

Review

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

Crises and emergencies will increase as we near the coming of the Lord and the end of the world. Are you ready for the next one?

By E. E. CLEVELAND

UNITED AIRLINES' FLIGHT 585 for Kansas City left Washington's Dulles International Airport with a roar, climbed rapidly to its assigned altitude, and leveled off for what we passengers thought was a routine journey. It was Tuesday, June 24, 1975. The weather was clear and beautiful. Having said my prayers, I fell asleep to the contented purr of the jet engines. No thought of impending emergency crossed my mind as I drifted quickly into dreamland.

Suddenly I was awakened by the plane's tilting at an odd angle and excited stewardesses issuing emergency instructions for a crash landing. "Put your head between your knees and hold on tightly to your ankles," one was saying. At first I thought it was a bad dream but one of my seat partners quickly assured me that this was not the case. He stated that there were hydraulic problems on our Boeing 727, with 85 passengers aboard, and we were now approaching Dulles International Airport.

"Approaching Dulles!" I exclaimed. "I thought we were headed for Kansas City!" "We were, but while you were asleep the big plane turned back toward Dulles and we are now approaching for some kind of

landing," he said grimly. As we pulled in over Dulles there were about 15 emergency vehicles forming a reception committee for the stricken jet. But in spite of the peculiar angle the plane flew smoothly and the earth moved up to meet us.

Having ascertained the nature of our problem, I had turned again to One whose power is unlimited to ask Him to superintend the landing of our aircraft and to deliver us all safely, and somehow, before touchdown, I had the assurance that all would be well. And what a smooth touchdown it was, in spite of the fact that there was no flap control to slow the big plane down, and it hit the runway doing more than 200 miles an hour. Immediately, the pilot reversed the engines and we careened toward the end of the runway gradually slowing down. Fortunately for us, there was plenty of runway ahead and the plane came to a stop at the very end. The pilot expressed relief at the safe landing, making it clear to us that he had had no steering and no brakes since touching the ground. An emergency vehicle towed the big plane to the machine shop and 85 grateful passengers disembarked. Emergency!

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EMERGENCY!

Genuine Faith Produces Good Works

Seventh-day Adventists are almost alone in declaring that good works are vital to salvation. Many Christians hold that the Ten Commandments were nailed to the cross and that salvation involves justification only.

But a recent editorial entitled "Justified by Works" in *Christianity Today* (Oct. 24, 1975) sets forth clearly the relationship between works in the Christian life and the doctrine of justification by faith. At the outset the editorial states, "We need to remember that in a sense we are justified by *works*."

The editorial makes clear that man cannot, by works, make himself right with God. He is helpless to free himself from the guilt incurred by transgression. So Jesus, the Son of God, came to earth, kept the law perfectly, lived sinlessly, and died in our place. Thus sinful human beings, by accepting Christ's substitutionary life and death, can be forgiven and thus be justified, or accounted righteous, before God.

The truth that man is justified by faith is good news indeed. It is no wonder that the revival of emphasis on this doctrine within our church in 1888 and in the years following brought joy to the Advent believers. Wrote Ellen G. White in 1889: "When the doctrine of justification by faith was presented at the Rome [New York] meeting, it came to many as water comes to the thirsty traveler. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought."—*Selected Messages*, book 1, p. 360.

In the same year she wrote that at a camp meeting in Kansas "light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness," and it "seemed to souls who were hungry for truth, as light too precious to be received."—*Ibid.*, p. 356.

But justification is not an end in itself. The *Christianity Today* editorial continues: "Justification . . . makes good works not only possible but *mandatory*. They are the necessary fruit of justification; *their absence is proof positive that there has been no justification*. Paul says that no one can be justified by works, that justification comes through faith alone. James, complementing rather than contradicting what Paul says, asserts that *the absence of good works in the life of one who professes to be justified is an impossibility*. Works are outward evidences of justification, just as the signs and wonders that Jesus did were proofs of his messiahship. Jesus said that the tree that did not produce fruit was to be cut down." (Italics supplied.)

Paralleling this view, Ellen White states: "Those who are justified by faith must have a heart to keep the way of the Lord. It is an evidence that a man is not justified by faith when his works do not correspond to his profession.

. . . The faith that does not produce good works does not justify the soul."—*Selected Messages*, book 1, p. 397.

After the 1888 re-emphasis on righteousness by faith it appears that some Adventists tended to overreact against the value of works. In 1893 Ellen White wrote to one leader about the possibility of being misunderstood. "You look in reality upon these subjects as I do," she said, "yet you make these subjects, through your expressions, confusing to minds" (*ibid.*, p. 378).

In a dream she was shown that he had "repeated several times that works amounted to nothing, that there were no conditions." She warned: "You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. . . . While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works."—*Ibid.*, p. 377.

Mrs. White was no universalist. She emphasized that those only are saved who respond personally to the drawing power of God, and repent of their sins. "The *first step* toward salvation is to respond to the drawing of the love of Christ," she wrote (*ibid.*, p. 323). "God only pardons the penitent!" (*ibid.*, p. 324). "Repentance is the gift of God, and whom He pardons He first makes penitent" (*ibid.*). "To the *repenting* sinner God can show His mercy and truth, and bestow upon him His forgiveness and love" (*ibid.*, italics supplied).

Mrs. White made it clear that God's good gifts are not bestowed unconditionally. The treasury of God's grace contains everything that human beings need for justification, sanctification, and glorification, but man *obtains* them on *condition*, and he *retains* them on *condition*. "In order to obtain the righteousness of Christ, it is necessary for the sinner to know what that repentance is *which works a radical change of mind and spirit and action*. The work of *transformation* must begin in the heart, and manifest its power through every faculty of the being."—*Ibid.*, p. 393. (Italics supplied.)

But while it is true that man cannot be saved without works, it is equally true that good works cannot earn salvation. We are not saved by works. Christ is all and in all. He woos us. He offers us repentance. And if we accept His offer He justifies us; He imputes to us His righteousness. He sanctifies us; He imparts to us His righteousness. He transforms our natures, and lives out His life through us. In every sense "the whole work is the Lord's from the beginning to the end" (*ibid.*, p. 392).

Not Merely a Title Needed, But Fitness

Beyond debate, justification is essential. Without it no one can be saved. The righteousness of Christ imputed is the repentant soul's title to heaven. But equally important is sanctification—the righteousness of Christ imparted. It is the Christian's fitness for heaven. Ellen White put it well when she wrote:

"To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered

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This Week

E. E. Cleveland, author of our cover article, "Emergency," has been an associate secretary of the General Conference Ministerial Association since 1954. He holds ministerial workshops and institutes, emphasizing evangelism, church administration, and pastoral care.

Elder Cleveland has been an active evangelist since 1946 and has baptized more than 6,000 persons. In one evangelistic campaign in Port-of-Spain, Trinidad, in 1966, 824 persons were bap-

tized and another 420 during follow-up work of that campaign.

A world traveler, he has flown nearly 2 million miles. On more than one of his trips he has encountered "emergency."

"Does God's Foreknowledge Preclude Our Freedom?" (p. 4), is a question that frequently occurs in discussions of how God acts in our world and individual lives. In his article Richard C. Nies shows that personal freedom is compatible with a universe run by an all-knowing God.

Dr. Nies is a clinical psychologist in private practice in Glendale, California. He holds a B.A. in religion and chemistry from Loma Linda University; an M.A. in Biblical languages from Andrews University; a Ph.D. in experimental psychology from the University of California at Los Angeles; and a postdoctoral diploma in clinical psychology from the same school.

The reader who finds scientific articles about evolution and Creation difficult to understand will

be pleasantly surprised with Harold W. Clark's article, "Cave Men and Stone Ages" (p. 6). Head of the biology department of Pacific Union College from 1922 until his retirement in 1956, Dr. Clark writes in a style that laypersons will appreciate.

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Scan news briefs from the religious world

NEW HAMPSHIRE SCHOOLS BEGIN VOLUNTARY PRAYER

ROCHESTER, N.H.—Elementary school students in public schools here prayed in their classrooms for the first time since 1962, under provisions of a new State law that allows voluntary prayers.

A Rochester resident has reportedly asked the Civil Liberties Union to challenge the conducting of prayer exercises in the public schools. A spokesman for the CLU said the organization expects to challenge the law.

Public schools in several New Hampshire communities have implemented voluntary prayers since the law was passed by the

State legislature last year. Under the new law, school districts are allowed to permit prayers and the recitation of the Pledge of Allegiance in schools.

SERIOUS CRIMES IN NEW YORK UP 11.8 PER CENT

NEW YORK—A total of 581,247 serious crimes were reported to New York City police in 1975, an increase of 61,422, or 11.8 per cent over the total in 1974.

The highest increases occurred in the category known as crimes against property, which includes burglary, larceny-theft, and auto theft. The increase in property crimes was partly attributed to the economic decline in the city.

LESS THAN 10,000 CATHOLICS IN THE ARABIAN PENINSULA

VATICAN CITY—There are less than 10,000 Roman Catholics in the entire Arabian Peninsula, with a total population of 17 million, according to a Vatican report.

The Vatican said that according to tradition, Christianity was introduced in the Arabian Peninsula by the Apostle St. Bartholomew, adding that it was "certain" that there were "numerous Christian communities in parts of the Peninsula before the seventh century."

In that century, it said, Christianity was "eliminated" by the spread of Islam in the area and

for 12 centuries "there was no further Catholic missionary activity" in the region.

INDIA'S DRINKING PROBLEM

NEW DELHI—India, a predominantly Hindu nation with a large Moslem minority, is having liquor problems. Imbibing of beverage alcohol is prohibited by Hindu tradition and Moslem religious law.

The 1950 constitution provided that the state should "endeavor to bring about prohibition" of liquor consumption. However, 25 years later, the Indian Government is launching a new move for total prohibition, since the 1950 provision has been ineffective.

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.]

Attractive Covers

I want to commend you for the beautiful cover on the February 5 issue. Whatever comes in an attractive package has more appeal.

I would like to suggest an enlargement of Newsfront, with more pictures. We want to keep up with the progress of the Advent Movement.

News of progress is always inspiring. Let's have more of it.

And don't forget to keep putting it all in attractive covers.

DON WELCH

Oklahoma City, Oklahoma

I enjoy the covers on the REVIEW and find them useful. They make fine bulletin-board displays that draw interest and give a message. Here in the mission field we receive them late, but we enjoy them even more than we did at home.

As I was reading the statement "One Year Nearer Eternity" on the cover of the December 26, 1974, REVIEW today, I thought of how well it describes the present situation in this part of the Lord's work. As I teach science at Ethiopian Adventist College, I find the thought coming to me again and again. In view of the urgency of the work we have been given and of the time in which we live, do we really have time to teach the secular sciences?

LARRY SIEMENS

Shashemane, Ethiopia

Trusts or Savings

The article by Robert H. Pieron on church financial policies (Dec. 25) struck a responsive chord in my heart.

Why are people so worried about their money's being invested with Christian men? Six years ago I took my savings out of unchristian hands and put it in Christian hands. I've had no cause for regret.

It would seem to me that Christian people should trust their leaders, whom God has appointed.

I keep a checking account and money enough in it to pay my bills by check. But the rest of my money is in the Lord's hands. When January and July come, my interest checks come as regularly as if my money were in the bank.

In the meantime, my money is being used to further the Lord's work.

I suggest that those who have money in savings put it into the church's trust funds, where it will be as safe, I feel, as in a bank. And it is a comfort to know that after a person passes on, his money will continue to do God's work and taxes will not take it all.

IRENE HAHN

Olean, New York

A Step Backward

It would be a step backward, in my opinion, for the REVIEW to come to us only monthly or even twice a month.

The Sabbath comes once a week—so should the REVIEW.

IRWIN CAMPBELL

Loma Linda, California

Does God's Foreknowledge Preclude Our Freedom?

By RICHARD C. NIES

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

ONE MAN whose experience had been checkered with heartache, on hearing Romans 8:28 quoted, exclaimed bitterly, "Paul irritates me!" To him this was just another moral "goody" with no real meaning in life's rugged, touch-and-go battle. While we sympathize with this man, it is only fair that we recognize that this verse offers no guarantee for the soft life. God never said that life would be ice cream and cake for those who love Him. But He did say, "When thou passest through the waters, I will be with thee" (Isa. 43:2).

But having things work together for our good entails more than weathering a few storms. Life is a long haul, and while God promises, "I will never leave thee, nor forsake thee" (Heb. 13:5), how can we be sure that we will not foul out?

The basis of this assurance is recorded in the next verse: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29). So are we predestined? What kind of consolation is this? If heretofore we complained that life was meaningless because it had no direction, our complaint turns to outrage when we discover that life is rigged! If, on the one hand, we were dismayed at life's instability, now we despair at its rigidity. Is the cure worse than the disease?

Must we conclude that God's foreknowledge precludes our freedom? Are we really able to choose good or evil when God already has the complete picture of our future decisions?

Scripture speaks clearly of the importance of man's moral choice: "I call heaven and earth to record this day

against you, that I have set before you life and death, blessing and cursing: therefore choose life" (Deut. 30:19). "Choose you this day whom ye will serve" (Joshua 24:15). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

If man is not free to choose without being predetermined by God's foreknowledge, then these texts and many others are meaningless. We must conclude that God's foreknowledge is not causative. Our actions do not take place because they are foreseen, but they are foreseen because they are to take place. Seeing an event in the future does not cause it to be, any more than seeing an event in the past causes it to be.

Clergyman Lyman Beecher was to exchange pulpits with a neighboring minister who held a stiff theory of predestination, a point on which Beecher was a liberal. On Sunday the two met on their way to church. The neighboring minister said, "Dr. Beecher, I wish to call to your attention that before the creation of the world God arranged that you were to preach in my pulpit and I in yours this particular day."

"Is that so?" replied Beecher. "Then I won't do it!" and turning his horse he returned to his church.

You see, as far as our activity being determined is concerned, it is as if God had not the slightest notion of our next move.

What Difference Does It Make?

Then what difference does it make whether God has foreknowledge? Among other features, it has two definite advantages:

First, it is an advantage to God so He can be prepared. Because of His foreknowledge, God is ready both to win us and to keep us. This becomes evident when we consider 1 Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a [the Greek has the definite article, "the"] way to escape, that ye may be able to bear it." Because of God's foreknowledge of our future, He has tailor-made plans ready to be put into operation when our actions require such divine assistance. Because prior knowledge is specific, His readiness is precise. Far from preventing our freedom, God's foreknowledge preserves it by setting us the conditions appropriate to its actualization.

It is an advantage for us so we can be assured. When Henry Norris Russell, the Princeton astronomer, concluded a lecture on the Milky Way a woman asked him, "If our world is so little and the universe is so great, can we really believe that God pays any attention to us?"

Richard C. Nies, Ph.D., is a clinical psychologist practicing in Glendale, California.

“That, madam,” replied Dr. Russell, “depends entirely on how big a God you believe in.”

Not only do we have a God who is interested in us, but His bigness transcends space and time, so that even though we do not know what the future holds, we know who holds the future. Thus we can testify with Paul: “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim. 1:12).

On the basis of our knowledge of God’s love and His treatment of His enemies, we may conclude that He has them also in His foresight, and whereas He knows in the case of the potential saint just what is needed to make him an actual saint, so likewise He knows in the case of the wicked just what is needed to grant him every opportunity legally permissible to change his heart if he would only choose to surrender. Thus it can be said of Judas and everyone else who denies his Lord, what more could He have done that He did not do? Through His foresight He will exhaust every possibility for salvation, both for the saints and the wicked. Such is the nature of love.

Consider the following: “And he shewed me Joshua

the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?” (Zech. 3:1, 2).

An enlightening commentary of this passage is found in *Prophets and Kings*, page 585: “As Satan accused Joshua and his people, so in all ages he accuses those who seek the mercy and favor of God. He is ‘the accuser of our brethren, . . . which accused them before our God day and night.’ Over every soul that is rescued from the power of evil, and whose name is registered in the Lamb’s book of life, the controversy is repeated. Never is one received into the family of God without exciting the determined resistance of the enemy.”

The claims of the adversary were of concern to our Lord when He addressed Simon Peter, saying, “Behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not” (Luke 22:31, 32). How little we appreciate the unseen battles that are taking place in our behalf!

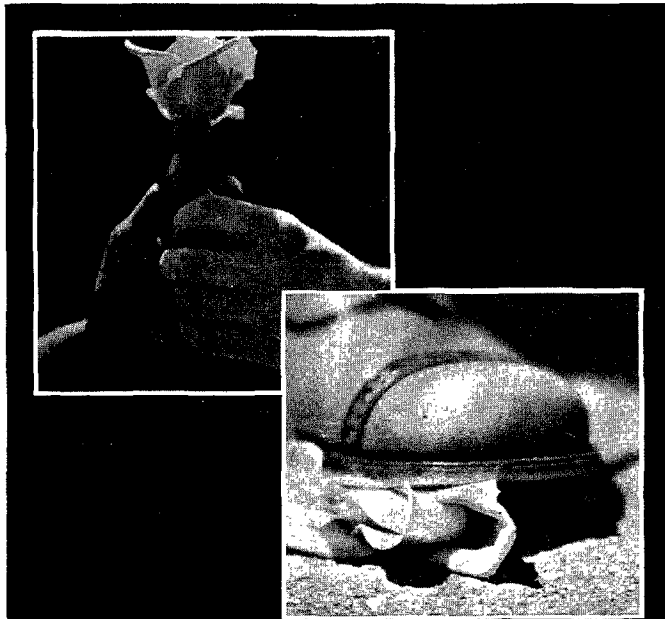
It thus becomes evident that God can do more for those who are linked with Him in fellowship than He can do for those who are working at cross purposes with Him. Not only must He have their cooperation, but their allegiance with Him provides the legal grounds by which He can claim them as His subjects in the great controversy over a soul.

God has been ready from all eternity to meet our every need, to guide us through every crisis, to see us through to ultimate victory if we will only choose His love. In Romans 8, verse 30, we are told how this is realized in time: “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

On the night of his graduation from high school a teen-age lad took in the town with several of his friends. As the night wore on the festivities got out of hand and this young man became involved in a series of acts that not only enraged the community but disgraced his parents. The following morning a member of the town council berated the father concerning his son’s delinquency, and concluded cynically, “If he were my son, I’d give him his walking papers!” The father studied the accuser seriously. Then he replied, “I would, too, if he were your son!”

To belong to God is to be distinguished as His sons, His daughters. And to each of His children He has committed Himself in eternity to see them through life’s tortuous path until they are conformed to the image of His Son, if they will permit Him.

“What shall we then say to these things? If God be for us, who can be against us?” (verse 31). □



Are we really able to choose good or evil when God already has the complete picture of our future decisions?

Cave Men and Stone Ages

Fossil man refutes the claims
of evolutionists who assert
that man has an animal ancestry.

By HAROLD W. CLARK

SUPPOSED PROOFS of man's animal ancestry are not the strong evidence for evolution that they are regarded to be. Instead, archeological data can be shown to be in line with the Genesis record. I shall review the recent discoveries and demonstrate how they can be fitted in with the Biblical story of the origin of the human race.

In 1749 the French naturalist Buffon, in his famous *Natural History*, spoke of the likeness of man to the apes. In 1809 another French scientist, Lamarck, in his *Philosophy of Zoology*, declared that man had descended from apes. Since the minds of men had been prepared to accept an animal origin, it was natural to ascribe ancient cave life to evolutionary progression.

Human implements were found in the Somme River area in the 1830's, and the first ancient human skull was found at Gibraltar in 1848. No one had any explanation for its somewhat peculiar appearance until after 1856, when portions of a skeleton were found in a cave near Dusseldorf, Germany. Because this was in the Neander Valley, the type of man represented by the skull became known as Neanderthal Man.

Since these discoveries, about 100 specimens of the Neanderthal type have been found in Western Europe, ranging from a few skull bones to almost complete skeletons. Their outstanding features are a long face with receding forehead and strong brow-ridges. At first Neanderthal man was pictured as walking with a slouching gait, but later studies have shown that he walked as fully upright as does modern man.

In 1862 Lubbock systematized the materials found in the terraces along the Somme River by dividing prehistory into four periods, Paleolithic (Old Stone Age), Neolithic (New Stone Age), bronze, and iron. As anthropology grew, it continued to be based solely on the theory that man had descended from animal ancestry. This idea was so strong that it colored all descriptions of the remains that were unearthed in the river terraces or in the caves.

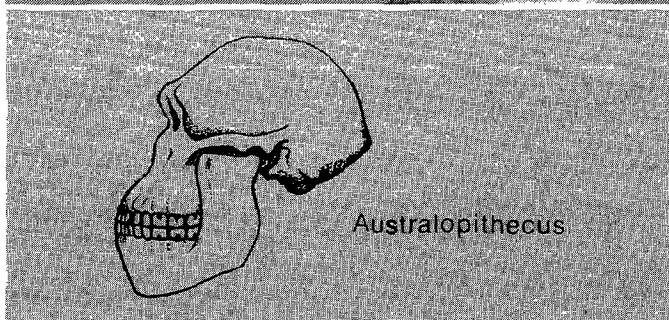
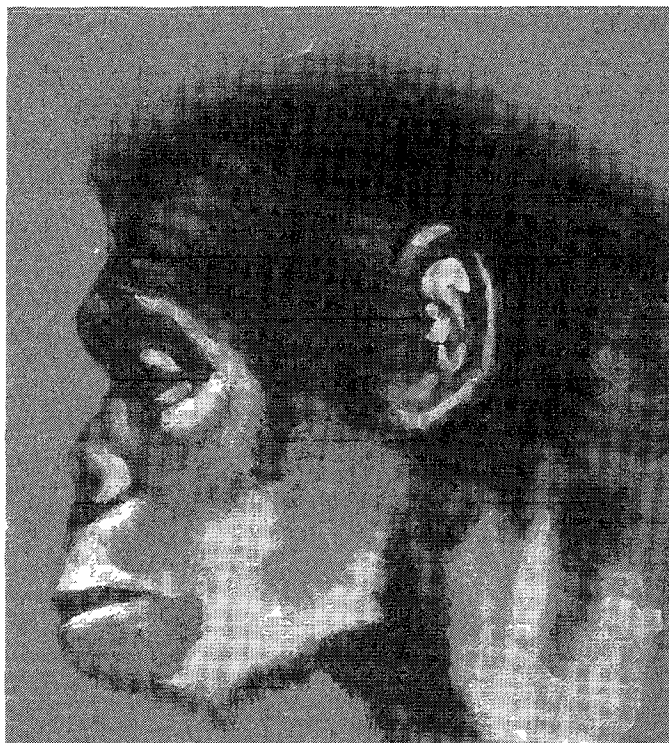
For many years Harold W. Clark was head of the biology department at Pacific Union College. He now lives in Calistoga, California.

However, recent studies have modified this viewpoint. Modern anthropologists declare that Neanderthal Man was as intelligent as modern man. Were he to be dressed in modern clothes and were he to walk down one of our city streets, he would not attract more than passing notice, if any at all.

In 1894, Eugene Dubois, while excavating on a river terrace near Trinil, Java, unearthed a skullcap, which he named *Pithecanthropus erectus*, the erect ape man. This skullcap had a capacity of 850 cubic centimeters, whereas the smallest adult human being is generally considered to have not less than 1,000, and the highest ape not more than 600. The forehead sloped abruptly, and the whole front of the skull was very low. There were strong brow-ridges.

For several years following this discovery, interest ran high, and many workers searched for evidences of man's origin in Southeast Asia. But they ran into many problems. The various skulls unearthed and whatever other bones were associated with them, seemed to give no evidence of any racial sequence, but were greatly varied. In fact, practically every specimen was given a different genus name, and attempts to develop correlation between them proved almost hopeless. No satisfactory stratigraphic sequence could be found.

In 1925, when Professor Raymond Dart of Johannes-



burg announced the discovery of a Primate skull, a veritable "gold rush" began in South and East Africa to furnish evidence for man's origin in that region.

Dart named his specimen *Australopithecus africanus*, the African southern ape. (The prefix *australo* does not refer to Australia; it simply means southern. Translating this name we have: *Australo*, southern; *pithecus*, ape; *africanus*, of Africa—the southern ape of Africa.)

This specimen has some resemblance to an ape. There is a slanting forehead, with a low cranial vault. The face looks like that of a chimpanzee. However, many features resemble those of man, particularly the teeth. By the shape of the skull it was deduced that this creature walked erect.

Doubtless the most puzzling problem in this field is that of the interpretation of the *Australopithecines*. Evolutionists consider them "hominids," or creatures on the way to becoming man. But they are very clear that these specimens are not true men. *Zinjanthropus* is now classed as an *Australopithecine*.

In Africa, Asia, and Europe a number of skulls have been found that are more manlike in appearance than *Australopithecus*, and these are called *Homo erectus*, the erect man. They are considered to be the true ancestors of modern man. But through which branch modern man arose, they cannot say.

The problem of the *Australopithecines* is made more puzzling by the work of Richard Leakey and others in the Lake Rudolf region in northern Kenya. There, in an area rich in *Australopithecine* remains, skulls of quite modern appearance have been discovered. Several expeditions have been engaged in excavation in the area. They have turned up specimens that they date as far back as 4 million years. Inasmuch as *Australopithecus* was supposed to be only around 2 million years old, this is a real problem. How could modern man have come from *Australopithecus*, who is only half as old as he is?

Another conundrum is added with the discovery of stone tools in the area. Who made them, *Australopithecus* or the modern-appearing "men"?

Most creationist writers and speakers refuse to recognize *Australopithecus* as human, although some have suggested that he may be a degenerated type. The fact that he has several distinct human skeletal features adds confusion to the situation. The whole question of the identity and origin of these strange creatures is a debated question, and at present the evidence is not sufficient to enable one to draw any definite conclusions.

Modern Man Buried Below Primitive Forms

Back in Europe, one of the most significant finds was that of a skull in a cave at Fontchevade, France. The superficial strata of the cave yielded tools generally associated with Neanderthal Man. Below these levels the excavators found a hard limy crust, which seemed to be the cave floor. But they succeeded in breaking through this, and found under it 20 feet of deposits in which at a depth of eight feet were found many animal bones, stone tools, and fragments of human skull bones.

When the skull fragments were assembled they showed that the restoration did not have Neanderthal characteristics. The forehead was like that of modern man. The brow-ridges were weakly developed, like those in Europe today. Fluorine tests on the bones showed that they were

definitely older than typical Neanderthal bones. And so we face the interesting fact that a "modern" man was buried lower down than so-called "primitive" forms.

Recent studies in Palestine and nearby regions show that men once lived there who showed a slight tendency toward typical Neanderthal characteristics. Other studies indicate that migration occurred along both sides of the Mediterranean. It seems obvious that these "pre-Neanderthals" moved westward, and as they did so, their features underwent degenerative changes, resulting in the typical Neanderthal Man of Western Europe.

The Neanderthaloid type has been found not only in Europe but as far south as South Africa, and as far east as Indonesia and Australia. One can hardly think of a type originating in one locality and spreading to all these regions, unless he postulates its origin somewhere in the Middle East. Competent authorities have suggested this as the most likely solution for the problem. And even at this, there seems to be good evidence that it was a matter of change downward instead of upward. Starting at a common center, which the Bible places in that region, mutations occurred as man moved outward, producing the degenerative characteristics noted in the various types of so-called "primitive" man. This interpretation eliminates the necessity of invoking evolution to explain the origin of such specimens as Neanderthal, *Pithecanthropus*, or *Australopithecus*.

Doubtless the most puzzling problem in this field is that of the interpretation of the African specimens, the *Australopithecines*. Anthropologists have generally considered them the lowest of the human types, and have been much concerned that they have been unable to fill the gap between them and the higher apes.

Some creationists have taken the position that these are not human, but are higher apes. But on investigation of the literature on the subject, I find it hard to discover any clear distinction between them and specimens that are clearly human. Of course, if they could be considered higher "apes," it would serve the evolutionists well. But the trend of anthropology is to link them more closely with man. Several authorities have come out with strong statements that the *Australopithecine* remains are definitely on the human side rather than on the side of the apes. These statements make the apparent evidence for man's rise from animal ancestry less significant than ever.

One question remains to be considered. What about the "Stone Ages"? If the fossil men are to be considered as purely human, and not the result of a long train of evolutionary development, are the so-called "ages" valid? Excavations in many caves and on the terraces of the rivers of Europe show that there is a definite succession of types of artifacts. Some of the more theoretical relations may be, and most likely are, unjustified. But as a whole, there are distinct differences between implements classed as Paleolithic and others above them. It seems clear that the succession from stone to metal tools is valid. Excavations in many caves show the succession, although it is not nearly so clear in other parts of the world as in Europe.

In the Middle East archeologists find evidence of stone cultures at the bottom of the cities, and then a succession of bronze and iron, with certain types of pottery to aid in making distinctions. But that is another study. □

I could not help observing some of the faces of the people aboard that plane as we approached the ground. While my own mind was at peace, I noticed the strain on the faces of my two seatmates and wondered whether they had taken the precaution before embarking on this flight of establishing their relationship with the great Caretaker of the universe.

A few weeks later I was driving down South Dakota Avenue in Washington, D.C., when I saw in the street a prostrate form of a helmeted young man, approximately 22 years of age. An automobile had struck his motorcycle head on and the motorcycle and automobile were one, as if frozen together. A grief-stricken young woman sat holding her head in her hands in the automobile. She had turned into the path of the motorcycle.

Bringing my automobile to a stop and racing over to give what aid I could, I could only wonder whether that young motorcycle driver was prepared for the emergency. Had he made his peace with his Maker before embarking on this trip? And what about the distraught young woman, obviously in a state of shock, sitting behind the steering wheel?

I went over and knelt in prayer on the pavement by the prostrate form of the young man and pleaded with God audibly that He would spare his life, and then, moving to the car, I asked the young woman, "May I say a word of prayer for you?" Like a hungry man grasping for a piece of bread she eagerly answered, "Oh, please, do," the anguish showing in her eyes.

I bowed my head by the open window of the car and prayed that the Comforter would bring peace to her grief-stricken heart and that He would order her affairs and make this situation to be less painful for all. And with that I merged with the crowd. Emergency!

I was reminded of another emergency that happened in the year 1951 in St. Petersburg, Florida. A young woman was making the most important decision that she would make in this life—that of giving her life to Christ. Her problem was real. She was living with a man without the benefit of marriage. And she knew that she had to break this relationship if she was to give herself wholly to Christ.

An Important Decision

She had been raised in an Adventist home and had all of the advantages of Adventist education and good parental guidance, but she had found the lure of the world irresistible and had decided to give up her faith. She sat listening to the appeal of the Scriptures from the lips of an Adventist evangelist. The power of the Holy Spirit overshadowed her life and the love of God was reimplanted in her heart and she made her decision. She would break with it all and return to the faith of her childhood.

Emergency! She knew that this decision to break with sin might cost her her life. Her common-law husband had already told her that if she ever left him, he would strike her down and, yes, kill her. She now faced this

prospect. The evangelist prayed with her the night of her decision and assured her that on the baptism morning he would be happy to immerse her in the name of Christ, even though his own life hung in the balance with hers.

I can remember that Sabbath morning. It was, as usual, a sunny St. Petersburg, Florida, morning. The church was packed. It was baptism day. I was preaching the sermon when a Chrysler pulled up in front of the church, its occupant silently waiting for the emergence of this young woman and the evangelist from the church to commit his foul deed of violence. As I came to the end of my sermon I heard the sound of an ambulance in front of the church, but did not know then that the agent of death had himself become a victim, for the man, intent on murder, suffered a heart attack as he sat in front of the Adventist church, and died before reaching the hospital.

As we emerged from the church there was the red Chrysler standing there, but the driver was missing! This young woman was prepared for the emergency! Job's "Though he slay me, yet will I trust in him" was the new philosophy of her life, and, of course, the evangelist had long before made his commitment, and life on this earth had become less important to him than the life to come. This is basic. This is vital. This is necessary. Each of us must make this decision.

Looking Down the Barrel of a Gun

Not long after this in Gainesville, Florida, the evangelist had pitched his tent and was preaching the gospel. It was a time when racial tensions were at their peak and good racial relations were almost nonexistent. Large crowds were attending the meetings, a fact that was viewed with suspicion by certain pressure groups. To continue the meetings or to stop them was the question facing the young evangelist, whose wife shared his danger. One evening when driving home from the tent, the evangelist had his car bumped from the rear by another automobile. Again and again this was done, in the hope that the young man would panic. Emergency! Why not make a run for it? Perhaps your life is in danger and that of your wife. Isn't it better to run now so that you can preach later?

All of these thoughts flooded the young man's mind. I know, because I was that young man and my young wife, Celia, was sitting at my side. Again and again the automobile would back off and move up and soundly thump my own from the rear. We both whispered a prayer to God and held the automobile at a steady pace, refusing to panic. This was an emergency. Finally, the automobile pulled around and a milk bottle crashed against my windshield and the car disappeared in the distance.

The next day we were riding along and an automobile pulled around us and in front of us and slowed down, naturally slowing us down. My wife exclaimed, "Earl, do you see what I see?" As my eyes focused, I did indeed see what she saw—a gun pointed between my eyes, aimed from the rear window of the automobile ahead of us, and a wicked gleam in the eye of the holder. What do you do? Back off? Take evasive action? Try to speed away? This is an emergency!

We prayed and the strength and assurance and the peace of God flooded our young souls and the courage that only Christ can impart steeled my heart against

panic and I steered my automobile right up to the bumper and we rode along staring at each other for what seemed to be an eternity. Then the car sped away.

Choices, important choices have to be made. Decisions, important decisions that will not go away. Some issues must be resolved. They cannot wait. "To be or not to be" is not the question. "To be a Christian or not to be a Christian" is.

And then, somehow, mysteriously and miraculously all else comes into focus. The wisdom, peace, and power of Omnipotence is thus shared with us and we do things by divine unction of which we are ourselves incapable. In these tension-filled times, we must give earnest attention to our shock absorbers. Crises and emergencies will increase as we near the coming of the Lord and the end of the world. Are you ready for the next one? □

When You're Young By MIRIAM WOOD

African Safari—II

IN OUR last column, we were discussing my recent trip to Africa (with KHW) and the difficulty of deciding what are the most pressing needs. Not only does one feel incompetent to make these decisions, he also knows that he is going to hurt and probably offend wonderful people who've spent hours showing him their own bailiwicks and documenting the stringency of their necessities. And so not to include all the items seems like base ingratitude.

Many of you are aware of my interest in New Guinea, developed by my "storybook" trip there five-plus years ago—can it really be that long? I will never cease being interested in that part of the mission field. It's just that now I've developed some more interests and feelings of responsibility toward other areas also.

The Africa trip intensified a concept that had already existed somewhat hazily in my mind, namely, that being born a part of another world—the world of prosperity and technology of Western man—presents the Christian with an obligation that he simply cannot ignore. I truly do not see how the Western Christian can content himself and pat himself on the back when he gives an occasional piece of out-of-style clothing to the Community Services center, and tells himself that he is fulfilling the Biblical admonition to share with the "have nots." Believe me, the command in this present world has a much broader application than that. The Third World, as the emerging, developing world with

little technology is referred to, is no longer satisfied with this "beautiful largesse." To put it crudely—they want a piece of the pie—and why shouldn't they? Why should one group of people have it all, simply because of the geography of their birth, and others have a bare existence, with no hope of anything better?

In view of these facts, it is understandable that the entire concept of "mission" service is going to have to be restudied by the church. The day is long past when the "native" throws himself fawningly at the feet of the Western man who has graciously condescended to come and Christianize (often spelled "Westernize") him.

Now, this is not to denigrate our past mission program in any way, or our present program. I love it, believe in it, support it, and defend it. But I think we will have to take some new turns. The main and vital need, as I see it, is to give opportunities to nationals to acquire the education and know-how to lead out in their own countries. Already expatriates are unwelcome in some Third World countries; eventually they may not even be tolerated. So logic dictates that consecrated, outstanding, motivated, bright, and dedicated nationals be trained.

But is it necessary to take these nationals halfway (or entirely) across the world to do this? Is it necessary to expose them to climatic conditions which are, to say the least, barely endurable, when they have no clothing or equipment for this nor

will they ever need it in their own countries? In most cases, it is not. Why can we not rapidly upgrade schools and colleges in national areas that have the equipment to produce national denominational leaders? While the initial expense of providing professional libraries, scientific equipment, et cetera, might seem large, I feel fairly safe in predicting that this would, in the final analysis, be no more than the enormous travel expense incurred by sending so many nationals so far from home for their training.

I realize and agree, of course, that there will always be special circumstances where a particular kind of education is needed that can only be obtained in another part of the world. But we are discussing a general policy, not an exception.

One of the greatest advantages of securing an education in one's own country is that the person being educated understands the culture of the country. He knows the dos and the don'ts. He knows what is acceptable. He is automatically prepared to fit in, without having to adjust from spending years in a totally different culture. He is spared two traumatic experiences—first, culture shock, and then culture conditioning.

But there's another element that must be explored here, a most vital one. During the transitional period, when expatriate workers are still in Third World countries, working with all their might and main to help get things shaped up for whatever the future may hold, just what positions will the

newly educated and qualified nationals be given? Will leadership roles be given commensurate with qualifications? This, it seems to me, is a vital question that the church must wrestle with at the present time. It will absolutely have to be solved. Here we get into the realm of emotion. It is not easy for the European (as whites usually are called in non-white countries) to accept a secondary role. But this is the wave of the future. It is a tidal wave. It will engulf and swamp those who do not recognize the facts as they are.

Now please let us get one thing clear. Not once have I suggested that people be given places of responsibility for which they are not qualified. I will never condone this practice, for it is condescending and unrealistic and bound to create a whole new set of unsolvable problems. What I *am* advocating is that nationals be given the chance to make good. I don't think they should be "given" grades during their academic careers. They must earn them, like all other students, though it is possible that it may be necessary to provide some remedial work in certain scholarly disciplines, if education in deprived countries has been inadequate. But once the national is able to compete fairly and squarely and honestly, then he has what every human being deserves—a fair chance.

Thus far, we've been more or less discussing a philosophy of modern mission. Next time I hope to get into the project I have selected for my personal concern, after viewing so many needs.

Time to Face the Facts

Either we rule TV or it will destroy
us and those dear to us—
both now and forever!

By JOE L. WHEELER

ANOTHER ASPECT of the subject of the influence of TV was vividly brought home to me a number of years ago. I had just read the previous evening Aldous Huxley's warning about the powers held by the mass media in contemporary society. He stated that one of the most dangerous aspects about this situation is that a child does not know how to differentiate between reality and unreality on the screen.

I read this and it registered—but vaguely. The following evening my 4-year-old boy came racing into the room where I was studying, screaming at me to come into the other room immediately. As I strode into the room where he had been eyeing a Western show, he shouted: "Daddy, that man is going to *kill* that man!" To him that was reality on the screen. Ever since that time I have carefully policed the screen when my children are within viewing distance. All of us have read news stories about children who murder, and then almost disintegrate in grief when they discover that the victim is not going to get up and appear later, the way they do on TV (he sees the same actor who was killed on one show appear safe and sound on another).

A serious study in *JAMA (The Journal of the American Medical Society)*, Dec. 8, 1975) tackles head on the problem of TV violence and children. Note these conclusions reached by secular groups: "One hundred forty-six articles in behavioral science journals, representing 50 studies involving 10,000 children and adolescents from every conceivable background, all showed that violence viewing produces increased aggressive behavior in the young and that immediate remedial action in terms of television programming is warranted. . . . The time is long past due for a major, organized cry of protest from the medical profession in relation to what, in political terms, I consider a national scandal."

Dr. Michael Rothenberg analyzes just what the average child is taking in: "On the basis of the Nielsen Index figures, the average American child will have viewed some 15,000 hours of television by the time he has been graduated from high school, as compared with his having

been exposed to some 11,000 hours of formal classroom instruction. He will have witnessed some 18,000 murders and countless highly detailed incidents of robbery, arson, bombing, forgery, smuggling, beating, and torture—averaging approximately one per minute in the standard television cartoon for children under the age of ten. There is an average of six times more violence during one hour of children's television than there is in one hour of adult television."

Rothenberg then turns to the effect upon the child of the advertising battering ram: "Twenty-five percent of the television industry's profit comes from the 7% of its programming directed at children. While the Code of Hammurabi in 2250 B.C. made selling something to a child or buying something from a child without power of attorney a crime punishable by death, in 1975 A.D. our children are exposed to some 350,000 commercials by the time they reach age 18, promising super-power, sugar-power, and kid-power.

"Finally, against this backdrop, consider these words of Walt Whitman: 'There was a child went forth every day, and the first object he look'd upon, that object he became, and that object became part of him for the day or a certain part of the day/or for many years or stretching cycles of years.' "

Premature Cynicism

Advertising develops in the child premature cynicism. Children of previous generations became cynical only with age; nowadays children of four and five already are disillusioned by extravagant promises about products that fail to materialize: the little wooden train that careened so merrily around the track on the TV ad—when purchased barely ekes its way around once. This loss of youthful belief and idealism is the greatest tragedy that can befall a nation.

We wonder about the escalating divorce rate, free love, and the loss of enduring pure love within the marriage circle; and all these are happening right now in the church. How can a child grow up with virtue intact who is subjected to a constant barrage of sexually oriented ads and programming; who is prematurely exposed to sexual innuendo (double and triple *entendres* with a barracks' twist); who grows worldly wise far beyond his years by what he sees on the screen?

In these silver screen presentations he sees marriage ridiculed, and adultery, free love, homosexuality, and lesbianism treated as valid substitutes. He is programmed to believe that no love relationship can be permanent. He learns that what is important is "kicks"—to honey-beelike drain all the sweetness from each flower and then go on to the next, never concerning himself with the wilting heartbreak he leaves in his aerial wake. True love is for squares; sexual compatibility is all that counts in a love relationship. The devil shrewdly mixes truth with error here, for sexual compatibility is important for a successful marriage, but it is by no means the sole cohesive factor the media builds it up to be.

And let's not minimize the effects of televised sports. It does little good to indoctrinate your child carefully with sportsmanlike ideals, then subject his consciousness to the brutalizing arena of professional football, hockey, baseball, where winning means everything, and the way the game is played—unless caught by the umpire

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—means very little. When we have our children discussing the Sunday football game and gleefully reveling in the possibly permanent maiming of the other team's quarterback, then I believe we have cause for serious soul searching.

I'll have to admit to an inconsistency here, for I greatly enjoy televised sports myself, but it is this winning at any cost, this cripple-your-opponent-when-the-ump-isn't-looking, this mockery of the fair play principle that permeates professional and amateur sports and which has even blasé players and sports commentators concerned, that disturbs me. It is definitely a subject that, especially with children and adolescents, needs to be labeled "Handle with care." Professional sports have almost nothing to do with Christ's Sermon on the Mount. To turn the other cheek would be viewed as insane by most viewers, our church members included.

TV Versus the Family

Of all modern inventions, with the possible exception of the automobile, TV has battered the family more than any other. The problem is that the one-eyed monster, instead of being subservient to its owner, ends up dominating in far too many cases. Just mediating between members of the family, in terms of specific program desires, almost invariably causes contention. Because most of us are single-track oriented, we get testy when interrupted. Thus children who have questions that need to be answered—and may never be asked again—are treated rudely by the adults glued to the box. Recently, one of my students told her class how delighted she was when the family TV broke down. "Why, the family was even kind to one another!" she said. How disappointed she was when her parents fixed the set.

If we are to make it to the kingdom we must have silent time to commune with ourselves and our God. TV denies us this essential silence; the devil's work thrives on noise. As long as he can keep us from doing much thinking, he will maintain control over our lives. In TV-dominated homes there is little family togetherness: reading together, hiking together, participating in hobbies together, laughing and crying together, asking and answering the really important questions of life together, and, most important, learning more about God and His plan for our lives together. Without these there is no real home; it is merely a glorified motel.

TV seems to breed discourtesy. Even when company comes, many times the guests are forced to compete with the TV and have to shout to be heard. TV also breeds laziness. Work is left undone while the fascinating hours streak by. It is easy to see which homes are dominated by TV. Just look at the exteriors and interiors—it usually is quite obvious.

TV is destructive to our physical well-being in that we sit and vegetate instead of exercise. One tends to snack a lot while watching the set, which results in obesity, which is inimical to good health. It even ruins holidays. Thanksgiving used to mean thoughtful meditation on our many blessings, a good dinner, followed by horsehoes, baseball, or volleyball. Now it means a huge dinner ruined by eight hours of televised football. The football games destroy the real meaning of the day, and they substitute a marathon of vicarious football violence for beneficial exercise together and happy family dialog.

For the Younger Set

Two Masters

By RUTH WHEELER

BLACKIE loved to play with Peter and Jenny. His bushy black tail would wag as he watched eagerly to see which way the ball would be thrown, and then he would dash after it. Ever since he was a puppy this had been his favorite sport.

One warm afternoon, when the children and Father were sitting on the back porch and Blackie was lying beside them, Blackie suddenly decided he wanted to play. Picking up his favorite tennis ball, he laid it in Peter's hand.

"Well, Blackie, I see you want to play," Peter said. "Good. I'll play."

Jenny went into the house and brought out another ball. When Peter went to the end of the driveway to throw the ball for Blackie to chase across the parking space, Jenny, standing by the house, called, "Come, Blackie." Seeing she had a ball, the dog started toward her. Then Peter called, "Here, Blackie, here's your ball."

Blackie stopped so fast he skidded on the gravel and turned toward Peter.

"Come, Blackie," Jenny called.

Blackie stopped quickly and turned back toward her. Both children and Father were laughing, but the dog

was completely confused. When Peter called, he ran toward him. But as soon as he heard Jenny's voice, he turned back.

Finally Jenny went back and sat on the porch, still laughing at the little black dog. Peter threw the ball and Blackie chased after it and brought it back to him. But the dog did not seem to be enjoying the game as much as usual. He kept looking toward the porch where Jenny sat with the other ball in her hand.

When they had finished playing, Peter came and sat on the porch and Blackie lay panting beside him, still watching the ball in Jenny's hand.

"I think Blackie has proved something the Bible says," Father remarked.

"What do you mean?" Peter looked toward his father.

"Jesus said that no man can serve two masters. Either he loves the one and hates the other, or the other way around. Poor Blackie loves you both, and he tried to play with both of you, but this isn't possible. He belongs to both of you, and that makes a problem for him sometimes. We belong either to God or to Satan. We can never belong to both."

"We can choose not to belong to either God or Satan if we want to, can't we?" Jenny said. "Blackie didn't have to play with either of us."

Father answered quickly. "That is not possible in the Christian life. Either God or Satan lives in the heart. There are no empty hearts. If God is there, evil cannot come in."

Jenny smoothed Blackie's silky ears. "Do we *always* belong to one or the other?" she asked.

"Always. God made us, and we are His unless we choose not to be."

Both children sat quietly thinking. It was a new and very serious thought Blackie had helped them to understand.



Blackie was confused, not knowing whom to obey, Jenny or Peter.

Another liability of television is its almost unbelievable wastage of our most precious commodity—time. As we have previously discussed, not all TV is evil; nevertheless, it could still represent a colossal waste of the fleeting hours each of us is given. Ellen White says the following concerning time: "Of no talent He has given will He require a more strict account than of our time. The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. . . . But time squandered can never be recovered. We cannot call back even one moment."—*Christ's Object Lessons*, p. 342.

We Adventists have been almost ridiculously inconsistent in our attitude toward TV compared with that toward the theater. From the first we have roundly condemned the theater as the plaything of the devil and told our children that our guardian angels would stay outside when we entered the building. (I still remember how emotionally mixed up I was when I walked into San Francisco's Fox Theater for the General Conference youth meetings some years ago.) The same people who are vociferous about the evils of movies often seem to feel no guilt about bringing the cinema into their own homes.

The children have been singled out for attention in this series, but what about the elderly saints? Recently a man who heard me speak out on TV in our church unburdened his heart to me. It seems his grandmother, who is an Adventist, is just wasting away, physically and mentally and spiritually, in front of the TV set. Since that time I have observed that here is a problem of epic proportions. Our elderly people are becoming real chain-bound TV addicts, and unless they wake up they will both degenerate into premature senility and run the risk of losing eternal life. It would be tragic indeed if our increased life expectancy resulted not in an extended period of mental and spiritual growth, but the reverse.

Conclusion

In conclusion, let's examine the whole field of television. It is clear that it stifles creativity, destroys family togetherness, wrecks reading and writing habits, weakens the structure of our language, shortens the attention span, weakens moral and spiritual fiber, encourages greed and laziness, deifies trivia, ignores great ideas, warps concepts, encourages criminal tendencies, hardens the heart against human suffering, overemphasizes violence, encourages unsportsmanlike conduct, develops premature cynicism, warps the concepts of pure love and an enduring marital relationship, pre-empts needed silence and solitude, weakens the physical body, and wastes vast amounts of irreplaceable time.

On the other hand, TV is not all bad; few things in this mixed-up world are. TV does offer some good programs. The news usually is well presented—even though it is more predigested and preselected than in newspapers. There have been some excellent documentaries and literary works shown. Educational TV has pioneered a new approach to learning, and the church is just beginning to tap TV as a means of evangelizing the world.

But we still come back to this: Either we rule TV or it will destroy us and those dear to us—both now and forever! □

Concluded

From the Editors

Suicide

One of the top news stories of 1975 was the double suicide of Dr. and Mrs. Henry P. Van Dusen. Dr. Van Dusen (or Pitt, as he was known to so many), a distinguished Protestant theologian, was president of New York City's Union Theological Seminary from 1945 to 1963. But at 77, after a lifetime of great energy and involvement in many important issues, and five years after a stroke that had left him virtually speechless, he compacted with his ailing wife to die together.

They had discussed the ethics of suicide with their three sons and family friends many times before that night in January when they wrote their last note and took overdoses of sleeping pills. Their note had stated: "We are both increasingly weak and unwell, and who would want to die in a nursing home?"

The suicide death of such prominent religious leaders added to the already growing interest in such related subjects as debilitating sickness, death, euthanasia, and "pulling the plug." Such subjects are not far from anyone, young or old. There are approximately 26,000 known suicides annually in the United States alone, and there are other countries with far greater per capita suicides annually. The problem is complicated these days by the unprecedented achievements of modern medicine unheard of a few years ago, whereby human beings can be kept alive by extraordinary methods long past the time when the terminal patient wants to die—and could die if left alone.

But what about suicide? Neither the Old nor New Testa-

His Love

By LUCILLE WOLTER

His love is as true
As the Word He has given.
His love is as deep
As His mysteries unfathomed.
His love is as sweet
As the heart of a rose.
His love is as pure
As the life He lived.
His love is as just
As His mercies unveiled.
His love is as selfless
As the life He gave.
His love is as boundless
As infinity.
His love is as free
As the air you breathe.
His love is as near
As you want it to be.

ment explicitly condemns it, although almost all Christians, especially since the Middle Ages, have opposed suicide as an immoral act since, they argue, it takes that which belongs to God. It can be strongly inferred also from the sixth commandment, "Thou shalt not kill."

But it is argued that there are many kinds of suicide. Some kill themselves out of sheer guilt because they can't face the prospects of being revealed as an embezzler, a liar, or anything else that they have kept covered up. Some kill themselves out of utter boredom. But the Van Dusens, many say, were different. Very few have lived a more productive life. But their future was obviously behind them. Only pain and virtual dependency awaited them. They faced death just as deliberately and courageously as they faced their other challenges throughout life.

The Van Dusens had been active for years in groups advocating "voluntary euthanasia" whereby a person can ask to be "unplugged" from those medical devices that alone are keeping him alive. In other words, they say, a person should be allowed to die in dignity, without the cost and human barrenness associated with purely mechanical support.

Some Questions Remain

But some questions remain. How sick or disabled must one be in order for suicide to be acceptable in man's or God's sight? What is one's responsibility to survivors, as well as to oneself? Some have gone so far as to say that suicide is the ultimate insult to God.

Obviously, each case requires a special kind of attention. For other than those suicides prompted by guilt there seems to be no categorical answer. God alone knows the thoughts and convictions of persons such as the Van Dusens, or the 80-year-old terminally ill patient who refuses the extraordinary methods of modern science to keep him alive.

What can be said categorically is that those of us who find life worth living should share this firm Yes to life with everyone we know—even though not all dreams have been fulfilled and not all of our days have been filled with sunshine and song.

No matter what difficulty we work ourselves into, God has promised that "the way will be opened for you to disentangle yourself from embarrassment and difficulty" (*The Desire of Ages*, p. 329).

Life is important to the Christian because he is a creature of hope. To take one's life is to deny, or at best, forget, that there is a God who is able also to save him "to the uttermost" (Heb. 7:25). But that fact may become very obscured for young or old when marriages crash, health is lost, or when erstwhile friends fade when needed. At these crucial moments, fellow Christians must seek for ways to break in to that dreary cycle of hopelessness—even when the person concerned is a church member "in good and regular standing."

For those who face hopelessness, not because of sudden tragedy but simply because they grow old, a differ-

ent kind of support is needed. First of all, we all must cleanse our minds of the ignorance that forces us automatically to think of persons over 65 as sexless, isolated, lonely, unhappy, diseased, and feeble. Because we all tend to fit prescribed roles, we act the part that others expect of us. But aging does not mean that the brain wears out, or that rigidity is natural, or that the eccentricities of the "second childhood" should be expected.

Most of the illnesses associated with old age are not caused by merely growing old, but by preventable diseases that could have been cared for much earlier in life, such as hypertension, arteriosclerosis, and glaucoma.

Growing old can be a mellowing experience when more time is available for the nurturing of the spirit, contemplating big ideas through reading and discussion, and for truly sharing oneself in helping others bear life's load. The body may slow down, but the brain need never. Life can have meaning until that day when the body no longer can keep the mind alive.

In considering the sanctity of life, Dietrich Bonhoeffer, who was executed by the Nazis in a concentration camp, had something to say to us. He wrote: "God has reserved to Himself the right to determine the end of life, because He alone knows the goal to which it is His will to lead it. Even if [a person's] earthly life has become a torment for him, he must commit it intact to God's hand, from which it came." H. E. D.

Genuine Faith *Continued from page 2*

from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes *fitted* for the courts of heaven; for *Christ works within us*, and His righteousness is upon us. Without this no soul will be *entitled* to heaven. We would not enjoy heaven unless *qualified* for its holy atmosphere by the influence of the Spirit and the righteousness of Christ."—*Ibid.*, p. 395; see also p. 397. (Italics supplied.)

The world in general has long since dismissed God's law as no longer binding. And most Christian bodies proclaim too narrow a view of what is involved in salvation. But the Advent message not merely affirms the immutability of God's law, and points to justification as God's way of putting righteousness to the sinner's account, it declares that genuine justification results in good works. It teaches that a Christian who awaits his Lord's return will "live soberly, righteously, and godly" (Titus 2:12). It teaches that he will purify himself even as his Lord is pure (1 John 3:3). It teaches that righteousness by faith offers the repentant soul not merely a title to heaven but a fitness for it.

The uniqueness of this "full gospel" will doubtless become ever more apparent as probationary time grows shorter. K. H. W.

Reader to Reader

The members of a family with whom I am acquainted are highly critical of the church, its leaders and members. Because they dwell on the negative so much, I find it unpleasant to associate with them and have come to the place where I tend to avoid seeing them. Am I doing wrong? Should I instead try to help them? Is there some way I can show them that it is possible to love church leaders despite their faults, and that this does not mean condoning the faults themselves? If certain things need correcting are there not ways to do this other than talking to everyone about them except the ones involved? How have others met similar problems?

► When a church member begins to tell me about the faults of someone, I ask, "Have you talked with him about this? If you feel he is doing wrong, it is your Christian duty to go to him in love and let him know that you believe his course is offensive to God." If the one criticizing is unhappy over a particular policy of the church, I ask, "Have you written or talked to the person who is responsible in this area of church policy? It may be that he will be able to give valid reasons for the policy. If the policy needs changing, it may be that your suggestion will be just what is needed to effect such a change."

I have found that suggestions such as these often will stop the criticism. If they don't, I may suggest kindly that until Biblical steps for dealing with the erring are carried out, a person has no license to talk with *anyone* about the problem.

Counseling a church member who was distressed over the sins of her neighbors, Ellen White wrote: "Sister F, if you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule. 'Tell him his fault between thee and him alone.' As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. . . ."

"You have excused yourself for speaking evil of your brother or sister or neighbor to others before going to him and taking the

steps which God has absolutely commanded. You say: 'Why, I did not speak to anyone until I was so burdened that I could not refrain.' . . . God reproves you for a sin of omission in not telling your brother his fault, and you excuse and comfort yourself by a sin of commission by telling your brother's faults to another person! Is this the right way to purchase ease—by committing sin?"—*Testimonies*, vol. 2, pp. 52, 53.

CHARLA TRIVETT
Takoma Park, Maryland

► I do not believe you should avoid seeing this family. Pray and let God lead in the matter. If in His providence He brings you together and the criticism begins, you might quote the following, "the church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Testimonies to Ministers*, p. 49. Then you might add, "Should we not regard the church as Christ does? This does not mean that we condone the sins of its members. Jesus never condoned sin. But He was long-suffering toward sinners, and should not we be long-suffering toward them? We must ever remember that all members of the church are bearing the seal of God's last-day message. Hence, when we parade their faults and shortcomings before family and friends, we are bringing God's message into disrepute."

FANNIE E. DILLER
Orlando, Florida

► Christ told His disciples how to handle an erring brother (see Matt. 18:15-17).

How often is this instruction carried out? It seems so much easier to gossip about the offender than to speak to him alone or with one or two witnesses.

Several scriptures instruct the Christian as to his attitude toward sinners: (1) Ezekiel 3:18: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

And (2) James 5:20: "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

What a responsibility these scriptures pose! Those who find fault with the mote in their brother's eye, should remember that they may have a beam in their own eye.

LUCILE DAILY JOHNSON
Hillsboro, Ohio

► If you feel your friend is in error, it is your duty to go to him and present to him God's will as you see it. I suggest you call his attention to some of the inspired instruction as to how to handle such situations. For example, you could read together from *The Desire of Ages*, page 441: "If one neglects the duty Christ has enjoined, of trying to restore those who are in error and sin, he becomes a partaker in the sin. For evils that we might have checked, we are just as responsible as if we were guilty of the acts ourselves."

"But it is to the wrongdoer himself that we are to present the wrong. We are not to make it a matter of comment and criticism among ourselves; nor even after it is told to the church, are we at liberty to repeat it to others. A knowledge of the faults of Christians will be only a cause of stumbling to the unbelieving world; and by dwelling upon these things, we ourselves can receive only harm; for it is by beholding that we become changed. While we seek to correct the errors of a brother, the Spirit of Christ will lead us to shield him, as far as possible, from the criticism of even his own brethren, and how much more from the censure of the unbelieving world. We ourselves are erring, and need

Christ's pity and forgiveness, and just as we wish Him to deal with us, He bids us deal with one another." (Italics supplied.)

Other passages that might be helpful to read are: *Testimonies*, volume 6, page 42; volume 8, pages 81-86; volume 4, pages 193-197; volume 7, page 238.

KAREN GREENMAN
Collegedale, Tennessee

► I had to deal with a similar problem some time ago. I handled it this way.

I discovered that there were others who were aware of the situation and who wanted to do something to correct it. After earnest prayer to make certain that my motives and attitude were in harmony with the Word, I decided to invite for Sabbath dinner some of those who felt as I did, as well as the critical ones.

My friends and I pre-arranged that our conversation and discussions would be as positive as we could keep them. We would try to find something kind or complimentary to say about the person or persons criticized.

We knew we had to use the utmost tact and be as courteous as possible. We determined to avoid the attitude of "straightening them out" at all cost.

MYRTLE WILSON
Berrien Springs, Michigan

NEXT QUESTION

We live in a rural community and have several neighbors whose children are the same age as ours. We want our children to have friends and do not mind these neighbors' children visiting our home, where we can supervise their activities. However, inasmuch as these neighbors' habits in regard to eating and watching television are different from ours, we hesitate to allow our children to visit their homes. How can we keep these neighbors' good will and yet avoid endangering our children's salvation?

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

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

California Church Becomes Involved With Community

By KRAID I. ASHBAUGH

WHEN AN Adventist church group is able to buy a country club at a bargain price as a place of worship, is it possible to convert the facilities formerly used for sport and amusement to community evangelism? Charter members of the Azure Hills Seventh-day Adventist church, Grand Terrace, Colton, California, who have a church that was formerly known as the Azure Hills Country Club, believed they could. They felt the property and building could "be ideal for a combination of church activity and community involvement to develop Christian family living," states John McGhee, church youth and health-education director. How was the projected program developed? A report of community-involved church activities for 1975 may help give the answer.

One of the first projects of 1975 was the preparation of a four-color announcement of the health program to be offered at the church from February through June. This brochure announced a water seminar, Five-Day Plans to Stop Smoking, vegetarian cooking schools, and cholesterol-control and weight-control programs. Involvement of church members was encouraged, and adults and Pathfinders cooperated by placing these announcements in the homes of Grand Terrace. Surrounding areas—Redlands, Riverside, and San Bernardino—were alerted by newspaper advertisements and personal letters to parents of children who had attended Vacation Bible Schools and youth outreach programs in previous years, as well as those whose names were on file from former health programs.

Kraid I. Ashbaugh is press relations secretary of the Azure Hills church in Colton, California.

A mimeographed sheet was circulated among members of the congregation so that church members could indicate their interests and capabilities and assist in the coming health series. More than 100 volunteered to help register those who attended, to serve in various ways during the meetings, and to assist with follow-up contacts.

February 16 to 19 a water seminar was presented by Charles Thomas, of the Loma Linda University School of Health, and his class in home-health care. The common cold, pain, stress and tension, digestion, and simple home treatments were topics they dealt with, because water, used either internally or externally, was the therapeutic agent. The average attendance was around 125.

A Five-Day Plan to Stop Smoking was featured Febru-

ary 23 to 27, and others followed in May and June. While only six attended the first session, all six stopped smoking, and one couple in gratitude made a \$100 donation to the church.

The cooking school in March was quite successful. Seventy of the 136 in attendance were non-Seventh-day Adventists, coming from as far away as Newport Beach, Hollywood, Hemet, Sun City, and Yucaipa. After each night's program a film was shown on related topics such as smoking, exercise, influence of the media, and Ellen G. White and the Seventh-day Adventist Church. About half the people stayed each night for these films, and their reaction was quite favorable.

The weight-control program in April and May was conducted by a group of students from the LLU School of Health community-programs class under the direction of Judy Throckmorton. They met 14 times, with follow-up programs on a monthly basis during the summer. Thirty-five people attended, and the group as a

whole lost more than 175 pounds.

The dietary-control-of-cholesterol program in May had 45 registrants. It followed a format similar to the cooking school, with food demonstrations, recipes, shopping pointers, and films. As added features, blood-serum-cholesterol levels were measured and a low-cholesterol dinner was cooked.

Beginning with the very first program, a health-interest file was developed for each person in attendance. Those who missed nights of the cooking school could indicate their desire to receive the handouts from that particular night. Viola Brooks, Azure Hills Bible teacher, delivered these materials personally, assessing the recipients' interest in spiritual things. Through these visits she enrolled two people for Bible studies.

A letter mailed May 23 to all those who had attended any program during the year gave a report of progress made in various groups. It also invited people to participate in the regular summer



Pharaoh's daughter and her maidens rescue Moses from a basket in the river in this Biblical scene presented in last summer's area-wide Vacation Bible School for youth of Colton and Grand Terrace, California. The VBS was a part of the community-involved church activities of the Azure Hills church in 1975.



Seventy of the 136 people who attended the Azure Hills church's cooking school were non-SDA's. Films on health were shown after classes.

Saturday evening vesper and recreational program. The letter mentioned that counseling was available through the pastoral staff and listed the times that church worship services were held.

During the summer, 21 teen-agers acted as staff members in guiding 150 boys and girls from grades one through seven in various day-camp activities. Prejudice against Seventh-day Adventists has been lessened through this program and similar ones. For example, the children of the pastor of a Grand Terrace non-Seventh-day Adventist church have participated in the program the past two summers.

Health-oriented evangelistic meetings, directed by Ron Torrano, pastor, assisted by Reuben Hubbard, assistant professor of the Loma Linda University School of Health, Azure Hills church staff members, and medical personnel, were conducted three evenings a week from September to December under the title "Keys to Health and Happiness, Classes in Health and Bible Education." All those whose names were recorded in the health-interest file were invited personally and by letter to attend.

The first baptism in early December numbered 11, with

several people continuing studies and planning for baptism later.

And the health-education work continues in 1976 with a nine-week Medical Self-

Help Program Sunday evenings, with more than 50 in attendance, and Five-Day Plans, cholesterol-control education, and cooking schools scheduled.

"I suppose there was some doubt—skepticism even—in the area when our church moved into the property and invited nonmembers to share our activities," Pastor McGhee said when interviewed by a reporter from the San Bernardino *Sun-Telegram*, "but I believe now the misinterpretation is all behind, and we accept one another."

NEW MEXICO

Hobbs Church Is Organized

The organization of the Hobbs, New Mexico, church on January 17, with 24 charter members, was the result of the outreach of the Loma Linda Hill church in California.

In October, 1974, the

Loma Linda Hill church with its pastor, J. W. Lehman, and associate pastor, Arnold Trujillo, accepted the challenge of evangelizing the city of Hobbs, and making this a mission base from which to reach out to nearby cities and towns.

Elders Lehman and Trujillo were present for the church's organization, as well as L. L. Dinwiddie, recently retired from pastoring the Calimesa church in southeastern California, now living in Hobbs and pastoring the Hobbs and Lovington churches.

Several families have moved from the Loma Linda area into Hobbs and are now working at their various occupations, but their main purpose is to build up the work of the church. Other families plan to join them. Plans call for an evangelistic program, with Elder Trujillo soon to return for a series of meetings.

DON CHRISTMAN
President
Texico Conference



FIRST ADVENTIST HOSPITAL IN ATLANTA OPENS

The Southern Adventist Health and Hospital System, Inc., (SAHHS) on January 14, 1976, purchased the 105-bed Smyrna Hospital, making it the first health-care facility operated by the Seventh-day Adventist denomination in the Greater Atlanta, Georgia, area.

Don Welch, president of SAHHS, in announcing the purchase, said, "We have long prayed for a hospital in Atlanta, the hub city of the South, and we praise God for making this one-year-old facility available to us."

Roy Orr, formerly assistant administrator

of the Avon Park, Florida, hospital, is the new administrator of the Smyrna Hospital.

Located in one of the finest areas of Atlanta, the hospital will continue to offer services normally provided by a general hospital. According to Mr. Welch, it is the plan to increase to a maximum the number of Adventist personnel as is feasible. Kenneth McVay, an Adventist, is already on duty as chaplain.

The SAHHS, organized in February, 1973, now operates 13 hospitals within the Southern Union territory, with a total of 1,700 beds.



Don Hawley, left, *Life and Health* editor, and Irving Jones, associate editor, tell "What's New in Health" to Takoma Park listeners.

MARYLAND

SDA Health Message Studied During 1976

The story of the Seventh-day Adventist health message—its history, development, and future—is being examined closely during a unique Bicentennial health study project at Washington Adventist Hospital, Takoma Park, Maryland.

On June 6, 1863, at the home of a church member living in Otsego, Michigan, Ellen G. White received a vision that was to set the stage

for health reform and for the expanding ministry of the church's health message.

In that vision, Mrs. White emphasized that good health is a sacred duty and that healthful living is an intrinsic part of the total church ministry. For more than 100 years that admonition and others which followed helped formulate a distinctive and unique philosophy of health and medical care which bears the special brand of Seventh-day Adventism.

Some 335 persons have enrolled in the Takoma Park

classes, which are being held the last Wednesday of each month at the Sanitarium church of the hospital.

"This year, America's Bicentennial, is an appropriate time to study the first century of progress in Seventh-day Adventist health care," says D. A. Delafield, associate secretary of the Ellen G. White Estate and coleader of the health study project. Also leading in the project is J. Wayne McFarland, associate secretary of the General Conference Health Department.

"It is particularly appropri-

"All to the Glory of Our Lord Jesus"

The following letter, written to the General Conference by a literature evangelist, not only tells an interesting story but is permeated with the spirit of "first love" (Rev. 2:4). We believe that reading it will help each member to recapture the excitement and wonder that he felt when he first came in contact with the Advent message.—Editors.

AS I READ about the great needs of the Kasai (Africa) area, where the harvest is ripe, and saw the need for workers, my heart was deeply stirred, and I felt impressed to volunteer my services. We have so much help in our area when we consider the vast needs of the other areas in the world. So many that might be brought in will slip away simply because of the lack of a laborer.

I am a literature evangelist and have been a member of the remnant church for about two and a half years. I thank God every day for opening my eyes to see the wonderful truths in His Word.

Right after I graduated from college and was starting graduate school, I was looking around in a bookstore and found the book *Ellen G. White—Prophet of Destiny* in the occult section. It opened my eyes to see meaning in my life, and after reading many of Mrs. White's books we received by mail, my wife and I started keeping the Sabbath and living more healthfully for about two months before ever looking for a Seventh-day Adventist church.

Finally, after we decided to pay tithe, we had to find a church in the area to send it to. We didn't give the church any return address so they couldn't come to visit us, because we were afraid the church might have fallen away from the truth as other churches had throughout history.

We finally decided to visit the pastor, but in our minds we were firmly set that if the church had fallen away from the truths we had found we wouldn't join the church, but just keep following the Spirit of Prophecy and the Scriptures. After I called the pastor's home and made an appointment with his wife to visit them, my thoughts started going in the other direction. Her voice sounded so kind and gentle that I started to

think, What if these people have been following the counsels of the Spirit of Prophecy with complete earnestness? What would they be like to meet in person? I never knew or saw a Seventh-day Adventist before, that I knew of. I had only the Spirit of Prophecy (which I had read for three months) and Scriptures to tell me what they might be like. Could it be that they have followed all the counsel given them? What would it be like to meet someone so Christlike? Wouldn't it be like meeting Christ in person? Truly I was a little frightened.

During our visit we asked the pastor many questions about different doctrines, but not so much to gain knowledge about them as to find out whether the church was still following them closely. The only thing we couldn't figure out at the time was why the church was not shouting this message from the rooftops.

Why hadn't I in my 27 years of life heard anything about it? Why did my wife and I have to go through the drug scene, sex scene, educational and intellectual scene, struggling and searching for the peace our hearts longed for, but which kept constantly evading us and many of our friends. Why?

My wife and I have committed our lives to the Lord's work to share with others the good news of the peace we found through the grace of God. Jesus is our very life, and His work is our great love. We would like to offer our services as laborers in the Kasai area, which we feel strongly impressed to do. If you need our hands to work, my years of growing up on a farm will be of help, and if you need my mind and education, my years of schooling will be useful. And if you need something to put these all together, our love of Jesus and His Father should be sufficient.

We ask that you might prayerfully consider our request. We will supply you with any other information needed. For your appeal we offer our hands, feet, minds, and hearts all to the glory of our Lord Jesus.

ate that we should begin these discussions with those employed at our hospital here in Takoma Park, because it is in our acute-care hospitals across the country that much of the medical ministry is being carried out," Elder Delafield adds.

"I hope that a series of this type, which is the first of its kind in the nation, will be emulated by our other health-care institutions. It is vitally important at this time that our own employees have a complete understanding of the history and philosophy of

Seventh-day Adventist health care."

To aid in that understanding, each class member has been given a copy of the book *The Story of Our Health Message*, along with the accompanying study guide. Each session involves discussing the book's information, and gaining insights provided by Elder Delafield and others of the teaching team.

The teaching team includes physicians, nutritionists, and other medical and health professionals who are involved in each of the classes

and are available to answer questions at the close of each meeting.

Another part of the project is "Panorama of Health," a 10-minute slide presentation highlighting different aspects of health. To date, these have included discussions of the effects of stress and the importance of whole-grain foods. Also included in each meeting is "What's New in Health," a discussion of current trends in medicine and health care led by Don Hawley, editor of *Life and Health* magazine.

"Our health message is not a message for one time, but for all times," Elder Delafield says, "This program, with this large number of people who have enrolled, is very encouraging. We feel the program will give new appreciation of the objectives and goals of our health message, and will give added importance to the Spirit of Prophecy. It also will give added incentive to our employees to live a better, fuller life."

MELINDA HOWES
Assistant Public Relations
Director
Washington Adventist
Hospital

MEXICO

District Leader Wins 606 Persons in 1975

Castro Maheda, a district pastor in the South Mexican Conference, in 1975, brought 606 new members into the church, the largest number ever baptized by a district pastor in the Mexican Union or the Inter-American Division. During the year, he organized the church members in his district to evangelize the many towns scattered throughout the Sierra Madre Mountains of Chiapas.

Elder Maheda, who has become an expert in opening new regions to the gospel, a work he has been doing for the past eight years, has often been endangered in his travels. This bachelor preacher frequently exhausts his travel budget at the beginning of the month and then uses his own money to finance his trips by small plane, foot, or muleback.

On January 10, 1976, Elder Maheda was ordained to the gospel ministry in the South Mexican Conference. He continues his labors for the Seventh-day Adventist Church in this new capacity.

DANIEL SOSA
Communication Director
Mexican Union



MALAY GIRLS BAPTIZED

Chin Pau Yin, left, and Lima Bolintok, right, recently were baptized into the Johore Bharu, Malaysia, church after a dedicated lay worker gave them free materials from the Christian Record Braille Foundation in Lincoln, Nebraska, and from the Malay Voice of Prophecy Course.

The Foundation recently received a Christmas card from 61-year-old Mrs. Emily Poey, of Malaysia, in which she enclosed a photo of these two youthful additions to the church. Mrs. Poey explained that in her missionary work at a blind school in Johore Bharu she uses the Malay Voice of Prophecy Course and the free books and other publications in Braille and large print, and records, tapes, and cassettes from the Christian Record Braille Foundation. She says, "Thank you for sending all that material for the blind."

These services of the Christian Record are currently being sent to 158 countries and islands. D. B. SIMONS
Public Relations Director
Christian Record
Braille Foundation

Mission Offering to Be Collected March 20

On Sabbath, March 20, the Spring Mission Offering is to be received in Adventist churches around the world. This is one of the regular offerings voted by the Annual Council.

Last year, owing to the special emphasis given to the Adventure in Faith offering during the General Conference session year, the Spring Mission offering was omitted. In North America, \$2,774,368 was realized for Adventure in Faith projects.

However, the work of God on earth is not yet finished. Difficulties plague many parts of the world. There are trouble spots everywhere. The securing of passports and visas becomes more difficult each day. In some areas of the world Christian missionaries are no longer welcome.

In recent weeks some Adventist Church members and ministers overseas have been imprisoned. Civil war and political unrest in other areas have made the church's work more difficult. Freedom to share the news of salvation is being more and more curtailed.

Decades ago, Ellen G. White wrote: "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Testimonies*, vol. 5, p. 463.

In many places, Christian witness still is encouragingly productive, and opportunities are limited only by insufficient resources. Much can be done, and it should be done quickly.

"As our blessings and privileges are increased—above all, as we have before us the unparalleled sacrifice of the glorious Son of God—should not our gratitude find expression in more abundant gifts to extend to others the message of salvation?"—*Patriarchs and Prophets*, pp. 528, 529.

J. W. BOTHE
Associate Secretary
General Conference



CALIFORNIA SPANISH CHURCH IS DEDICATED

Earl Amundson, right, Central California Conference president, and Eliezer Benavides, left, Spanish coordinator of the Pacific Union Conference, participated in the dedication of the Lamont, California, Spanish church December 13. Marshall Chase, conference treasurer, assisted with the service.

The history of the church was presented by Carlos Bendrell, who organized the group several years ago.

God has blessed the Spanish work in the Bakersfield area. Daniel C. Robles and Harold J. Duarte now serve the district as pastors.

RUTH TERANGO
Communication Secretary
Lamont Spanish Church

BAHAMAS

Prime Minister Opens Youth Congress

A recent youth congress in the Bahamas was officially opened by the Honorable L. O. Pindling, Prime Minister of the Bahamas. His half-hour speech was carried in its entirety over national radio. Mr. Pindling said he believed in the principles of the Adventist youth organization, and he called upon the youth to share what they have with others by expanding the Pathfinder program. The theme of the youth congress was "1976 and the Final Crisis." General Conference associate youth director Richard Barron was the

chief speaker at the congress. During his closing sermon, hundreds responded to his invitation to walk more closely with God and to make a greater commitment to His service.

When Elder Barron arrived at Nassau's International Airport, on hand to welcome him were Cleveland Holness, youth director of the West Indies Union; L. V. McMillan, president of the Bahamas Conference; R. I. Hanna, conference secretary; R. Henry, conference treasurer; J. Duncombe, conference youth director, and 100 Pathfinders.

ALWHYNE SCAVELLA
Office Secretary
Bahamas Conference

PHILIPPINES

Manila SDA Seminary Receives Accreditation

The Association of Theological Schools in Southeast Asia has voted to accredit the M.A. program in religion of the Seventh-day Adventist Theological Seminary (Far East), Manila, Philippines, upon certification that its six full-time faculty is operational. On September 24, 1975, the seminary at Philippine Union College received a visit from the five-member accrediting team from the association. All the members of the accrediting team, except one American, were from Southeast Asia.

The seminary staff look forward to the moment when they can notify the president of the association that all six faculty members have returned to the seminary from their diverse places of advanced study.

At the most recent seminary commencement, men from three of the church's world divisions received the M.A. degree in religion. E. Njagi, from Kenya, represented the Afro-Mideast Division; three came from the Southern Asia Division; and the remaining five represented three countries of the Far Eastern Division.

ARNOLD V. WALLENKAMPF
Acting Dean
SDA Theological Seminary (Far East)

Dateline Washington By F. C. WEBSTER

HEMISPHERE RECEPTION. Seventh-day Adventist congressional leaders from two of the Western Hemisphere's largest countries met together at an evening reception held on January 28 in the Columbia Union College dining room. The reception was cohosted by N. C. Wilson and J. J. Aitken. Honored guests attending the reception were Representative Shirley Pettis of California's Thirty-third District; Congressman and Mrs. Don Clausen of California's First District (Mrs. Clausen is a Seventh-day Adventist); Dr. and Mrs. Igo Losso and Dr. and Mrs. Ezequias Losso of Brazil. Dr. Igo Losso is a federal deputy representing the state of Paraná, and Dr. Ezequias Losso is a state deputy representing the capital area of Curitiba.

Also in attendance were Attorney Santiago Losso, of Curitiba, Brazil, Attorney Robert Coy, of Washington, D.C., Dr. and Mrs. Rowland Wilkinson, of Maryland, Miss Arlete Malina, of Brazil, Walter Mello, of Washington, D.C., Mr. and Mrs. Alan Anderson, of Washington, D.C., Pastor Roberto Rabello, of Brazil, and representatives of the General Conference and the Washington Adventist Hospital. Drs. Losso were in the United States to attend President Ford's prayer breakfast and to promote Christian principles among the governments of the hemisphere.

HUMAN RELATIONS. On February 5, N. C. Wilson chaired the General Conference Committee on Human Relations, which met at the church's Washington headquarters.

This committee is set up to study interracial problems that affect the church. R. H. Pierson highlighted the meeting with a devotional message featuring the urgency of church leadership's moving forward with courage in making decisions based on that which is right, rather than on that which is convenient.

Discussions centered on the importance of leadership-training courses by all new administrators, the development of human-relations seminars, minority hiring in health-care institutions, and emphasis on qualified leadership without regard to race or national origin.

W. W. Fordham and W. S. Banfield led out in the preparation and organization of the committee.

NORTH AMERICAN HOSPITAL COUNCIL. The Hospital Council of North America met at the offices of the General Conference of Seventh-day Adventists on February 3, 1976. F. W. Wernick, vice-presidential counselor for the Department of Health, chaired an inspirational discussion of the topics: Third Party Intervention, Corporation Unity, and Non-Adventist Nursing Care in Our Institutions. Committees were set up to prepare statements on these subjects to be reported at a future meeting.

EDUCATORS MEET IN WASHINGTON. A group of Seventh-day Adventist educators from North America were in Washington during mid-February attending meetings of the National Association of Secondary School Principals.

CHURCH LEADERS' RETREAT. During the last days of January and the first days of February the President's Executive Advisory met together with several additional church leaders in a weekend retreat to study and pray together regarding some of the basic problems that face the church. R. H. Pierson presided over the meeting.

Australasian

● During a recent Tasmanian Conference publishing department survey, it was reported that a literature evangelist had found a group of 15 people, who, as a result of interest created through Seventh-day Adventist books purchased a number of years ago, expressed a desire to learn more about Adventism.

● Greetings from Her Majesty Queen Elizabeth II were among the congratulatory messages received by a Seventh-day Adventist, Millie Mason, on her 100th birthday, February 17. Mrs. Mason celebrated her birthday from a wheel chair in the Gympie, Queensland, General Hospital.

● For the first time, Sydney Adventist Hospital has appointed a woman as full-time public-relations officer. At its last meeting, the hospital board named Mrs. Joy Totenhofer to this post. J. B. Trim, who has been both public-relations and health-education officer for two years, will continue full time at the hospital as health-education officer.

Far Eastern

● To meet the need for well-qualified health professionals on the village level, Philippine Union College, in Manila, plans to begin a Master of Health Sciences program soon. The objective of the program is to prepare people to implement practical health programs in the rural villages of the Philippines, and to train others to function at this level. At present such resource personnel are few if not nonexistent in undeveloped areas of the country. The college in the Philippines will affiliate with the Loma Linda University School of Public Health until the new program is developed and established.

● The foundation stone for a new classroom building at the Singapore San Yu High School was laid January 26. The new building will contain

two classrooms and an English laboratory. Established in 1958 with 167 students and seven teachers, San Yu High School is the only private school in Singapore providing secondary and pre-university education in Chinese.

● L. E. Tucker, of the Quiet Hour, a radio program originating in California, visited Manila, Philippines, recently en route to Bangkok, Thailand, for evangelistic meetings. While in Manila he met several speaking appointments and also announced several gifts from the Quiet Hour to the work of the church in the Philippines. Mountain View College will receive a hydroelectric machine, and the North Philippine Union Mission will receive an airplane, to be piloted by Mrs. Wilbur Nelson. Another gift will be Filipino Bibles worth ₱400,000 (US\$50,000). The Quiet Hour will be aired in the Philippines beginning May 1.

● The Voice of Prophecy director of the North Philippine Union Mission, C. A. Galang, is conducting a two-and-one-half-month evangelistic crusade on the island of Guam. The Guam-Micronesia Mission requested a Filipino evangelist for this series because some 200,000 Filipinos live there. Presently there are eight Adventist churches in this detached mission of the Far Eastern Division, and less than 1,000 members.

Northern Europe-West Africa

● More than \$23,000 has been sent to aid earthquake victims in Guatemala from the Northern Europe-West Africa Division and several of the unions within the division.

● A crusade in Gambia by H. A. Cartwright, an American evangelist in Sierra Leone, and Danish-born Carl Aage Praestiin, from Masanga Leprosy Hospital, established confidence in the aims of the Seventh-day Adventist Church to make people whole. It also prepared the way for an

evangelistic campaign to be held in the capital, Banjul, which has a predominately Moslem population. At the closing meeting of the three-week Better Living Crusade some 75 persons came forward in response to a call. Many are attending baptismal classes.

● Hundreds of thousands of visitors to the Third Ghana International Trade Fair in Accra passed by the Better Living Center of the Adventist Church, reports Roland Fidelia, communication director. Books, health foods, and temperance materials attracted wide attention, and the "Quick Look" brochure was given away to thousands. The material used will become part of a permanent exhibit, giving the people of Ghana a better understanding of the beliefs and activities of the Adventist Church.

● Some 300 Sabbath school officers, teachers from the East Norway Conference, and division leaders converged on the Betel church in Oslo for a weekend seminar in January. Alfred Berger, West Nordic Union Sabbath school director, and Paul Sundquist, Northern Europe-West Africa Division Sabbath school director, spoke at the meeting, which was directed by Johan Eisenberg, conference Sabbath school director.

North American

Canadian Union

● It Is Written began on the Global network in Ontario, February 22, adding six transmitters to its Ontario Conference coverage. There are five other stations carrying the program in Ontario, with many satellite stations. Approximately 90 per cent of the Ontario population can now view It Is Written. Other new stations are Winnipeg, Manitoba; Thunder Bay, Ontario; and Lloydminster, Alberta.

● Two hundred fifty miles north of Fairview, Alberta, there was only one Adventist family two years ago. Today there are six church members and three children. Each Sab-

bath a group of nine to 16 people meet in one of the homes for worship, and on many occasions neighbors and friends join them. Ten neighborhood children regularly attend a story hour and craft classes.

● The Bellville, Ontario, church of 58 members recently held a vegetarian banquet to which the mayor, civic and business leaders, and participants in a Five-Day Plan to Stop Smoking were invited. Kenneth Richards and John Corban, of North York Branson Hospital in Toronto, and W. Craig, of Kingsway College, addressed the nearly 300 guests.

● A student literature evangelist club was organized at Canadian Union College, Lacombe, Alberta, on January 6. Cliff Kay, Canadian student with the highest sales record last summer, was elected president.

Central Union

● Dean L. Hubbard has been named academic dean for Union College. He replaces Neil W. Rowland, who, returning to teaching, will be chairman of the biology department. Mr. Hubbard comes from Loma Linda University, where he is assistant to the president and director of institutional research.

● The Central States Conference presented G. H. Taylor, pastor of the Wichita, Kansas, church, with the Pastor of the Year award.

Columbia Union

● The Beavercreek, Ohio, church was officially opened Sabbath, January 24. It is a \$163,000 one-story brick structure complete with two educational wings.

● Tithe income during the past year for the Allegheny West Conference totaled \$1,227,051. In addition, development projects totaling more than \$185,000 were funded, and the conference-operated Family Health Education Service did more than \$196,000 worth of busi-

ness and awarded \$25,000 in scholarships. Current membership of the conference is 6,813.

● Bob Thompson has joined the Chesapeake Conference to engage in dark-county evangelism.

● Delegates from 38 churches and other interested lay persons attended Pennsylvania Conference's Better Living weekend held recently at Reading Junior Academy.

● Gary Ford is the associate pastor for the Blue Mountain Academy-Pottsville-Wade (Pennsylvania) district. He was an associate pastor in Pomona, California.

Lake Union

● The General Conference has approved plans for the construction of a new office building for the Wisconsin Conference. The old office, which was once the home of a prominent citizen of Madison and has been used for many years as conference headquarters, has been sold, and construction of the new office building will begin as soon as the ground is warm enough to be worked.

● J. W. Proctor, union publishing leader, reports that Michigan Conference literature evangelists sold \$1 million worth of literature for the first time in 1975. Fifty-two persons joined the church as a result of contacts made by these colporteurs.

● The Cedar Lake, Michigan, church is now completed. The new \$450,000 church building has a main auditorium with a seating capacity of 875.

● Martin W. Feldbush and Robert Laue are two new associate chaplains at the Hinsdale Sanitarium and Hospital, Illinois.

● An Adventist Nursing Service Agency (ANSA) has been organized in Pontiac, Michigan. Sixteen have graduated from the course.

● "On Line," an Adventist-sponsored crisis intervention program, is now being broadcast in Battle Creek, Michigan.

North Pacific Union

● In addition to the regular summer-school offerings at Walla Walla College, several short courses and workshops are scheduled for next summer. For example, a one-week course will be offered on developing a small industry in a church school or academy. Another special course will deal with school planning and construction.

● A research paper titled "Traffic Data Collection Using Video Tape Recording," written by Stanley Green, a Walla Walla College senior civic-engineering student, has been approved for presentation at the 1976 Intersociety Conference and Exposition on Transportation. The conference will be held in Los Angeles, California, in July.

● Community Services programs are being scheduled on a regular basis by 12 or more Oregon Conference churches, according to Frank Baker, health director. Many other Oregon churches conduct such classes at least once or twice a year.

● A church member and a pastor from each of the conferences in the North Pacific Union Conference have been named to the union executive committee. The action was taken at the recent union session.

● Tithe receipts in the North Pacific Union Conference increased 56 per cent during the past five years, despite recession conditions in some areas. "God is blessing our members; these figures give a clear indication of this," says Duane Huey, union treasurer.

Northern Union

● Jim Bush, a literature evangelist who works in southwestern North Dakota, where ranches are miles apart, sold nearly \$20,000 worth of books in 1975.

● Leon Brodie and Tom Robinson have opened a Better Living Center in Rapid City, South Dakota. The Optimists Club of Rapid City invited Mr. Robinson to speak

to them on vegetarianism. He explained how textured vegetable proteins can help meet the great demand for food caused by the population explosion.

● The scholarship committee of Maplewood Academy in Minnesota this school year has provided for 15 young people to receive a Christian education. The committee solicits contributions from church members and non-members alike to provide this fund.

● The Middle River, Minnesota, youth center, donated by Mr. and Mrs. Ray Juhl, was recently dedicated debt-free to serve as an evangelistic center for young people in the area. Nearly 100 persons attended the formal opening led by R. C. Schwartz and Phil Young, pastor.

● Twenty-seven persons have been baptized during the Dale Brusett-Bill Waters evangelistic campaign in Wahpeton, North Dakota.

● Seven persons have been baptized and more are studying to prepare for baptism as a result of the Crowson-Oliver-Neergaard evangelistic campaign in Aberdeen, South Dakota.

Pacific Union

● Four men were ordained to the gospel ministry at the Fortuna Camp Meeting in Northern California in 1975. They are Dale Wolcott, Jerry Prouty, Wesley McCoy, and Fred Ramsey.

● Walter Barber is the new pastor of the Hilo church on the island of Hawaii. He previously was pastor of the Oxnard, California, church.

Southwestern Union

● The Jefferson City church, Jefferson, Texas, was dedicated on Sabbath, December 6. The congregation had been meeting in the church for two years. W. J. Cleveland, Southwest Region Conference president, gave the dedicatory sermon. A special welcome was extended to six converts baptized that day.

● Membership of the Southwestern Union Conference on December 31, 1975, was 32,991. This is a gain of 6,038 over membership in 1970. During the past five years 10,683 members were added by baptism or profession of faith, an average of 2,137 per year. There are now 340 churches in the union, which employs 988 workers. Of these, 245 are ordained or licensed ministers.

● During the past five-year period 390 Vacation Bible Schools were conducted in the Southwestern Union Conference, with some 12,648 children from non-Seventh-day Adventist families in attendance. Sabbath school membership has grown from 20,372 to 24,997. Lay workers distributed more than 5,800,000 pieces of literature and gave 182,178 Bible studies. The mobile medical-dental clinic brought assistance to more than 50,000 people in the five States of the union, giving services estimated at approximately \$250,000.

Loma Linda University

● Twelve Loma Linda University faculty, staff, and students volunteered as relief workers in Guatemala after the recent earthquake in that country. The relief effort from the Loma Linda area was overseen by Liga International, Inc., a philanthropic group of professional and nonprofessional persons. Two members of the Loma Linda group helped the Guatemalan Government open up a new regional hospital. The building had been completed, but was non-functional, lacking staff because of the earthquake crisis.

● The largest class in Loma Linda University's vocational-nursing program graduated in ceremonies in February. Speaker for the service was V. Joyce Lim, Medical Center health educator. The 41 students in this year's graduating class brings the total number of graduates to 225.

ESPECIALLY FOR YOUTH LEADERS



(A) PATHFINDER STAFF MANUAL
A new training manual containing material on administration and organization of clubs, on nature, camping, special events, crafts, marching and drill, spiritual activities, and other aspects of the Pathfinder program. **Price \$5.95**

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The 20 sections of this handbook contain MV Class revisions, MV Honors, complete PATHFINDER CLUB DRILL MANUAL, and latest regulations on the MV uniform and insignia. More than 250 illustrations. **(Ready late summer, 1976)**

(C) PATHFINDER FIELD GUIDE
Lawrence Maxwell
This volume presents outdoor activities of Pathfinders—showing them how to use a compass, what to do if lost, how to make a map, and how to cook outdoors. Deals with nature, rocks, minerals, stars, weather, birds, animals, snakes, trees, flowers, and even spiders. Reveals the exciting things that go on in a Pathfinder Club. An indispensable guide for teachers, leaders, and Pathfinders. **Cloth \$4.50, Paper \$3.50**

(D) PATHFINDER CLUB DRILL MANUAL
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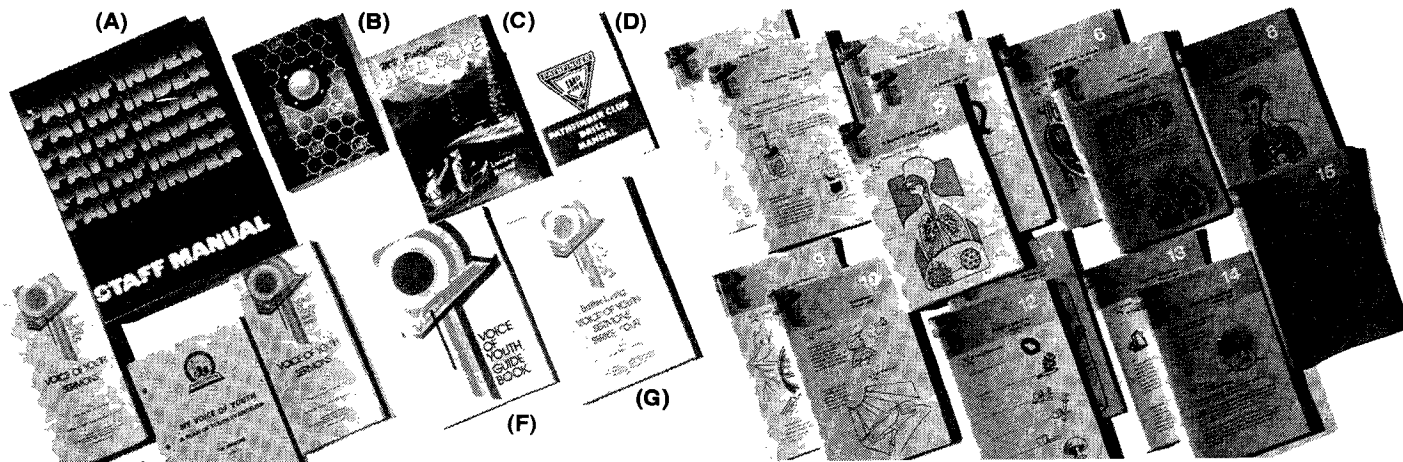
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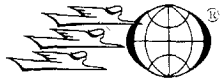
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Advent Review & Sabbath Herald
126th Year of Continuous Publication

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Monthly editions in English and Spanish
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accepted without remuneration and
will be returned only if accompanied by
a stamped, self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Biomed. elec. tech.	Nurses, staff
Cooks	Nurse, superv.
Credit mgr.	Nursing-serv. dir.
Diets., admin.	OR tech.
Food prod. supr.	Orderlies
Housekpr.	Pharmacists
Med.-rec. lib.	Phys. ther.
Med. transcrib.	Plumber
Nuc. med. technol.	Radiol. technols.
Nurse's aides	Receptionists
Nurse, charge	Refrig. mech.
Nurses, CCU/ICU	Secretaries, ward
Nurses, LPN	Soc. wrkrs., MSW
Nurse, med.-surg.	Systems analyst

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.

Lloyd Herr, pastor, Aiea
church, Hawaiian Mission, for-
merly same position, Oregon
Conference.

Robert Wilson, pastor, Colo-
rado Conference, from the Caro-
lina Conference.

FROM HOME BASE TO FRONT LINE

Wilton E. L. Clarke (U. of
Iowa '67), returning to serve as
math/science teacher, Helder-
berg College, Somerset West,
South Africa, and **Sylvia Jane
(Nelson) Clarke** and two daugh-
ters, left Boston, Massachusetts,
January 18, 1976.

Lucas M. Diaz (McCormick
Theological Seminary '71), re-
turning to serve as theology pro-
fessor, Colombia-Venezuela Un-
ion College, Medellin, Colombia,
and **Lucila (Bonnet) Diaz** (AU)
and two daughters, left Miami,
Florida, January 22, 1976.

Edward O. Lawhorn (U. of
New Mexico '65), to serve as
English teacher, Antillian Col-
lege, Mayaguez, Puerto Rico,
and **Maria L. (Capriles) Lawhorn**
and three children, of Mayaguez,
began overseas service, August
15, 1975.

J. Michael Wilson (AU '69), to
serve as lay activities, radio direc-

tor, Bahia-Sergipe Mission, Sal-
vador, Brazil, and **Barbara K.
(McGann) Wilson**, of Corning,
California, left San Francisco,
California, January 1, 1976.

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

Roy L. Hoyte, to serve as presi-
dent, East Caribbean Conference,
Barbados, West Indies, left New
York City, January 1, 1976.
Mabel V. Hoyte will follow.

James A. Jetton (LLU '34) (SS),
to serve as relief physician, Em-
press Zauditu Memorial Advent-
ist Hospital, Addis Ababa, Ethio-
pia, and **Marge Hodge Jetton**,
of Bellflower, California, left Los
Angeles, January 19, 1976.

Douglas K. Martin (SMC '74)
(AVSC), to serve as English
teacher, Indonesia Union Col-
lege, Bandung, Indonesia, and
Jeri Lynn (Budd) Martin, of Day-
ton, Ohio, left San Francisco,
California, February 8, 1976.

Paul Mennen (LLU '75) (SS),
to serve as relief physician-
anesthesiologist, Karachi Hos-
pital, Karachi, Pakistan, of Loma
Linda, California, left Los Ange-
les, California, January 6, 1976.

Marion S. Simmons (U. of Md.
'54) (SOS), to serve as teacher,
Lakpahana Adventist Seminary,
Mailapitiya, Sri Lanka, of Hen-
dersonville, North Carolina, left
Washington, D.C., February 9,
1976.

Paul Zabolotney ('54) (SS), to
serve as builder, Kasai Project,
Kananga, Zaire, and **Arlene
(Boyko) Zabolotney** (U. of N.
Dak. '70), and one son, of Bis-
marck, North Dakota, left New
York City, February 3, 1976.

STUDENT MISSIONARIES

Dwight A. Harr (PUC), of Lodi,
California, to do construction and
maintenance work, Bethel Col-
lege, Transkei, South Africa, left
New York City, January 6, 1976.

Susan G. Henderson (PUC), of
Angwin, California, to serve as
English and music teacher,
Collana Primary School, Collana
(La Paz), Bolivia, left Los An-
geles, California, January 26,
1976.

**Terence R. and Gayle (Mi-
chaelis) Reing** (LLU), of River-
side, California, to serve as teach-
ers, Makassar Language School,
East Indonesia Union, Menado,
Indonesia, left Los Angeles, Cali-
fornia, February 5, 1976.

Notice

Review and Herald Publishing Association Quinquennial Meeting

□ Notice is hereby given that the first quin-
quennial meeting (fiftieth meeting) of the
constituency of the Review and Herald Pub-
lishing Association of Washington, D.C.,
will convene in the auditorium of the Review
and Herald Publishing Association, Takoma
Park, D.C., at 9:00 A.M., Thursday, April 22,
1976, for the election of 21 trustees for the
period of five years to take the place of those
whose terms of office expire at that time,
and for the transaction of such items of busi-
ness as may properly come before the meet-
ing.

The members of this corporation consist
of the trustees of this corporation, the execu-
tive committee of the General Conference of
Seventh-day Adventists, the executive com-
mittee of the Atlantic Union Conference of
Seventh-day Adventists, the executive com-
mittee of the British Union Conference of
Seventh-day Adventists, the executive com-
mittee of the Columbia Union Conference of
Seventh-day Adventists, the executive com-
mittee of the Lake Union Conference of
Seventh-day Adventists, the executive com-
mittee of each local conference of Seventh-
day Adventists within the territory of the
above-named union conferences of Seventh-
day Adventists, the union publishing de-
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ences of Seventh-day Adventists, the pub-
lishing department directors, lay activities
department directors, the Adventist Book
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and assistant editors employed by the Review
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such employees of the institution as have
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tution, including service for its allied publish-
ing associations or other denominational
service, and have been accepted as members
by a majority vote of the constituency at any
regular meeting for such time as they con-
tinue as employees, and such persons as
have received certificates of membership in
the association.

By order of the board of trustees,
W. D. EVA, President
K. W. TILGHMAN, Secretary

Coming

March	
20	Sabbath School Community Guest Day
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
12	Inner-city Offering
19	Servicemen's Literature Offering
26	Thirteenth Sabbath Offering (Afro-Mideast Division)
July	
3	Church Lay Activities Offering



RELIEF SUPPLIES DISTRIBUTED IN LEBANON

Borge Schantz and Michael Katrib, workers of the East Mediterranean Field, unload relief supplies for the war-distressed community in Zahle, East Lebanon.

Generous supplies of material and financial aid have been received in Lebanon from the Euro-Africa Division, the Northern Europe-West Africa Division, and Seventh-day Adventist World Services. A welfare committee, through the local churches and community leaders, is distributing the materials without discrimination. The hostilities have brought many tragic family situations to the church's notice, and church members in Lebanon thank the Adventist family throughout the world for their timely help in the present emergency.

BORGE SCHANTZ

Saws of Progress in Upper Volta

Lillebourré, a tiny village in Upper Volta, whose name means "place without noise," now hears the saws of progress in the building of an agricultural school founded jointly by the Swedish International Development Agency and the Seventh-day Adventist Church. The school is part of a plan to provide a solution to the depredations of drought and famine that are threatening life in that area of Africa.

One hundred acres beside Lake Bazega, an artificial lake fed during the annual rainy season, will include classroom and dormitory buildings, workers' houses, and an irrigation scheme. Young married villagers will

live on the campus and learn how to grow vegetables by irrigation during the long dry season. This year will see 25 students in residence. The number will have increased to 80 at the end of four years.

W. R. L. SCRAGG

TV Program Helps Toronto Church Grow

The membership of the Toronto, Ontario, Portuguese church at the close of 1975 was 197. (The church was organized into a company of 12 members in 1972. See REVIEW, August 28, 1975.) Most of these people have been baptized within the past three years, a large percentage of them as a direct result of television ministry.

The church buys \$35,000

worth of air time each year. The TV program is now being produced in color in the church's own studios, with the church's own equipment. Seventh-day Adventist youth are learning to operate the cameras, and volunteer technicians come in to operate the equipment, reports Henry Feyerabend, pastor. The studio is also being used in the production of English language programs for the Oshawa area, under the direction of Terry McComb and Albert Wells.

A. N. How

Violence Claims SDA in Northern Ireland

The death of a Seventh-day Adventist in Northern Ireland, the first church member to lose his life in Ulster violence, has added a sad chapter to what otherwise has been an encouraging story of church growth.

Samuel Millar, 72, of Draperstown, 26 miles southeast of Londonderry, was abducted on the night of January 14 and later killed. He was to have been a witness at an impending court case.

Church members held a memorial service on February 22 in the Coleraine church, after hopes for his release faded into the reality of his death. E. Logan, Irish Mission president, spoke, assisted by Michael K. Taylor, minister of the Coleraine and Londonderry churches.

Spring Mission Offering Is March 20

Sabbath, March 20, is the day that has been designated for the Spring Mission Offering to be received in all Adventist churches around the world.

In view of Ellen G. White's counsel that "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances" (*Testimonies*, vol. 5, p. 463), church members are urged to give while

doors are still open and while it is still possible to use such funds effectively.

M. E. KEMMERER

In Brief

A favorable decision: On January 21, 1976, the U.S. District Court of Wyoming decided in favor of Seventh-day Adventist literature evangelists in Laramie, Wyoming. Under the provisions of the Green River Ordinances, the city had challenged the right of these literature evangelists to sell religious literature door to door.

Died: Louise C. Kleuser, 85, worker in New England and the General Conference for 44 years, on March 3, 1976, in Takoma Park, Maryland.

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