and seemingly
insignificant experience that
has been ours in the past,
and be transformed into a flaming,
meaningful, and purposeful life.

By THEODORE CARCICH

WHEN SOME REMARK GLIBLY that Seventh-day Adventists should be relevant to their age and culture in order properly to impress their contemporaries with the gospel, we should evaluate relevance in the light of the following counsel:

“Conformity to the world will never be the means of converting the world to Christ. Christians must be entirely consecrated to God if the church is to be efficient in its influence for good upon unbelievers.”—*In Heavenly Places*, p. 168. “In heart, in dress, in language, in every respect, they are to be separate from the fashions and practices of the world. They are to be a peculiar and holy people. It is not their dress that makes them peculiar; but because they are a peculiar and holy people they cannot carry the marks of likeness to the world.”—*Ibid.*, p. 167.

Surely a relevant Christian is one who is first separated unto God and from the world. If he is not this, what is there distinctive or peculiar about him that attracts the attention and inquiry of the unbeliever? What does he have to offer to those who do not believe? If he carries “the marks of likeness to the world” how can he carry the marks of Christ’s likeness to those who see no difference in his life-style from theirs? Far more than words, the life of a devout Christian should convince an

Theodore Carcich was a vice-president of the General Conference at the time of his recent retirement. He is now living in Colton, Washington. This is a condensation of a sermon presented at the Annual Council held in Mexico City in 1972.

earnest seeker after truth that he is beholding something he too should possess. “When he [Christ] shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:2, 3).

Consider then whether we are “carrying the marks of likeness to the world” when we should be exhibiting the likeness of Christ. Here is where the preacher loses his hearers and the writer his readers. In our Saturday evening lyceum programs we subject youth to moving pictures and artists that we would never think of going downtown to see and hear. Somehow we have deluded ourselves into thinking that as long as it is under our own roof there is no harm in it, and people will line up at the auditorium door before the Sabbath is over to ensure themselves a good seat.

We have become more and more tolerant of it all: the books we have stocked in our school libraries, the competitive sports, the immodest clothing, the adornments and display that drape our bodies, the laxity in Sabbath-keeping, the freedom and permissiveness between the sexes, the broken homes, and the tolerance with which we view divorce.

Has this tolerance and compromise robbed us of spiritual power, making ineffective our witness before others? Have we substituted words for life, theory for experience, and information for possession? Can we dilute and rationalize the demands of the gospel, and then wonder why 66,641 members dropped out of our church in 1971?

Conformity Closes Windows of Heaven

Of course it is shocking, and it should shock us, for many of those who left are our children. Before we start looking around for someone to blame, let us read again the message God’s servant addressed to the church leaders, ministers, and church members. She says: “Should we dress in plain, modest apparel, without reference to the fashions; should our tables at all times be set with simple, healthful food, avoiding all luxuries, all extravagance; should our homes be built with becoming plainness and furnished in the same manner, it would show the sanctifying power of the truth and would have a telling influence on unbelievers. But while we conform to the world in these matters, in some cases apparently seeking to excel worldlings in fanciful arrangement, the preaching of the truth will have but little or no effect. Who will believe the solemn truth for this time when those who already profess to believe it contradict their faith by their works? It is not God who has closed the windows of heaven to us, but it is our own conformity to the customs and practices of the world.”—*Testimonies*, vol. 5, p. 206.

The probing words we have just read could not be plainer. We all stand indicted. What is the solution? More committees? More information? More research? More statistics? More resolutions? More task forces? Or shall we honestly face the problem in ourselves?

Facing the question honestly, compels the admission that we of ourselves are helpless in achieving holiness, godliness, and righteousness. On the other hand, God is “able to do exceeding and abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20).

These are words of victory—victory over our failings, weaknesses, and defeats. And the victory is achieved

not apart from us, but in us. Even as we are involved in the problem, so we are involved in the victory. Our faith therefore rests in the ability of an Omnipotent God who supplants our weakness with a "power that worketh in us."

The "power that worketh in us" is none other than the power of the Holy Spirit. Through the Holy Spirit God is able to manage, control, and direct our lives in cherishing and practicing those things that are true, honest, pure, holy, and of good report. In short, God is able by the power of the Holy Spirit to reproduce Christ's life in us, as well as helping us put away everything that is un-Christlike.

Much has been said as to what we as individuals, and the church at large, should be doing. May I point out that we should be equally concerned with what we are. Before one does something he must be something. Great convictions and great lives precede great deeds. God alone can supply the conviction and life that makes for great achievements.

Shall we then open the door of our hearts to receive Christ and, through the power of the indwelling Spirit, develop the character of Christ?

Listen to the pointed statement by God's servant: "If man places his will on God's side, fully surrendering self

to God's will, the high and holy endeavor of the human agent takes down the obstruction he himself has erected, the rubbish is cleared away from the door of the heart, the defiance barricading the soul is broken down. The door of the heart is opened and Jesus enters, to abide as a welcome guest."—*In Heavenly Places*, p. 27.

Let us briefly consider the obstruction, rubbish, and defiance barricading the heart against the Holy Spirit's possession. When gossip, criticism, and envy fill the heart the Holy Spirit cannot enter.

When the heart and hands are soiled with worldliness, lust, lukewarmness, indifference, racism, and other prevailing evils, how can we expect the Spirit of God to possess our life?

When conceit, arrogance, pride, egotism, a desire for supremacy, and political maneuvering motivate the life, the Holy Spirit is effectively barred from entering the heart.

When doubt and distrust regarding the Scriptures, which the Holy Spirit brought into existence, are entertained we declare in essence that we want no part of the third Person of the Godhead.

When a spirit of contention and independence directs our thinking in opposition to the settled decisions of the church, what spirit, I ask you, is possessing our lives?

Do we seriously want the Holy Spirit to possess us and to impart to us the life He is prepared to give? Really, do we want this experience? If so, there are obstructions to remove. Wrong feelings have been cherished, wrong attitudes have been adopted. These sins must be confessed and put away by a deep work of grace in the heart.

Someone has said that you cannot quarantine the wind. Sometimes the wind blows with hurricane force, but at other times it blows so gently you can hardly see a leaf stir. But in either case it is blowing, it is always active.

The Holy Spirit Is Always Active

Even as "the wind bloweth where it listeth," so the Holy Spirit is always active. You cannot quarantine the Holy Spirit. It is blowing today in South America, Europe, Asia, North America, Africa, Australia, and here in Mexico City. It has been blowing during this Autumn Council. We have felt the stirring of the heavenly wind in the devotionals, in the committee meetings, and in the evening services. If we would individually turn our faces toward this heavenly breeze and fill our hearts with its divine freshness we could turn this meeting from a mere congregation into a communion of saints, from a mere crowd into the family of the living God, and from diverse conferences, unions, divisions, institutions, and departments into a highly disciplined and mighty army for God.

Centuries ago the same heavenly wind blew through a little band of disciples, weakened by timidity and fear, and changed them into a spiritual army that could not be checked or hindered by the world, by the flesh, or by the devil. They stormed through the cities of their generation establishing memorials for God everywhere and did not rest until they planted the cross in Caesar's household in Rome. When the same breath of God blows upon a man in our day it endows him with the veritable power of the armies of heaven and makes him irresistible.

Do you want this same power? Keep in mind that the Holy Spirit cannot be managed, it manages us. We do not



Christian principles are at cross-purposes with worldly goals.

possess Him, He possesses us. Therefore the fires of revival can break out in the most unexpected places; the most humble worker and the weakest church can suddenly become a center of spiritual awakening. The most unqualified man, according to human standards, can suddenly become the instrument that God's Holy Spirit uses to produce revival, renewal, and reformation. From the time that Jesus chose the fishermen and other ordinary men to be His disciples, He has chosen the most unlikely men and women and has made them spiritual dynamos in a world that desperately needs the renewing breath of the wind of heaven.

Could it be that you and I may experience a change from the drab, pointless, and seemingly insignificant experience that has been ours in the past, and be transformed into a flaming, meaningful, and purposeful life that lightens any task assigned to us, be it great or be it small?

How could this happen to such as you and me? What would I have to do?

We read, "All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life; the Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827.

When will we learn? Will we reverse what we are attempting? The possession by God comes first and the Omnipotent deeds come next. □

Bible Questions Answered BY DON F. NEUFELD

If a person confesses all his sins, receives forgiveness, then commits one sin and dies before asking forgiveness for the last committed sin, will he be punished for every sin he has ever committed or for his last sin only?

This question cannot be answered by simply choosing one or the other of these alternatives.

While God must remain the judge, it would seem from what is revealed in the Scriptures concerning God's character, that a single sin unconfessed simply because sudden death prevented confession would not cause its perpetrator to be lost.

While God hates sin and cannot condone it, His every effort is bent on saving humanity. He is not, as some picture Him, looking for the least excuse to shut someone out. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). Like the father of the prodigal son, God extends forgiveness even before the erring one has the opportunity to blurt out his confession.

God does not look so much for His children to repeat a mechanical formula of confession when they inadvertently err, as for them to maintain an attitude of heart that chooses right, that hates wrong, that grieves when God's law is

transgressed and that seeks immediate rectification.

Who has the heart, is the important consideration. "Character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—*Steps to Christ*, pp. 57, 58.

On the other hand, the Bible also teaches that under certain circumstances forgiveness can be canceled. This is taught in the parable of the ungrateful servant recorded in Matthew 18:21-35. The servant whose debt of 10,000 talents his lord canceled, in turn showed no mercy upon a creditor who owed him a mere 100 pence. As a result of his unforgiving spirit his lord reimposed his debt. Angered, he "delivered him to the tormentors, till he should pay all that was due unto him" (verse 34).

Applying this parable, Ellen White says concerning a man with an unforgiving spirit, "It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God's pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented."—*Christ's Object Lessons*, p. 251.

The possibility of cancella-

tion is also taught in the ritual of the ancient sanctuary. When the sinner brought his sin offering to the tabernacle, the priest made atonement for him. But his sin was not completely disposed of. Instead it was transferred to the sanctuary (Lev. 4). His sins, along with the sins of his fellow transgressors who brought their offerings to the sanctuary, thus accumulated in the sanctuary. Once a year on the Day of Atonement the sanctuary was cleansed and the accumulated sins were disposed of (chap. 16:21, 22). If an Israelite was unrepentant on that day he was cut off from his people (chap. 23:29). This meant that even the sins for which he had brought sin offerings were returned upon his head.

Forgiveness Can Be Canceled

And so it is in the antitype. "The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement."—*Patriarchs and Prophets*, p. 357.

According to Ezekiel, "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness

that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Eze. 18:24).

While from this verse it is not clear whether it is the sins of his entire life in which he will die, this would be the implication when this passage is placed alongside the passages mentioned above. According to the Seventh-day Adventist doctrine of the sanctuary, sins will not be blotted out until after the investigative judgment, and then it is only the sins of those whose commitment to Christ and truth is total that will be blotted out. The sins of those who fail the test of eternal life will return upon them, even though at some time in their lives they may have received forgiveness for them.

According to this Ezekiel passage, the one who had his forgiveness canceled was one who "turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth." This describes deliberate, continued apostasy, not some single inadvertent error such as implied in our question.

Send questions for this column to the Editor, *Review and Herald*.

Apparently Harmless Things

Certain practices may appear harmless, but they may be indicators of a deeper spiritual malaise.

By E. A. CRANE

MANY CHRISTIANS are weighted down with so-called "harmless things"! D. L. Moody once illustrated this point dramatically. He did not appear on the platform as usual at the beginning of the service. He asked Mr. Sankey to say, "Mr. Moody will come onto the platform looking different than you have ever before seen him at the preaching hour."

When curiosity was raised sufficiently, and when the time for the sermon was at hand, Mr. Moody appeared with a tremendous pack strapped on his back. Slowly he walked across the platform, turned, and walked back. Then he asked the audience, "Do you think I can preach like Jesus wants me to preach with this load on my back? It is made up mostly of fine things. Nearly all of the items are quite harmless."

I want to mention one of those "apparently harmless" things over which some Christians seem to stumble—jewelry. While this point is indeed small compared with the eternal verities of the gospel, judgment, mercy, and truth, yet it is not too small but that the God of heaven has given certain guiding principles for our benefit.

Peter says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

Paul says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9, 10).

E. A. Crane, of Tryon, North Carolina, spent a number of years as a missionary in Burma and Ceylon, and has worked in Canada, the Southern Union, and Michigan.

Concerning the motivation that impels men and women to seek such adornments, whether it be in hair-style, clothing, or accessories, *The SDA Bible Commentary* says, "The purpose of costly adornment, whatever form it may take, is to attract attention to oneself. . . . For the Christian, modesty, quality, appropriateness, and serviceability should determine what is worn and how it is worn. Expenditures that go beyond this ideal are incompatible with the principles of Christian stewardship. Such display reflects personal vanity and self-centeredness, which are not consonant with Paul's plea for Christian self-respect and modesty."—On 1 Tim. 2:9, p. 295.

"But," says one, "did not women of old, and also women of the early Christian Church use ornaments rather extensively?" Yes, some of them did at times. But the Bible's recording of a custom does not always prove that God approves the custom. God is said to have winked at times of ignorance (Acts 17:30).

In other words, the fact that a Bible writer may cite instances of idolatry and the wearing of jewelry among the descendants of Jacob is no evidence that God smiled upon the practice. God may simply have tolerated it. And what God tolerates He does not necessarily approve or commend.

Simplicity of dress, freedom from ornamentation, has always been a sign of true-hearted professors of Christ. Early Christians did not dress like the world. Most of the present-day Protestant churches observed strict rules of simplicity early in their history.

For example, 150 years ago one could not remain a member of the Methodist Church while wearing even a simple wedding band. This was true, in varying degrees, of other church societies. What do we see today? The drift away from Biblical teaching has been so pronounced that now only a few Protestant churches re-monstrate against the wearing of jewelry.

The True Church Holds High Standards

The Seventh-day Adventist Church, thank God, has always held to high standards, as the following statement reveals. "To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith."—*Testimonies*, vol. 3, p. 366. This statement is quoted in *The Church Manual*, page 202, and is immediately followed by these simple words, "It is clearly taught in the Scriptures that the wearing of jewelry is contrary to the will of God. . . . The wearing of ornaments of jewelry is a bid for attention which is not in keeping with Christian self-forgetfulness."

The Church Manual says further, "Parents should bring to bear the weight of their example, instruction, and authority to lead their sons and daughters to attire themselves modestly, and thus win the respect and confidence of those who know them. Let our people consider themselves well dressed only when the demands of modesty are met."—Page 203.

There is no virtue in dressing differently from the world merely for the sake of being different. Members of the church have much higher ideals than this. They serve a God who loves the beautiful. As earnestly as they shun modern fads and gaudy display, they will avoid the harsh extremes of simplicity that tend to make people appear odd and singular.

Seventh-day Adventists do not believe that the subject of ornamentation should occupy a prominent place in their preaching. It is not the message we are to bear to a perishing world. Yet they ought to keep in mind that they are reformers and that true religion must have a molding influence in all their activities. Customs and fashions change with the years, but principles of right conduct are always the same. Dress is therefore an important index to Christian character. Early in Adventist history instruction was given as to the way Christians should dress, the purpose of which was "to protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health" (*Testimonies*, vol. 4, p. 634).

All agree that since 1844 we have been living in the great antitypical day of atonement, or the day of judgment. Let us remember what our Lord is doing. He is engaged in special, final intercession before the Father. He lifts nail-pierced hands, making intercession for all who humbly approach God for forgiveness and cleansing.

When the testimony of Jesus to the remnant church—given to guard and to guide His people through the perils

of earth's final hours—is so specific, dare we disregard that testimony? Remember He is the True Witness. It is He who says to the Laodicean church, "I know your works: you are neither cold nor hot. Would that you were cold or hot! so, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked" (Rev. 3:15-17, R.S.V.).

Jesus has spoken to the Laodicean church. All of us recognize that the Laodicean church is the church of our day. From these solemn words, we conclude that there are many things of more importance than physical clothing and ornamentation. Jesus looks into the human heart and detects the sins of pride and self-glory. Often He finds pride in those who are unaware that it exists. The rich young ruler thought that he was a keeper of the law. But Jesus, looking into his heart, saw that he was a transgressor. God's people may appear ever so lovely and beautiful, yet be lacking in that "spiritual adorning which is in the sight of God of great price." He who "knoweth what is in man" is not blind to the external.

Just as surely as God led Israel of old by Moses, so to-

Response From Readers

More on Music Reform

MAY I commend you for the article by Bob Larson and the editorial, "More on Music" [Dec. 18, 1975]. This is a subject on which there seem to be great gaps of silence for long periods of time by the church administrators. Consequently, it is refreshing to hear almost anything on the subject. I would like to offer a few comments myself.

Consider the entire text of the *Negro Spiritual*:

Let us break bread together on our knees.

Let us drink wine together on our knees.

Let us praise God together on our knees.

When I fall on my knees with my face to the rising sun, O Lord, have mercy on me.

Suppose the last line of the spiritual had read, "When I fall on my knees with my face to the front of the church," or "towards my bed," or "towards Jerusalem" (as Daniel did), would that imply church worshipers, or bed worshipers, or city worshipers? Dual interpretations are of

course possible, but blacks have no problem with the text of that spiritual. It is accepted for what it is and says—a communion spiritual sung in praise of God. Trying to read sun worship into those simple lines is not only unfair to the spirit of the text but also unfair to all blacks who do not imagine "sun worshipers" at all.

The communion spiritual, "Let us break bread together," is not sung as often in our churches as one would imagine. There is a book much closer to us, containing hymns that are used often, that presents related if not similar problems. I am referring to our *Church Hymnal*. Consider hymn No. 554, "There is a land of corn and wine, and all its joys will soon be mine." Would this be construed to be a "wine-o's" heaven? Or the third stanza of No. 403, "Lead Kindly Light," and No. 513, "Once to Every Man and Nation." Do all Adventists understand these nebulous texts? What about No. 415, "Home Sweet Home," a secular song. Or

two other overly trite and sentimental hymns that sound more like love songs and present a rather strange relationship with the Creator of the universe: No. 532, "I Have a Friend So Precious," and No. 606, "In the Garden," which Dr. Austin Lovelace calls blasphemous. Vague or questionable sacred music is as close as our own hymnal and yet no one seems too concerned.

Consider also the example set on Sabbath by Adventist radio stations. On any given Sabbath, one can hear such secular songs as "the Swan," "Romance" (Sibelius), "Trees," among others. One can also hear a great number of so-called "contemporary" religious ballads that are nothing more than religious-sounding words in secular garb. These in turn are gobbled up by well-meaning church members, who in turn encourage and demand their use in the local churches. Our ministers in turn, knowing little about church music themselves, acquiesce and encourage the same. The many admonitions by Ellen White

in the *Testimonies*, *Messengers to Young People*, and the *Church Manual* appear to be forgotten, and again, no one seems overly concerned.

Just as the origins and backgrounds of spirituals are best left to musicologists and ethnomusicologists, critical judgments regarding true church music should be in the hands of church musicians, and I am not referring to anyone who has studied piano or organ for four or five years, for this does not qualify one to be a church musician. Church music is a field of study and its students have an obligation to bring to the Master and the church only the best for use in His service.

Until the church decides to speak up, and direct, and educate, there will be confusion in the matter of music. It cannot be a one-shot effort; it must be constantly kept before the members until it catches on like Sabbathkeeping. Only then can we seek to stem the tide that has flooded our churches with unworthy and cheap music.

ALLEN BREACH
Washington, D.C.

day Jesus, the True Witness, is leading spiritual Israel by a prophet. Messages from the Lord through His modern prophet are not designed to take the place of the Bible, but to bring God's people to a clearer understanding of truths already revealed.

Those who have read and studied the writings of the Spirit of Prophecy most deeply are the ones who testify most sincerely that these writings are in perfect agreement with the Bible. They were given to lead God's people into a fuller understanding of the Word, and thus into the "unity of the faith." The Scriptures admonish, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

Pointed Counsel

Following are a few paragraphs from the Lord's modern messenger, illuminating some of the principles laid down in the Bible concerning dress and ornaments.

"Let the members of the church now put away their pride and lay off their ornaments. . . . Self-denial must be practiced. . . . The preachers must sharpen up their message, not merely assailing self-indulgence, and pride in dress, but presenting Jesus, His life of self-denial and sacrifice."—*Counsels on Stewardship*, p. 291.

"But many who profess to be children of God feel no scruples against conforming to the customs of the world in the wearing of gold and pearls and costly array. Those who are too conscientious to wear these things are regarded as narrow-minded, superstitious, and even fanatical. But it is God who condescends to give us these instructions; . . . and those who disregard them do so at their own peril and loss. Those who cling to the ornaments forbidden in God's word cherish pride and vanity in the heart. . . . When the mind is fixed upon pleasing God alone, all the needless embellishments of the person disappear. . . .

"There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*Testimonies*, vol. 4, pp. 645-648.

When I was a lad, I worked in the hayfield. I remember that the crew was usually composed of mature men except for myself. Now and then the days would be hot and sultry. Sometimes it seemed that there was no breeze at all. In order to tell which way the wind was blowing, a worker would throw a handful of chaff into the air. Then all would watch as the particles floated to the ground. We could tell which way the wind was blowing by the drifting of the chaff.

So it is with little things. They often reveal far more than one realizes. Which way is the wind blowing in our Christian lives? Does Jesus have all there is of us? Are we gathering with Him? Or, are we by our influence scattering abroad? Are we working for unity among believers in the message? Or, are you weakening the hands of those who are earnestly trying to build up and strengthen the church?

As D. L. Moody asked, Is your witnessing for Jesus made feeble by a "bundle of apparently harmless things" still unsundered to God? Really now, which way is the wind blowing in our Christian lives? □

For the Younger Set

Tricia's Victory

By DEBBIE SHAW

TEN-YEAR-OLD Tricia wanted to bring her twin brother, Bobby, closer to God, but she didn't know how to go about it.

"I can't see God, so I don't believe in Him," Bobby said. So Tricia sat down in her room and thought. "How can I show him how really great it is to love Jesus and to talk to Him as to a friend?"

Her new Bible lay on her little table by her bed, and suddenly she knew what she would do. It was a beautiful Bible, given to her by her church, and she loved it.

Quietly she slipped into Bobby's room and laid her treasure by her twin's bed. The lamp on his bedside table shone invitingly, and she prayed that Bobby would see the light of Jesus in the gift she had left. "He's bound to see it, but will he take the time to look through it?" She tiptoed back into her room and went to bed.

The next morning she found her beautiful Bible torn in pieces on Bobby's bedroom floor. Pain ripped at her heart. "Dear God," she prayed, tears falling as she picked up the torn, crumpled mess, "it looks as though I have failed. Please forgive him for what he did."

When she came home from school that day, she

found her parents arguing with Bobby.

"Why did you steal that money, Bobby?" father questioned. Then she heard mother with tears in her voice, "We have never denied you anything before, Son. You could have asked us for an advance on your allowance." Bobby hung his head and didn't say a word. This was not the first time he had been in trouble. He'd stolen candy from the dime store many times.

"I have to try again. I can't give up now," Tricia said to herself.

After dinner she went into Bobby's room and closed the door. Quietly she sat on the bed beside him.

"What do you want now?" Bobby scowled crossly.

"Please let me help you find the right way, Bobby. Give Jesus a chance to lead you down the right path."

"God. Ha! He's never helped me before, why should He want to help me now? And besides, I'm just a kid! Why should He bother with me?" Anger was in his voice, yet his eyes begged her to understand.

"Bobby, have you ever asked God to help you?"

"No," he whispered.

"Well, first you have to ask. If you keep running from Him, how do you expect Him to help you? And besides, God loves children like you and me."

"Really? Do you think He would listen? I've been so bad that maybe He doesn't even care."

"God will never turn His back on you, Bobby. Why don't we pray together?"

"But I don't know how to pray." Bobby's voice sounded very far away.

"I'll pray, and you will learn. Then just leave everything up to God and have faith in Him."

Together they prayed. And from that moment on, Tricia's twin brother became Jesus' boy and went to church with her every week.



Power Unlimited

In two weeks we experienced
two major quakes and more than
1,000 minor quakes. They caused
me to do some serious thinking.

By **GORDON A. LEE**

I ARRIVED WITH my family in Rabaul, New Britain, on July 13, 1971, to begin my new assignment. Over a period of several months I had made several visits to the island, helping organize the work of God, while trying to fit in some furlough.

On our arrival, we were met at the airport by some of our fellow workers. Since we had traveled all day since early morning, we were happy for a satisfying meal at the home of one of the workers. Then sweet rest, even though the house in which we were to live was in chaos with packing cases and trunks.

The next day we began in earnest to unpack. By mid-afternoon we had made good progress. Then it happened. The house began to roll and toss. It was difficult to stand up. My wife and children, who had never experienced an earthquake before, were gripped with fear. We moved outside into the open as the earth beneath us continued to convulse and groan. Electric poles danced and swayed in contorted disunity.

The harbor, only 50 yards from our front door, began to drain away. The wharf where our mission ships tie up stood out on sodden earth. Within minutes the water came back in and continued rapidly to rise. It reached the base of our house, which stands on stumps about four feet above the ground. For an hour or more the tide rose and fell, far beyond its normal limits, at amazing speeds.

The next five nights and days were a torment. The earth continued to shudder and jolt beneath us every ten to 15 minutes. Then it struck again in greater magnitude, registering 8.6 on the Richter scale. Worse still, it was followed by three devastating tidal waves that rose to 16 feet above high-tide mark. They lapped the floor joists beneath our house. Higher tidal waves were predicted. Thank God they didn't come. The destruction and loss of property throughout the area was calculated at millions of dollars. Huge landslides blocked the roads. Tides swept away to sea cars, timber, and countless items, leaving in return flotsam and debris.

In two weeks we experienced two major quakes and more than 1,000 minor quakes and tremors, some regis-

tering six plus. Lying awake for many hours on many nights, I had much time for sober reflection. What power there must be unleashed in even one small tremor! Around us are high mountains—even active volcanoes. The island on which we live is large. Yet these mountains weighing countless millions of tons are shaken in their foundations and reel like drunken men. What power!

What power God, the Creator, must have displayed when He called into existence not only these mountains, this island, but this whole earth, yea, the universe!

His power has not diminished and today it is exercised in behalf of His children. It may be seen in the still small voice of the Holy Spirit calling us to repent. If we heed the voice we become the sons of God.

Of ourselves we cannot come to repentance. There is in ourselves no desire. In us there is no good thing. It is the goodness of God, through the operation of the Holy Spirit, that leads us to repentance. If we spurn that avenue, we have no alternative.

Esau played the fool too long. He rebuffed the Holy Spirit in His attempt to lead him to repentance and right living. He gambled too long with sin and indifference to life's responsibilities. "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:17).

Then God's power will be seen in the final triumph of His church. Revival will follow the "assembling of ourselves together" and the deep heart-searching experience that leads us to repentance. Reformation will take place in our lives and in our church. Pentecostal power will be poured out.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). What a challenge? Dare we take God at His word? The disciples did, and they filled the earth with their doctrine.

"There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

"To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*The Ministry of Healing*, p. 160.

Do we see the full import of these promises? Let us look again at the phrases "great and mighty things," "no limit," "power for the attainment of measureless results."

Seeing the remnant church in the last days under the direction and power of the Holy Spirit, Ellen White described it thus: "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, p. 612.

That day is upon us. God is waiting to pour out His measureless, unlimited power. The Holy Spirit is striving to win our full cooperation.

Could 1976 see the fulfillment of the promise of unlimited power, resulting in conclusion to the reign of sin? □

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True Faith Works

Many forms of "faith" are abroad today. God will acknowledge only one form.

By LEWIS R. OGDEN

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

"I'M SO SORRY for you, Mommy," 4-year-old Joyce often said as she witnessed her mother in pain with a severe type of arthritis.

For ten years her mother had suffered, at times having to walk and work with bent back and knees. As time went on and her condition worsened, little Joyce seemed to grieve more and more.

Then one day as they were walking home after her mother had been assisting at a canning bee, Joyce asked, "Mommy, how are your knees now?"

"Why!" exclaimed the mother, suddenly realizing a change. "They are not paining at all. I'm walking just as I used to walk!"

"I know why," the child stated categorically. "While you were canning tomatoes I asked Jesus to take the arthritis away."

For 17 years that mother has not had a touch of arthritis—not since that prayer of faith by her 4-year-old child.

The whole plan of redemption is concerned with instilling in our hearts that kind of childlike faith and confidence in God. The entire Bible is an exhibition of the love of God. It also displays the results of doubt and distrust of God.

Faith is taking God at His word, as an unspoiled child, and acting upon it. True faith does not expect to receive blessings that have not been promised. Neither does it expect promised blessings without meeting the conditions upon which those blessings were made.

"True faith lays hold of and claims the promised blessing before it is realized and felt. . . . True faith rests on the promises contained in the Word of God, and those only who obey that Word can claim its glorious promises."—*Early Writings*, pp. 72, 73.

Faith will lead the Christian to obey the commands of God regardless of how impossible of performance they may appear.

How genuine faith works is illustrated in connection with many of the miracles of Jesus. To the sick man at the pool of Bethesda Jesus said, "Rise, take up thy bed, and walk" (John 5:8). The man had been unable to walk for 38 years. How could he obey the Lord's command? He had every human reason to say, "I can't walk! If You will make me well, I will be able to obey You."

But the sick man didn't use human reasoning. He acted

on faith. He believed Jesus; and in acting, his faith became sight. Jesus supplied the power—and the healing—when the man supplied the faith and the will to act.

"And a certain woman, which had an issue of blood twelve years, . . . when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press. . . . And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:25-34).

Faith in the Man Himself

This woman had received from Jesus no personal promise of healing. Her faith was founded not on any word of His, but in the Man Himself, whose entire life had been an acted, living promise of blessing to all who would accept Him by faith. And she accepted Him!

"It was not the touch of My garment," He said in essence to the woman, "or any other thing you have done, that has healed you." "Thy faith hath made thee whole," He said. "It is your *faith* in Me—demonstrated by that touch—that has made it possible for My healing power to flow into your body and make you well."

The Roman centurion (Matt. 8:5-13; Luke 7:1-10) secured instantaneous healing for his dying servant—not by a touch of the diseased body against the robe of Jesus, but by his own faith in the promise he secured from the divine Healer.

Those bitten by serpents in the wilderness (Num. 21:5-9) had only to *look* at the brazen serpent. And those who looked were healed—not by the look, but by the faith that prompted that look.

True faith accepts not only God's promises, it willingly and implicitly accepts His counsels and commands. And it also serenely and cheerfully accepts all of life's experiences. Whether these are pleasant or filled with deepest grief, true faith will say with Jesus, "Not my will, but thine, be done" (Luke 22:42).

Abraham's faith led him—at the command of God, but against every human argument one could think of—to sacrifice his only son, in whom centered the promises for the future.

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt of-

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fering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him" (Gen. 22:1-3).

During those three days' journey to Mount Moriah, Abraham had sufficient time in which to contemplate his prospective act. If he had been disposed to unbelief, there were plenty of human reasons to doubt God's leading.

He might have reasoned that the slaying of his son would cause him to be looked upon as a murderer, a second Cain; that it would cause his teaching to be rejected and despised, and thus destroy his power to do good to his fellow men. He might have pleaded that age should excuse him from obedience.

But the patriarch did not take refuge in any of these excuses. Abraham was human; his passions and attachments were like ours; but he did not stop to question how the promises could be fulfilled if Isaac should be slain. He

did not stay to reason with his aching heart. He knew that God is just and righteous in all His requirements.

Previous to this test Abraham had shown a faulty faith on several occasions. Now he had demonstrated his qualifications to become the representative of God's redeemed saints—those of whom it is said, "the just shall live by faith" (Heb. 10:36; cf. Rom. 4:11). Now God was able to confirm to Abraham the promise made years before. "I will bless thee," He said, "and . . . I will multiply thy seed as the stars of heaven, and . . . in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:17).

We, too, must have a faith such as this. And you can have such a faith. First, by continually using the faith you already have. We need boldly to step out on the promises of God as did 4-year-old Joyce.

Then we must permit God to speak to us through a daily study of His Word. Our faith is sure to expand on this program, for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). □

Concluded

When You're Young BY MIRIAM WOOD

Grades for Sale

TO WANT good grades is an admirable attitude for a student to have—usually. To want to acquire necessary knowledge and skills for the future is an even more admirable attitude. The latter attitude, though, seems to be rapidly assuming the category of the last dinosaur, with the first attitude being so pervasive and so compulsive, so "no holds barred," as to cause consternation in academia.

Time magazine of November 11, 1974, puts it this way: "College grades, along with almost everything else, have been going up lately. Stanford University undergraduates were astonished recently to read in the student paper that their grade point average had spiraled to 3.5+ (or just under A). . . . At American University, 75% of all grades last spring were A's and B's."

The article went on to state that the standard C or average grade is now so unacceptable that a teacher feels he may be risking, if not his life, certainly his job when he gives it. And yet surely there are more average students and average

people, more run-of-the-mill humans than super-special. The current glut of high grades is having the effect of placing everyone on the same level, so that graduate schools have no way of judging what kind of students they may be admitting. "Everyone coming in with a 4.0 makes it hard to evaluate the grades," says William Keogh, assistant dean of Stanford's law school.

So it all boils down to the fact that grades have become meaningless marks on a piece of paper, with no relevance to anything past, present, or future, as far as assessing the past performance and future capability of students goes. The truly superior student is only one of the vast faceless multitude. The truly inferior student is in the same category.

This insistence on "good" grades finally annoyed one college teacher so intensely that he took a unique approach to the problem. *Parade* magazine of March 9, 1975, described what happened. "In the fall quarter at the University of Denver, Michael Rock, visiting professor from Bennington College, Vermont,

strode into his Principles of Economics class and announced, 'You people have won. I'm going to *sell* grades. Grades will go to the highest bidder.'"

Then the auction was described, the calling in of a "neutral" professor to handle the transactions, the averaging out of the sales so that A was worth about \$85, B worth \$55. Altogether, Dr. Rock collected more than \$2,000, most of it in promissory notes. Only one or two students objected enough to this crass scheme even to report it to the Dean of Students. As a matter of fact, one student who noticed that several others had been cutting class, bought a few C's and D's and tried to make a few extra dollars by advertising them in the school paper.

Secure in the belief that their grade futures were taken care of, "the bulk of the class settled back to wait out the rest of the semester, some even going so far as to burn their term papers. Imagine their consternation, then, when Dr. Rock announced on the day before the final examination that his "auction" had been a hoax.

"Did you seriously believe that you could buy grades?" he asked the students.

Never before were such wails heard on that campus. One student whined, "That can't be. You're an authority figure. We've all accepted you that way and accepted what you told us as true."

I find myself in great sympathy with Dr. Rock. He was trying to point out a very vital fact of life: namely, that some things in this world are simply *not for sale*. If they should fall into the saleable category, then they would be meaningless.

As I thought about this incident, I found myself hoping that no Seventh-day Adventist Christian students regard grades as their highest objective. Learning is the objective—individual learning by each person, fairly and squarely. Anything else is flagrant dishonesty and self-deception.

More than that, the real world of jobs and producing "the goods" will prove a horrifying experience to students who've lived in this hazy dream world where everyone is super special. *Time* magazine said it well: "Today's graduates may be in for a rude shock when they discover that in the workaday world, not everyone can count on A's."

There's no royal—or easy—road to achievement.

Someone to Care

Many a lonely soul needs to be
assured that there is One who cares
for him as much as if he were
the only object of God's attention.

By D. J. HANDYSIDES

PETER ADMONISHES, "Casting all your care upon him, for he careth for you" (1 Peter 5:7). The Revised Standard Version puts it this way: "Cast all your anxieties upon him, for he cares about you."

What are our anxieties? They are the worries, cares, fears, and problems that daily confront us.

There are professional people who aim to care for at least some of our anxieties. We try to put our health worries and fears into the hands of our physicians and specialists, our money worries into the hands of the banks and the finance companies at certain interest rates, our mental and emotional stresses and tensions into the hands of psychiatrists, and our welfare and

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God in a Sonnet

By NICHOLAS LLOYD INGRAHAM

A poet pours Orion on his pen,
And writes a quatrain naming God its theme;
But words are hollow born by tongues of men
To laud the Father-Son-and-Spirit team.
This second stanza argues God is love
And offers ample proof in Jesus Christ,
Whose wounded hands upheld in court above
Are pleading souls whom Lucifer enticed.
A final verse and couplet whisper this:
"The Holy Trinity, through grace untold,
In righteousness will hush the serpent's hiss;
For mercy moves toward sinners from of old—
Reborn in Christ, they raise the victor's rod
And reign forever side by side with God!"

other problems into the hands of clergymen and welfare officers. But none of these can care for us as can the Lord.

Toward the end of his checkered life, King David testifies of the loving and tender care of a gracious God. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25). He had been hunted and hounded by King Saul; his own son had rebelled against him; he knew all about calamity and betrayal and loneliness, but he also knew his God.

In another psalm David likens God to a father: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14).

Where is that father who does not have compassion and protective love for his children? I remember how my heart yearned over my baby girl when she was to have a surgical operation. My son told me of a physician colleague of his whose boy was dying from that dread disease leukemia. This father forgot his practice, his work, his other interests, all to remain close by the side of the bed of his beloved boy.

God's love is likened to that of a mother's love—and who can question the love of a mother? Most of us would agree that a mother's love is the most unselfish, the most compassionate, and the most beautiful of all human loves, yet the prophet Isaiah puts forward this question: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. 49:15, 16). To engrave anything means to cut with a sharp instrument. Some years ago, while I was working in our small church in Stoke on Trent, England, I cut through the thumb nail on my left hand, inflicting a wound the scar of which will remain with me all my life. That wound always reminds me of that little church and its members. I cannot forget them, for they are engraved into my hand.

Can our God ever forget Calvary, where our Saviour's hands were pierced, torn, and permanently scarred for your salvation and mine?

Zechariah the prophet speaks of God's love in this way: "He that toucheth you toucheth the apple of his eye" (Zech. 2:8). We all know how valuable sight is, and how extremely valuable is the pupil of the eye. But here God says that he that toucheth you toucheth the most valuable part of My eye. You are most precious; you are most valuable.

I am sure that you remember the words of Jesus when He spoke of the sparrows and of their falling to the ground, and how He said we were worth many sparrows. Then he added that even the very hairs of our head are all counted.

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

No wonder Peter admonishes us to cast all our cares upon Him. Your God, my God, knows and cares. □

From the Editors

Health Ministry, a Means or an End?—3

The Means for Perfecting a People

In previous editorials we emphasized that the fundamental question for the health ministry is whether it is energized by the humanitarian impulse or the soteriological principle (that everything should be done in terms of salvation). We saw Jesus as the model man, not only for the professional health worker but for anyone who called himself a Christian.

We discussed also the uniqueness of the Seventh-day Adventist health ministry, that it is distinctively different from all other health-care systems.

An additional reason for primary emphasis on the soteriological principle is that God's message to men and women is double-edged—reconciliation and judgment. Even if a person is well fed, clothed, and made economically secure by the church's effort, he still could be judged as unfit to live in the coming kingdom of God. The judgment is not primarily punitive, but consequential. A man at cross purposes with the principles of God's kingdom is on a program of self-destruct, no matter how healthy and free from pain he may be.

While there are other churches that place priority on the soteriological principle, Seventh-day Adventists have been given a very special assignment regarding the health ministry. In fact, their health ministry is distinctive and unique; Seventh-day Adventists give to the soteriological principle, eschatological urgency. That is, for Seventh-day Adventists the health ministry is more than pointing the sick to Jesus as the great physician; the primary purpose of the health ministry is to prepare a people to meet their Lord! The Lord will delay His advent until a generation of men and women are indeed a living demonstration of Christlike living, and the health ministry will play a major part in developing such a people.

Ellen White has often emphasized this eschatological urgency that makes the Adventist health ministry very distinctive: "The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. . . . He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality."—*Counsels on Health*, pp. 20-22.

"The question of how to preserve the health is one of primary importance. . . . God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Ibid.*, p. 127.

"The work of health reform is the Lord's means for

lessening suffering in our world and for purifying His church."—*Testimonies*, vol. 9, pp. 112, 113.

How dreadfully shortsighted we are if we think of the health message as the "entering wedge" whereby we get the attention of the world long enough to present the "real" message. The health message is not a PR gimmick any more than the cross is—both meet human needs and both attract the attention of men and women. The health message has everything to do with hastening the Advent, with getting a people prepared who will reflect the results of keeping the commandments of God and employing the faith of Jesus (Rev. 14:12). To relegate the health message to a "this world" orientation is to rebel against God's own plan for getting His people fit to be members of His last generation of witnesses to His love and power.

Understanding the health ministry as one of God's means for hastening the Advent will change some attitudes in the church toward the whole subject of health reform. Those who have generally considered health reform in terms of church regulations and the dropping of harmful habits will see its greater beauty and function as one of God's means for developing character. Instead of a restrictive force, it becomes a liberating, constructive blessing to those who want to use every advantage available in developing keen mental powers in a trouble-free body, thus providing the components for a spiritually healthy life, totally available for Christian witness.

More Than Extending Life Expectancy

Our reasons for facing the world with our specialized brand of health ministry become far more compelling when smokers, drinkers, pill poppers, meat eaters, surplus eaters, and lovers of sweets realize that we are more interested in preparing them to meet the Lord than in merely adding a few more years to their life here and now. After all, most people indulge themselves in these destructive habits because life on this earth has become a drag, a bore, a grand disappointment; their indulgences in seeking some instant satisfaction are ways, they think, of getting even with fate. If we cannot offer more exhilaration in the Adventist hope, then people will continue to get their stimulation from their coffee, steaks, banana splits, and amphetamines—even though they think they are commandment keepers because they go to church on Saturday.

Thus we have come full circle. Our Lord's reasons for the health ministry, when properly understood, become the very reason for the existence of the Seventh-day Adventist Church. If our neighbors do not see the full face of Jesus when we set out to heal them when they are ill—or change them when they are on a course of self-destruct—we are not doing our special work.

The full life is more than the physically healthy life; more than not smoking or drinking alcoholic beverages, more than refraining from any of the other abuses men and women inflict upon themselves. The full life is total health; the full life is a living awareness of God's abun-

dant love expressed in forgiveness and sanctifying power, a grateful recognition of God's many rules whereby He has made clear the road to trouble-free living (at least as far as humanly possible with the particular genes and chromosomes given to each of us at birth).

Knowing that God is more than our problems, that His future is longer than our own without Him, that His door is open wide to us all, if we want Him—all this is essential to a Christlike health ministry.

For these reasons, to live simply for the present, to promise relief from pain, and added years if people will adhere to the Adventist program of healthful living, to place primary emphasis on present comforts—is to be supremely irrelevant; real life today is lived in terms of the future and of the eternal reward "that fadeth not away." To talk about the coming of the kingdom of God

and yet not be radically obedient to God's kingly rule today is to be terribly disoriented. The soteriological principle, highlighted by the eschatological perspective, is the greatest gift that the church can give to any person, anywhere, today. All else may be good, but truly of secondary importance, and in the end, irrelevant.

H. E. D.
Concluded

When Skies Are Gray

By ELLEN E. BUCKWALTER

THE sea and sky blended together into a dismal gray, obliterating the horizon. An elegant old beach house, now empty, completed the picture of gloom. I shivered as I turned away.

Why did I look at the old house again? Because it fascinated me and I wondered what it would tell if it could talk.

I like to think it would tell of happy days, beach picnics, love, life, and laughter, children romping on the beach and building castles in the sand—until the tide rolled in—then the castles were gone.

How like the sea of life—we build our castles, make our plans, then the tides of trial, disappointment, and sorrow roll in and sweep them all away. Tomorrow we, like children, will build again.

The endless gray of sea and sky always depresses me, so I said, "I'll leave this dreary place and come back when the sunlight sparkles on the blue-green water and the white-capped billows monotonously pound the shore. Maybe then I'll see the tides of time rolling in, bringing me blessings and assurance, sweeping the shores of my life, washing away the rubbish from my soul.

"I'll wait for the sun to dip into the sea and the last rosy tint to fade into the purple shadows of night, *then*—the arms of Jesus will enfold me, and all will be contentment and peace."

While the sea gulls circled round and round looking for fish, I sat on the rocks, high above the water, lost in thought. A voice within me said, "Why wait for the sun to shine? You need God right now." It was true, I had a great need for God right then; but I also had a great God for my need.

When your dreams have been shattered, your plans swept away, it is God who implants the desire in your heart to build again. He's the Master Builder, He has the blueprint for the building of your life.

If we let Him, He will use the disappointments and hard experiences to draw us closer to Him and purify us from the dross of earthliness.

Nairobi *Continued from page 2*

conomic inequities, and political oppression, for by so doing it is virtually dooming thousands—perhaps millions—to be lost; it is saying that it is more important for some people to live better in this life than it is for all to have an opportunity to hear of Jesus and receive eternal life; it is more important for a segment of humanity to be given added temporal advantages than it is for the whole world to hear the gospel. This is the "lifeboat ethic" at its worst.

Shortly before the Nairobi Assembly two evangelical leaders wrote an open letter to Dr. Philip Potter, expressing their concern that the WCC was diverging from divinely imparted goals and philosophies. Said they: "We simply cannot understand how the Geneva staff so cheerfully consigns eternal salvation to a footnote, or allows only that to be authentic eternal salvation which issues in the kind of social action you feel is urgent. . . . Indeed, we are gravely concerned lest . . . you are categorizing eternal salvation as 'pie in the sky' no longer credible to persons come of age."

". . . As we have studied the two theologies of mission today, we have come to the conclusion that two radically different systems of doctrine are battling for acceptance. The one believes that the Bible is the inspired, authoritative, infallible Word. The other believes that the Bible is the words of men through which God speaks on occasion. The one believes in eternal salvation as well as temporal improvements. The other believes that temporal improvements are certain, but beyond them we are in the realm of speculative opinions. The one believes that the Church is the Bride of Christ. The other, that the Church is one of God's many instrumentalities to bring about a juster human social order.

"The one believes that no man comes to the Father but by Jesus Christ, as revealed in the Bible, and consequently proclaims Him as divine and only Saviour. The other, that the Cosmic Christ has spoken and is speaking in all religions and consequently dialogue with other religions is the correct way of mission."

Anciently God asked, "Can two walk together, except they be agreed?" (Amos 3:3). In our view the WCC is now following a course that has departed from conservative evangelical Christianity. Clearly, the Seventh-day Adventist Church cannot walk with it. The strange brand of Christianity that is now dialoguing with the world's religions (including some that are pagan) and is becoming ever more deeply involved in social and political action, to the neglect of proclaiming the gospel, may be described as Babylon. And if it is Babylon, the voice from heaven calls loudly to all, "Come out of her, my people" (Rev. 18:4).

K. H. W.



I Married a Minister

The trouble with being married to a minister is that being his fiancée never prepared you for it, and the initiated members of this sorority never seem to have had *your* problems in *their* churches.

By AUDREY LOGAN

BRITAIN WAS at war; it was 1943, and wonderingly I stepped over the threshold of Newbold Missionary College. These temporary wartime quarters were far from inviting, yet I was unaware that in this place and at this time there was beginning the most exciting adventure of my life—the preparation of me, an ardent member of the Episcopalian Church, later to become the wife of an Adventist minister!

The events that preceded my going to an Adventist college were strangely casual. “Why don’t you spend a year at Newbold College?” my wise and recently converted Adventist father suggested. “You have a year to wait before you begin your speech-training course. You’ll probably meet lots of interesting people there.”

“We—ll,” I replied thoughtfully, “I’ll think about it, but don’t expect me to become an Adventist.”

“Of course not,” said Dad, with studied unconcern.

Here I was, young, eager for life, ready for challenge, but not prepared to change my faith. The austere living conditions, the restricted wartime diet, the “petty” restrictions failed to dampen my enjoyment of the cheery friendliness within these halls. Gradually during the college year I began to study my Bible more diligently, to enter into the missionary programs, and to enjoy Christian recreation; in short, I was having a marvelous time learning to be an Adventist. I was baptized nine months later.

Then he came on the scene; the man whom God had

called into His service, and another piece in the pattern of my life fell into place. The Lord was preparing me to stand side by side with one of His ministers in promulgating the gospel to mankind.

Later, working for a year as a Bible instructor, I was given some idea of church programs and evangelism, but the trouble with being married to a minister is that being his fiancée never prepares you for it, and the initiated members of this sorority never seem to have had *your* problems in *their* churches. No college course is provided; there you are a bundle of complexes. Why can’t I play the piano, arrange the flowers, organize the cradle roll, turn out super menus like all my predecessors seem to have done? At all costs I must not let my husband down. What am I to do?

One wise conference president’s wife took me into her confidence. “My dear,” she said, “you’ll never please everyone. Pray for wisdom and just be yourself.” I took her advice and have enjoyed twenty-five years of exciting, interesting, satisfying, and sometimes daunting ministerial wifehood.

Problems and Blessings

Juggling the family finances of £4.50 (\$12.40) per week in the good old days was formidable. The nonarrival of the check on the expected date was a near disaster, yet miraculously we always survived.

Later on, another hazard loomed on the horizon; the baby arrived. Joyous as this occasion is, one is given to musing why ministerial babies are not born with a built-in silencer, then their squealing, cooing, and crying would never be heard in church.

The watchfulness over one’s young lessens not one whit in succeeding years. This is the fine line on which

Audrey Logan is a pastor’s wife living in Belmont, Belfast, Northern Ireland.

the ministerial mother must balance her maternal skills. The children must learn to grow up responsible, normal, happy Christians, yet so often they are subjected to stern scrutiny. I sharply recall having difficulty in soothing an outraged teen-age daughter, who, when in company with a group of her peers, was "inspected" one Sabbath by an elderly member to see if her skirt was of a modest length. "After all she is the pastor's child and should set an example."

All types of ministerial work have their evangelistic facets, but for the young parson's wife the anticipation of public evangelism augurs something akin to glamour. To see one's husband's photograph on handbills, in the newspaper, smiling down from the posters, "Ah, this is really special," she tells herself. Alas, the glamour is an illusion—the billing, the organizing, the waiting for "the crowds" to arrive (will they come at all?), the horror of wondering whether the projector will be temperamental, are the reality.

Going abroad for some preachers' wives is just what they have been waiting for. This was not my experience. When the call came I was unprepared. I enjoyed my work in the churches in the homeland and saw no reason why we should head for a continent 4,000 miles away, when millions at home in the crowded islands of Great Britain should be left without hope. Are we not doing the Lord's work just as surely here as if we were in Africa? I mused secretly to myself. My husband, with his complete dedication, saw no reason to refuse this invitation, and, of course, never would I influence him otherwise, so we accepted. The eleven years spent in Rhodesia and South Africa were among the most joyous and rewarding of my whole life. To pretend I was not lonely at first would be untrue (oh, for a cozy chat with my family and friends!), but I never cease to be amazed that once you are an Adventist you have an instant family wherever you go.

New Vistas of Fellowship

There came a time when my husband accepted a call to departmental work. The change for me was great; no longer was I the "Pastor's" wife, now I sat in the congregation with no special duties toward the members. I felt this might be a strange experience after so many years in local church work. But this period too had its particular blessings. My family had grown up, and as my husband's work now took him to all parts of the conference I was able to accompany him on many of his visits. How much I enjoyed meeting members of other Adventist churches. People who before were just a name were now a reality. I enlarged my circle of friends and count the departmental experience as something special.

How to bring our church's work and doctrines to the notice of other denominations has exercised my thinking considerably over the years. Remembering what erroneous concepts I had of Adventism before my conversion, I have since striven to remove such prejudice from the minds of others. Whole new vistas of Christian fellowship opened before me when I, along with another church member, was invited to join a committee on women's inter-church affairs in one particular town where my husband worked. At first the other ministerial wives were wary of what Adventists might say or do, but when they saw that we were quite "normal" our relationships

blossomed. I was invited to speak on the work and beliefs of the Seventh-day Adventist Church at the local Episcopalian, Methodist, and Baptist churches women's meetings. This led to contacts with the Women's World Day of Prayer committee and an invitation to speak at the Annual Day of Prayer.

Learning for pleasure, I have felt, is important for any pastor's wife, that she might keep her brain alert to things around. Each winter I have tried, if at all possible, to join a class occupying but a short time each week. The subjects studied have included English literature, current events (this gave a splendid opportunity during discussion periods to point to prophetic unfoldings), type-writing, dressmaking, and history. Besides giving me a hobby, these periods have been profitable in contacts made and for the opportunity to drop "words in season" here and there.

Life and Death

I believe sincerely that God made His creatures to enjoy life, and after all, Adventists do have so much to rejoice about! With this conviction in mind I have endeavored to "play as well as pray" with our members, especially the young. Social evenings of all kinds, where members meet with their friends for wholesome recreation, are a *must* in any church, and the ministerial family find special kinship with the flock when they participate in their simple pleasures.

Conversely, the sad and often tragic fact of death is one of the grimmer aspects of the ministry that are always with us. To bring comfort to the dying and bereaved is part of the life of the pastor's wife. One of the most moving experiences I recall occurred when the son of a member came to our home while my husband was away to say that his father had died suddenly and would I go at once to his mother. Upon arrival I was ushered into the death chamber where the grief-stricken wife sat by the recently deceased husband's bedside holding his hand, declaring that he wasn't dead. "Just feel him, he's warm," she cried in anguish. "He can't leave me, I need him so. Oh, tell me he isn't dead." Gently, but firmly, I had to convince her that he was really at rest and pointed her to the One who would restore her loved one to eternal life. After earnest prayer and much searching within my own heart for the right words to speak, the dear widow accepted the fact and placed her husband in God's gracious keeping. How inadequate we feel at such times, and what wisdom we need from the Lord to meet bereavement among members and those of other faiths.

During the years I have shared meals in a grass hut with an African chief, drunk cocoa (minus milk and sugar, as the hostess was too poor to provide such luxuries by the end of the week) in a North England hovel, met titled dignitaries at official functions, and most blessed of all, shared a wealth of joy and love with Adventists in many lands. And now, after coming here as a newly married couple a quarter of a century ago, my husband and I are back in Ireland. To share with our believers the work of the gospel in both the Irish Republic and Ulster is challenging and rewarding, for the courage and devotion of the members in this troubled land are an inspiration. All this—and much more—has convinced me that the wisest step I took was when I married a minister. □

TAD Church Grows Despite Setbacks

By G. E. GARNE

DURING the past five-year period, 251 new churches were organized in the Trans-Africa Division—an average of one new church per week.

This is just one of the encouraging facts that emerged from the heart-warming reports presented by Trans-Africa Division officers, departmental leaders, and institutional heads at the recent division quinquennial council. The meetings convened in Blantyre, Malawi, from November 5 to 10, under the chairmanship of M. L. Mills, who was re-elected at the General Conference session to serve the division as its president for a third consecutive term.

It was encouraging to learn that during the period under review 126,017 persons were received into the fellowship of the church. The net membership increase for the quinquennium amounted to 29,812. This figure looks unimpressive next to that of baptisms, but it must be borne in mind that during the quinquennium the East African and Tanzania unions were transferred to the newly organized Afro-Mideast Division. This resulted in a loss to the Trans-Africa Division of 100,000 members.

At the end of 1974 the membership of the division stood at 262,994, which together with 355,088 persons in the baptismal classes made a total of 618,082 adherents worshipping in 1,669 churches. During the quinquennium there has been a membership increase of 186 per week.

In 1916 the membership of the division was 1,657, which means that during the six ensuing decades the membership has increased 159 times—26 1/2 times every decade or 2 1/2 times every year—

even after subtracting the 100,000 members transferred to the Afro-Mideast Division.

A correspondingly healthy growth in tithes and offerings indicates two indisputable facts: obvious economic stability and prosperity in certain areas of the African subcontinent, and faithfulness in stewardship on the part of many of God's people. The total tithe income for the past five years shows a gain of \$6,168,873 over the previous quinquennium. This represents an increase of 83 per cent. The mission offerings gained \$840,151, representing an increase of 66 per cent over the previous quinquennium.

This encouraging gain was consistent through all seven of the unions comprising the division, namely the Central African, South African, South-East Africa, Southern Zaïre, Zambesi, and Zambia unions. In the case of one union (the South African) tithe income nearly doubled, while in yet another (the Southern) it all but trebled. In all the others there were encouraging increases.

Trans-Africa is not without its share of problems and challenges. Indeed, there are situations to which there is no solution on the human level. We heard, for instance, of a pastor with "2,400 members in 19 churches and companies over a wide area" and were assured that this is not exceptional but typical.

Reports from institutional heads indicate that it is becoming more and more difficult to operate educational, medical, and publishing facilities economically. While in certain institutions there has been encouraging growth, in other cases the institutions have run down almost to the point of being objects of despair. Visitors to the council who had the opportunity of visiting Malamulo Hospital—a name dear to the hearts of

Adventists the world around—were shocked at what they saw. Yet other visitors testified that the disreputable condition of Malamulo and the woeful inadequacy of equipment and facilities presented a rosy picture in comparison with their own institutions.

The problem facing these institutions is that we have failed to keep pace with the fast-moving times, and in consequence the facilities have become outmoded in relation to modern demands and standards. What was good enough for the Africa of yesterday is no longer acceptable to the Africa of today. Wherever the church has failed to grasp this fact, the work has suffered loss. In some cases the damage is irreparable.

Need for Staff

But it is not only for lack of funds, facilities, and equipment that many of the institutions in Trans-Africa are severely handicapped and crippled. Another valuable commodity of which many of them are in crying need is *staff!* One of the hospitals has been without a permanent doctor for more than three years since the death of its medical superintendent in a tragic accident. Doctors have shuttled in and out on a "stop gap" basis for periods ranging from a month to a year, but on this basis nothing permanent can be built up.

It is the prayer of the workers who valiantly spend their strength in an effort to man these outposts of the gospel for Christ, that His Spirit will plant the desire in the hearts of men and women, and particularly of the youth at the home bases, to dedicate their lives to mission service. It is obvious that much more needs to be done in the coming years than has been done heretofore, to train indigenous workers in highly specialized skills.

One of the most pressing problems facing the Trans-Africa Division arises from the fact that 52 per cent of its membership resides in its two French-speaking unions—Zaire and Central Africa. In these territories there is woefully little literature available

in either French or the hundreds of local languages. To import literature from France is not the answer, as it is not written on the literacy level of the African reader. The only answer is to prepare literature that is adapted to the level of the people concerned. This will have to be given the highest priority in the forthcoming quinquennium.

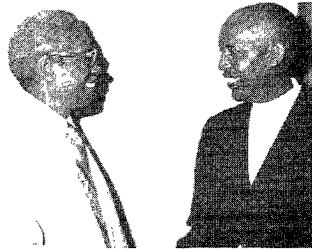
In spite of these problems, the work goes on, and there are innumerable evidences that God is indeed blessing His people and His leaders. The 118 delegates to the council returned to their homes and posts of duty inspired by these unmistakable evidences, and by the messages brought to them by visiting speakers C. D. Henri, a general vice-president of the General Conference, and Kenneth H. Wood, editor of the *REVIEW AND HERALD*.

Two new union presidents were appointed for the forthcoming quinquennium. They are Paul Mabena in the Southern Union, a member of the Zulu nation, and Leonard Robinson in the Central Africa Union, called by the council from the neighboring country of Tanzania, where he is at present also serving as union president. These men replace H. W. Stevenson and P. G. Werner, who with their wives have given a combined total of 170 years of service, all of it in the mission field!

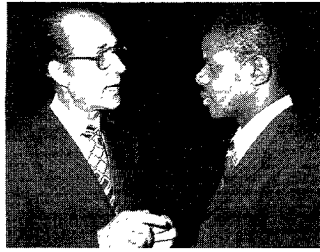
In the other four union missions, the incumbent presidents were re-appointed. They are Fred Wilson in the South-East Africa Union, Albert Bristow in Zambia, Carl Currie in Zambesi, and Jonas Mbyirikira in Zaire. (In the South African Union the president is elected by its constituency by virtue of the fact that it is a self-supporting organization.)

The delegates to the fifteenth division council stand shoulder to shoulder with these newly appointed and re-appointed leaders in a solemn resolve to give themselves unreservedly to the speedy finishing of the work in the territory of the vast and populous Trans-Africa Division.

G. E. Garne is editor of the *Sentinel Publishing Association, Cape Town, South Africa*.



C. D. Henri, left, a General Conference vice-president, greets Jonas Mbyrukira, Zaire Union president, at the recent council.



Paul Mabena, right, is one of two new union presidents elected at the council. M. L. Mills, division president, chats with him.



Pastor and Mrs. P. G. Werner, left, and Pastor and Mrs. H. W. Stevenon have given a total of 170 years of overseas service to the church.



So Adventists from Blantyre and other parts of Malawi could attend part of the division council, Sabbath services were held outdoors.

GERMANY

Marienhoehe's Spiritual Aspects Are Discussed

The third annual retreat for the faculty of Marienhoehe Secondary School and Seminary, Darmstadt, Germany, took place at the Bergheim Muehlenrahmede from October 29 to November 2, 1975. This rest-home-cum-conference center in a quiet valley provided ideal surroundings in which the

teachers could study and discuss the spiritual life of the school.

The tone of the meeting was set in the opening address by the president, Heinz Henning. Weekend services were conducted by Joachim Hildebrandt, South German Union president, and Edward E. White, Euro-Africa Division education director.

Presentations dealing with aspects of the spiritual life of the school were made by Lindsay Elias, assistant dean of men, who talked about staff contact with students; Mr. and Mrs. Norbert Fritz, who presented the results of a questionnaire filled out by the students concerning such things as spiritual growth, Bible classes, prayer, and fellowship; Dr. and Mrs. Winfried Noack, who discussed various motivations that inspired the teacher; Manfred Peters, who outlined ways in which the teacher could participate in lay activities; and Emanuel Mayer, who handled the ever-present question of lack of time, but showed how this could be overcome by a dedicated teacher.

This long weekend coincided with the last part of the annual Week of Prayer for the world church. One worship period each day therefore was devoted to the appropriate reading, and was followed by small group discussions and prayer bands.

EDWARD E. WHITE



The delegation from the Central African Union (Rwanda and Burundi) was the largest one in attendance.

The Quiet Hour: A Varied Ministry

By ALTON D. JOHNSON

FOUNDED 39 years ago, The Quiet Hour international radio, television, and literature ministry now spreads the three angels' messages through about 350 radio stations. Speakers are a father and son broadcasting team, J. L. Tucker, founder and director, and L. E. Tucker, associate speaker.

This self-supporting gospel ministry also includes a Bible correspondence course, with 4,000 enrolled in 1974-1975. And since 1970 one million dollars has been donated to various mission projects (\$400,000 just in 1975), thanks to the blessing of God and the generosity of friends of The Quiet Hour.

These mission projects include supporting about 80 evangelistic crusades in South and Central India with \$300 each; helping to provide 32 airplanes for church workers on several continents; 57 jungle chapels at \$1,000 each; 30 mission boats; 30 motorcycles; 75 bicycles; \$25,000 worth of jeeps; two tractors for mission school farms; several churches; \$30,000 worth of Bibles for Africa.

The Quiet Hour also spreads the gospel over eight television stations and the British Columbia TV network, through the Search for Truth telecast, with L. E. Tucker as speaker. In 1975 Elder and Mrs. L. E. Tucker produced a new series of 24 Search TV programs in color. Some conferences assist with local TV programming expenses, but Search has no denominationally funded budget and is dependent on Search and Quiet Hour audiences for support.

Last year Elder Tucker, and his wife, Alma, conducted seven evangelistic crusades across North America, besides two camp meeting crusades. Many rededi-

cated their lives to Christ and hundreds joined the Seventh-day Adventist Church through these crusades.

On January 21 the Tuckers began a ten-week itinerary that could be called a "South Pacific Search for Souls." At the request of the Far Eastern and Australasian divisions they will speak in Hong Kong, the Philippines, Thailand, East and West Malaysia, Indonesian New Guinea (Irian Jaya), Papua New Guinea, and the Solomon Islands.

Another feature of The Quiet Hour is its literature ministry. One hundred twenty different gospel and inspirational books and booklets have been written by the Tuckers. Millions of these are distributed each year.

The Quiet Hour received more than 100,000 letters in 1975 requesting these booklets, answers to Bible questions, or special prayer, or expressing thanks for the help and hope the writer has re-

ceived from The Quiet Hour ministry. The prayer petitions are laid before the Lord at eight o'clock each morning during the staff worship service.

These thousands of letters are processed by 23 staff members. Many other Quiet Hour functions could not be accomplished without the help of 40 or 50 dedicated part-time volunteers.

The Quiet Hour literature ministry also includes a 16-page monthly journal, *The Echoes*. Each issue includes

a sermon, mission project appeals, poetry, news, and special features. More than 100,000 are printed each month.

"I know that giving the gospel through The Quiet Hour is one of God's ordained means of quickly reaching the world with the three angels' messages," says J. L. Tucker. "The joy that comes in the consciousness of being a voice of God, of seeing persons converted, or recon-verted, or spiritually strengthened, grows with every passing day."



This Cessna 185 air ambulance will soon be doing mission service at River Plate Hospital in Argentina. Provided at a cost of \$37,000, it is the thirty-second plane donated to missions by Quiet Hour friends.



The Quiet Hour was first broadcast in 1937 in Portland, Oregon. Since then its headquarters have moved to Oakland, California; Berrien Springs, Michigan; and now Redlands, California. This building houses the radio broadcast studios, offices, and a literature warehouse. About 350 stations carry the program.

Alton D. Johnson is public relations director of *The Quiet Hour*.

Hospitals' Spiritual Aspects Are Being Discussed

By CARL SUNDIN

HOSPITAL leaders in North America are meeting with members of their staffs to conduct workshops discussing basic purposes for operating Seventh-day Adventist hospitals.

During the course of these workshops, the first of which was held about a year ago, a number of viewpoints grew out of the discussion that illustrate a concern for the spiritual impact of the hospital on the community. At the same time, pat answers and easy formulas were discouraged as being nonproductive.

While the simplistic approach cannot be used to

Carl Sundin is associate director of the General Conference Health Department.

enroll all in this important, desirable objective, certain fundamental factors are noticeable throughout these discussions, making them pragmatic, as well as idealistic.

Epitomizing this thought is a statement by a physician: "Individually, we have to be sure we have within us the inspiration of God from daily communion with Him. Then others will see something that they want."

Recognizing that human frailties will be present in everything human beings attempt, a nurse observes, "We don't necessarily expect everything to go better always. Things will go wrong. But in our reactions to what happens there should be a difference."

Zeal is considered a neces-

sary factor in doing God's bidding, but zeal without judgment and Christian tact is something else. As one doctor expressed it, "We need to be careful that we don't seem to be trying to make everyone a Seventh-day Adventist. Everything must be presented in an atmosphere of love."

A chaplain explains, "Of course we want them to join us in the faith, but this is the work of the Holy Spirit. When we 'make' Seventh-day Adventists of them they are more likely to be 'cut flowers' than 'plants of the Lord,' and to have no permanence."

A nursing supervisor observes that students sometimes want to preach a sermon, quoting chapter and verse, not realizing that what they do and the atmosphere they have about them convey the loving concern that makes them irresistible. Even simple deeds can convey this concern for others. An administrative member of the panel says, "We not only allow our

employees to pray with patients, we encourage them to do so."

There can be no service for the Lord so effective as that done for a person who is ill and whose world seems to be shattering. Such service is especially effective when it is done with winsomeness under the direction of the Holy Spirit.

So many workers in our hospitals are carrying on just such a winsome ministry for the Master. The thrust of these spiritual-emphasis workshops is to bring about an increasing realization on the part of these workers that their responsibility includes the spiritual needs of the patient, as well as his physical, emotional, and mental needs.

These workers merit an active interest in the prayers of fellow church members. They are doing a work for God as verily as the preaching and teaching ministry of the church.



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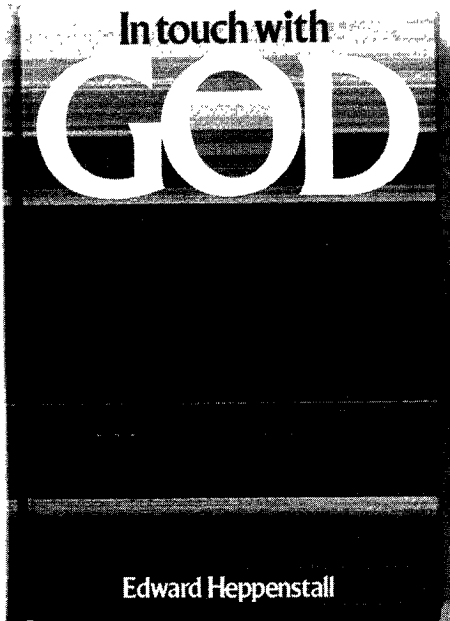
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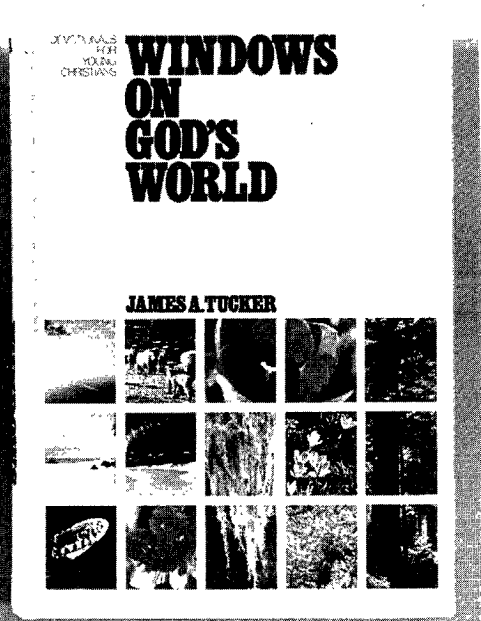
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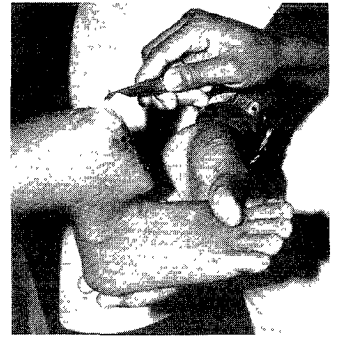
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The mission airplane, an Aztec, now can land at Atoifi Hospital in the Solomon Islands. Now volunteer physicians can reach the hospital in 27 minutes from mission headquarters. Typical of the patients they treat is Peter, a boy with a nonunion of his tibia and fibula, which has given him an extra joint in his leg (above).

Airstrip Helps Surgeons Visit Hospital in Solomons

By LEN G. LARWOOD

ON DECEMBER 2 the Western Pacific Union Mission plane, *J. L. Tucker*, made its first landing on the new airstrip at Atoifi Adventist Hospital, Malaita, Solomon Islands.

Atoifi is a 90-bed hospital on the east coast of Malaita, some 22 hours by sea from Honiara, the capital of the Solomons. Since the arrival of the Aztec aircraft, donated by The Quiet Hour, the staff have been working on an airstrip. The terrain around the hospital is either mountainous or swampy, making sighting an airstrip difficult. Finally a possible site was found in heavily timbered swampland, but the hospital was unable to proceed, owing to land leasing problems and the lack of funds.

In June, 1973, a surgical team from the Sydney Adventist Hospital visited Atoifi. They were preceded by two student nurses, Cheryl Borgas and Dawn Maberly, who had an eventful trip from

Honiara to Atoifi. They flew from Honiara to Auki, which is on Malaita but on the opposite side of the island. The Land Rover that was sent to pick them up at Auki had had an accident on the way, so the girls set out on the local "bus," which broke down after a few miles. A relief bus finally arrived, but had a blowout and no spare tire. The girls started to walk and later were given a ride to Kwailabesi, Malaita Mission headquarters, where they spent the night. They were brought down to Atoifi by motorized canoe—a five-hour trip—the next day.

The girls felt there was a need for better means of transport, and they took the building of the airstrip as their project on their return to Sydney Adventist Hospital. They began raising funds by various means and contributed more than \$2,000 toward the project.

In August, 1973, we started draining the site. We dug a large drain along each side of the strip and diverted one of the creeks. We cleared the land by hand. We then started to build up the strip to give

drainage and to fill the swampy parts where swamp taro was growing. Even though the tractor was fitted with dual wheels, it spent as much time bogged down as it did working. Owing to the nature of the soil, when it rained, which was often, the strip turned into a sea of mud. To overcome this we had to take gravel from a nearby river.

Finally work had progressed sufficiently to allow a test landing, but when the weather was dry the plane was not available. Then on December 2, when the weather was favorable, Colin Winch, the pilot, said he would be in at 2:30 P.M.! New gravel had to be rolled, a final check for stones on the surface had to be made, and then we were ready. At last the plane appeared overhead and made a low inspection flight from the mountain end. The touchdown was very exciting for the 200 people gathered along the edges of the strip. After a prayer of dedication, some of the local people who owned the land and some who had worked on the strip were given an airplane ride. They had earned it!

So far the strip has more than 6,500 man-days of hard work. It is usable, but there is another 800 feet to be built, and more work needs to be done on the first stage. The extra length will enable

larger loads to be lifted and will increase the safety of operations. The strip has cost \$8,000 (not including the cost of machinery that will be used elsewhere). All of this has come from interested people in Australia, New Zealand, and the United States. The airstrip has brought Atoifi to just 27 minutes from Honiara! Unfortunately, many visitors will now be denied the pioneer "flavor" that 22 hours of sea transport provides.

We hope that the completion of the airstrip will enable more surgeons, of the quality we have had visit us this year, to come in the future. In 1975 we had four surgeon visits. Peter Miller from Queensland, Australia, came twice. Lyn McMahan, who was the first medical superintendent of Atoifi, returned after five years for a two-week visit, and M. Barnard and his daughter, JoEllen, from California, also spent a short time with us. They performed a total of 165 operations and saw hundreds of outpatients while they were here.

These visits are a great benefit to the staff, who learn new techniques and modern trends as they come in contact with experienced surgeons. As much of the surgery is for long-standing major problems, the patients are extremely grateful for the help given.

Len G. Larwood is manager and director of nursing at Atoifi Hospital, Malaita, Solomon Islands.

Australasian

● One hundred Seventh-day Adventist ex-service personnel and their spouses met in the Wahroonga Activities Centre, Sydney, on December 21. Two of the men had served in World War I; the remainder had served during World War II. The theme of the evening, as men related their wartime experiences, was one of faith in God and complete confidence in His leading.

● At the recent session of the Central Pacific Union Mission, Lazare Doom was elected president of the French Polynesia Mission, succeeding J. Surel, who will be returning to France. Pastor Doom is the first Tahitian to be appointed president of his mission, which has its headquarters in Papeete.

● The installation of closed-circuit television from the Avondale Memorial church across the road to the Charles Harrison Memorial Home was completed recently. Now 48 elderly residents of the home can see as well as hear the services that are held in the church. All the work involved in installing the circuit was done voluntarily under the direction of Max Brooks, leader of the church's public-address team. Money for the project was provided by the church and the North New South Wales Conference.

Far Eastern

● As a climax to the Central Luzon Mission triennial session, Robert H. Pierson, General Conference president, spoke to an estimated 5,000 people at the Philippine Union College auditorium on December 13. That afternoon Claro R. Vincente, Bible teacher at Palawan Adventist Academy, was ordained to the gospel ministry. Voted by the session delegates to help A. S. Canlas and B. A. Flores, newly elected president and secretary-treasurer, respectively, were I. D. Hernandez, Sabbath school and lay activities director; G. H. Gucilar,

stewardship director; A. C. Regoso, Jr., youth, temperance, and communication director; A. A. Floresta, education director; M. B. Sevilla, publishing director; V. G. Tamayo, health director; Mrs. E. C. Lagabon, child evangelism and Parent-Home director; and Dinah B. Zabala, associate health director.

● While in Manila, Philippines, for four days, Robert H. Pierson, General Conference president, made a quick trip to the new Philippine Union College site in Silang, Cavite; met with leaders of the three Philippine unions; spoke to the students and faculty of Philippine Union College; and toured Manila Sanitarium and Hospital, the North Philippine Union Mission office, and the Philippine Publishing House.

● Dorcas workers in Manila, Philippines, received a gift of assorted medicines from the government department of health recently. In recognition of the humanitarian work of the local Dorcas Federation, the secretary of health extended an invitation to the Dorcas leaders to visit his office, and at that time he gave them 4,273 pesos (US \$1,676) worth of medicines for use in the free medical clinics they sponsor.

● Southeast Asia Union College in Singapore was host to 135 students from throughout the Far East who attended the Andrews University Extension School, November 13 through December 19. Five courses, totaling 12 units of graduate credit, were offered by Arnold Kurtz, assistant dean of the Seventh-day Adventist Theological Seminary, Andrews University; Arnold Wallenkampf, director of the Seventh-day Adventist Theological Seminary, Far East; and Mervyn G. Hardinge, dean of the School of Health, Loma Linda University.

● The Christ-centered Crusaders Chorale have projected a good image for the Adventist Church among people in the Philippines by their numerous concerts.

North American

Atlantic Union

● The nation's second largest blind camp, sponsored by the Christian Record Braille Foundation, was held at Camp Winnekeag, Ashburnham, Massachusetts, for 126 visually handicapped campers. The Massachusetts American Legion supported the camp with more than \$12,000 for camp operation and about \$4,000 worth of equipment.

● S. R. Jayne, Southern New England Conference president, organized a new church of Spanish believers in Meriden, Connecticut, recently. Approximately 300 persons attended the organization service in the East Main Street Methodist church, where about 60 persons meet regularly. Aleksandar Davidovic is the pastor.

● Winona Aastrup, of Reading, Massachusetts, has been named assistant director of nursing service at the New England Memorial Hospital in Stoneham.

● The Intervale church in Bronx, New York, has received a certificate of achievement from the United States Department of Agriculture for distributing as many as 200 free lunches per day for ten weeks during the summer to persons in the inner city.

● Recently Hans K. LaRondelle, from Andrews University, spent an entire day with ministers of the Greater New York Conference studying Bible and Spirit of Prophecy counsels concerning work for Jewish people. There are almost as many Jews in the territory of the Greater New York Conference as there are in the entire nation of Israel.

Canadian Union

● Search, the television program sponsored by The Quiet Hour, is now being aired over 72 stations in British Columbia.

● The program manager of CBC-TV states that the monthly nutrition program

presented by Mrs. Elsie Sokol, dietitian from the North York Branson Hospital, Willowdale, Ontario, has been the most popular ever, based on the volume of mail resulting from it. Thousands of letters were received after each program presented over the past eight months.

● Twenty-six candidates were baptized at the College Park church, Oshawa, Ontario, on December 13. Most of the decisions to join the church were a result of baptismal classes at the church school; however, the young people were joined by a woman of 84.

● Sandy Lake Adventist Academy was officially opened on October 5. This academy serves the Nova Scotia churches of Bridgewater, Dartmouth, Fox Point, Halifax, and Tantallon. Seventy-five students are enrolled.

● Eighty-one candidates were baptized as a result of meetings conducted in Red Deer and Lacombe by Verne Snow, Alberta Conference evangelist.

Central Union

● Ben L. Hassenpflug, Central Union Conference Ministerial secretary, retired on December 31. He and his wife, Lucille, will live in Lincoln, Nebraska, until June, when they will move to Keene, Texas.

● The youth department of the Colorado Conference held a youth Bible conference at Glacier View Camp, January 15 to 17. Groups discussed leading young people to Christ.

● David Haugsted is the new director of the Missouri Conference publishing department. He was formerly associate director.

● A new church of 30 charter members was organized recently in Gunnison, Colorado. This event was the culmination of a plan that began in the conference lay advisory committee two years ago. Gunnison was selected as a target town for special

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evangelistic endeavors. Financing was provided by Adventists in the Colorado Conference through the annual evangelism offering.

● Saturday night, January 10, was the opening night of the first evangelistic crusade in the Colorado Conference in 1976. Evangelist John Leach reported overflow crowds in the Farmington, New Mexico, church for the first three nights. San Juan County, New Mexico, is a part of the Colorado Conference and is under the pastoral leadership of Rogers Henderson.

● The first Five-Day Plan to Stop Smoking in the Colorado Conference in 1976 was conducted in Leadville, Colorado.

Columbia Union

● The Columbia Union Conference has taken initial steps toward the organization of the Eastern States Health Care Corporation, which will foster the work of the health-care institutions in its territory and assist them in many areas of interaction and cooperation. President of the new corporation will be A. B. Butler, union treasurer. The four institutions initially participating in the new organization are Hadley Memorial Hospital, Washington, D.C.; Hackettstown Community Hospital, Hackettstown, New Jersey; Kettering Medical Center, Kettering, Ohio; and Washington Adventist Hospital, Takoma Park, Maryland.

● A 46-member company of Adventist believers has been organized in Fredericktown, Ohio, seven miles from Mount Vernon, as a result of a branch Sabbath school started there nearly three years ago by a youth class of the Mount Vernon Sabbath school.

● Charles O. Eldridge has been named administrator of Washington Adventist Hospital. He replaces John D. Ruffcorn, who accepted the position of associate administrator of Loma Linda University Hospital in Cali-

fornia. Mr. Eldridge was formerly administrator of Hackettstown Community Hospital in Hackettstown, New Jersey.

● Don Breish has been named Literature Evangelist of the Year for the New Jersey Conference.

● Edward O. Motschieder, Jr., is the new pastor of the Frederick, Maryland, church, replacing Randall Murphy, who accepted a call to the Cicero, Indiana, church.

● The Marietta church, in Ohio, was dedicated on December 3, less than five years after the purchase of the building.

● Twenty-eight persons were baptized as a result of evangelistic meetings held by Joe Crews in Toledo, Ohio. Elder Crews is speaker for the Amazing Facts radio program.

Lake Union

● Eight smoking cessation clinics were coordinated throughout DuPage County, Illinois, by the Hinsdale Sanitarium and Hospital in observance of National Education Week on Smoking, January 11 to 17.

● The health and welfare department of the Burns Avenue church in Detroit, Michigan, has distributed more than 11,000 items in three months. A team from the department makes almost daily trips to Detroit's Brewster and Conner projects. They canvass the needs door to door and have brought aid to many families.

● Mid-American Nursing Homes, Inc., of Wisconsin, became Mid-American Health Services, Inc. on January 1, 1976.

● During the fall clothing drive, 8,350 cartons of clothing were sent from Michigan in seven 45-foot vans to SAWS in New York.

● The Indiana Conference office has moved its headquarters from Indianapolis to Carmel, Indiana. Personnel held an open house at the new office building on December 8.

North Pacific Union

● A Walla Walla, Washington, health-education clinic, long a dream of area physicians and church members, is now a reality. The nine churches in the Walla Walla valley have banded together to back the center, which will also be assisted by the Upper Columbia Conference. Harold Shull directs the center's activities, and Joseph Barnes, a staff member of both Walla Walla College and Walla Walla Community College, heads the board of trustees.

● Members of the Richland, Washington, congregation have broken ground for a new church and begun construction.

● Students and faculty members from Laurelwood Academy, Gaston, Oregon, spent their Christmas vacation again this year in a project to help a sister academy in Mexico.

● The Canyonville congregation in the Oregon Conference has moved into its new church.

● Construction is past the one-third mark at the Adventist Medical Center in Portland, Oregon. The professional office building for 60 doctors was scheduled to be ready for occupancy in January. The new 204-bed facility for Portland Adventist Hospital is scheduled for completion in March, 1977.

● Portland Adventist Academy is sponsoring a seminar group of students and faculty members who provide various kinds of services to smaller churches within the Oregon Conference. The program is under the direction of Floyd Matula.

● The Baker, Montana, company now has a church school, which is sponsored by the Bell Tower church in Ekalaka. Work opened recently in the Baker community when an Adventist physician began practice there.

● Luther L. Terry, former United States surgeon general, addressed a smoking and

health rally recently in Portland, Oregon. The rally was sponsored by Portland Adventist Hospital and attracted community residents, health officials, physicians, and Adventist leaders from throughout the Northwest.

Northern Union

● The Minneapolis area churches have authorized an organization known as the Seventh-day Adventist Society for Worship and the Arts. The members of this organization will present sermons, talks, illustrated lectures, and concerts, and will lead congregational singing for evangelistic meetings and other areas of service.

● Richard Tkachuck, a biochemist, serves as director of the Iowa City, Iowa, Sedaven House. It was established to serve the church needs of the small church group in that area, and to provide a health-education center for visitors, including Iowa University students. Some 450 persons have joined a meatless recipe club, as a result of a seminar on meatless meals.

● The St. Paul Eastside and Red Wing churches in Minnesota combined in a one-day Ingathering crusade in Red Wing, raising \$255 and distributing nearly 2,000 pieces of literature. Church members visited every home in the community.

● The Dale Brusett-Robert Everett evangelistic campaign in Des Moines, Iowa, concluded recently with 102 persons added to the church by baptism.

Pacific Union

● Leon Cornforth has left the direction of Sabbath school and lay activities in the Arizona Conference to become promotion director for *Listen* magazine at Pacific Press Publishing Association.

● Pacific Union College's \$60,000 fund-raising project for a new dining room/kitchen at its biological field station in Albion, California, went over the halfway mark recently with a \$10,000 grant

from the James Irvine Foundation of San Francisco. According to Don J. Coles, director of development, the foundation's gift brings the project total to more than \$35,000. More than \$25,000 has been raised from alumni and friends of the college. Construction is scheduled to begin early next summer when foundation and plumbing work will be done. A biology department-organized "build-in" has been set for August immediately after the close of the summer session. Construction tradesmen have already volunteered their services for the building project.

- John Hughson, an associate pastor in Mountain View, California, is the Army's newest Adventist chaplain.

- Union literature evangelists are showing a 2 per cent gain in sales during the first nine months of this year over the same period in 1974. Arizona shows a 69 per cent increase, while Southeastern records 53 per cent. Total sales to the end of September for the union were nearly \$1.5 million. Two hundred and twenty-three thousand pieces of free literature were distributed, 1,971 Bible studies were conducted, and 168 persons were baptized.

- Sixty-two Pacific Union College nursing students were recently honored at a dedication service.

- The Berea church in Vallejo, California, added an adult dimension to its recent Vacation Bible School. During the ten evenings of the VBS the average attendance was 140. John Hunter is pastor, and L. J. Hughes is superintendent of outreach.

- More than 1,000 Northern California Conference Pathfinders and their leaders pedaled a total of 52,211 miles in their November bike-a-thon and raised \$51,000.

- Culver City, California, Vacation Bible School leaders had 25 responses to their pumpkin invitations for a follow-up of last summer's VBS. A second follow-up was held at Christmas.

Southern Union

- A 43-member church was organized in St. Elmo, Tennessee, November 8, as an outgrowth of missionary activity by Wildwood Medical Missionary Institute.

- At least two of the numerous churches in the Southern Union that have sponsored exhibits in fairs and parades in recent months have received first-place awards—Lawrenceburg, Tennessee, and Athens, Georgia.

- Madison Hospital Care Program, a campaign for the Tennessee hospital's expansion program, will raise money to help finance the new west wing facilities that were dedicated October 6. Since then, ancillary departments have used the ground level of the wing, but patients were not admitted to the first floor of the wing until December 4. With the opening of this 32-bed floor, the hospital's maximum capacity reached 270 beds.

- The Atlanta, Georgia, Korean church was organized December 13, and the Atlanta Spanish church, January 24. The Georgia-Cumberland Conference executive committee also voted to organize the Rock Spring, Georgia, and Birchwood, Tennessee, congregations within a few weeks. This brings to 95 the number of churches in the conference.

- The 53-member Athens, Alabama, church raised \$2,000 for investment during 1975. The 46-member Decatur, Alabama, congregation raised \$1,000.

- The youth-oriented radio program, "His Way," has been accepted by 80 stations in the Carolina Conference, all on a complimentary basis. Mike Hanson and Steve Grimsley have joined Director John Thurber on the staff.

- Additions to the church through baptism and profession of faith in the Georgia-Cumberland Conference totaled 755 at the end of November, an increase of 55 over the same period in 1974. Recent evangelistic crusades

include one by the Ringer-Truby team in Cleveland, Tennessee, with 17 baptisms, and a crusade in the Atlanta Cascade Road church by the Hiner-Boling team, with 40 baptisms. Conference membership at the end of the third quarter stood at 14,053, 874 more than a year earlier.

Southwestern Union

- On Sabbath, November 8, the Clovis, New Mexico, church was dedicated. G. H. Rustad, former Texico Conference president, presented the dedicatory sermon in the afternoon, and Don Christman, Texico Conference president, preached the morning sermon.

- "Upreach, Inreach, Outreach" was the theme for the senior youth weekend retreat, November 27 to 30, according to G. D. Howell, director of youth activities for the Southwest Region Conference. Many youth renewed their decisions for Christ as a result of this weekend in nature.

- Lay members of the Menard, Texas, church recently held a series of evangelistic meetings featuring Mrs. Helen Beach as speaker. To lay the groundwork, the group began a weekly Bible study via the local newspaper. J. N. Morgan, Southwestern Union Conference medical director, completed the meetings with a call for further studies, and follow-up work is being carried on.

- Boys and girls of the Tucumcari, New Mexico, Vacation Bible School were asked to present a program of temperance and patriotism for the Loyal Temperance Legion for Boys and Girls at a recent WCTU State convention. M. N. Skadsheim, pastor, was invited to be a guest speaker at the convention, and several hundred *Listen* magazines were given to the more than 600 delegates.

- Nearly 750 people have taken advantage of the free medical and dental services given by local physicians and dentists of the Weslaco, Texas, church.

Loma Linda University

- The Women in Medicine of Loma Linda University announce the completion of "The Doctor Was No Gentleman," a 20-minute slide-audio presentation depicting medicine as a career for women. The program was designed to portray a comprehensive yet realistic picture of today's woman physician. It was made to show academy, high school, and college-age groups that medicine is a realistic and rewarding career for women, as well as men, and to encourage the pre-professional woman that to be a Christian physician is a goal that can be met. The Women in Medicine (WIM) is a voluntary group composed of women medical students at Loma Linda University. Originally initiated in 1973, WIM has acted as a primary support group to women in the School of Medicine.

- A new core course entitled "Health Education Principles, Planning, and Practice," encompassing three academic quarters, has been added to the curriculum of the health-education department in the School of Health. The course, required of all students obtaining Master's and doctoral degrees in public health and health science, is designed to train students as health-education specialists. It also enables students to get out into the community to work earlier during their school program.

- Funds to purchase toys and new equipment for the pediatrics playroom at Loma Linda University Medical Center are being solicited in order to set up a therapeutic play program for hospitalized children.

- A course designed to train qualified, well-adjusted persons to deal with emergency crisis situations is being offered on the Loma Linda campus of the university by the Graduate School. "Crisis Intervention Counseling" students are given laboratory experience through emergency hotline—Loma Linda University Kares Enough—operated by the university.



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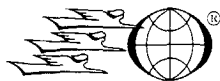
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Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

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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.

Health Personnel Needs

NORTH AMERICA

Diets., admin.	Nurse practitioner
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Maint. asst.	Nurses, superv.
superv.	Orderlies
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Med.-rec. lib.	Phys. ther.
Med. technols.	Printer
Microbiology	Radiol. technols.
superv.	Resp. ther.
Nurse's aides	Secretaries
Nurse, geriatric	Soc. wrkr.,
Nurses, LPN	BSW, MSW

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

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

To New Posts

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

FROM HOME BASE TO FRONT LINE

Jack K. Boyson (U. of Idaho '74), to serve as music teacher, Uruguay Academy, Progreso, Uruguay, and **Beverly A. (Bankes) Boyson** and two children, of Caldwell, Idaho, left New York City, December 1, 1975.

Willis G. Dick (LLU '41), returning to serve as physician, Mindanao Sanitarium and Hospital, Iligan City, Philippines, and **Eleanor J. (Sutton) Dick**, left San Francisco, California, December 3, 1975.

Arthur A. Ewert (LLU '70), returning to serve as orthodontist, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, California, December 16, 1975. **Yvonne L. (Miller) Ewert** and two children will be returning in the summer of 1976.

Wilma K. Gill (Madison Col. '53), returning to serve as nurse, Kendu Mission Hospital, Kendu Bay, Kenya, left New York City, November 27, 1975.

Paul L. Jensen (SMC '59), to serve as publishing department director, East African Union, Nairobi, Kenya, and **Shirley J. (Jones) Jensen** and three children, of Lincoln, Nebraska, left New York City, November 30, 1975.

Anthony W. Lewis (LLU '72), returning to serve as professor

of biological sciences, Mountain View College, Bukidnon, Philip-
pines, and **Doyle S. (Allen) Lewis** (LLU '65) and two children, left Los Angeles, California, October 8, 1975.

Charles E. Michaelis (LLU '53), to serve as anesthesiologist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Naomi A. (Smith) Michaelis**, of Hinsdale, Illinois, left Miami, Florida, December 2, 1975.

Konrad F. Mueller (U. of Frankfurt, Germany, '69), returning to serve as curator, Ellen G. White Research Centre, Bracknell, England, left New York City, December 3, 1975.

Erna F. (Hermann) Mueller will follow later.

Ruby F. Ratzlaff (AU '66), to serve as department head of teacher training, Kamagambo Secondary School, Kisii, Kenya, of Delano, California, left New York City, November 27, 1975.

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

Alfred E. Gilbert (LLU '30) (SS), to serve as relief physician-surgeon, Yuka Hospital, Zambia, Africa, of Napa, California, left San Francisco, California, November 8, 1975.

Audrey S. L. Heu (LLU '75) (AVSC), to serve as nurse, Hong-kong Adventist Hospital, Tsuen Wan Branch, Hong Kong, of Loma Linda, California, left Oakland, California, December 3, 1975.

L. G. Ludington (LLU '48) (SS), to serve as relief surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, of Glendale, California, left Los Angeles, California, November 27, 1975.

J. Lloyd Mason (LLU '34) (SOS), to serve as relief physi-
cian, Seventh-day Adventist
Medical Services, Nairobi,
Kenya, and **Alice S. Mason**, of
Lakeport, California, left San
Francisco, California, November
23, 1975.

Philip A. Pritel (LLU '43) (SS), to serve as relief physician, Em-
press Zauditu Memorial Advent-
ist Hospital, Addis Ababa, Ethi-
opia, of Vancouver, Washington,
left Washington, D.C., December
3, 1975.

NATIONALS RETURNING

Lyell V. Heise (AU '75), to
serve as pastor, North New Zea-

land Conference, Auckland, New Zealand, and **Gaylene M. (Tate) Heise**, of Centerville, Ohio, left San Francisco, California, December 2, 1975.

Irving L. Hertlein (Brazil Col-
lege '56), to serve in the treasury
department, South American Di-
vision office, Brasilia, Brazil, and
Wilma E. (Werlich) Hertlein and
two sons, of Glendale, California,
left Los Angeles, California, No-
vember 17, 1975.

D. B. Salmin, to serve as
teacher, School of Nursing,
Mountain View College, Malay-
balay, Philippines, of Little Rock,
Arkansas, left Los Angeles, Cali-
fornia, October 7, 1975.

STUDENT MISSIONARIES

Bradley W. Billington (PUC),
of Angwin, California, to serve
as teacher, English Language
School, Seoul, Korea, left Los
Angeles, California, October 26,
1975.

Douglas E. Durham (SMC), of
LaPorte, Indiana, to serve as
teacher, Tai Po Sam Yuk Second-
ary School, Hong Kong, left Los
Angeles, California, November
11, 1975.

Kenneth A. Schmidt (LLU), of
Redlands, California, to serve as
teacher, Kamagambo Secondary
School, Kenya, East Africa, left
Oakland, California, November
30, 1975.

Coming

February

7 Bible evangelism
7 Church Lay Activities Offering
14 Faith for Today Offering
21 Christian home and family altar
21-27 Christian Home Week
28 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)

April

3 Missionary magazine campaign
3 Church Lay Activities Offering
10 Literature Evangelism Rally Day
17 Andrews University Offering
(Alternates with Loma Linda
University Offering)
24 Educational Day and Elementary
School Offering (local confer-
ences)

May

1 Community Services evangelism
1 Church Lay Activities Offering
8 Disaster and Famine Relief Offering
15 Spirit of Prophecy Day

June

5 Bible correspondence school
emphasis
5 Church Lay Activities Offering

The Back Page



INGATHERER RECEIVES \$10,000 CONTRIBUTION

Alex Vickers, right, of Oshawa, Ontario, hands L. L. Reile, left, Canadian Union Conference president, a single Ingathering contribution of \$10,000. L. A. Shipowick, union lay activities director, looks on approvingly. Mr. Vickers first contacted the man who made the contribution 32 years ago, when the businessman was a teen-ager. He gave Mr. Vickers \$2. From this small beginning his annual Ingathering gifts became larger and larger. (In the March 20, 1975, REVIEW, a \$7,000 contribution was reported.) This year's check for \$10,000 is believed to be the largest individual Ingathering contribution ever received in North America.

Faithful follow-up has been one reason for the donor's growing interest and response to the Seventh-day Adventist Church's mission. Mr. Vickers visits this businessman and has grown to love him as a personal friend, not just an Ingathering donor. He invites him to special meetings at the church and to camp meeting. He has kept him and several of his friends supplied with a subscription to *These Times* and has given him inspirational and spiritual books for his library.

LEWIS A. SHIPOWICK

Faith for Today Offering February 14

Faith for Today, a pioneer in using television to influence people for Christ, hopes to continue presenting a contemporary Christ to the world. Faith program planners are preparing a new children's program, in addition to regular telecasts. It is hoped that the new program will be available for marketing this year.

One of the most important outreaches of Faith for Today is their Bible correspondence school ministry. Eight courses, appealing to people of various ages and backgrounds, are available to viewers. Since last year the Bible school has prepared two new courses, "Living Faith,"

a completely new series of 28 basic Bible-study guides, and "You Take the Wheel," a series for the earlites.

Faith for Today is depending on church members' sacrificial gifts when the special offering is received February 14. H. L. REINER

Class Studies Book on Health

The denomination's first Bicentennial health study project convened on the evening of January 7 in Washington Adventist Hospital chapel, Takoma Park, Maryland. Two hundred and seventy-five employees of the health-care center and the local church registered for the free course on the history

of health among Seventh-day Adventists. Besides D. A. Delafield and J. Wayne McFarland, both of the General Conference, a staff of professional teachers assisted in the class instruction. *The Story of Our Health Message*, by D. E. Robinson, is the class textbook, and a newly printed guide accompanies the text.

Enthusiasm for *The Story of Our Health Message* program, which is similar to the Testimony Countdown in format, runs high; participants talk of filling the 400-seat chapel to overflowing at future class periods, which will convene the last Wednesday night of each month throughout the Bicentennial year.

What is happening in Takoma Park is but the beginning of a worldwide study of how God guided in the beginning and development of Seventh-day Adventist health consciousness and health services. Health-care institutions with adjoining churches will become particularly involved in this study during the Bicentennial year.

F. W. WERNICK

University Youth Attend Retreat

Three hundred Seventh-day Adventist youth attending universities attended a special retreat planned for them in the North Peru Mission in the city of Trujillo last fall, according to Eloy Martinez, Inca Union Mission youth director. They discussed plans for witnessing on the secular campuses, and enjoyed fellowship that strengthened them to meet the daily problems they face.

Pastor Martinez also reported that 60 per cent of the evangelistic meetings held during Easter week in his union were conducted by young people. New members won through youth evangelism in the Inca Union were featured guests at the union youth congress held January 28-31 at Inca Union College, near Lima.

JOHN HANCOCK

Missionary Doctors Are Needed Now

Calls from hospitals in overseas fields for medical missionaries now total 67. These calls come from hospitals in the Pacific Islands, the Far East, Africa, and Latin America. Approximately half of these calls are for general or family practice physicians, and the other half are for specialists in surgery, obstetrics and gynecology, internal medicine, pediatrics, and orthopedics.

The General Conference is appealing for the response of Adventist physicians. Telephone or write the Secretariat, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800. DUANE S. JOHNSON

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