

# Review

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*“Salvation is like the sunshine. It belongs to the whole world.”*

*—The Desire of Ages, p. 307.*

# Christ's Resurrection Is Good News

The angel who appeared to the shepherds in the field near Bethlehem announced, "I bring you good tidings of great joy" (Luke 2:10). The "tidings of great joy" was that the Saviour had been born. (The Greek word translated "bring . . . good tidings" here is the verb form of *euangelion*, consistently translated "gospel" in the New Testament. It means "good news.")

The whole gospel—not merely the incarnation—is good news. It is good news that God loves the world (John 3:16); that Christ lived a sinless life (Heb. 4:15); that Christ died for our sins (1 Cor. 15:3; Rom. 5:8); that Christ is our great High Priest, our Mediator, in the heavenly sanctuary (Heb. 8:1, 2; 1 Tim. 2:5); that by God's grace repentant souls are accounted righteous (Rom. 3:24, 28); that sinners can be redeemed and transformed (Rom. 1:16; Titus 2:11-14); that Jesus is coming soon (John 14:1-3; Rev. 22:12).

We could enlarge on these and many other aspects of the thrilling truths that make up the good news of the gospel. But at this time of year, when in many parts of the world nature is bursting forth with new life, and in almost every country people are celebrating Easter, it seems appropriate that we should focus on the good news proclaimed by the angel to the women who came to Christ's tomb on a Sunday morning 19 centuries ago: "He is not here: for he is risen" (Matt. 28:6)!

As we already stated, the gospel is full of good news. But the fact that Jesus is alive is especially good news, for the resurrection of Christ is virtually the cornerstone of the gospel. The apostle Paul declares: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). Then he adds triumphantly: "But now is Christ risen from the dead" (verse 20).

The fact that Christ is alive has an electrifying effect on those who truly believe it. The biographer of Dr. Robert William Dale, of Birmingham, England (1829-1895), tells of an experience the eminent theologian had while studying for his Easter sermon one year. As he read in the Gospels the story of the empty tomb, the truth of the resurrection struck him with tremendous force. He realized as never before that Christ is actually alive. Jumping from his chair, he strode around his study shouting, "He lives! He lives!"

Before we note the significance of Christ's resurrection let us examine the evidence for the event. Do we have solid reasons for believing that Christ actually came forth from the tomb?

We do. In fact, the evidence is so strong that Luke uses the word "infallible" in connection with the event. He says that Jesus "shewed himself alive after his passion by many *infallible* proofs, being seen of them [the apostles] forty days" (Acts 1:3). In his Gospel he mentions three instances where Christ was seen—by two disciples

on the road to Emmaus (Luke 24:13-35), by at least 11 disciples in the upper room (verses 33-48), and by the disciples at His ascension (verses 50-53).

Matthew cites two experiences—the women after leaving the empty tomb (Matt. 28:1-10), and the 11 disciples when Jesus gave the gospel commission (verses 16-20).

Mark records four of the experiences mentioned by Luke and Matthew—the appearance to Mary on the day of the resurrection (Mark 16:9), to the two on the road to Emmaus (verse 12), at a gathering of the 11 (verse 14), and at the ascension (verse 19).

John tells of four appearances—to Mary at the sepulcher (John 20:1-18), to ten disciples (Thomas being absent) in the upper room (verses 19-23), to the 11 disciples (verses 26-29), and to several disciples by the seaside (chap. 21:1-25). (In verse 14 John refers to three appearances, but apparently he counted only the times Jesus appeared to the disciples, not to Mary or others.)

The apostle Paul provides further support for the authenticity of the resurrection by saying (in 1 Cor. 15:5-8) that Jesus "was seen of Cephas [Peter], then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also."

The verbal testimony of eyewitnesses seems convincing, indeed, overwhelming. But that which proves this verbal testimony absolutely trustworthy is the dramatic change that took place in the lives of the disciples. After the crucifixion, but before the disciples knew that Jesus had been raised, they were cringing cowards. Afterward they were courageous crusaders. Before, they were controlled by fear. Afterward, they were controlled by faith. And in proclaiming the gospel, all were willing to lay down their lives for what they believed!

Another strong testimony to the truth of the resurrection is found in the silence of those who opposed the disciples (see Acts 4). When the disciples boldly preached that Christ had been raised from the dead, and that as a result the dead "in Christ" would be raised, they were arrested and questioned by the top religious authorities of the Jewish nation. But when Peter fearlessly declared that Christ was risen, no one challenged him. These leaders knew that Christ had risen. They had bribed the Roman soldiers to lie and participate in covering up the truth. No wonder they made no attempt to deny the resurrection!

### Significance of the Resurrection

Why does the resurrection have such tremendous significance? Because it declares Christ to be the Son of God (Rom. 1:4). It establishes Him as Lord (Acts 2:22-24, 36). It confirms Him as our Judge (Acts 17:30, 31). It enables Him to be an eternal, all-sufficient Saviour (Heb. 7:24, 25).

But the significance of the resurrection that is of para-

mount relevance at the Easter season is that the power of the tomb has been broken. Christ came forth, so none need fear death. Triumphantly Paul declared: "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). In writing to the church at Thessalonica, he added: "We believe that Jesus died and rose again; and so it will be for those who died as Christians; God will bring them to life with Jesus" (1 Thess. 4:14, N.E.B.).

What tremendous good news this is! Because Christ is alive, His people will live too. God's plan for His people is life, not death! During His earthly ministry Jesus said, "Because I live, ye shall live also" (John 14:19). And when He spoke to John in the Revelation He said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Jesus has the keys, and at His coming He will unlock the tomb and call forth His people to everlasting life! Our dear ones who have been taken by death will arise, never again to be separated from us.

Christ's resurrection says all this, but it says much more. It says at all times, "Trust Me." The disciples wanted to walk by sight, as we all do. They had their own ideas as to what the future should hold. They wanted Jesus to be crowned king; they wanted Him to lead the nation in throwing off the Roman yoke; they wanted Him to appoint them to high posts in His kingdom. But when Jesus was crucified, their plans collapsed. The cause seemed bankrupt. Truth seemed defeated. To the disciples the crucifixion seemed to be a tragedy.

How different it appeared later, after the resurrection. The crucifixion was essential to the atonement. The crucifixion was a necessary prerequisite to the resurrection. Without the crucifixion and resurrection there could have been no substitute for sinners, no High Priest, no Mediator. In the crucifixion God was working out His own purposes, and His purposes always are best. From that experience we can learn that those who place themselves fully in God's hands must often walk by faith, not by sight. But even when the situation looks as dark and hopeless as on the day of Christ's crucifixion, we need not despair. If in faith we have given ourselves completely into the hands of God, as did Jesus, we have not been abandoned. The future is bright. God never disappoints those who obey Him fully, who love Him wholeheartedly, who trust Him completely. The resurrection of Christ assures us of that. It tells us also that "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Desire of Ages*, pp. 224, 225.

The same Jesus who conquered death lives. He wants to quicken those who are dead in sins. He wants to give us faith in place of fear. He wants to replace our grief with joy. He wants to teach us to trust Him fully, as He trusted His Father.

So let us go to Calvary, and there be crucified with Christ. And let us be resurrected, to "walk in newness of life" (Rom. 6:4). By His Spirit Jesus will live His life in us (Gal. 2:20). The resurrection assures us of this and much more. Good news indeed! Share it! K. H. W.

## This Week

Our cover focuses on Christ's words wherein His listeners were called the "light of the world." That is, it was up to them, who had been given the light of truth, to share that truth with others. In fact, if they were truly recipients of the light of truth, they could not keep it to themselves any more than a lighted city on a hill could be hidden from view.

Ellen White, commenting on our Lord's words, said: "The Jews thought to confine the benefits of salvation to their own nation; but Christ showed them that salvation is like the sunshine. It belongs to the whole world. The religion of the Bible is not to be confined between the covers of a book, nor within the walls of a church. It is not to be brought out occasionally for our own benefit, and then to be carefully laid aside again. It is to sanctify the daily life, to manifest itself in every business transaction and in all our social relations."—*The Desire of Ages*, pp. 306, 307.

Salvation is offered to the whole world by "God our saviour, who desires all men to be saved" (1 Tim. 2:3, 4, R.S.V.). But not everyone enjoys the light; in fact, many resist it and cover it up with many excuses. Jesus, from Bethlehem to Calvary, gave us the light we all need—light to cover our past; light to sustain us victoriously in the present; light to shine into a restful future.

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## Letters

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

### Required Reading

Melba Olmstead's article "I Will Love You If" (March 4) should be "required reading" for every parent. It would be good material for college courses in parenthood or child training.

MARVIN MEEKER  
Lincoln, Arkansas

### Ellen White and Health

I feel the subtitle of E. W. Nash's good article on "Ellen G. White and Health" (Feb. 19) is misleading. "Ellen White was guided in selecting valid principles from among various contemporary ideas." To me this suggests that, having studied the current medical teachings of the 1860's, Mrs. White selected the best for publication as her teaching.

In the REVIEW of October 8, 1867, as quoted on page 81 of D. E. Robinson's *The Story of*

*Our Health Message* is Mrs. White's disavowal of any prior influences in recording her early health vision.

I know that no harm was intended, but could a note be printed making this point plain?

CARROL S. SMALL  
Loma Linda, California

I take exception to the caption "Adventists . . . believe that Ellen White was guided in selecting valid principles from among various contemporary ideas." Mrs. White herself flatly rejected this assertion. She states: "I did not read any works upon health until I had written *Spiritual Gifts*, vols. iii and iv, *Appeal to Mothers*, and had sketched out most of my six articles in the six numbers of 'How to Live.' . . . [Some people had asked her whether she had read certain health publications.] My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians, and not from the Lord."—*Review and Herald*, Oct. 8, 1867.

Did Mrs. White get her ideas  
*Continued on page 16*

# Discovered: A Manuscript Letter From William Miller

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The original manuscript copy of a  
letter written by William Miller exactly  
a month after the Great  
Disappointment has recently been  
discovered and is here reproduced.

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By MERWIN R. THURBER

IMAGINE MY EXCITEMENT AT FINDING recently in private hands in the Blue Ridge country of western Virginia, far from Miller's New England home territory, an original letter written by William Miller.

Years ago most of William Miller's books, articles, notebooks, diaries, manuscripts, and letters found their way into historical society museums, libraries, and other institutional collections. The most notable collection is the Miller collection at the Advent Christian college in Aurora, Illinois.

I learned of this letter September 5, 1975, when a fellow church member, Mrs. Matt Anderson, telephoned me at my home in Waynesboro, Virginia, and told me that a neighbor of hers, Laura Miller, M.D., had that morning sent over a letter dated November 22, 1844, written by William Miller to E. Holmes, Mulberry P.O., Clearmont County, Ohio. She reported that Dr. Miller considered herself a descendant of William Miller, whether a granddaughter or a great-granddaughter she was not sure. We arranged a meeting with Dr. Miller at the Anderson home, just over the Blue Ridge from Waynesboro, the next afternoon.

We found Dr. Miller, 81, to be intellectually alert, with a good memory. Eager to trace her descent from William Miller, I asked about her father and grandfather. Her father, she said, was Frank Ebenezer Miller, born in 1859. He had been a practicing physician in New York

City for many years. His father was Ebenezer Bogue Miller, born in 1802. At this point I raised a question about her grandfather's age, 57, when her father was born. She replied that this was not unusual in her family.

The date 1802 raised a further question in my mind. When I looked up William Miller's early life story in *The Midnight Cry*, by Francis D. Nichol, which I had brought to the interview, I noticed that William Miller was married in June, 1803. Calling Dr. Miller's attention to this fact, I asked if it was possible that her 1802 date should be 1804. No; she was sure of her date. As I pursued the matter further, she said that she remembers well the gossip about the family when she was a little girl, namely that they were descendants of William Miller. I pointed out that William Miller's father and grandfather both carried the same name, and although she obviously was not in the direct line of descent, she could easily be related to the great prophetic expositor of the 1840's in some other way.

As she remembers it, the letter was given to her father sometime in the early or middle 1920's, probably by some descendant of E. Holmes, the recipient of the letter. She has a clear impression that her branch of the Miller family and the Holmeses were related through her mother. At any rate, she reasons that the letter was given to her father because it was thought that their family was related to the writer.

When Dr. Miller told Mrs. Matt Anderson more than a year ago that she had something that might be of interest to Seventh-day Adventists, she was right. On behalf of the church I want to thank her in this public way for her contribution to Adventist historical and doctrinal research, first, in preserving this historical document so carefully through the years, and second, for granting us permission to take the letter for photographic reproduction.

An examination of Millerite literature reveals the fact that this letter was first published in the *Western Midnight Cry* of December 21, 1844. This periodical was a Millerite paper published in Cincinnati, Ohio. Its name was changed to *Day-Star* a few months later.

Because Miller's letter does not appear to have been published in early Seventh-day Adventist periodicals, it is largely unknown among Adventists today; but since its subject matter has a bearing on a significant and continuing doctrinal discussion of interest to the church, it seems appropriate to present the entire letter here. In another article I will discuss its implications.

Low Hampton, Nov. 22, 1844

Dear Bro. Holmes,

Your letter of the 8th has been just received, I hasten to answer it. You request me to give my views on the *atonement*.

The word *atonement*, signifies *reconciliation*, or *at-one-ment* and is a work which Christ performs, our High Priest, so that God can forgive sin and receive the sinner into his favor as though he never had sinned. We then want to know how this is performed. I know of no better way than to examine the shadow which is contained in the typical law. There can be no atonement only [except] where there is or has been sin. God is not displeased with his own work, when it comes from his hand it is pronounced good. Therefore sin is produced by some other agent than God, and as sin is a transgression of the law,

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Merwin R. Thurber for many years was book editor of the *Review and Herald*.

2d W. A. Miller/Plaza No. 22, 1844.

Dear Bro. Holmes,

Your letter of the 8<sup>th</sup> has been just received, I hasten to write it, you request me to give my views on the atonement.  
The word atonement is reconciliation, or at-one-ment

the agent must be a subject of law. Man is according to this reasoning the subject and agent I have described; for being made under the law, and by transgression has become obnoxious in the sight of God, unreconciled to God, and justly condemned, he cannot be reconciled unto a holy God only [except] by the atonement. God seeing man in this deplorable condition provided a remedy in his Son Jesus Christ, and gave him to the world as an offering and ransom for the world, and as without shedding of blood there could be no remission of sin; in due time Christ came into the world and shed His blood and according to the typical law he that knew no sin became a sin offering for us. Thus far he fulfilled the law for the sinful world; but this would never have saved one sinner, if this had been all that Christ had done. No; but like the High Priest under the law, he must take his life, or blood which is the life (Lev. 17:11), and must enter into the holy of holies, which is heaven, to appear in the presence of God for us, where he makes an atonement for us, who come to God by him; therefore he that cometh to God must believe that he is our intercessor, and that he is a rewarder of all them who diligently seek him. He must also confess his sins, for confession of sin is made unto salvation, and he who is our High Priest is faithful over all His house, as was Moses, to forgive them their sin, whose house are we if we hold fast to our faith without wavering, firm unto the end.

Permit me now to make [this] plain by questions and answers.

Is not the offering and sacrifice of Christ the atonement? No. These are only preparatory steps. Lev. 1:1-4; 4:13-20.

Where is the atonement made? In the most holy place. Lev. 16:17, also 2, 6, 31, 35 verses; Luke 1:9-11; Heb. 9:7-9, 22-26.

How is the atonement made? By sprinkling of blood, intercession, and prayer.

Who makes the atonement for us? Jesus Christ the High Priest. Heb. 7:24-28; Rom. 8:34; 1 Tim. 2:5, 6; 1 John 2:1.

For whom is the atonement made? It is made for all who believe, confess their sins, or repent which is the same thing in gospel sense, and come to God by, or through our High Priest. See type. Lev. 1:4, also 16:20-22; Isa. 53:11, 12; John 1:29; Rom. 3:25; 2 Cor. 5:17-21; 1 John 1:7-9; Gal. 1:4; 2:20; Heb. 2:17; 7:25; 9:24.

When is the atonement made? When the High Priest is in the holy place. Lev. 16:27. And when the sinner [who] believes in Christ confesses his sins, then the atonement is made for that sinner and not before. (See the law.)

Can all men be atoned for? All men have a probation, and while in that probation might have an atonement if they would comply with the requirements of the gospel. The sacrifice and offering is sufficient for every individual of mankind; but none who needs an atonement will ever be reconciled to God but those who believe and repent.

Instead then of the atonement being made at the death and sufferings of Christ, it is made by his life and intercession in heaven. Heb. 7:25. His death and sufferings being only the sacrifice and offering, by which he is the propitiatory sacrifice to God, so that through his intercession we can be saved by his life. Rom. 5:10; 1 John 5:11.

You inquire about the laying on the hands of the priest upon head of the scape goat, and their sins being carried away into the wilderness, or land of oblivion.

The type was this: On the day of atonement, the Jews were to bring two goats of a year old, and the priest was to cast lots upon them, before the Lord, and the goat on which the Lord's lot fell, was to be slain, his blood caught in a bason, and then carried into the holy place, sprinkled upon the mercy seat, and the atonement or reconciliation made for the place, priests, and people. All

praying and crying, so ~~as~~ <sup>as</sup> ~~we~~ <sup>we</sup> ~~may~~ <sup>may</sup> ~~come~~ <sup>come</sup> ~~quickly~~ <sup>quickly</sup>.  
I am confident you would suppose without <sup>any</sup> ~~any~~ <sup>any</sup> ~~hesitation~~ <sup>hesitation</sup>, it is  
the second advent brethren, then we can easily tell us  
and what, Paul and James means. And do believe I  
one that ought to take the caution, Be patient therefore  
brethren unto the coming of the Lord. Give my love and  
exhortation unto all the dear brethren looking for  
King of Kings.  
Yours looking for the blessed  
Wm Miller

this has had its antitypical fulfillment in the first advent, death, resurrection, ascension, and intercession of Christ. Then after the priest had made the atonement with the blood of the goat sacrificed, then the high priest came out of the holy place, laid his hand upon the head of the other, called the "scape goat," and laid all the sins of the congregation of Israel upon his head, and the "scape goat" was driven into the wilderness by some one appointed for that purpose.

So must it be when Christ shall come at his second advent. He will come without a sin offering unto salvation, and being then our Judge, he will bear away our sins from us, as far as the East is from the West, and they will be remembered no more forever. Jer. 31:34; 33:8; 50:20; Acts 10:43; Rom. 11:27.

That our sins cannot be blotted out until Christ comes to judge his people, is evident from the following texts. Rom. 14:10; 2 Cor. 5:10; Rom. 2:6. If our sins are blotted out now, and remembered no more forever, how can we be judged at the judgment seat for every deed done in the body? We could not. And if Christ does not come the second time and bear away our sins, our faith is vain, and we are yet, and always shall be, in our sins.

### Time of Patience

But bless the Lord, he that shall come, will come, and will not tarry. Now is a very important time, much danger if we go to sleep now, it will overtake us as a thief. This the third time within one year we have slumbered, and now we are in the time of *patience*. Heb. 10:36; James 5:7-11. You may inquire, How long this time of *patience* will last? I answer it may last as long as the farmer waits for his crop, as James cautions us to have patience as the husbandman has long patience. How long? About 3 or 4 months. Will He come then? Have *patience*, brother, says James: for the coming of the Lord draweth nigh. Whom does Paul and James exhort to have *patience*? Why the brethren say you. Who then are Paul and James brethren in this day? It cannot be our sects and popular churches. Why not? Say you. Because the exhortation implies that the brethren are almost or quite impatient to have Christ come. And no rational man or woman can say our sects, or nominal churches, are over anxious to have him come.

Who then would the dear apostles call brethren if they were among us at this day? Suppose you heard a voice from heaven, like the voice of mighty thunderings, commanding you on the peril of your soul, to go and tell the brethren and none else, "*To be patient for the coming of the Lord is nigh*," To whom would you go? Would you dare risk your soul's welfare, to go and tell it to the popular churches, or would you suppose yourself most sure to go and tell it to those who were praying and crying, "Come, Lord Jesus, come quickly." I am confident you would suppose without any hesitation, it meant the second advent brethren, Then we can easily tell who and what Paul and James mean. And do believe I am one that ought to take the caution, "*Be patient therefore, brethren, unto the coming of the Lord.*"

Give my love and this exhortation unto all the dear brethren looking for our King of Kings.

Yours looking for the blessed hope,

WILLIAM MILLER

To be continued

## For the Younger Set

### Paths You Cannot See

By RUTH WHEELER

JENNY AND Peter never tired of watching the birds come to the feeding tray and the birdbath. They learned at what time they could expect certain birds. They noticed that each bird seemed to have its own path through the trees by which it came. The jays always came in over the top of the house and settled on the higher branches of the maple tree. They squawked a few times and dropped down to the tray. They began to eat without spending much time looking around.

"Here come the goldfinches," Jenny said one afternoon as she sat in the shade of the porch. "The mother bird usually comes first, and then she calls, and the father bird comes."

"And they always fly in from the oak by the gate," Peter observed.

Mother came to the kitchen door. "Birds have very strong habit patterns. Each pair of birds has its own territory in which it lives. Those little goldfinches that were just here must live in this territory. If you hunt you will prob-

ably find their nest in the woods below the garden.

"The robin that sings from the top of the pine tree early each morning owns this robin territory. Other kinds of birds can live in his territory, but no other robins can live here during the nesting season."

They all watched a pair of woodpeckers come swooping in over the gate. "Those woodpeckers live in that old oak at the end of the driveway," Peter said. "I've seen them going into a hole on a rotten limb near the top of the tree."

"And they always fly up to the lowest limb on that pine, and then come swooping down to the feeding tray," Jenny said. "It's as though they have a path."

"Watch and see if you can find their path for leaving," mother said.

Jenny and Peter watched carefully. They saw the woodpeckers fly to a bare limb on the big oak, squawk a few times, and then fly back to their own tree.

"That's their path," Peter called to mother. But Jenny was not sure. "I'm going to watch tomorrow," she said, "and be sure."

"Sometimes birds and animals get into trouble because they can't seem to break away from these invisible paths," mother said. "A few years ago there was a fire in the forest over on that hill." She pointed across the meadow. "The men who were fighting the fire said that the gray squirrels would run a short distance, and then turn back into the woods. They couldn't leave their trails."

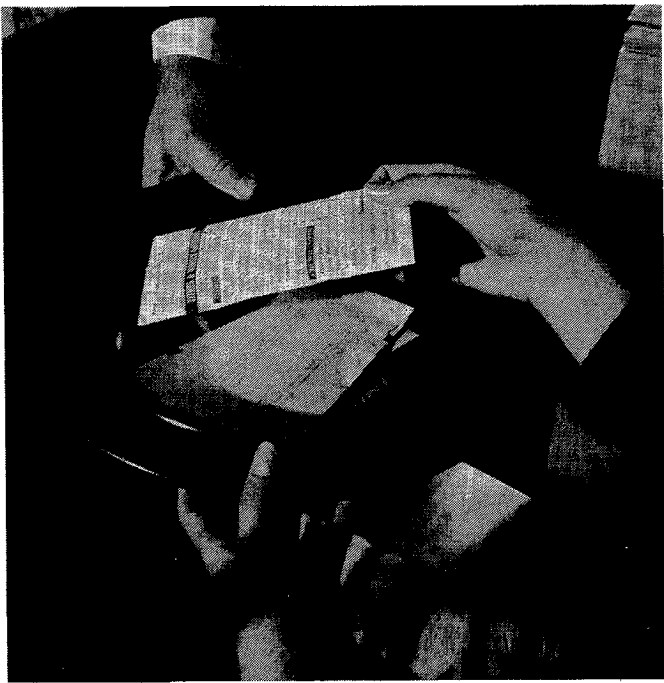
"We have habits, too," Peter said. "I like to walk the same way to school every day, even when I could go several other ways."

"I guess that's why it's a good plan to form the best habits," Jenny said, "and always do things the best way. Then when we need to act quickly, our habits will help us to do the right thing."



A robin defends his territory.





# Are We Honest With God?

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When we consecrate  
our talents and wealth to God  
we shall be rewarded.

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By DONALD W. MC KAY

WHETHER WE STEAL an expensive diamond ring or a lead pencil, we are breaking the eighth commandment, "Thou shalt not steal" (Ex. 20:15). This precept forbids us to acquire dishonestly the goods of another.

Parents unwittingly teach sons and daughters to steal by their own petty acts of thievery. A father expressed annoyance at his son's friend who was stealing his son's ball-point pens. He remarked, "It's the principle of the act, you understand. I can get all the pens he needs from my office."

The dishonest attitude on the part of the public is ev-

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*The late Donald W. McKay was a free-lance writer employed by Faith for Today.*

erywhere rampant. We cheat in college exams; we defraud the government on income-tax returns; we pilfer towels and silverware from motels with the excuse they are souvenirs. When vacationing overseas we have merchants mark down the price of goods purchased, in order to avoid paying customs duty; small items are concealed from customs inspectors.

When we neglect to pay our tithes and offerings to the church we are breaking the eighth commandment, which tells us not to steal. One Old Testament prophet wrote, "Can a man cheat God? And yet you are cheating me. 'How have we cheated thee?' you ask. 'By your tithes and offerings'" (Mal. 3:8, Moffatt).

## Sage Counsel

A 16-year-old youth left home with everything he owned tied in a small bundle.

An old neighbor, captain of a canal boat, came across the youth and said, "Where are you going, William?"

"To New York. My father is too poor to keep me at home any longer and says I must shift for myself."

"What can you do?" asked the captain.

"My father makes soap and candles," said the boy, "and I have helped him. I know the business."

"I will give you some advice, William," said the old captain. "Someone will be the leading soap maker in New York 20 years from now. It may as well be you as anyone. Come, let us kneel in prayer." The captain, with William beside him, asked God's blessing and direction for the youth. Arising from his knees, he told William to give his heart to Jesus, and to be sure to give God one tenth of the first money he made.

William went to New York City and walked the streets for days without finding work. Lonesome for home, he wandered into a prayer meeting; there he gave his heart to Jesus.

The next day he obtained work with a soap maker. When he was paid he remembered to give God one tenth of his wages. He was an industrious worker and soon became a partner in the business. Within a few years his partner died, and William became sole owner. He kept his promise to the old captain and instructed his bookkeeper to carry one tenth of the profits to the Lord's account. As the business prospered he became extremely wealthy. He increased the Lord's share to two-tenths; then one-half; finally he gave all of his income to the Lord's work.

Such is the story of William Colgate, the soap manufacturer who gave millions to the support of the Lord's cause. His name will never die.

As long as God gives us any kind of income, let us return one-tenth to Him.

The Bible tells us, "Bring ye all the tithes . . . and prove me . . . if I will not . . . pour you out a blessing." Our integrity in returning to our heavenly Father that which is His brings its own reward. God gives and gives again to those who are honest in dealing with Him.

Like William Colgate, when we make the Lord our partner we surely shall be blessed.

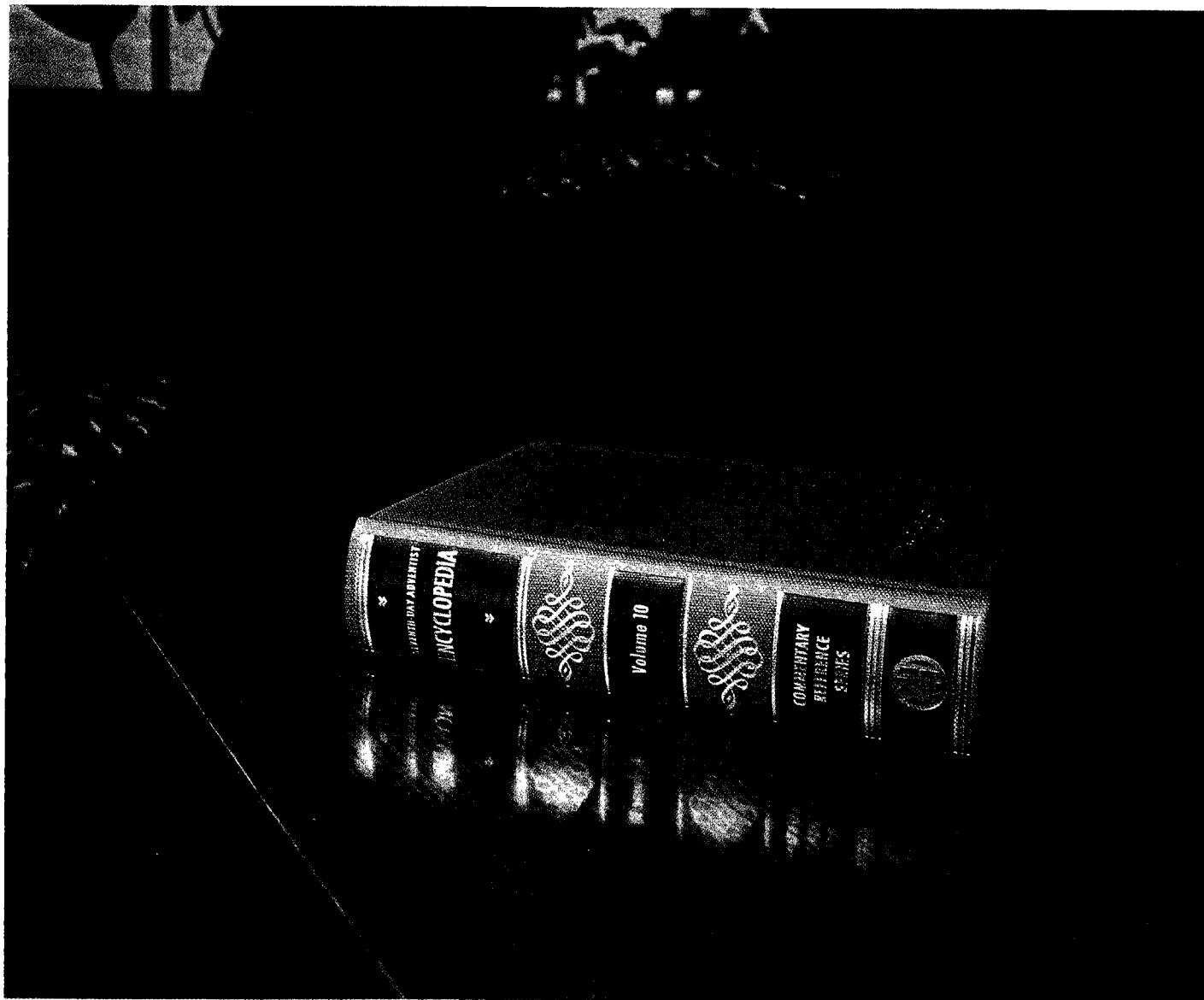
*Abraham* began tithing (Gen. 14:20).

*Jacob* continued tithing (Gen. 28:22).

*Moses* confirmed tithing (Lev. 27:32).

*Malachi* commanded tithing (Mal. 3:8).

*Jesus* commended tithing (Matt. 23:23). □



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# “Son of the Father”

By EUGENE LINCOLN

**WHO WAS BARABBAS?** Is there a special significance for the Christian in the brief mention of him in the gospel story? Just what is there about his story that makes it relevant to us?

From the writers of the four Gospels we can glean only a few facts concerning his background. What little we learn from them does not cause us to admire him. Luke 23:19 mentions that he had been imprisoned for “a certain sedition made in the city, and for murder.” John 18:40 mentions that he was a robber.

That is about all we know. Our imagination pictures him with a band of ruffians, stirring up mobs to demonstrate against the Roman Government. This would not have been difficult, for most Jews of that time resented the political domination of Rome, though—for those times—Rome’s hand was not severe or overly oppressive. Possibly these mobs, like their counterparts today, went so far as to loot shops and homes in their zeal to oppose “the establishment” of their day. Perhaps, during a confrontation with the authorities, someone had been killed. Barabbas, as the leader, would have been dealt with more severely than the rest. He was convicted on three counts: sedition, robbery, and murder.

Rugged individual that he was, he must have felt a cold chill when sentence was pronounced by the Roman court: death by crucifixion, one of the most cruel forms of execution ever devised. Crucifixion was reserved for the vilest criminals, and no Roman citizen could be sentenced to suffer this form of execution. Usually the victim died from exhaustion after hanging several days from the cross on which he had been nailed or tied with cords. Sometimes legs were broken after the first day to prevent escape if the condemned should manage to break loose.

No doubt, as he lay in the dungeon awaiting his fate, Barabbas began to wonder: “What has my life of crime and revolt gained me? Why did I kill that man?” With each drip of water from the cold, damp wall to the floor of his cell, he knew that he was a moment nearer his fate.

In the midst of these thoughts he heard a commotion outside. The door swung open, and several soldiers poured through it.

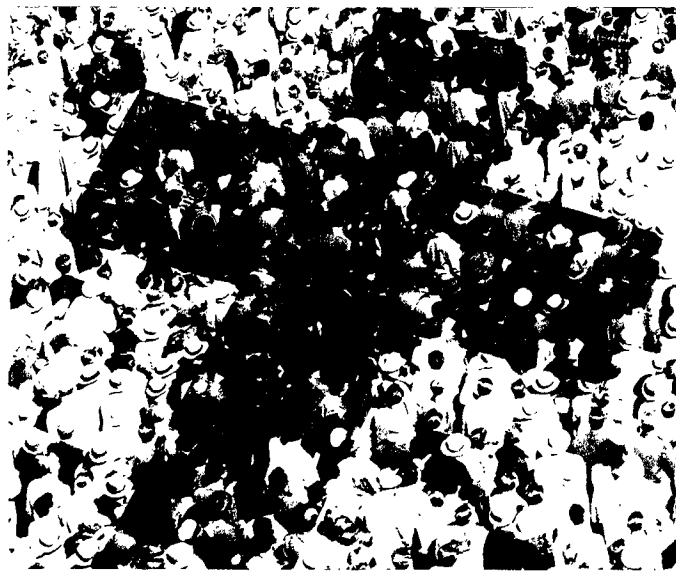
“So this is the time?” he might have asked, his voice quavering despite an effort to present a brave front.

“No,” one of them must have replied as he removed the heavy chains binding the prisoner. “Pilate is freeing you. A fellow by the name of Joshua (Jesus) is going to take your place on the cross!”

What a feeling of relief must have surged through him as the shackles fell off! “I’m free! I’m free! I won’t have to die for my crime!”

We have no record in Scripture of what happened to Barabbas after this; but surely he must have sought to learn something about the One who had died in his place. Perhaps he searched out one of the disciples to learn more of his Saviour. If he did, it is hard to believe that the disciple would not have pointed out to him the significance of his name, for his proud parents had named him *Barabbas*; this comes from two Aramaic words, which together mean “son of the father.”

Not long before, Christ had told His followers about another “son of the father,” who had requested his portion of what he would have later inherited. He wanted to leave his father and home and live for himself. The father would have had every reason to disown his wayward son, for he soon dishonored his family by his riotous living and his final descent to the job of feeding swine—a task that would bring disgrace to any Jew. But while the son was away the father was looking out of his window each day to see whether the wayward one was finally returning; this is indicated by the father’s seeing him “when he was yet a great way off.” The father had never



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Who was Barabbas?

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He was you and I.

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ceased to be a father, though the son of his own will had ceased to be a son.

Before the sinner accepts Christ as his Saviour he too is a Barabbas—a “son of the Father.” He may have renounced his sonship, but the Father still seeks anxiously for his return home, even though his misdeeds have earned for him a sentence of death (Rom. 6:23). As Peter states it, the Father is “not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

Robber, seditious, murderer—the wayward “son of the Father” is all these and more. But, praise God, “while we were yet sinners, Christ died for us” (Rom. 5:8). The sentence of death, which we so much deserve, has been suffered by our Substitute.

Who was Barabbas? He was you and I. □

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*Eugene Lincoln is editor of The Sabbath Sentinel, a position he has held since 1960.*

# Death Warrant

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All through the centuries, multitudes  
have repeated Pilate's question,  
What is truth? But, like Pilate, few  
have waited for an answer—  
or have really wanted the answer.

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By RUTH JAEGER BUNTAIN

## “WHAT IS TRUTH?”

It was a Roman governor, in a Roman judgment hall, some 2,000 years ago, who asked a bound Prisoner this question.

It was an unusual question for a procurator to ask under such circumstances. But it was an unusual Prisoner who stood before him.

Pilate did not wait for an answer. For at that moment the crowd outside the entrance hall became demanding and threatening. Turning from Truth, he gave his attention to the throng.

Later, convinced that the Prisoner was guiltless, Pilate washed his hands in a basin of water, signifying that he was innocent of the betrayal.

Wagging a “clean” finger at the mob, he called out, “I am innocent of the blood of this just person; see ye to it.”

Gesturing with a “clean” hand to the Prisoner, he said, “Forgive me for this act; I cannot save you.”

He could have saved Him, of course, but he did not choose to do so. To have saved the innocent life might have cost him his position. To lose such an office meant the loss of status, of honors. It would mean he would no longer be able to wear the purple-bordered toga. It would mean somebody else would be the ruler of Judea. The sacrifice was too great, thought Pilate.

*And so he gave Truth into the keeping of the mob. They put a crown of thorns on Him and a robe of mockery.*

*They gave Truth a reed to hold and they smote Him with it.*

*They spat upon Truth and cursed, jeered, and insulted Him.*

*They dragged Truth this way and that.*

*They scourged Him until His face was bleeding and His back was striped.*

The priests and rulers who had incited the mob knew that the Prisoner was innocent. The Jewish judges “had had light in the prophecies that testified of Christ, and in

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*Ruth Jaeger Buntain, for many years an elementary school teacher, is a homemaker and free-lance writer in Angwin, California.*

His own teachings and miracles.” They had “unmistakable evidence of the divinity of Him whom they condemned to death.”<sup>1</sup> They were convinced that He was all that He claimed to be.

Why, then, did they choose Barabbas, the representative of Satan, instead of Jesus, the representative of God? Why did they thunder, “Let him be crucified”?

Why did they choose Caesar for their king?

Why did they utter the terrible words, “His blood be upon us and upon our children”?

They did so because the Prince of Light had revealed their darkness and error.

They did so because “though they were baffled in all their efforts to find accusations against Him, though they could not but feel the influence of the divine power and wisdom attending His words, yet they incased themselves in prejudice; they rejected the clearest evidence of His Messiahship, lest they should be forced to become His disciples.”<sup>2</sup>

Discipleship would involve inconvenience and reproach. It would require sacrifice and a cross.

It was easier to crucify Him than to crucify the sins with which they knew they would have to part.

And so they got spikes and boards. They fashioned a cross and nailed Jesus to it. They uplifted the cross with violence and pushed it into the place prepared for it on the Hill of Skulls.

Thunder pealed; lightning flashed; the earth trembled. But Truth was where they wanted Him—on a cross.

*All the while Truth had answered not a word to the false charges raised against Him. Although He wore the marks of pain and weariness, His countenance expressed gentleness and resignation—and only pity and love for those who tormented Him. He “departed in no particular from the will of His Father.”<sup>3</sup> The “Lamb that had been led to the slaughter” pleaded, “Father, forgive them for they know not what they do.”*

What is truth? All through the centuries, multitudes have repeated Pilate's question. But, like Pilate, few have waited for an answer—or have really wanted the answer.

Truth is no more popular today than it was in the judgment hall of the Roman governor. The reason for its rejection has not changed. Because it interferes with the desires of the sinful, world-loving heart, the multitudes do not want it.

“Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. ‘Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.’ John 3:20.”<sup>4</sup>

This is why men choose Barabbas instead of Christ.

This is why they choose Caesar as their king.

This is why they crucify Christ anew.

## Afraid to Lift the Veil

This is why many within the church are numbered among those who lift the cross, who hammer on the spikes. They do not want the veil lifted, lest they should see their hidden guilt and the motives of their actions.

*Truth will come in the glory of His Father, with ten thousand and thousands and thousands of angels.*

*Truth will sit upon the throne of His glory, and before Him shall be gathered all nations.*

Truth will wear a crown of glory. He will be clothed in raiment of whitest white.

Truth will bear the inscription "King of kings, and Lord of lords."

Then Pilate will realize that water in a basin does not cleanse a heart from sin.

Then priests and rulers will be aware that His blood is, indeed, upon them.

Then the lost, as numerous as the sands of the seashore, will cry to the mountains and the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16, 17).

There will be those who will be able to stand. While judgments are falling on thousands upon thousands, millions upon millions, these will not receive a death warrant.

These will be a faithful remnant—those who not only asked, "What is truth?" but who waited for an answer and opened their hearts to its revelation.

These suffered the lifting of the veil and dared to behold their hidden guilt and the motives of their actions. Having beheld, they crucified their sins rather than their Saviour. They permitted truth to sanctify their lives and elevate their characters. They willingly accepted inconvenience and reproach, sacrifice and a cross, that they might become Truth's disciples.

These will enter through the gates into the city, into a far better country, to inherit the kingdom prepared for them from the foundation of the world. □

#### REFERENCES

- <sup>1</sup> *The Desire of Ages*, p. 737.
- <sup>2</sup> *The Great Controversy*, p. 595.
- <sup>3</sup> *The Desire of Ages*, p. 735.
- <sup>4</sup> *The Great Controversy*, p. 458.

## When You're Young By MIRIAM WOOD

### African Safari—IV

EVERYONE needs heroes. They inspire, encourage, fill one with enthusiasm, help to alleviate the boredom of everyday living, and in general make one proud to be a human being. (Those are some of the reasons I'm so opposed to the iconoclastic practice of "debunking" heroes; after all, why *not* let people have them? But that's a subject for another time.)

Mission trips I've been fortunate enough to take always provide me with a new set of heroes, and the African venture was no exception. Before I tell you about a few of them, I have to get one thing off my mind that troubles me dreadfully. Here it is. Whenever a person is mentioned as being extraordinary—or at least *often* when he is mentioned in this context—the very natural impulse of the unregenerate heart is to say, either silently or all too often aloud, "I know him, and he's not all that great! As a matter of fact, when I worked with him in . . . he was known for being . . ."—well, fill it in with "late all the time" or "inefficient" or "conceited" or whatever you will. You can be sure that plenty of fill-ins will occur to you.

And how sad that is! They may even be true—but what

about the other side of the picture, the heroic, wonderful side that you're ignoring? And what about the fact that this person may have made all sorts of Christian growth? This is especially true in the mission field, where a person often rises above his natural faults and capacities, and functions on a level much higher than he would normally be able to do. This is a part of the genius of the Seventh-day Adventist mission program, I am convinced.

Here, then, are some of my new heroes. Donald C. Swan, manager of the Africa Herald Publishing House, is an English gentleman of the most impeccable manners. He's marvelously well informed as to conditions all over the world, though he lives in a very remote area; he is at home, graciously, in any situation; he faces each hot, hot tropical day clean-shaven, in an immaculate cotton shirt-and-trousers outfit, which is the uniform of the tropics. Because of the incessant dust and wind at Kendu Bay, Kenya, where the press is situated (about 300 miles west of Nairobi, and, because of existing conditions, not easily accessible), he has designed heavy cloth dust covers for all the presses and other pieces of

machinery, which are kept on them whenever the machinery is not in use. One can only imagine the amount of money saved in repair bills. To get repairs done in that part of the world usually takes months and months—if they can be secured at all! Any kind of repair means taking the part (if it can fit into a car) on that long, long trip to Nairobi (you don't measure that trip in miles; you measure it in the incredible volume of heavy traffic on the narrow highway) and then waiting around, if there's hope that the repair can be done soon, in order to conserve petrol. Otherwise, it means another trip back and forth, and in the meanwhile, everything may have come to a standstill.

When you consider that the Africa Herald publishes books and periodicals in at least 16 languages, you quickly realize what a vital place it fills in that part of Africa. Any breakdown is a major tragedy.

In addition to Mr. Swan's personal fastidiousness, I must state flatly that never have I seen a cleaner publishing house. Truly, a meal could have been served off the floor in perfect safety, though I doubt that this has ever been done! Unfortunately, as you read this, you will not pick up all the finer nuances of the situation; you will not realize that in very dusty, very hot coun-

tries cleanliness must be worked at *all the time, unremittingly*. One can never let down. And Mr. Swan never does.

At this point, one or more of you may be saying, or thinking, "Well, all that is pretty commendable, but what's particularly unique about it? There are quite a number of highly efficient, motivated, dedicated people in this church with unusual organizational skills and high achievement goals and the ability to get things done."

So I'll tell you what's both unique and poignant about Mr. Swan. He has spent almost an entire lifetime alone. His deeply, deeply loved wife died when their two little girls were very small. He brought them up by himself. He lives alone. His Friday evenings are not family evenings; they are silent. But I would never have known any of that from him. I found it out from others. He is cheerful, enthusiastic, has not one ounce of self-pity in his entire make-up, and has given his total self, his total lifetime, to the church and its work.

Actually, I hope he doesn't see this column, for I am quite sure he won't be one bit happy that I've written about him. But I had no choice.

Heroes just have to be written about.



# The Burnt Offering and the Song

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The song that God gives to us when burdened is not a broken melody or a plaintive lament, but cheerful praise.

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By HOWARD A. WELKLIN

*“And when the burnt offering began, the song of the Lord began also” (2 Chron. 29:27).*

LIFE IS FULL OF CONTRASTS and opposites: wealth and poverty, joy and sorrow, daylight and darkness, sunshine and rain, good and bad. The words of our text illustrate this. It carries us back to the days of Hezekiah, who was one of the best kings of Old Testament history. His father, Ahaz, was one of the worst. For 16 years Ahaz had poisoned the spiritual life of the people of Judah. He had forsaken the Temple and led the people into pagan idolatry. So degraded had they become, that human sacrifices were offered in the valley of Hinnom south of Jerusalem.

The utter wickedness of Ahaz seems to have repelled his son, Hezekiah. As soon as he came to the throne he initiated sweeping reforms. He purged the land of pagan

abuses. He then summoned the people to a solemn service of rededication in the Temple. The climax of that service is the moment described in our text.

When the burnt offering of our own personal life begins, how can the song of the Lord begin also? Or, at least, how can I participate in the singing?

Unfortunately, many professing Christians associate sacrifice with sadness. But the real truth is that until the burnt offering begins in your life to God, the song will not begin either. Until we experience the pain of giving up our own ways we will never know the joy of God's way. It is only through impoverishment that God enriches us. It is only through the emptying of self that God fills us. It brings us back to the mystery of life's opposites.

Yet, “we are never called upon to make a real sacrifice for God. Many things He asks us to yield to Him, but in doing this we are but giving up that which hinders us in the heavenward way. Even when called upon to sur-

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render those things which in themselves are good, we may be sure that God is thus working out for us some higher good.”—*The Ministry of Healing*, pp. 473, 474.

The only happiness worth having is that which comes from the Lord, and that will not come without the burnt offering of our lives to Him. This is not an easy truth to accept. It is something that must be “learned.” The apostle Paul once said, “I have learned, in whatsoever state I am, therewith to be content.” How did he learn it? Through the storms that came into his life. Taking each one as it came, he committed himself anew and the situation into the Lord’s hands.

### A Duet of Praise

For example, do you recall what happened to Paul on his second missionary journey, shortly after with Silas he arrived in Europe? They were arrested by the Philipian authorities, unjustly beaten, and thrown into prison. Amid their dismal surroundings, their backs still smarting from the beating they had sustained, Luke tells us in the book of Acts: “At midnight Paul and Silas prayed, and sang praises unto God.” The burnt offering of self-surrender was accompanied by a song!

This is the supreme marvel of the committed Christian’s life. Any man can sing when the prison doors are open and he is set free. But the Christian can sing in prison when there is no indication that his circumstances will change for the better. I wonder whether if you and I had been in Silas’ place Paul would have had to sing a solo?

Consider the Waldenses of northern Italy, who maintained the ancient faith of Christianity for a thousand years amid the darkness of the Middle Ages. They stood as firm for God’s truth as the unchanging mountains on whose slopes they lived. We read of them: “Often when pursued by their enemies, the strength of the hills proved a sure defense. From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving.”—*The Great Controversy*, p. 66. Can you imagine a people who knew not from one day to the next whether they would be discovered and martyred because of their fidelity to God, bursting out in songs of praise and thanksgiving!

You will recall the prayer of Jesus in Gethsemane: “If it be possible, let this cup pass from me.” The Scripture says that His sweat came like great drops of blood. What our Lord was contemplating there in His agony was not the rough treatment of the Roman soldiers, or the pinning of His hands and feet to the rugged tree, but rather the awful burden of the world’s sin.

He knew the world was about to spurn His Father by rejecting Him. Jesus desired that the world be saved from committing the blackest deed of the ages—the killing of God’s incarnation of supreme goodness. Jesus Himself was not exempt from this struggle of the will. But then, finally came the quiet acceptance, “Nevertheless not my will, but thine be done.” Then with lifted head He rose from His knees and moved out like a conqueror to the cross and victory! The Supreme Burnt Offering and the Supreme Song!

I shall never forget a story told by Dr. Louis Evans. He was attending a prayer meeting in the parlor of a certain home where a young mother of three little daughters had just spent several months in an iron lung. She

was now up in a wheel chair, and the doctors said she would never walk again. Dr. Evans heard the elders of the church and a few friends gather around her and pray to God as he had seldom heard beseeching, swarming the throne of God with their demands for healing by faith.

When they had all voiced their prayers, including Dr. Evans, the young mother prayed to this effect: “Now dear God, You know Your business better than I know it. You know how much I would love to walk again, to run and play with my children, and kneel by their bed with them. You know how much I would like to save them the embarrassment of having a mother who is a cripple. Dear God, Your will is best. And if I can serve You best by being a cripple all my life, I am willing to do it. But just help me to find the joy in doing it as my reward.” Then something strange happened. The strain and the pain went out of the hearts of all of them there. The others had all told God what *they* wanted—their will. She said, “God, *Thy* will is what I desire, and I shall be glad in it.” Dr. Evans said to the young mother at the conclusion of her prayer, “My dear daughter, you haven’t been cured of polio, but you’ve conquered polio!”

### Song of the Lord

This song that God gives to us when we rest in Him is not a broken melody or a kind of plaintive lament; it is the song of the Lord. It is not simply making the best out of a bad situation or taking up our cross in a kind of stoic resignation; it is finding in the cross what wings are to a bird and sails are to a ship. And the reason for this song is that we are not simply sacrificing ourselves for anything so cold or abstract as a duty or a dogma or the dictates of a creed. We are doing it for our best Friend!

We need to stand with Peter along the shore of the Sea of Galilee on that morning after the resurrection. We hear the Lord’s voice saying to us as it did to Peter, “Lovest thou me?” How would we answer that question? I think that once we really stand there where Peter stood, and look into Jesus’ face as Peter did, and see those nail-pierced hands and feet, we won’t want to talk about sacrifices anymore—least of all *our* sacrifices! They would look pitifully small. Any price to make God’s will our own is really no sacrifice at all!

When the burnt offering begins, the song of the Lord begins also! □

### Morning

By LITA ROGERS WERTZ

Oh, the beauty of the morning  
As God clothes the world with light,  
Casting off the shrouds of darkness  
That enfold the dismal night.

How we long for that grand morning  
Soon to burst upon our sight—  
Oh, that wondrous, glorious morning  
When Jesus supersedes the night!

## Before the Dawn

By EDITH GALAMBOS

When shadows fall  
And darkness fills your heart,  
When skies are gray,  
Look up to God!  
His heart is filled with love.  
He will not turn away.

God is longing now  
To comfort you;  
Your grief He shares.  
He is saddened  
By your sorrow,  
This Friend who cares.

The dawn breaks  
Through the darkest clouds,  
Though black they be.  
The sun will shine again  
For you.  
Just wait and see.

## Awakening

By DEBBIE WAYLETH

I woke up one morning  
To the sound of someone calling,  
To the touch of someone's  
Gentle hand.  
Then as my eyes began to see  
An angel standing close by me,  
And there my Lord  
And golden throng  
About Him heard my silent song.  
"Awake," He said.  
"You've been asleep."  
Then I rose. Again He spoke:  
"Look here,  
My child!"  
And there in risen glory stood  
Those whom I loved  
And whom I would  
Love longer in the longer life.  
And then we sang!

## Mary at the Tomb

By CHARLOTTE CARPENTER

She, who had known His healing,  
came now laden with spices  
to perform this one last act of  
love;  
then looked into the tomb  
and saw He was not there.  
Was He stolen by night  
or had Joseph changed his mind?  
Her wounded heart  
knew surges of despair.  
Then a voice:  
"Why seek the living  
among the dead?"  
She trembled in the white  
and dazzling light.  
Did her heart sing? Oh, yes!  
Oh, yes!  
For He had risen as He said.  
The morning sunlight streamed  
and Mary Magdalene stepped  
out into the golden world of  
spring.

## In a Moment

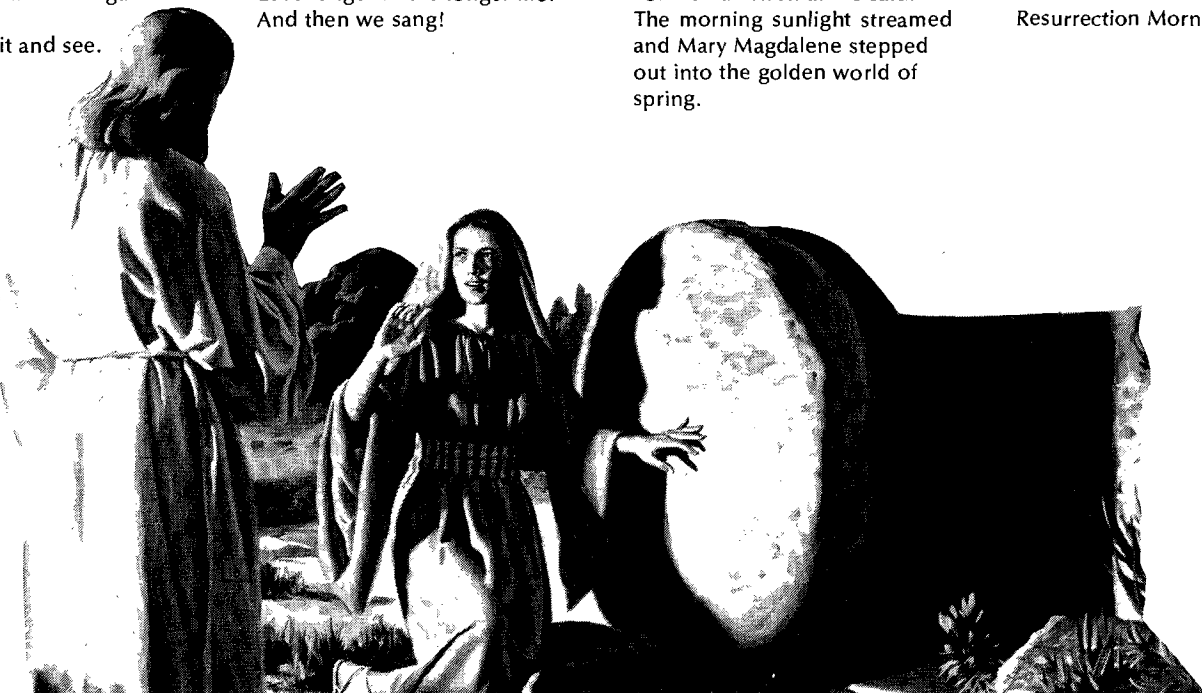
By BRIAN SCHAFER

Joy:  
Crystal clear,  
Laughing down waterfalls,  
Streams of sunlight,  
Pools—molten gold.

Peace:  
Flooding calm,  
Broad flowing  
Depths of richness,  
Like a river.

Praise:  
Boundless ocean,  
Surging waves in  
Currents of life,  
Whitcapped billows.

Resurrection Morning.



## Jesus Crucified

By NORMAN TYREE

Where is the scourge that lashed the back and sides  
Of our dear Lord crucified?  
And the profanity by which this mob profaned His holy name?  
My friend, my friend, if you are not saved,  
It is in your hand, your hand.

Where is the crown of thorns that was pressed down  
Upon His brow,  
That caused such sorrow, grief, and pain?  
My friend, my friend, if you are not saved,  
It is in your hand, your hand.

Where are the nails that were driven into His dear hands,  
The hands that were always outstretched to help the needy?  
And the nails in His feet that always walked the paths of  
Righteousness?  
My friend, my friend, if you are not saved,  
You are holding them in your hands, your hands.

Where is the hammer that drove the nails  
That fastened His body to the horrible cross  
Where He died for you and me?  
My friend, my friend, if you are not saved,  
It is in your hands, your hands.

Where is the spear that pierced the side  
Of our dear Lord crucified?  
My friend, my friend, if you are not saved,  
It is in your hand, your hand.

Where is the blood, the blood of our Saviour crucified  
As it gushed from His precious wounded side  
And spread on the ground  
near the cross where He died?  
My friend, my friend, if you are not washed in that blood  
And from sin set free, then my friend,  
It is on your hands and your head.



# The “Coming” of Satan

Most Adventists are familiar with Ellen White’s statement that before the end Satan will personate Christ. Some have wondered whether this prediction appears anywhere in the Bible.

We believe the prediction is in the Bible, though not in the detail found in Ellen White’s writings.

Ellen White’s prediction reads in part: “As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour’s advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, ‘Christ has come! Christ has come!’ The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth.”—*The Great Controversy*, p. 624.

Where is the scripture that refers to this event? It is 2 Thessalonians 2:9, “Even him, whose coming is after the working of Satan with all power and signs and lying wonders.”

The word “coming” is significant here. It is a translation of the Greek word *parousia*. This word occurs 24 times in the New Testament. In 16 of these occurrences the word is used for the second coming of Christ, being one of several technical Greek terms referring to His coming. In six of its occurrences it refers to the arrival or presence of a person. Once it is used for the coming of the day of the Lord and once in the Thessalonian passage already referred to for the coming of “that Wicked” one (verse 8).

The context is significant. *Parousia* occurs in verse 8 describing the second coming of Christ. The verse reads, “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [*parousia*].”

Thus in verse 8 there is a reference to the *parousia* of Christ; in verse 9 to the *parousia* of the Wicked one. Both have a *parousia*.

Who is the Wicked one to whom this passage refers? Traditionally and correctly so, Seventh-day Adventists have applied this prophecy to the papacy. But this prophecy will have a broader application. Notice the following comparisons: 2 Thessalonians 2:4 says concerning the power there represented, “So that he as God sitteth in the temple of God, shewing himself that he is God.” Ellen White says of Satan, “But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place

of God, and deify him.”—*Testimonies to Ministers*, p. 62.

According to 2 Thessalonians 2:9, the *parousia* of the Wicked one will be accompanied by “all power and signs and lying wonders.” Ellen White says, “And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect.”—*Testimonies*, vol. 9, p. 16. “He heals the diseases of the people.”—*The Great Controversy*, p. 624.

Thus there is a striking similarity between the description of the power of 2 Thessalonians 2 and the delineation of Satan in his personation of Christ in Ellen White’s writings. Of course, as we have already said, Ellen White gives many additional details. It was her work to exalt the Scriptures and to throw light upon them.

On the principle of a wider application of certain prophecies, we give Ellen White’s comments on another passage of Scripture that traditionally has been applied to the papacy. “Satan is working to the utmost to make himself as God and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of Revelation is being fulfilled, that ‘all the world wondered after the beast.’ Revelation 13:3.”—*Testimonies*, vol. 6, p. 14.

Momentous days lie ahead. Prophecy has shed much light on the future. We need to study what has been revealed. When Satan as an angel of light personates Christ many will be deceived. The counterfeit will closely resemble the true. Only by the Scriptures will we be able to distinguish between the two. And let us thank God for the light that has been shed on the Scriptures in these last days.

D. F. N.

## “The Family Bug”

Some days ago we read an article entitled “It’s Called the Family Bug.” We will quote some paragraphs from it:

“Nearly a hundred descendants of a Portuguese sailor named Anton Joseph held a family reunion here (Oakland, California) recently to discuss the disease that has been killing them, their parents, brothers, and cousins continuously since the 1850’s.

“The family members are afflicted with a hereditary disease that until today has no name. Some family members have always called it ‘the family bug.’

“In medical jargon, it is properly categorized as an ‘autosomal dominant’ genetic disease. That means that each time an affected adult has a child, each child stands a 50-50 chance of developing the disease.”—*Buenos Aires Herald*, Oct. 20, 1975.

The article went on, stating that at about 30 years of age, often after the victim already had children of his own, symptoms begin to appear, such as difficulty in maintaining balance at first, then difficulty in walking, and at a later stage, even to talk clearly. The disease brings an early death.

A group of doctors, who have studied the symptoms and characteristics of this strange disease, are convinced that no germ or virus produces it. Their explanation is that the illness is caused by some genetic disorder not yet understood, which is fatally transmitted from parents to children. No medicine or treatment has proved effective in healing the victims of this disease.

There is another illness that children inherit from parents that has been producing terrible effects on mankind during the past 6,000 years. Paul says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Characterizing Adam's posterity, Ellen White said, "Concerning the creation of Adam it is said, 'In the likeness of God made He him'; but man, after the Fall, 'begat a son in his own likeness, after his image.' While Adam was created sinless, in the likeness of God, Seth, like Cain, inherited the fallen nature of his parents."—*Patriarchs and Prophets*, p. 80.

But while there is some similarity between "the family bug" and sin, there is one difference. Whereas for the "family bug" there is no remedy, thanks be to God, for sin there is a remedy.

The remedy for the spiritual disease called sin is our Lord Jesus Christ Himself. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:1-3). Christ conquered sin and is willing to give us strength, every day, that we may conquer it also in our lives.

There is balm in Gilead sufficient to heal every one willing to go to Calvary to be delivered there from the "bug" of sin. Have you gone? Will you go now?

G. C.

## Letters continued from page 3

by somehow separating the good from the bad in the tree of knowledge of good and evil, or did she get her ideas directly from the tree of life?

We must guard against the ever-increasing tendency to play up Mrs. White as a heroine and her works as much ahead of her time, while at the same time semi-rejecting them as the absolute truth coming to us directly from God.

MARSHALL J. GROSBOLL  
Shillington, Pennsylvania

► We regret that the short subtitle we supplied for E. W. Nash's article was so cryptic that it conveyed the wrong impression. We certainly did not mean to imply that Ellen White's broad medical and nutritional knowledge was the result of extensive research on her part in the medical literature of her day. Nor did we mean to imply that her work was not Spirit directed.

In a day when the treatment of disease and the remedy prescribed were often worse than the disease; in a day when nutritional habits fostered debility and disease; in a day in which many fads were being advocated; in a day when reformers were seeking to correct wrong practices, but retained much that was harmful and misleading, God's people needed guidance so that they might follow the good and reject the bad. In vision God taught Mrs. White proper principles of healthful living, on the basis of which the people could steer a clear course through the maze of confusing teachings of the day. The reason she refused to read the literature lest anyone would

say that she got her teachings from other people and not from the Lord, was that, generally speaking, what she was advocating had already been advocated by certain reform groups. If it had never been advocated by anyone, people would have recognized it as new information.

While we recognize that it was the Holy Spirit who instructed Ellen White as to principles of healthful living, we must not think of her as being so isolated from the society in which she lived that she knew nothing, for example, of Sylvester Graham's teachings on the values of whole grains or of Dr. J. C. Jackson's teachings on water treatments, or of the teachings of dress-reform advocates.

It was precisely because of the confused picture of the day that God through His Holy Spirit instructed His people as to the course they were to follow.

### Glorified Baby-sitting

I would like to take exception to one phrase in an otherwise excellent column—"Nothing more than glorified baby-sitting" (see "For Mike's Sake," Jan. 22). As a mother of two small boys I understand and appreciate the emphasis of the article. But as a baby-sitter for 12 others, I object. A conscientious baby-sitter feels the same responsibility as do dedicated parents and teachers. She must uphold values of others without violating her own. She must fulfill the child's needs without replacing the parents in the child's affections.

DARCY O'BARRY  
Modesto, California

### Health Ministry

I wish to thank you for your series of editorials on "Health Ministry," especially for the concluding one in the February 5 issue. They were basic, timely, and relevant.

MARVIN MEEKER  
Lincoln, Arkansas

### A Total of 109 Years

Sorry I am late, but in Italy we receive the REVIEW months after the publication date. I want to commend you for the superb Special Anniversary Issue (Nov. 13).

When I began my ministry in 1928 one of the first things I did was to subscribe to the REVIEW, in spite of my poor English. And when my three sons followed me in the ministry, they subscribed too. I also remember my wife, now resting in the Lord, reading our dear paper.

At the Vienna General Conference my family, in which there are four ordained ministers, was especially mentioned. Our total length of service is 109 years. I think this record is due in large part to the inspiration of the REVIEW.

GIUSEPPE CUPERTINO  
Rome, Italy

### Are You Saved?

After reading "Are You Saved—Today?" ("Response From Readers," January 8), I felt I had to respond.

The article implied that I could not have the assurance today that I am saved.

The word *saved* can be misunderstood, but the word *assurance* has a clear meaning.

In all due respect to the writer of this article, I would like to say that today I can have the assurance of Christ's free gift, eternal life (1 John 2:25, N.A.S.B.). All who know Him, trust Him, and believe Him daily, can have this assurance. They can live a victorious life through His righteousness, and His alone.

"He who began a good work in you will perfect it until the day of Jesus Christ" (Phil. 1:6, N.A.S.B.). He always does what He promises.

"He is able to guard what I have entrusted to Him until that day" (2 Tim. 1:12, N.A.S.B.). Today He is able to guard and keep my life unto salvation, if I but stay with Him daily. He can save me for today and cover me with His righteousness today (see *Selected Messages*, book 1, p. 392).

"He who has the Son has the life" (1 John 5:12, N.A.S.B.). John is speaking here in the present tense.

Yes, eternal life can begin now (see *The Desire of Ages*, pp. 331, 388).

LURETTA VORHIES  
Arvada, Colorado

### Keep It Coming Weekly

Please do not change the REVIEW from a weekly! I can hardly wait from one week to the next to receive my next copy. I read all of it.

I have read the REVIEW for more than 82 years. Before that my dear mother read it to me.

My wife has read it for 75 years. Both of us beg you to leave it as it is.

E. H. AFTON  
Meridian, Idaho

# Reader to Reader

**We live near a good day academy and not too far from a good boarding school. Friends are sending their children to the boarding school. I believe home and family are important. Are there advantages in sending a child to boarding school?**

► "There are young people whose home influences have been such that it would be greatly to their advantage to live for a time in a well-regulated school home. And for those who live where they must of necessity leave their own homes in order to enjoy school privileges, the school homes are a great blessing. But the parental home where God is feared and obeyed is, and ever should be, the best place for young children, where under the proper training of their parents they may enjoy the care and discipline of a religious family, administered by their own parents." —*Child Guidance*, pp. 330, 331.

A school should be chosen that has a proper ratio of faculty to students. If it is necessary for children to get their education in a boarding school, parents should maintain a close tie with them by frequent visits and letters.

On the other hand, the teen years can be extremely frustrating to a young person, and being able to work out problems with understanding parents may make a big difference in what direction their lives will go in the future. Sending teen-agers away to school will not automatically develop maturity and the ability to make decisions.

MRS. CARROLL DAVIS  
Butler, Tennessee

► Some think that teen-agers who do not live in the dorm have too much time on their hands. Our children attended a day academy and were always busy with studies, work, animals, music practice, and helping at home. In addition we had time for many family activities, such as camping and winter sports.

The years brought us much joy and went by all too quickly. I would advise boarding school only for those who have no day academy nearby.

SALLY PERRY  
Holly, Michigan

► There are definitely advantages to a boarding academy, but

if the children are young, these may be outweighed by the advantages of home. Early adolescence is a critical time in a child's life during which he still needs parental guidance. Why not let your children attend day academy for perhaps two years, then they can take their junior and senior years in a boarding academy? During those one or two years at home, a youngster will mature amazingly rapidly. Thus he will be better able to adjust to changes, cope with problems, and make correct decisions.

In a boarding academy teen-agers can broaden their horizons, make new friends, eat new foods, and learn to give and take and get along with others. Normally they can benefit by a year or two of dormitory life in the academy years, but these should not be the first two, in my opinion, unless public high school is the only alternative.

MILDRED KUPJIAN  
Hendersonville,  
North Carolina

► I see the following advantages in Christian boarding schools: There is the feature of regularity—meals at certain times, retiring as well as rising bells. Then there is the give and take in learning to adjust to a roommate and others. Since there is close contact with those not of his own family, the student is more likely to become an outgoing young person. One who learns to meet people should become a better worker for God as well as a better neighbor and homemaker.

However, if you live near a good day academy, it seems as though your children, especially the younger ones, should attend this school and thus have the advantages of the home environment.

LUCILE DAILY JOHNSON  
Hillsboro, Ohio

► If the first seven years are the most important to a child's development, surely the teen years are second. Adolescence is a time of

great anxiety, doubt, and insecurity; teen-agers need nurturing parents. "The mother who has watched every turn of the mind from infancy . . . is best prepared to counsel her children." —*The Adventist Home*, p. 191.

Mrs. White also tells us, "The system of education established in Eden centered in the family." —*Ibid.*, p. 181. In my work with delinquent teens I discovered that those who spend much of their lives in institutions had never developed internal controls. Their behavior was almost totally dependent upon the physical presence of an authority figure. No amount of dedicated service by teachers, ministers, or deans can replace home training.

Teens have reached an age when they can take a larger share in the responsibilities of the home. This experience and trust will give them a more secure sense of their worth as human beings, while teaching practical duties.

The teen years are a time when parents and children may begin to know each other as people, individuals in their own right. They should not deprive themselves of this experience.

Except in unusual circumstances, I believe the teen-age student should live at home.

ELLEN L. PEDRAZA-BAILEY  
Norfolk, Virginia

► There are advantages in attending a boarding school that cannot be found in a day academy, however good it may be. As I sit on the boards of both day and boarding academies, I see each school meeting distinctive needs. The following could attend a boarding academy with profit:

1. An only child who needs the interaction that would normally come from having brothers and sisters.

2. A child one of whose parents is not a member of our church.

3. A child in a one-parent family who needs a good role model or parent of the same sex.

4. A child who, because he is not going on to college, will need the terminal and career oriented education that comes from boarding school industries.

5. A child from an area that has too many of his own siblings, relatives, and near relatives in the same school.

6. Any child at risk, for example, a child of a one-parent

family in which the parent's work hours do not allow adequate time for supervision.

If I had any doubts about the relative merits, I would ask my pastor. Otherwise, I would thank the Lord for providing a good day academy nearby.

DR. VALARIE JUSTISS VANCE  
Santa Ana, California

► One question that must be answered is this: "Are your children spiritually mature enough to react to peer pressure in a positive way?"

"In attending our colleges [I believe this would apply to boarding academies as well] many of the youth are separated from the softening, subduing influences of the home circle. At the very time of life when they need vigilant supervision they are withdrawn from the restraints of parental influence and authority, and are thrown into the society of a large number of their own age, of varied characters and habits of life. . . . By these associations the dangers of the young are greatly increased." —*Testimonies*, vol. 6, p. 168.

It is important that an informal homelike atmosphere exist at the boarding academy, making it possible for the teachers to mingle with the students and win their respect and confidence while providing vigilant supervision.

LE ROY RAPPÉ  
Gaston, Oregon

## NEXT QUESTION

*When my 10-year-old boy comes home from school, he usually tells his mother and me what has happened, be it good or bad. Since he is so willing to tell us when he has done wrong, it becomes very difficult for us to punish him, for fear that he will simply stop communicating with us in such an honest and open way. Can one punish a child in such situations and still maintain the willingness on his part to communicate openly with us?*

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.

# Adventists in Beirut: Their Story in Pictures

By JACK MAHON



Elder and Mrs. Aram Aghassian (1) live with their six children in an apartment beside the Bourj Hammoud church in Beirut, Lebanon. During recent fighting in the city, the adjoining church school became a sanctuary for close to 200 refugees. Now the church has become one of several centers for the distribution of relief supplies.

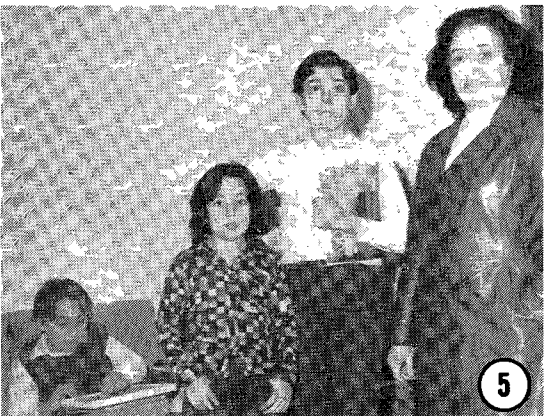
Ankineh Aghassian (2) holds the tail fins of two rockets that nearly hit the church. Although the walls of the church are pockmarked by hundreds of bullets, the main damage seems to be the breaking of many windows, such as the ornamental window behind Ankineh.

The Aghassian family (3), Aram, Lucine, Lavotia, Ankineh, Tania, Irena, and twin boys Daniel and Varoujan, during the worst of the Beirut street battles would commit their lives to God in prayer, then crouch under the substantial dining table. Elder Aghassian told the children Bible stories with the help of a small slide projector. The family also sang a great deal to keep up their spirits as they "stayed put" through the turmoil.

Although often having to huddle in their basement shelter as rockets flew and street skirmishes raged around them, the Nathan Dawood family (4) stayed in Zahle, one of the provincial flash points of the Lebanese civil war. Pastor Dawood, Egyptian-born, is carrying on a strong welfare program and is preparing a group for baptism. Mrs. Dawood holds 2-year-old Amir, and in front of them are Maggi, 7; Yuolla, 8; and Jamal, 5.

Mrs. Deeb Farah (5), a former dean of women at Middle East College and organist of the Ashrafieh church, is pictured here with her daughter, Mary, and sons, Raja and Salam. Her husband recently was invited by the municipality to take charge of refugee welfare for the area.

All through the past months of violence, the Middle East College bakery, directed by Herbert Faimann, never ceased its production. Mr. Faimann says that supplies of baking materials were received in a way that he can only describe as miraculous. White vans (6) set out each day except Sabbath and Sunday to deliver bread to the supermarkets and stores of the stricken city of Beirut—a constant reminder that the Adventists were keeping to their posts and supplying the needs of the civilian population. Mr. Faimann is pictured with A. H. Brandt, Afro-Mideast Division lay activities director.



## NEWAD Committee Faces Complex Meeting Agenda

By C. O. FRANZ

SURROUNDED by two "saints" and three "angels," representatives of the eight union conferences and missions of the Northern Europe-West Africa Division met from November 20 to 25, 1975, in what is known as the Winter Meeting of the division. The saints are Saint Albans and Saint Peter—the division office building is on St. Peter's Street in the town of St. Albans, England. The three-story building is only a short walk from the center of town, a little more than a city block from historic Saint Peter's church, and within easy reach of the ancient Saint Alban's Abbey. The three angels are a sculpture by Alan Collins placed high on the brick wall of the division office. A plaque at the entrance to the grounds explains the building and its significant adornment.

W. R. L. Scragg, elected president of the Northern Europe-West Africa Division at the General Conference session in Vienna, Austria, a few months earlier, served as chairman of the division committee. He was assisted by the secretary, B. B. Beach, and the treasurer, R. Unnersten, as well as a fine team of division departmental directors. Present from the General Conference were K. H. Emmerson and C. O. Franz, treasurer and secretary, respectively. In addition to representatives from the eight union organizations, a representative from the Iceland Conference, directly attached to the division, was also present.

The territory of the Northern Europe-West Africa Di-

vision stretches beyond the Arctic Circle to the north, and almost to the equator, on the south. In the northern part of the division we find the British Isles and Eire, Greenland, and Iceland, Norway, Denmark, Sweden, and Finland, the Netherlands, Poland, and the Faeroe Islands. The West African territory of the division includes (from west to east) Gambia, Sierre Leone, Liberia, Ivory Coast, Upper Volta, Ghana, Togo, People's Republic of Benin, and Nigeria.

It is obvious that the geography of this division in itself creates a great challenge. It is also obvious that the administration of the work and the methods employed in these widely separated countries are subject to considerable variation. With this in mind, it was decided several years ago that in addition to the executive committee of the division, on which all sectors of the division are represented, there should be two additional committees, one representing the work in West Africa and one the work in Europe. Most meetings of the European section and the West Africa section committees are held in these respective areas during the year as circumstances and schedules dictate. It was no surprise, therefore, to find that the division agenda was divided into three sections with some 77 items on the general agenda, 14 items on the West African section agenda, and 21 items on the European section agenda.

There were a number of routine or "housekeeping" items to be discussed. Each one, however, was important and played its own part in the pattern of planning and



At a social during the NEWAD Winter Meeting, Michael Stevenson, left, division temperance and youth director, presented Paul Sundquist with an inscribed General Conference MV plaque. "Uncle Paul," as Pastor Sundquist is known by scores of young people, is the only man outside of North America who has given 25 years of service in youth ministry to the Adventist Church. He has served as youth director in Sweden, the Congo Union, the Trans-Africa Division, and the Northern Europe-West Africa Division. Pastor Sundquist continues to serve in his division as Sabbath school and communication director.

scheduling the work of the division. There were interesting and challenging reports from the division officers, division departmental secretaries, and union presidents. There were financial policies to be reviewed, budgets to be adopted, calls and transfers to be considered and voted.

Extended consideration was given to the evangelistic program of the division and its components. Evangelism in Northern Europe-West Africa has many facets, many faces. Camp meetings in West Africa are in effect evangelistic meetings. Medical institutions in many parts of the division are centers for evangelism. Elementary and secondary schools, as well as the colleges, are doing their part. The various departments of the church are all evangelistic.

When the division committee meetings in England ended, it was my privilege to visit several areas of the division. In Oslo, Norway, in company with the president of the West Nordic Union Con-

ference, Jens Madsen, I visited the workers at the Norwegian Publishing House. It was a bit surprising to find the publishing plant right in the city, and even more surprising to discover that the building was erected in 1885. Ellen G. White visited this publishing house, and it was here that she exclaimed, "This place seems very familiar to me. I have seen this before. . . . I have seen these presses before. This is one of the places shown me years ago where publications were being issued in countries outside the United States'"—Quoted in *REVIEW AND HERALD*, Feb. 17, 1938, p. 10.

The publishing work in the West Nordic Union has grown through the years, but the plant has not become any larger, and now it is much too small. Workers and machines are crowded into quarters never intended for this volume of work. Plans are being laid to relocate the publishing house a few kilometers from Oslo.

C. O. Franz is secretary of the General Conference.



It was December, and darkness comes early in this beautiful city. Thus it was that our visit to the Norwegian Junior College a few kilometers north of Oslo was after dark, even though we left the home of Pastor Madsen immediately after lunch. As we approached the college the lights of our car and the artificial illumination of the campus made me realize that this institution is in a very beautiful setting on the shore of a large lake. The campus is not really crowded, but the principal buildings are fairly close to one another and are connected by covered walkways. I suspect that these walkways are much appreciated in the winter months and on rainy days. It was our privilege to meet the faculty and student body at evening chapel service and also to enjoy supper with them in their dining hall. I was impressed by the seriousness and the courtesy of these students at Tyrifjord.

**North of the Arctic Circle**

Back in Oslo we met a number of the workers at the East Norway Conference office and the union office. Then it was time to move on to appointments north of the Arctic Circle.

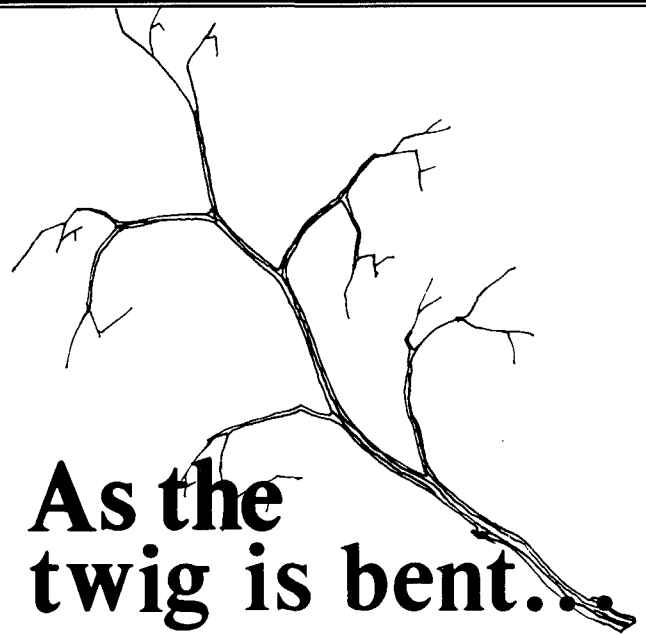
The headquarters of the North Norway Conference is in Tromso. We discovered that our believers there had not seen the sun for some ten days and would not see it again for another six or seven weeks. This, of course, was not because of cloud cover, but simply because the sun was below the horizon 24 hours a day. I had imagined that under these circumstances it would be dark all the time, but I was happily surprised to find that there is a twilight from about ten o'clock in the morning until about two o'clock in the afternoon. And, of course, in the summertime there is no shortage of sunshine.

Soon the president of the conference, Alfred Lie, was showing me the site on which the conference hopes shortly to build a new elementary school, and another site overlooking the town and the bay where it is hoped that before long the buildings for a new *kurbad* will be erected. I discovered that a *kurbad* is a clinic or hospital. Presently the *kurbad* is right in the middle of town and it cares for 70 patients. When Helge Andvik, general manager of the clinic, gave us a tour, we could see why they needed to find more commodious quarters. Chaplain I. Frantzen invited me to speak to the patients at a regular Friday evening service in the patients' parlor. I was surprised to find the parlor crowded. It is evident that a fine work is being done here.

On Sabbath we met with the Tromso believers, who number approximately 150, in their church on the hillside. The conference office is in the same building. They are a sturdy, warmhearted people, these Norwegians. It was a joy to meet with them, to listen to their singing, and to speak to them, even though I had to communicate through an interpreter. This is a most interesting part of the world, where the Sabbath begins approximately at noon on Friday in midwinter and at midnight on Friday in midsummer.

One question remained unanswered in my mind as I left Tromso: Where was the snow? There was a little on the ground, but it did not snow during the days I was there. My question was answered by Pastor Lie when I met him a couple of weeks later at the union conference meeting in Denmark. "Shortly after you left," he said, "it began to snow, and it didn't stop until we had more than a meter" (approximately 39 inches).

*Concluded next week*



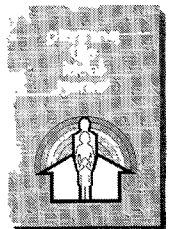
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## FIJI

### Fiftieth SDA Publishing House Serves Islanders

A new publishing plant has opened in the islands of the South Pacific, which have long presented a challenge to the publishing department of the Seventh-day Adventist Church. Island groups with small populations scattered over wide areas of the South Pacific Ocean, each with its own language, have made the development of any centralized publishing program a difficult assignment.

On December 14, 1975, His Excellency Ratu Sir George Cakobau, governor-general of Fiji, opened the new publishing house in Suva, Fiji. Known as Rarama Publishing House, this institution serves the mission fields of the Australasian Division, including Fiji, Tonga, Samoa, Tahiti, the Cook Islands, the Solomon Islands, and Papua New Guinea.

This institution, established by the Central Pacific Union Mission in January, 1969, has been developed under the leadership of Roger F. Stokes to the place where it now prints literature in ten languages and employs a dozen Fijian workers. The building and equipment represent an investment by the church of Fj\$160,000 (US\$184,500).

In his opening speech, the governor-general said, "I am



The Rarama Publishing House in Suva, Fiji, serves islanders scattered over wide areas of the South Pacific.

pleasantly surprised to learn that the Rarama Publishing House is part of a chain of 50 publishing houses which your church operates around the world. This is an immense achievement for any church. I am confident that this operation will contribute substantially to fostering and promulgating Christian ideals in the Pacific, bringing the islands of the Pacific closer together, strengthening multi-racial harmony and the brotherhood of man under the Christian banner."

Rarama Publishing House is ready to meet this challenge, and its staff is dedicated to fulfill the Spirit of Prophecy blueprint.

## COSTA RICA

### San José's Pathfinder Club Is on the Move

The San José, Costa Rica, Central church has a growing Pathfinder Club, now 80 members strong, under the direction of the district pastor, Jorge Morales, with club leaders Ananias and Mery Gonzalez, Salvador Kavi-stan, and others. The club takes an active part in the affairs of the church as well as the community. The results are seen not only in the enthusiasm, increased spirituality, and action of the club members themselves, but in the number of people baptized, new companies established, and churches organized as a result of their missionary outreach programs.

In taking stock of their activities for the past year with the idea of making 1976 an even better year, they noted the following achievements:

During 1975 they had three campouts, five hikes, and a number of spiritual retreats.

Besides the regular activities of a well-run Pathfinder Club, they were active in the missionary program of the church. In only two nights they raised 5,000 Colones (US\$595) toward the Ingathering goal.

As a club they won 28 people to the church who were

baptized on Pathfinder Sabbath.

The club had a visitation program to all church members, inviting them to share in the blessings of the Week of Prayer meetings.

As a result of the club's work, a new company was established in the Guadeloupe section of the city, which will soon be organized into a church with more than 50 members.

The club publishes its own monthly Pathfinder newspaper called *Action*, which has special issues for special occasions.

They have established a plan, in cooperation with the church, to help their own members and other Adventist young people obtain a Christian education; so far 35 young people have been helped by the plan.

It is a pleasure to visit the club and see the enthusiasm, dedication, and magnificent spirit of these Pathfinders and their counselors. It is also inspiring to see and experience personally the interest of the pastor and the church leaders in having not just a passive Pathfinder Club, but a club in action, preparing its members to present to San José and all the world "the message of a crucified, risen, and soon coming Saviour."

DIONISIO CHRISTIAN  
Youth Director  
Inter-American Division



The governor-general of Fiji, holding paper; R. R. Frame, second from right, Australasian Division president; and Roger Stokes, right, publishing house manager, inspect literature coming off the press during ceremonies associated with the official opening of the new building.

# Second World Congress

## International Commission for the Prevention of Alcoholism

### Princess Hotel, Acapulco, Mexico

#### August 22-27, 1976



#### *An Invitation to Meet in Mexico*

Seventh-day Adventists have taken strong measures through education, prevention, and rehabilitation programs to encourage "Positive Alternatives to False Dependencies," the congress theme.

That's why Adventists, along with people of all cultures and creeds who are eager to place their emphasis on better living without alcohol and drug dependency, are invited to share their views and participate in the Second World Congress for Prevention of Alcoholism and Drug Dependency.

Authoritative world lecturers, plus group meetings and opportunity for recreation in one of the world's most fabulous conference facilities, are on the program.

For information concerning accommodations and registration, please write today to: ICPA Executive Director Ernest H. J. Steed, 6830 Laurel Street NW, Washington, D.C. 20012 U.S.A.



#### **COLORADO**

### **Agreements Made by Porter and Boulder Improve Health Care**

In Colorado recently, representatives of the Porter Memorial Hospital board and medical staff met with corresponding representatives from Swedish Medical Center, a few blocks away, and similarly, Boulder Memorial Hospital representatives met with representatives of Boulder Community Hospital, also a few blocks away. In each case it was decided that the two hospitals in close proximity could jointly pursue common goals for the betterment of all concerned. Despite the joint planning it was believed that each institution could preserve (1) the character and individuality of each institution, and (2) an autonomous governing board. It was agreed that at

no time in the future would the hospitals involved merge.

Competent consultants advised those involved as to community needs and how the institutions could most effectively meet these needs. Committees were appointed to work out definitive plans for the services and equipment for each of the hospitals. Both Porter and Boulder accepted pediatrics as their responsibility, and discontinued obstetrics.

Federal regulations require each State and metropolitan area to have a comprehensive emergency medical system. It is expected that the two Adventist hospitals will be part of such a network. At both Boulder and Porter a combined medical staff was organized to save time for the physicians and to upgrade their continuing education programs. No commitments have been made that would prevent either hospital from

withdrawing from present arrangements of cooperation if these became less than desirable.

Months of careful and prayerful study by the two governing boards took place before these agreements were reached, with the Central Union Conference officers actively involved. Sharing services, equipment, and facilities, and working together with neighboring hospitals to avoid costly duplication will help to curtail rising costs and maintain quality care.

Change is always fraught with some uncertainties, and it has been difficult to keep all employees and church members continually informed. Many people expressed concerns such as whether the plan would represent too close an association with non-Adventist institutions. However, in retrospect, those who are closest to the hospitals' day-to-day opera-

tions are of the opinion that the changes placed the two institutions in a more desirable position than possible alternative plans might have.

Opportunities for the respective staffs to witness for the things they believe in are numerous. The two hospitals have never been better known.

Although the current acute-care emphasis of Adventist hospitals differs from the historic sanitarium concept and Spirit of Prophecy blueprint, today's program is compatible with Jesus' healing ministry and His concern for those in need of healing. Now, as in the days of early Adventist health-care institutions, emphasis is placed on schools of nursing, chaplains' work, Bible instructors, departmental workshops, health education programs, use of diet in prevention and treatment of disease, educating people about the harmful

effects of tobacco and alcohol, appropriate dress, Sabbath observance, physical therapy, and preventive medicine. At Boulder and Porter, loyal dedication to the church's original objectives and philosophies has not changed.

W. O. COE  
President

Central Union Conference

## CALIFORNIA

### Marathon Stresses Physical Fitness

With ages ranging from 7 to 64 years, 152 runners in southern California participated in what is thought to be the first running marathon in Adventist history.

Co-sponsored by Newbury Park Academy, the Newbury Park church, and the health and temperance department of the Southern California Conference, the marathon's purpose was to challenge and test personal physical fitness and to promote better over-all health.

Participants registered for their choice of a 6½-, a 13-, or a 26-mile run. The marathon was not a race. The word "race" was never used in verbal or written promotion, but runners were encouraged to participate on a personal achievement basis.

Many participants were good runners with personal goals. Dennis Parish, 34-year-old physical education coach at Glendale Academy, breezed to the finish of the 26.2-mile course in two hours, 45 minutes, and 30 seconds.

Of 181 applicants, 152 started one of the three runs, and 139 finished. Thirty-two finished the 26.2-mile course.

Top woman was Karen Gauchen, a Loma Linda University student, who finished the 26.2 miles in four hours and 49 minutes.

Ernie Klann, 64, and the oldest runner, registered for the 6½-mile run, but felt so good at the end of it that he went on and finished the full 26.2 miles in four hours, twelve minutes.

"This was a 'fun run' for everyone," stated Larry Ballew, physical education di-



Richard Bowes, right, Newbury Park Academy church pastor, and Kevin Moore, academy student, cross the marathon's finish line together.

rector of Newbury Park Academy. "There were no firsts, seconds, or thirds—everyone was a winner."

Every person who ran, regardless of his distance or time record, was awarded a T-shirt monogrammed with the words "Adventist Life-Style—Running" on the front, and the words "Hidden Valley Marathon" and a

picture of an oak tree on the back. (Newbury Park is the area of Thousand Oaks, California.)

While the marathon was held primarily for Adventists, non-Adventists who learned of it were welcome. Of the 152 participants, 41 were non-Adventists. One non-Adventist man in his middle 30's who ran in the mara-

thon is now attending the "Sound of Care" meetings being held on the academy campus.

Besides the 152 runners, 75 other people, mostly academy teachers and students, volunteered their help in organizing and carrying through the marathon.

Runners included several pastors of churches, an academy principal, several Bible teachers, a large number of doctors, several physical education coaches, and members of the San Fernando Valley Senior Track Club and the Conejo Track Club, as well as young people and students.

"We plan to hold a marathon each year," Mr. Ballew stated. "It will be primarily for Adventists, but others will be welcome." He continued, "We are sharing news of our run with others in the hope that other colleges, academies, and churches around the globe will start some type of 'Fun Run' clubs and get actively involved in the fun of running regularly for health."



### SEVEN PASTORS ARE ORDAINED IN MISSOURI

The largest ordination service in the history of the Missouri Conference was conducted recently when seven men were set apart for the gospel ministry. They are Larry J. Cansler, Thomas J. Scull, Bobby J. Potter, Michael L. Brown, Kingsley P. Whit-

sett, Ellis E. Miler, and Lonny R. Smith. Each of these men is a district pastor; among them they care for a total of 24 churches.

G. F. CHERRY  
Communication Director  
Missouri Conference



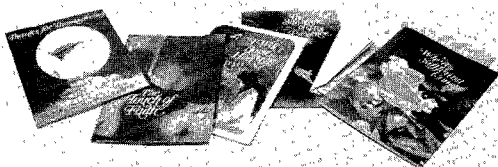
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## A new addition to the gift card booklets

## Dateline Washington By F. C. WEBSTER

### YOUTH DIRECTORS COUNSEL ON MILITARY PROBLEMS.

On February 16, 30 youth leaders from local and union conferences gathered in the South Building committee room of the General Conference office for a three-day school conducted by the National Service Organization. Two similar sections of the school had met previously on the West Coast and in the Midwest.

Clark Smith and Charles Martin, director and associate director of the General Conference National Service Organization, led out in the three-day briefing, which dealt with problems faced by Adventist youth in the U.S. Armed Forces and new stipulations in the Selective Service System. In spite of the fact that currently in the U.S. there is no draft law, the problems of Adventists in military service are greater now than during the past several years.

### AMERICANS UNITED BICENTENNIAL CONFERENCE ON CHURCH AND STATE.

Roland Hegstad, editor of *Liberty* magazine, was one of three featured speakers addressing the Americans United Bicentennial Conference on Church and State, held in Silver Spring, Maryland, recently. Elder Hegstad warned that three factors threaten the survival of religious freedom: The tendency of modern man to trade freedom for security, the danger that we will seek to recover virtue from legislated morality, and the possibility that we will seek to redefine freedom so that it becomes compatible with our elastic morality.

### GENERAL CONFERENCE CONCERNED WITH ADVENTIST HOME LIFE.

Home and Family Service—a new organization with a new approach to an increasingly difficult problem—has begun to function in the General Conference. Home and Family Service is not a new department; it is a service working with all departments of the church to strengthen family life and to build stronger homes for the future.

The major function of this General Conference service is to develop, test, and promote the use of workshop and seminar programs to be led by lay leaders of the church everywhere. It will encourage professional family counselors and it is establishing a referral file of effective Adventist experts on family life.

The Home and Family Service will emphasize a preventive-medicine approach. It is geared to help ministers and lay people to build a healthy home atmosphere. In harmony with many successful experiments in the field of adult education, the needs, problems, and possibilities of the Adventist home can best be approached through a combination of independent study and seminars.

The Home and Family Service is preparing materials that not only will serve Adventist homes but also be useful as an evangelistic tool to concerned communities. A large number of topics are in process of development. The work of the Home and Family Service of the General Conference is carried by a husband-and-wife team, Dr. D. W. and Betty Holbrook, aided by Mrs. Wanda Tate. Suggestions, ideas, and volunteers are being sought by them for future seminars.

During 1976 one of the major items on the Home and Family Service agenda is a ten-day family life seminar cosponsored with Andrews University, September 13-23. The seminar will be directed by Drs. John and Millie Youngberg of the Andrews faculty.



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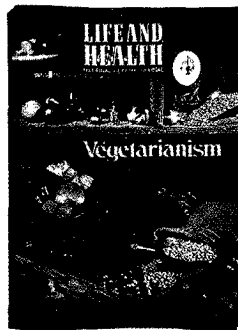
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## Far Eastern

● Three young pastors in Malaysia were ordained to the gospel ministry at the close of the recent triennial session of the West Malaysia-Singapore Mission. These were John Lee Kain Hong, of Penang; V. N. Joseph, pastor of the Klang church; and Joshua Mok, pastor of the Kuala Lumpur Chinese church. Two other ordinations in the Far Eastern Division were reported recently: Philip C. H. Tang, principal of the Hong Kong Sam Yuk Secondary School, and Manuel J. Tornilla, Jr., medical director, Miller Sanitarium and Hospital, Cebu City, Philippines.

● Selecting officers and adopting a constitution and set of by-laws were some of the items on the agenda of a recent meeting of chaplains in Seventh-day Adventist medical institutions in the Philippines, who met at the Mindanao Sanitarium and Hospital in Iligan City. Rudy Bautista, chaplain of the Manila Sanitarium and Hospital, was elected chairman of the organization.

● As part of its youth-building program the student government of Nueva Ecija High School in Cabanatuan City, Philippines, invited the Central Luzon Mission temperance department to conduct a seminar among approximately 300 senior high school students.

## Inter-American

● Antillian College, Mayaguez, Puerto Rico, celebrated College Day, March 21, with a program entitled "Day of Christian Education in the Bicentennial Year," thus paying tribute to the ideal of Christian education and at the same time to the patriotic ideals of the American nation.

● George Carambot, president of the Colombia-Venezuela Union, is holding evangelistic meetings in Cartagena, Colombia. Between 500 and 600 are attending the

nightly meetings, and 200 are attending the baptismal class. Current membership of the Cartagena church is 200.

● Robert Folkenberg, president of the Central American Union, states there were 559 persons baptized in that union during the first two months of this year, double the number baptized the same period a year ago.

● Camil B. Cruz, president of the El Salvador Mission, reports that 70 laymen are holding evangelistic meetings and that every pastor in the El Salvador Mission has an evangelistic series in progress.

## Southern Asia

● The Bengali Voice of Prophecy school has been transferred from Karmatar to 36 Park Street, on the edge of Calcutta.

● A. M. Job, South India Union education and youth director, invested eight teachers as Master Guides in the Madras school in December.

● S. Chand, president of the North India Section, reports that there have been 220 baptisms in the border area between Pakistan and India during February. E. G. Mathews baptized 175 in Tapai, and E. M. Davis baptized another 45 in Awan Lakha Singh.

● John Roberts, director of Seventh-day Adventist work in Goa, has been appointed secretary of the South Tamil Section.

● Thirty-seven persons have been baptized in Neyveli on the Central Government Estate at the conclusion of meetings conducted by P. V. Jesudas.

● There are now 550 students studying in the Seventh-day Adventist high school in Tiruchirapalli, with 24 on the teaching staff.

● Seventy-eight per cent of those who wrote the SSLC examination from the Bangalore SDA High School in 1975 passed the examination. The state average was 42 per cent.

## North American

### Atlantic Union

● As a result of the Mark Finley evangelistic team series in the Middletown, Connecticut, district, 11 persons united with the church in baptisms on January 17 and February 21.

● Trevor Fraser has assumed his duties as assistant pastor of the Crossroads church in Manhattan.

● A Five-Day Plan to Stop Smoking was held in February on the New York State University campus in New Paltz. The Beautiful Way Vegetarian Restaurant, in cooperation with the Poughkeepsie church, conducted the plan. One hundred and forty university students attended, and approximately 90 per cent of them were able to stop smoking. More than 300 persons have registered for the Beautiful Way nutrition classes.

### Central Union

● Enterprise Academy, Enterprise, Kansas, Better Living Club sponsor Norma Finch reported at the Central Union temperance rally that 100 per cent of the boys and 80 per cent of the girls on campus had completed their goal of running a mile a day for 20 consecutive days. On two days students were excused from classes to visit local businessmen, who were asked to sponsor *Listen* magazine to all the high school students of the area.

● The Mission Spotlight program is now being seen by close to half the churches within the Central Union.

● The union communication department conducted a union-wide photo workshop the last week of January. About 30 representatives were present from the six conferences. Marvin Reeder and Harold Reiner from the General Conference gave the instruction.

● Fifty-one persons were baptized at the conclusion of meetings held in Topeka,

Kansas, by the Central Union evangelistic team, John Fowler and Henry Reid.

● The Colorado Conference reports a gain in baptisms for the first two months of 1976 over the same period of 1975.

### Columbia Union

● The Rockville, Maryland, church has inaugurated what they call a school-of-the-prophets prayer meeting. The Wednesday night meetings begin with a fellowship dinner, then worship, then classroom study. The innovation has increased prayer meeting attendance from 10 or 12 members to more than 60.

● The medical and temperance departments of the Potomac Conference have completed an eight-week basic-health seminar in Hampton, Virginia, which began with an education-and-exercise program for the members and then moved into a public health outreach program, which 15 non-Adventists paid \$25 each to attend.

● Two classrooms of the Winchester, Virginia, school have been completed and are in use. Construction of the remainder of the school plant, including a multipurpose room, is under way.

● Twenty-eight persons responded to the first call in Kenneth J. Mittelreider's evangelistic series in the Takoma Park, Maryland, church. Elder Mittelreider is president of the Potomac Conference.

● Waldemar Quedzuweit has transferred from New Jersey to the Potomac Conference as associate publishing secretary. Another man transferring to the Potomac Conference is Thomas P. Ipes, new pastor of the Norfolk, Virginia, church, who was formerly a pastor in Pennsylvania.

### Lake Union

● Indiana Academy is building a new cafeteria on campus, to be ready for school next fall.

● The Onaway, Michigan, church school has reopened



after being closed for two years. Seven children are enrolled.

● A new 54-passenger school bus has been purchased by the Gary Mizpah School in Indiana to replace the school van that was totaled in a recent accident.

● James Everhart is the new director of the occupational-therapy department at Hinsdale Sanitarium and Hospital in Illinois.

### North Pacific Union

● Fifty charter members signed a golden scroll at an organizational meeting of a new church in the east section of Walla Walla, Washington. The new congregation is an outgrowth of the Walla Walla General Hospital church and the Walla Walla city church.

● Eleven Walla Walla College seniors have been notified that they may begin their medical training next year at Loma Linda University. Fifteen seniors majoring in theology have received calls from conferences within the North Pacific Union Conference.

● Delegates to a recent special constituency meeting of the Washington Conference voted overwhelmingly in favor of relocating the Washington Conference office. Overcrowded facilities and inability to get city permission to expand the present quarters led to the action. The new office will be situated on a tract of 87 1/2 acres near the Bothell-Everett highway on the northeast side of Seattle.

● Edwin G. Brown has again joined the evangelism team of the Oregon Conference.

● One of the biggest hits at the recent Alaska Trade Fair in Anchorage was the Vega-Hut, a vegetarian-food booth sponsored by members of the local Adventist congregation. The booth promoted *Come Alive*, the missionary book for 1976.

● Walla Walla General Hospital has been accredited by the Joint Commission on Accreditation of Hospitals to November, 1977.

### Northern Union

● The Coulter and Knight evangelistic team concluded a series of evangelistic meetings in Thief River Falls, Minnesota, by adding 21 to the church by baptism.

● The Payabya Indian Mission School in South Dakota has a total of 44 students enrolled. Plans are to complete the new addition to the school building this summer.

● More than half the students enrolled at Maplewood Academy, Hutchinson, Minnesota, maintained an average of B or above for the first semester of the current school year.

● Iowa literature evangelists, who passed the \$200,000 sales mark in 1975, have set a goal of \$300,000 in sales for 1976.

● Eight baptisms were reported in the Ames, Iowa, church, ten in Davenport, and 13 in Des Moines during the first two months of 1976. One Iowa pastor, Gordon Retzer, is planning a baptism a month, and has had one baptism a week for the first six weeks of the year.

● Dakota Adventist Academy was the name chosen in a contest to name the new academy for the Dakotas. Ground will be broken this spring, with occupancy planned for the fall of 1977.

### Pacific Union

● R. R. Hegstad and Edward Heppenstall were guests for the Spring Ministerial Council for Southern California Conference pastors.

● Four new pastors in the Northern California Conference include Milton Lee Perry, assistant in Stockton; Theodore Allen, assistant in Santa Rosa; Donald C. Kellar, assistant in Hayward; Ernest D. West, assistant in Ukiah.

● Feather River Hospital, Paradise, California, has received a grant of more than \$2,000 from the Scags Foundation to be used in a pre-surgical teaching program for inpatients.

● More than 600 persons enrolled in Five-Day Plans sponsored by the Long Beach, California, church last year. Many are attending church, and one has gone to prepare for the ministry at Pacific Union College.

● Retired R. Hope Robertson has established a new company of 70 members in Lennox, California.

● More than 2,300 persons were baptized or joined the church on profession of faith during 1975 in the Southern California Conference.

● Melvin Jacobson, South-eastern California Conference health and temperance director, has been elected president of the California Council on Alcohol Problems.

### Southern Union

● Sales by literature evangelists in the Southern Union during the first 12 weeks of 1976 total approximately \$412,000. Florida leads the conferences, to date, with \$89,967. Joe Holloway, with \$8,313, leads the union in individual sales.

● An average of 100 persons, including a newspaper reporter, attended the Foods of the Future cooking school conducted in the fellowship hall of the Charlotte, North Carolina, Sharon church. The school was directed by Norma Jean Reile and Linda Caviness.

● Evangelistic meetings by the Pollard-Mahorney team in Camden, South Carolina, resulted in 28 additions to the 29-member church.

● The eight-member Starke, Florida, congregation raised \$600 to sponsor the broadcasting of the His Way youth radio broadcast in the city.

### Southwestern Union

● More than 100 families were helped by the Adventist disaster van and Community Services workers after a tornado hit Tulsa, Oklahoma, recently.

● February 6 and 7 the Texico youth attended a conference-wide rally with a Bicentennial

flavor. Nearly 325 youth registered for the event and considered God's Word in three eras, 1776, 1844, and 1976. Douglas Clark, of Southwestern Union College, was guest speaker. The program was under the direction of Nathan Merkel, Texico Conference youth director.

● A church officers' convention was held in Dallas, Texas, for the Southwest Region Conference, February 6 and 7.

● From January 4 to 7 workers of the Southwest Region Conference gathered at Lake Murray Lodge near Ardmore, Oklahoma, for a season of instruction, inspiration, recreation, and earnest soul searching. Benjamin Reaves, of Andrews University, led out in studies concerning the worship experience. George Rainey, pastor of the University Park church in Los Angeles, California, lectured on evangelism. Other guest speakers included B. E. Leach, Southwestern Union Conference president; V. L. Roberts, union treasurer; and W. J. Cleveland, Southwest Region Conference president.

### Loma Linda University

● The Loma Linda University Medical Center air ambulance service made its 600th emergency flight Friday, March 5, to transport a cardiac-arrest patient to Loma Linda University from Big Bear, a resort town in the San Bernardino mountains. During the month of February 67 hours of flying time were recorded by the helicopter.

● The Loma Linda University department of occupational therapy has acquired two mobile home-care service units. The new vans will provide facilities for transporting equipment, supplies, and students to the homes of physically disabled patients in San Bernardino and Riverside counties. The units include hydraulic lifts. Support for the mobile units and one therapist comes through an Innovation and Expansion Grant from the Facilities Development Section of the California Department of Rehabilitation.

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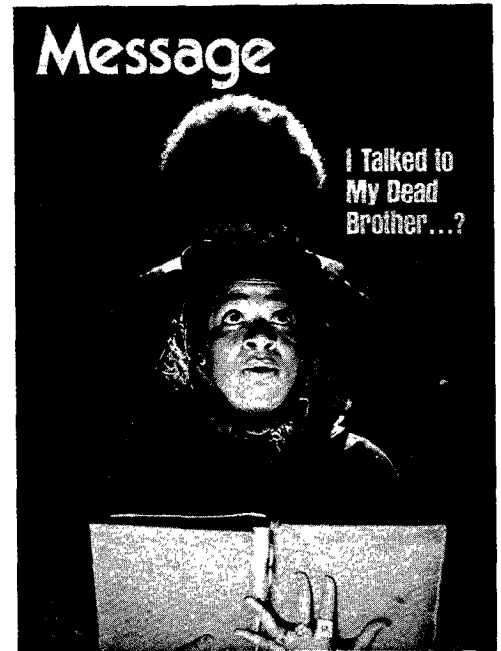
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An index is published in the last Review  
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**Horace R. Beckner**, field rep-  
resentative, Georgia-Cumber-  
land Conference Association,  
from Pennsylvania Conference.

**Jonathan Butler**, assistant  
professor of church history,  
college of arts and sciences,  
Loma Linda University, from  
Union College.

**Tor Dahlberg**, pastor, Chat-  
tanooga, Tennessee, formerly  
pastor, Beltsville, Maryland.

**Joseph S. Damazo**, pastor, At-  
lanta, Georgia, from Ohio Con-  
ference.

**Bob Doering**, literature evangel-  
ist, Missouri Conference, from  
Kentucky-Tennessee Confer-  
ence.

**Henry Fish**, associate publish-  
ing director, Southern Union  
Conference, formerly district  
publishing director, Georgia-  
Cumberland Conference.

**Edwin Gallagher**, pastor, Ash-  
land, Kentucky, from Australia.

**Dean L. Hubbard**, academic  
dean, Union College, formerly  
director of institutional research,  
Loma Linda University.

**Dennis Krause**, director of  
food service, Shawnee Mission  
Medical Center, Shawnee Mis-  
sion, Kansas, from White Mem-  
orial Hospital.

**David A. Nelson**, foreman,

grounds department, Campion  
Academy, Loveland, Colorado,  
from Andrews University.

**Robert Patterson**, treasurer,  
South Atlantic Conference, for-  
merly assistant treasurer, same  
conference.

**Donald Eugene Troyer**, as-  
sistant pastor, Savannah, Geor-  
gia, from Andrews University.

**Seppo Vartija**, business man-  
ager, Union College, formerly as-  
sistant business manager, Loma  
Linda University.

**Kenneth Evan Wilson**, assistant  
pastor, Chattanooga, Tennessee,  
from Andrews University.

## Deaths

**BALDWIN**, David Edward—b. April  
17, 1891, Jackson Center, Ohio; d.  
Feb. 8, 1976, St. Helena, Calif. He  
was employed at denominational  
hospitals in Boulder, Colorado, St.  
Helena, California, and Portland,  
Oregon. He retired in 1958. Survivors  
include his wife, Louise; sons, Carl,  
Roland Arden, and Gerald R.; and  
a daughter, Doris Miller; 11 grand-  
children; and 17 great-grandchildren.

**KLEUSER**, Louise C.—b. June 5,  
1890, Barmen, Germany; d. March 3,  
1976, Takoma Park, Md. She was a  
colporteur prior to 1914, at which time  
she became a Bible instructor in the  
Southern New England Conference.  
While there she pastored two churches  
and organized Sabbath schools,  
churches and MV societies. From  
1917 to 1922 she worked in the East  
Pennsylvania Conference, having  
charge of the MV and lay activities de-  
partments. From 1925 to 1927 she  
served in Southern New England Con-  
ference in the MV and lay activities de-  
partments. From 1932 to 1937 she was  
education and MV secretary of this  
conference. She worked in the Greater  
New York Conference from 1927 to  
1932 and from 1937 to 1941 in the edu-  
cation and Sabbath school and MV  
departments. She was the first woman  
to complete the Adventists' Medical  
Cadet Corps training course and was  
commissioned a second lieutenant. In  
1941 she was called to the Ministerial  
Association of the General Confer-  
ence, and in 1942 was named an as-  
sociate secretary of this association,  
which position she held until her re-  
tirement in 1958. She authored the  
books *The Bible Instructor* and *To  
Heights Beyond*, as well as many ar-  
ticles and poems, and conducted  
classes at the Theological Seminary  
when it was located in Washington.  
Survivors are two nieces, Louise Du-  
prey and Jeanne Hockenberger; and a  
nephew, William Wesley Scofield.

**KOTT**, Clarence C.—d. Aug. 2,  
1975, Glendale, Calif., aged 64. He  
was Sabbath school director of the  
Pacific Union Conference. Prior to  
serving in this position he served in the  
Sabbath school department in South-  
ern California, Washington, and Wis-  
consin. For six years he was president  
of the Idaho Conference. He pio-  
neered in visual materials and crafts

for Vacation Bible Schools. Survivors  
include his wife, Mary; daughter, Kay  
Curtis; two grandchildren; and two  
sisters, Florence Campbell and Emily  
Ihrig.

**LALOAN**, Martin G.—b. March 20,  
1910; d. Feb. 22, 1976, Mount Vernon,  
Ohio. From 1936 to 1938 he taught in  
Malayan Union Mission; at which time  
he was elected Indonesia Union Mis-  
sion secretary in addition to his edi-  
torial and teaching responsibilities.  
From 1946 to 1957 he held this posi-  
tion. Then he became a teacher at  
Spencerville Junior Academy, Spen-  
cerville, Maryland. He was trans-  
ferred to the West Virginia Confer-  
ence in 1962, where he was principal  
and teacher at Parkersburg, West Vir-  
ginia, for five years. From 1967 to 1969  
he taught in the Potomac Conference.  
Then again he was principal and  
teacher in the West Virginia Confer-  
ence until 1971. The following year he  
taught in the Ohio Conference. His  
wife, Ellen, survives, as well as two  
daughters, and a grandchild.

**PETERSON**, Myrtle Walker—b.  
July 13, 1898, Longcreek, Oreg.; d.  
Feb. 23, 1976, College Place, Wash.  
She graduated from Walla Walla  
College in 1936, and for 17 years she  
was head of the secretarial science  
department. In 1955 she married  
Frank W. Peterson, who was business  
manager of Walla Walla College for  
many years.

## Literature Requests

Literature requests are not acknowledged,  
and will be published only if forwarded  
through one's local conference office. In-  
dividual requests ordinarily will be published  
only once during each calendar year. When  
only name and address are given, send  
general missionary supplies.

### North America

E. Lloyd Smoot, Rt. 1, Box 65,  
Donnellson, Ill. 62019: General mis-  
sionary supplies for literature rack  
except Review and Sabbath school  
materials.

### Philippines

R. A. Cerdinio, Southern Luzon  
Mission, Cor. Marquez & L. Rivera  
Sts., Legaspi City, P.I.: *Hymnal*,  
Bible, Spirit of Prophecy books,  
Bible games, religious records, *Signs*,  
*Life and Health*, *Insight*, children's  
books, tapes.

Florentino P. Formentua, Consuelo  
San Francisco, Cametes, Cebu, P.I.

Mrs. Jovita C. Entia, Bayawan,  
Negros Oriental 6506, P.I.

Pastor Timoteo J. Osorio, Cariño,  
Paniqui, Tarlac 2109, P.I.: sermon out-  
lines, religious cassettes, denomina-  
tional books, Bibles, songbooks,  
health literature, prophetic charts,  
magazines, Sabbath school supplies,  
Bible games.

Pastor G. C. Fariñas, Northern  
Luzon Mission, Artacho, Sison,  
Pangasinan 0733, P.I.

Hazelyne W. Alapit, Culao, Cla-  
veria, Cagayan 1127, P.I.

# 13

## PRESIDENTS



WHAT MADE THEM . . . . IN

# THE PAST AND THE PRESIDENTS

Whether it is president of a country, corporation, church, or civic club, the word PRESIDENT stands for the person who has authority, rulership, and control over the actions of others. The presidents of the General Conference do all that is required of presidents, and they receive the respect and honor that come with the position.

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Pastor Romulo Albaciete, Calubian, Leyte 7126, P.I.

Agapito Catane, Jr., c/o Remel's Clothier, Naval, Leyte 6908, P.I.

Pastor W. V. Solon, East Visayan Mission, Box 68, Tacloban City 7101, P.I.

Manny R. Bustamante, Southern Luzon Mission; Cor. Marquez & L. Rivera Sts., Legaspi City, P.I.

Cecilia S. Diong, 3rd Floor, Jusayan Bldg., Rizal St., Iloilo City 5901, P.I.

Philen E. Patriarca, 799-B, Iznaat St., Iloilo City 5901, P.I.: Bible with H.M.S. Richards outline and concordance, Layman's Parallel Bible, *Bible Readings*, *Bible Dictionary*, *Unfolding the Revelation*, *Hymnal*, *Life Sketches*, Ten Commandment picture, Praying Hands picture, picture of Jesus, books on preparing for the latter rain, health magazines, *Review*, Spirit of Prophecy books.

Vergelio Pullona, West Visayan Mission, Box 241, Iloilo City, P.I.

Jemima Geollogue, West Visayan Mission, Box 241, Iloilo City, P.I.

Connie E. Bernadas, West Visayan Mission, Box 241, Iloilo City, P.I.: sermon illustrations, Bibles, *Hymnal*, *MV Handbook*, *Destiny* books, greeting cards, *Signs*.

Adelbert P. Rosana, Philippine Union College, Box 1772, Manila, P.I.

Romeo J. Obedencia, Mindanao Mission Academy, Manticao, Misamis Oriental, P.I.

Dinah M. Liwanag, South-Central Luzon Mission, Box 51, San Rafael, San Pablo City 3723, P.I.: Pathfinder materials, *Review*, *Signs*, *Little Friend*, *Primary Treasure*, Memory Verse cards, *Life and Health*, *Guide*, songbooks, devotional aids, used greeting cards, *Listen*, Bibles, Spirit of Prophecy books, *MV Kit*.

Pastor Romen M. Rivera, Central Luzon Mission, Box 2494, Manila, P.I.

Mrs. E. M. Ombiga, Davao Oriental Academy, Lupon, Davao Oriental, P.I.: Bibles, songbooks, *Bible Commentary*, Spirit of Prophecy books, flannelgraphs, visual aids for children, Bible games, children's books and magazines, devotionals for juniors.

Antonio R. Serenio, Calbayog Clinic, Box 6, Calbayog City, P.I.: Spirit of Prophecy and religious books, songbooks, new Bibles, visual aids, *MV Kit*, *Sabbath School Worker*, devices, *Bible Commentary* and *Dictionary*, greeting cards, magazines.

Eduardo D. Moralde, Municipal Treasury Office, San Francisco, Pasta, Agusan del Sur, P.I.

Elbert V. Moralde, East Visayan Mission, Tacloban City, P.I.

Generoso G. Vidal, Jimalalud SDA Church, Jimalalud, Negros Oriental, P.I.

Nita Paginawan, Esquire Art Studio, Ozamis City, P.I.

Pastor M. B. Llaneta, Southern Mindanao Mission, Box 52, General Santos City, P.I.: colored slide films,

Spirit of Prophecy books, sermon materials, magazines, Chapel records, prophetic lamina, songbooks, Bibles.

Mrs. Pergentina S. Liguin, North-eastern Mindanao Mission, Tandag, Surigao del Sur, P.I.: Bibles, dictionary, geology books, greeting cards, songbooks, temperance literature, Spanish Bible, felt Bible stories, devices, *New English Bible*, *One Thousand and Five Illustrations*, magazines.

Cholie S. Dalguntas, Southern Mindanao Mission, Box 52, General Santos City, P.I.: books, Bibles, greeting cards, magazines, songbooks, *MV Kit*.

H. R. Zamora, Southern Mindanao Mission, Box 52, General Santos City, P.I.: Bibles, books, *MV Kit*, songbooks, greeting cards, magazines, temperance magazines, pictures, *Guide*, youth materials, Chapel records.

Mrs. R. M. Flores, Southern Mindanao Mission, Box 52, General Santos City, P.I.: children's songbooks, greeting cards, child-evangelism materials, Bible pictures and games, Memory Verse cards, children's books, colored slide films, denominational books, cassette tape songs, pictures and stories, *Little Friend*, *Guide*.

### Sri Lanka

Dan S. Ariyaratnam, SDA Church, 540 Peradeniya Road, Kandy, Sri Lanka.

### West Indies

Mrs. Adlyn Munro, 22 Main Field Road, Point Fortin, Trinidad, W.I.: *Little Friend*, *Primary Treasure*, *Insight*, Bibles, pictures.

## Coming

### April

17 Andrews University Offering (Alternates with Loma Linda University Offering)

24 Educational Day and Elementary School Offering (local conferences)

### 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  
10 Christian Record Braille Foundation Offering  
17 Home foreign challenge  
31 Dark county evangelism

### August

7 Church Lay Activities Offering  
14 Oakwood College Offering

### September

4 Lay Preachers' Day

# The Back Page

## Funds for Texas Hospital Reach \$2.25 Million

The \$3¼ million voluntary support program for the Huguley Memorial Hospital, now under construction in Fort Worth, Texas, is now 70 per cent completed. Civic-minded Fort Worth businessmen, who successfully obtained major foundation grants in 1975 for the hospital, are now getting gifts in the \$50,000 to \$100,000 range from corporations. The fund effort recently climbed past the \$2,250,000 mark. The \$1 million balance hopefully will be raised by the time the hospital opens early in 1977. The remainder of the \$16,250,000 to build the hospital is coming from the Huguley Estate and mortgage financing.

B. E. LEACH

## Central States Triennial Session

At the thirteenth session of the Central States Conference, held in Kansas City, Missouri, March 21, S. D. Meyers was re-elected president; J. A. Simons was re-elected secretary-treasurer; and all the departmental directors were re-elected.

Membership now stands at 4,402, a 20 per cent gain in the past three years. Total tithe for the period was \$1,576,548. Major improvements at the

campground include an Adventist Book Center, office, and snack bar complex. The president reported that a full-time conference evangelist has been called and that the Central Union Conference will provide the funds for his salary.

W. W. FORDHAM

## Spanish Congregation Joins Lake Region

J. R. Wagner, president, and members of the Lake Region Conference have welcomed a new church into the conference family, the Spanish West church of Chicago.

At a recent fellowship meeting, Wilson Roberts, pastor, expressed on behalf of his 75-member congregation appreciation for the warm reception received from the conference staff. Elder Roberts and the church members have set a goal of 100 baptisms for 1976.

## New Officers in Oregon

H. J. Harris, former Oregon Conference secretary, has been elected president of that conference. Succeeding him as secretary is R. H. Wentland, Jr., pastor of the Mount Tabor church in Portland, and formerly president of the Vietnam Mission.

J. W. BOTHE

## Enlarged Primary Treasure to Replace Quarterly

*Primary Treasure* soon will contain a new three-year cycle of lessons prepared by the General Conference Sabbath School Department for children in grades two to four. Beginning January 1, 1977, the enlarged (twelve pages instead of eight) *Primary Treasure* will have new illustrative two-color art work, and larger and more readable type.

The first issue of each quarter will include lesson one and a "lift out" section (on colored paper) containing the remaining lessons of the quarter for use by parents and teachers.

Featured in each issue will be a "Let's Discover" section to make the lesson practical. A "Parents' Corner" is designed to assist in parent-teacher coordination. The new *Primary Treasure* will also include stories that support the lesson aim and missions appeal.

As the regular *Primary Quarterly* will not be printed after December, 1976, all standing orders for this will be automatically canceled. The new combination of lessons, features, and exercises will cost \$8.50 per year in the United States, Canada, and Mexico, and \$9.00 overseas.

This announcement supersedes the advertisement in the current senior lesson quarterly. The advertisement should be disregarded.

HOWARD F. RAMPTON

## New Chesapeake Conference President

Philip Follett, president of the Ohio Conference approximately nine years, has accepted the invitation to become president of the Chesapeake Conference. His call was voted at the Chesapeake triennial session on March 21.

He succeeds W. R. May, who recently accepted the invitation of the Southwestern Union Conference to become its secretary.

W. B. QUIGLEY

## In Brief

**Homes for Guatemala:** As of March 31, \$101,518 has been received at General Conference headquarters for materials to build homes for Guatemalan earthquake victims. Funds for this project should be labeled "Homes for Guatemala" and can be sent directly to the General Conference treasurer or placed in local church tithe and offering envelopes.

**Died:** Arthur Hunter, 53, pastor, Georgetown, Guyana, on Friday, March 26.

**Bermuda meetings:** The first meetings for Portuguese believers in Bermuda were held recently in the Warwick church under the leadership of A. Mote, pastor and lay activities director of the Bermuda Mission. The home was the subject of the talks.

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## Thank You From Guatemala Mission

The executive committee of the Guatemala Mission has expressed thanks to the General Conference, the Inter-American Division, other world divisions, and unions and local fields of Inter-America for the aid sent to assist the people of Guatemala after the February 4 earthquake. This aid was channeled through the Inter-American Division and Central American Union and has enabled the mission to give assistance in the name of the Adventist churches in Guatemala.

"We appreciate also the arduous work and support of each employee of the Central American Union, to which we belong," says Alfredo Gaona, Guatemala Mission president. "We are grateful to everyone for everything."