

Review

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

Let's Give the Pharisees a Rest

By JERRY M. LIEN

THE TITLE of this article is derived from the favorite saying of Congressman Hiram Price, of Iowa, first president of the Anti-Saloon League of America. At the turn of the century, Congressman Price repeatedly and impassionately demanded, "Why don't the preachers give the Pharisees a rest and talk about the rum sellers for a change?"

Let's not do an injustice to the congressman. He did not commend, nor did he condone, the Pharisees. Rather, as he saw an entrenched, wealthy, malevolent industry systematically debauching a people, his social conscience flamed and he demanded a practical priority in the warfare against sin.

And as I appeal to give the Pharisees a rest, please do not misunderstand me, either. I do not commend, nor do I condone, pharisaism.
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Get Acquainted With Our GC Family

Laurel, Maryland

Back in 1941 and 1942 my wife and I were completing our first seven-year term in the great mission field of Southern Asia and were looking forward to a furlough. I was planning to attend the Seminary, which in those days was situated in Washington, D.C.

I corresponded at length with H. A. Morrison, at that time general manager of the Review and Herald Publishing House. I told him I needed work to support my family. As a member of the Potomac Conference Committee, Elder Morrison was able to arrange for me to pastor the recently organized Hyattsville church. I looked forward to getting back into pastoral work and continuing my education.

When we arrived in the United States in mid-1942 we went to visit our relatives in the Southland. It so happened that at the same time the large "General Conference church"—the Takoma Park church—needed a pastor, and for some reason the Potomac Conference Committee decided that the two young missionaries just home from India were the ones to call.

"Don't go to the Takoma Park church," many older workers warned us. "It is made up of General Conference leaders, and you are too young. The church is a cold church. They will make it hard for you. It will be the end of you. Don't go there!" Et cetera, et cetera.

The admonitions whetted both my curiosity and my appetite. If this big church was such a difficult church, if the 63 ordained ministers from the General Conference who were members there were so aloof and cold and difficult to shepherd, I was just foolish enough to accept the call and the challenge. We moved to Washington and settled down in the little white frame house which still stands directly across the street from where the Review and Herald cafeteria used to be.

What experience followed? We found the Takoma Park church to be one of the finest congregations to which any pastor could be assigned. This was my first close contact with the General Conference personnel that made up a sizable percentage of my new congregation, and I soon discovered they were some of the warmest, most helpful people I had ever served. They were friendly, human, and deeply spiritual. They were cooperative. They were liberal in their support of the church and were willing to serve as officers of the church and on the board. They gladly helped out in every way possible not only the world church but the local church, as well. We loved every one of them.

I have always been thankful the Lord gave me the privilege of serving those dear people many years ago. As a very young pastor, I visited the church leaders—Elders Spicer, Evans, Christian, Prescott, Longacre, McElhany, Votaw, Nelson, and others—in their homes.

I talked with them and prayed with them just as I would with any other church member.

Twenty-four years later, in 1966, we were called to join the General Conference family, and another warm and pleasant relationship with the current leaders of the Seventh-day Adventist Church began. Through the intervening years the General Conference personnel had changed—almost entirely. But the spirit of the workers had not changed. I found them human, warmhearted, cooperative, deeply spiritual, with one all-consuming passion—to finish the work of God and to hasten the return of Jesus.

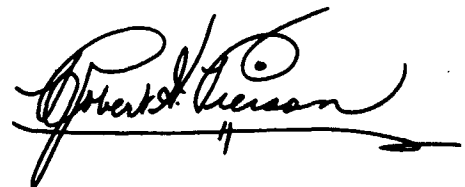
Once in a long while I hear some remark about "those General Conference people," as though they were a cold, unconcerned group interested only in "bossing" the church. I can assure you after almost ten years of working with them that nothing could be farther from the truth. I have found them to be a truly committed group of workers, whether they are serving in security or maintenance, as office secretaries (and we have the most efficient in the world), or as departmental leaders or officers. They are a great band of Christian workers.

General Conference workers are just like workers and church members in other places. Most of the staff attend the Takoma Park, Pennsylvania Avenue, Dupont Park, Sligo, or Sanitarium churches, while others attend smaller churches in areas such as Burnt Mills, Beltsville, Silver Spring, or Laurel (Mrs. Pierson and I are members of the Beltsville church). Many of our staff serve as officers in their home churches.

Even though we are your leaders, we make mistakes—many of them. We are human. Sometimes our judgment is faulty. Sometimes we differ among ourselves and with other leaders about how things should be done. But what a wonderful thing it is that, after decisions are made, we can all close ranks and move ahead unitedly.

There is no question about it: today the leadership of the church on all levels faces problems more complex than we have ever confronted before. There are spiritual problems, financial problems, personnel problems, policy problems, procedural problems, legal problems, government problems, disasters, wars, and other disrupting problems, all around the world. As never before your leaders in Washington (and in our divisions, unions, conferences, and churches) need your understanding, your prayers, and your moral support.

We have felt the strength of your prayers and support in the past. We deeply appreciate it. We pledge to do our best, under the blessing of God, to hasten the preaching of the message to every land so we all may see our Lord face to face in the near, very near, future!



President, General Conference

This Week

Jerry M. Lien, Ph.D., author of our cover article, "Let's Give the Pharisees a Rest," teaches in the communication department at Southern Missionary College, Collegedale, Tennessee. He earned a B.A. from Union College in 1944, an M.A. from the Seventh-day Adventist Theological Seminary in 1955, and a Ph.D. in rhetoric and public address from the University of Southern California in 1968. He has served the denomination as a teacher, pastor, educational superintendent, and youth activities director.

While never condoning phari-

saism, Dr. Lien expresses his concern "over the danger of an intellectual elitism, which stands above a simple faith in revelation; an ever-burgeoning spirit of worldliness, which relegates the counsels of God to another era; and a secular materialism looming ever larger on the scene." "These," he writes, "are not the characteristics of pharisaism, but rather, of sadduceism."

Our Young Adult article, "Ventriloquism" (p. 12), asks the searching question, How are we at making Christ talk to those around us? Paul, in 2 Corinthians

3:2, 3, calls our witness that of being epistles, "known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

Christ called us lights when describing how we are to witness: "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven" (Matt. 5:16).

But by whatever simile or metaphor we choose to see the witness

we are to give to the world, whether as voices, epistles, or lights, no true Christian can exist without witnessing. The person who has encountered Christ, who has allowed Him to enter and transform his life, cannot keep silent about his experience. Love for God and for his neighbor will bid him speak.

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Scan news briefs from the religious world

LUTHERAN STANDARD CIRCULATION DOUBLED

MINNEAPOLIS—The *Lutheran Standard*, Minneapolis-based publication of the American Lutheran Church (ALC), has nearly doubled its circulation in the past decade, according to a report made to the ALC Board of Publication.

Its circulation, which averaged 254,233 in 1966, is now more than 480,000 and is expected to "top out" at about 550,000. Dr. Albert E. Anderson, the board's chief executive officer, reported.

He credited the climb of the twice-monthly magazine to "exceptional reader acceptance"

and to enrollment of all the ALC's 18 districts in various degrees of the "every home plan."

In three districts the *Standard* is provided to all ALC families. Coverage tops 50 per cent in 15 districts.

CORRIE TEN BOOM WILL RECEIVE AWARD

NASHVILLE—Corrie ten Boom, Dutch lay evangelist and author whose experiences in Nazi concentration camps were recorded in the best-selling book and movie *The Hiding Place*, will receive the 1976 Nelson Bible Award for her work in advancing the gospel message.

WORKING WOMEN NUMBERS DOUBLE IN 25 YEARS

WASHINGTON, D.C.—While the number of working women has nearly doubled between 1950 and 1974, they remained concentrated in a few major occupation groups in both 1960 and 1970, a report by the Bureau of the Census reveals. More than half of employed women worked in clerical, operative, and service positions in both years.

JOINT MISSION MATERIALS

TORONTO, Ont.—The Anglican, Lutheran, Presbyterian and Roman Catholic churches, and the United Church of Canada

have produced common materials for use in a mission study called "Canadian Concerns: Christian Response."

Available in a variety of print and audio-visual forms, they are designed for adults, youth, and children. They embrace world concerns, as well as some of the basic issues in Canadian society.

CORNISH BEING REVIVED FOR ANGLICAN WORSHIP

TRURO, England—Cornish, a Celtic language that fell into disuse 200 years ago, is being revived in the southwestern corner of England. Services are already being held in the language.

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.]

Trumpeters

As I read the REVIEW and HERALD I sense an urgency for us all to shake off the things of the world and to prepare to meet our Saviour.

When the Israelites were rebuilding the wall of Jerusalem, they had watchmen stationed all around the wall. They were to keep the people informed of the progress of the work and also to warn them of the movements of the enemy. In Nehemiah 4:19 it says the work was great and large, and they were far apart, separated

one from another. Today the work is also great and large, and we too are separated one from another.

To me the writers of the REVIEW are the trumpeters on the walls of Zion, keeping us informed of the progress around the world field, and also warning us of the movements of the enemy. I am thrilled each time I read it.

MRS. GERTRUDE BATTLE
Collegedale, Tennessee

TV Experiment

Re the two-part article by Joe L. Wheeler about television (March 11 and 18).

I would like to suggest an eye-opening experiment to REVIEW readers who feel that they "only watch harmless talk shows and situation comedies."

For one week—not changing regular viewing habits—each time you sit down to watch a program, do so with pen and paper in hand for the purpose of analyzing the subject matter. Jot down each time you hear a lie, an unkind or rude word, a suggestive comment, swear or slang word, an irreverent statement, or one that is contrary to Biblical principles. Analyze the type of comment you find amusing. Note the times your children are listening to things that you endeavor to teach them are contrary to Christian living.

DOT WAINWRIGHT CAREY
Ocala, Florida

Institutional Crisis

Re "Meeting the Institutional Crisis" (April 1). To my dismay I

find that in some church administrative circles the "divine blueprint" is no longer an option to be taken seriously because, it is said, we have gone beyond the time when it was applicable.

This fairly new tacit or overt doctrine has acquired a new twist and goes more or less like this: Since Christ should have come long ago, and the world has now developed a most complex social order, we are no longer able or even required to apply the "blueprint."

If a tentative suggestion is made to take reasonable steps to conform to some guidelines the response is a pious "Of course we should have been in heaven long ago"!

The perniciousness of such a
Continued on page 9

Deluded Saints, Discouraged Sinners

By THOMAS A. DAVIS

ONLY RECENTLY it was impressed upon me that there are two basic types of Laodiceans. The two types work together, worship together, socialize together, even live together. And I have become convinced that most Laodiceans do not recognize that the two types exist or that they belong to one or the other of these types.

I call one type "saints," the other "sinners," but when I do so, I am using these terms in a special sense.

In this article my special definition of "saint" is a person who is "naturally good." He, or she, has inherited a disposition that is cooperative, loving, and sensitive to other people—their feelings and needs. He is probably fairly well adjusted, and, because of his cooperative attitude, gets along well with other people for the most part. As he grows older his characteristics are strengthened.

If this person is brought up in a Christian home, when he is confronted with the claims of Jesus in his early teens he is likely to respond almost spontaneously. Jesus loves me, he may think. He wants me to obey Him. I want to do what is right. So I will be baptized, join the church, and serve Christ in whatever way He may lead.

So he joins the church and becomes a model member. In time he goes to academy. There he never gets into trouble as some other students do. In college he is a conscientious student, beloved by his instructors, and perhaps thought to be a bit of a bore by certain of his peers. In time he graduates and goes on to his—or her—chosen profession, becoming a minister, an administrator, a nurse, doctor, or secretary. In time, if his or her talents are many, this person may reach a position of heavy responsibility inside the structure of the church.

Thomas A. Davis is an associate book editor at the Review and Herald Publishing Association, Washington, D.C.

We mention two Bible characters that probably were of this type: Nicodemus and the unnamed rich young ruler.

Of Nicodemus we read: "He was a strict Pharisee. . . . He was widely esteemed for his benevolence and liberality in sustaining the temple service, and he felt secure in the favor of God."—*The Desire of Ages*, p. 171.

Regarding the rich young ruler, we are told that Jesus saw the excellent qualities of character that he possessed, and longed to make him a co-worker with Himself. "Christ was drawn to this young man. He knew him to be sincere in his assertion, 'All these things have I kept from my youth.'"—*Ibid.*, p. 519.

And what of the "sinner"?

Being "normal," he is born with a streak of selfishness and perversity, a streak the "saint" somehow fails to inherit. So his natural tendency is to go his own way and do his own thing. This disposition is stronger in some than in others. Nevertheless, it is definitely there.

A Basic Desire to Do Right

But, being born, let us say, in a Christian home, his environment and training militate against his naturally selfish inclinations. Moreover, he really wants to do right. He desires to serve God. He knows he is a sinner, and that he will be lost if he doesn't get right with God. So sometime during his teen years he takes a series of Bible studies in church school or academy and is baptized.

But, as time goes on, he realizes that somehow he isn't making it. He has many problems with "the lust of the flesh, the lust of the eyes, and the pride of life." All through academy and college he finds his sin problem still with him. For a couple of weeks following a Week of Prayer things may go well. But then, discouragingly, he finds himself back in the same old rut with the same old weaknesses, and being whipped—most of the time. But, when he thinks about his chronic

failings he concludes, This, I guess, is the way the Christian life goes. After all, isn't sanctification the work of a lifetime?

Occasionally, our "sinner" gets into trouble. During one of his spiritual depressions he may act foolishly. During his school days he might even become so foolhardy, or rebellious, as to do something serious enough to be dismissed from school. But he is finally readmitted, or goes to another school.

Anyway, because he—or she—is sincere, and because he is honestly working to overcome his flaws, he graduates and goes on to a position in the church. Perhaps he assumes an important leadership role.

But all through the years he has a somewhat discouraging time struggling with his sins, aware that they are always at his elbow. And altogether too often they catch him off base.

The disciple, John, was probably of the "sinner" type. He "did not naturally possess the loveliness of character that his later experience revealed. By nature he had serious defects. He was not only proud, self-assertive, and ambitious for honor, but impetuous, and resentful under injury. . . . Evil temper, the



The author discovers two basic types of struggling Christians.
For a Christian to recognize his type and to understand
the other is highly advantageous.

desire for revenge, the spirit of criticism, were all in the beloved disciple.”—*The Acts of the Apostle*, p. 540.

Meanwhile, the “saint” may be watching the problems the “sinner” is having. And he can’t quite understand how it is that the “sinner” has so many hassles. Why does he have to be so rebellious? Why doesn’t he stay straight? Why isn’t he always cooperative?

As he asks these questions, there creeps into his heart a certain feeling of self-satisfaction, of smugness. Pharisaism is the word. Or we might think of the elder brother in the parable of the prodigal son.

Need of Eye Salve

Here, then, portrayed with broad brush strokes, are the two types that, in the main and with variations, compose the Laodicean church. And the people who comprise each of them badly need the eye salve of the Word that brings self-discernment, the gold of faith and love, and the white raiment of Christ’s righteousness. For, as the Laodicean message describes it, both types are not really aware of their actual condition. They “know not”—but for different reasons.

Like Nicodemus, the “deluded saints” may feel “secure in the favor of God,” for though they have occasional moments of disquietude regarding their condition, they feel they are honestly and sincerely trying to serve Him. The “discouraged sinners” are in the “know not” condition probably because, while they sadly recognize they are making small progress in their perennial battle with sinful tendencies, they comfort themselves that they are honestly striving and have concluded that their experiences are normal since, as they emphasize, “sanctification is the work of a lifetime.”

Thus, both types need Christ. For of the “saints” we read: “A natural Christian!” This deceptive idea has served many as a garment of self-righteousness, and has led many to a supposed hope in Christ, who had no experimental knowledge of Him, of His experience, His trials, His life of self-denial.”—*Testimonies*, vol. 2, pp. 177, 178.

When Christ said to Nicodemus, the “deluded saint,” “You must be born again, or you can have no part in the kingdom of God,” the Pharisee “was startled at the thought of a kingdom too pure for him to see in his present state” (*The Desire of*

Ages, p. 171). But, like Nicodemus, every “naturally good” person must be born again before he can see the kingdom of God. For “your birth, your reputation, your wealth, your talents, your virtues, your piety, . . . or anything else in you or connected with you, will not form a bond of union between your soul and Christ.”—*Testimonies*, vol. 5, pp. 48, 49.

For the “discouraged Christian” the question comes: Are you entirely surrendered to Jesus? Do you truly understand what surrender means? “When the soul fails to . . . surrender, then sin is not forsaken, the appetites and passions still strive for the mastery, and temptations confuse the conscience.

“The surrender must be complete. Every weak, doubting, struggling soul who yields fully to the Lord is placed in direct touch with agencies that enable him to overcome. Heaven is near to him, and he has the support and help of angels of mercy in every time of trial and need.”—*The Acts of the Apostles*, p. 299.

“Let no one despair of gaining the victory. Victory is sure when self is surrendered to God.”—*The Seventh-day Adventist Bible Commentary*, E. G. White Comments, on Genesis 32:24, p. 1095.

Of the “discouraged sinner,” John, we learn, “John desired to become like Jesus, and under the transforming influence of the love of Christ he did become meek and lowly. Self was hid in Jesus. Above all his companions, John yielded himself to the power of that wondrous life.”—*The Acts of the Apostles*, p. 544.

Deluded saints. Discouraged sinners. Their problems are different. But the answer to the needs of both is the same. “We are to surrender ourselves to Him. When this surrender is entire, Christ can finish the work He began for us by the surrender of Himself. Then He can bring to us complete restoration.”—*Review and Herald*, May 30, 1907.



Lucy Didn't Ask Why

By RUTH WHEELER

LUCY WAS visiting Grandpa and Grandma. There were so many things to do and places to play that she was happy all day. Grandpa was fixing up a new home, to which they had just moved. He was putting a fence across the front yard so that horses and cattle that came down the road wouldn't run on the new lawn he was planting. The country road in front of the house was used by farmers to drive their cattle from one pasture to another, and the cattle were used to running through the yard where there had not been a lawn.

Lucy followed Grandpa almost everywhere he went, helping him by carrying his hammer or a pocketful of nails. She watched while he dug holes for the fence posts. The corner post had big braces to keep it straight. Lucy loved to climb up a brace and sit on top of the tall, strong post.

Sometimes a neighbor girl came to play. They made a little play farm in the dust. They made pastures with fences of small sticks. Then they brought their aprons full of flowers and grass to make their farm beautiful. They gathered green grapes and pretended they were sheep. They used acorns for horses in the pasture.

One day Lucy was playing by herself near the corner post when she heard Grandpa shout, "Climb the post, Lucy! Climb quickly and sit on the top!"

Lucy didn't ask why or stop to arrange her playthings, or say, "In a minute." She dropped the flowers she was carrying and quickly climbed up the brace and sat on top of the broad post. She looked toward the house where Grandpa was standing. He pointed down the road. Right there, racing toward her was a herd of big cattle with horns.

Lucy was frightened, but she pulled her feet up close and held tightly to the top of the post. Soon the cattle were all around her, bawling and tossing their heads. Their horns reached almost to where she sat.

In a few minutes the cattle were past, running down the road. Grandpa hurried out and lifted Lucy down. She was glad, for she had become too frightened to climb down by herself. She looked at her play farm. The fences and flowers, the play sheep and horses were all crushed by the great feet of the cattle.

Grandpa led Lucy over to the porch. "Lucy, I'm glad you've learned to obey quickly. Those running cattle could have hurt you, for I couldn't reach you before they came. If you had tried to run to the porch, or had waited to place the flowers on your little farm, the cattle would have run over you."

Lucy felt like crying. "I didn't see them coming. I didn't know why you wanted me to climb the post."

"Of course you didn't. Let's thank God that you're safe, and thank Him that you have learned to obey quickly."

The compound evil of this insidious self-righteousness looms large before me. But, like Congressman Price, I am merely calling for a practical priority in our warfare against sin.

I well recognize that Pharisees are farther from the kingdom than publicans and sinners, but I would suggest that there is another category that is even farther from the kingdom. I would further assert that this evil philosophy may pose a more grave danger to the modern intellectual Christian.

We constantly hear polemics: sermons, talks, articles, snide allusions, and letters to the editor berating Pharisees and pharisaism. This certainly is not new. Even in the nineteenth century, as our quotation from Hiram Price suggests, pharisaism was a good, safe, popular whipping boy.

Yet, as I have observed large city pastorates and college and university campuses, I do not fear a resurgence of rigid ultralegalism. Rather, I'm concerned over the danger of an intellectual elitism, which stands above a simple faith in revelation; an ever-burgeoning spirit of worldliness, which relegates the counsels of God to another era; and a secular materialism looming ever larger on the scene. And these are not the characteristics of pharisaism, but rather, of sadduceeism.

I wonder if the polemicists ought not to give the Pharisees a rest, and talk about the Sadducees for a change—or at least give them equal time. For though the Pharisee is farther from the kingdom than the publican and sinner, the Sadducee is even farther away.

The Bible record states that "some" of the Pharisees believed on Christ (Acts 15:5), most notably Nicodemus, Joseph of Arimathea, and Paul. I can find no record that even a single Sadducee accepted Him.

Perhaps it would be well to take a moment to characterize a Sadducee and sadduceeism. Almost any church school student can characterize a Pharisee, while the average nontheology college professor has difficulty doing the same for a Sadducee.

Profile of the Sadducee

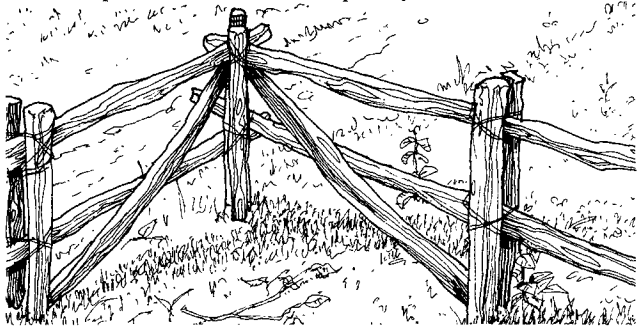
I well recognize the dangers inherent in a brief characterization, yet inasmuch as we have such a profile on the Pharisee, it is well also to delineate the Sadducee.

The Seventh-day Adventist Bible Dictionary states that Sadducees were a "minority religio-political Jewish party of New Testament times representing the wealthy, aristocratic, secular-minded wing of Judaism."—Page 943. Their power and influence were far out of proportion to their numbers, for the affairs of the Jews were largely in their hands. Annas, Ananias, Caiaphas, were prominent Sadducees. In fact, the Sadducee party was thought of as the party of the high priests.

While the Pharisee could be termed conservative, orthodox, fundamental, the Sadducee could be designated as liberal, secular, modernist.

My research has suggested three key characteristics of the Sadducee, which could more easily ensnare the in-

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tellectual Christian than those of pharisaism. These three are subsumed in Jesus' condemnation recorded in Matthew 22:29: "Ye do err, not knowing the scriptures, nor the power of God." These three are: selective acceptance of revelation; eager, almost fawning, compliance with current trends; and materialism.

First, let us consider selective acceptance of revelation. Sadducees felt free to accept or reject various portions of revelation. Authorities disagree on exactly what they accepted. There is a suggestion that Sadducees accepted only the Pentateuch, the first five books of the Bible. Others maintain that they rejected only Pharisaic traditions. Ellen White notes that they "professed to believe a greater portion of the Scriptures" (*The Desire of Ages*, p. 603). Unfortunately, unlike the Pharisees and Essenes, they left little written record, so our knowledge of their beliefs is limited. However, we do know enough to recognize that they were selective in their acceptance of revelation. They tended to substitute their own reasoning for a "Thus saith the Lord."

It is interesting to note that the slowness of the disciples to accept the fact of Christ's resurrection was in part attributable to sadducean influence. "They [the disciples] had heard so much of the doctrines and the so-called scientific theories of the Sadducees that the impression made on their minds in regard to the resurrection was vague."—*Ibid.*, p. 793.

It is possible that while we
are scrupulously avoiding every
vestige of pharisaism
the enemy may slip up behind
and engulf us in sadduceeism;
and we'll be just as lost as the
most miserable of Pharisees.

That same danger, selective acceptance of revelation, hovers over us today. We, like the Sadducees, tend to test divine revelation by human reason rather than testing human reason by divine revelation. We, like the Sadducees, attempt to "bring the mysteries of God within the compass of finite reasoning" (*ibid.*, p. 606). We question revelation when we cannot do this.

We tend to reject or explain away those revelations which call for hard, stern battles with self, Spartan discipline, and rejection of certain current or popular values.

This selective acceptance seems especially prevalent in regard to God's messages to His remnant church through Ellen G. White. Often our response is cafeteria style, selecting or rejecting according to our personal tastes. It should be emphasized that the dismissal of God's call to holy living as being outdated and puritanical morality edges perilously near sadduceeism.

Selective acceptance of revelation naturally led to the second characteristic—eager, almost fawning, compli-

ance with current trends. Talk about "telling it like it is," the Sadducees "saw it like it was." They observed the situation in Palestine and recognized which way the current was flowing. Finding themselves *in* the world, they were quite ready to be *of* it.

This characteristic of eager compliance with current trends when those trends are contrary to God's revealed will could be termed "worldliness." Our present danger in this area is underscored by the words, "That which is eating out the vitals of God's people is . . . friendship with the world" (*Testimonies*, vol. 2, p. 657).

Worldliness Defined

Perhaps we should take a moment to define worldliness, for it is a much-maligned term. Frequently our definition consists of delineating practices and goals—usually of another generation.

The need of a definition is demonstrated by a list of the practices once considered worldly. At times, it was judged worldly to be clean shaven—at other times, to wear a beard. At times, worldliness was denoted by short hair, and at others, by long hair. At times, worldliness was denoted by long dresses, and at others, by short dresses. At times, it was deemed worldly to be clean, and at others, to be dirty. Worldliness need not be any of these things, though some could be symptomatic.

Obviously we need a definition, so let's note two. Worldliness could be defined as a state of mind that treasures the outward, the transitory, the non-real to the exclusion of the inward, the eternal, the true. One of the best definitions I have heard is this: Worldliness, in its essence, is conformity to the standards of current practice to the extent of compromising the standards of God.

There is no need to belabor this area. Even a cursory examination of our lives, our values, our ideals, our goals, underscores the statement, Friendship with the world is eating out the vitals of God's people.

Selective acceptance of revelation tends toward eager compliance with current trends—worldliness. And worldliness goes hand in hand with materialism.

The Sadducees were supremely dedicated to materialism. Rejecting a belief in heavenly beings, a future life, an involved God, they lived for this life only.

The pertinence of this sadducean characteristic for us is emphasized by the entire statement quoted in part, above: "That which is eating out the vitals of God's people is the love of money and friendship with the world."—*Ibid.* This is especially devastating if we translate "the love of money" into its equivalent, "the love of the material things of life." We need to ask ourselves, Are we here to facilitate dispensing the gold of the Kingdom or to facilitate gathering the mammon of earth? Are we here to attain the life of the good or to attain the good life? Again, even a cursory personal inventory can be very disturbing.

Honestly now, is pharisaism, an excessive care in keeping the law, really our problem? Or are we plagued by the curse of sadduceeism: selective acceptance of revelation, eager compliance with current trends, materialism?

It is possible that while we are scrupulously avoiding even a vestige of pharisaism the enemy may slip up behind and engulf us in sadduceeism; and we'll be just as lost as the most miserable of the Pharisees. □

“There Shall Come in the Last Days Scoffers”

Peter's scoffers are still vocal. Some of the most recent blasts have come from a series of speakers at the thirty-fifth annual conference of the American Humanist Association, which was held jointly with the Humanist Association of Canada. The meetings were held in Buffalo, New York.

David Cohen, former editor of *Science Digest*, remarked, “In the next 24 years doomsday is going to be a very popular subject. . . . There will be an increasing, strident chorus that the world is coming to an end, because the year 2000 has great mystical and numerological significance.”

Already we have commented on the 6000-year theory and have shown its origin and have pointed out that it has no “Thus saith the Lord” (March 25, May 13). Doubtless, as the year 2000 approaches, more and more people and perhaps more and more Adventists may resurrect this theory and on its basis proclaim the approaching doomsday.

If there was ever a time when Seventh-day Adventists need to be on their guard, it is now. According to Bible prophecy, doomsday is near. Of that there can be no doubt. But perhaps as never before, Satan is trying to confuse the issue by filling the air with pseudo voices. Thus he hopes to discredit genuine apocalyptic expectancy.

The speakers at the Humanist convention lumped genuine Biblical prediction with magic, UFO's, astrology, and ESP. Thus Bible prophecy was damned not only by special mention but by its being classed with the pseudosciences.

Peter said, “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Peter 3:3, 4).

Public Held to Be Brainwashed

Here is what some of the speakers said about items that in recent years have attracted widespread attention. Phillip J. Klass, engineer and author, said concerning UFO's, that they “come from the viewers' imagination. They are many thousands of hoaxes, meteorites, balloons, the planets Venus and Mars, and optical illusions.” These are the main explanations for them “plus the fact we've been brainwashed by what we have read.”

L. Sprague de Camp, another author, called “today's ‘extraterrestrials’ ” “old stuff.” Tracing this theme, he found it in the Greek legends all the way down to today's supposed mystery of the vanishing ships in the “Bermuda Triangle.” The idea persists, he said, because “men always have had a voracious appetite for tall tales—it's fun.”

He also blamed people's penchant for the mysterious on the “weakening of traditional religion as a source of knowledge of man.” Besides, people find science no comforting substitute because of its increasing complexity.

Dennis Rawlins, astronomer-author, who spoke on “Extrasensory Perception and Astrology,” charged that “the field is crawling with deliberate frauds—which is worse than simple dishonesty.” Belittling astrologers, he said, “Ninety per cent of them could not pick out anything else other than the sun and moon.” The success of ESP and astrology he attributed to the fact that “the general public is one iota dumber than the people promoting it.”

In the midst of all this potpourri of scoffing, Adventists received an oblique mention. David Cohen, whom we quoted at the beginning, said that Adventism gave birth to the Jehovah's Witnesses, which of late “has been downplaying its apocalyptic attitudes.”

This is an interesting observation: Adventism is passed over quickly to get to the Jehovah's Witnesses. Whether Jehovah's Witnesses would admit that they are downplaying their “apocalyptic attitudes,” we do not know. We would not be surprised if there has been some downplaying.

Are Adventists Downplaying the Advent?

The question is not whether Jehovah's Witnesses are downplaying their eschatological emphasis, but whether Seventh-day Adventists are downplaying such an emphasis. Has the general disrepute in which predictive prophecy is held affected our witness? Does one hear in the church as much about the Second Advent today as he did in earlier years?

Is it possible, also, that a delay in the Advent is causing some to muffle their witness? If so, how do they expect that their silence on the subject will hasten the day?

Seventh-day Adventists have no divine warrant for soft-pedaling the Advent. True, there has been a delay. Ellen White admits this. In spite of a delay she urges a continuing expectancy: “The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never!”—*Selected Messages*, book 1, p. 67.

If the angels through the centuries have presented the coming of Jesus as near, and to Ellen White it has always been presented as near, and the Scriptures present it as near, how can we present it otherwise?

The ridicule of the humanists should spur us on to an even more zealous proclamation of the Second Advent. Satan is angry at the remnant church, and he is doing all he can to confuse and ridicule the witness of its members. God is counting on us not to flag in our zeal. The Holy Spirit is given to make our witness effective.

D. F. N.

doctrine cannot escape our attention, because in the church there cannot be a more effective way to make the Testimonies of no effect under the guise of religious orthodoxy.

It is very alarming to see the complacency on this subject. I am afraid we shall lose some of our institutions or we shall lose our way on the trail of our institutions.

There are thousands of loyal and concerned Seventh-day Adventists who believe in the validity of the Testimonies to the end of time and who would like to see gradual, reasonable, but firm steps taken to reverse the present trend.

JOHN FERRARO
Bridgeport, Connecticut

I would like to add something that may have been overlooked in the thoughts presented on how our institutions, especially our medical institutions, will survive the coming financial crisis.

If patients would find in our medical institutions trained personnel who have the grace and spirit of Christ and who do not work there only for high salary or for the securities offered by their employment, their hearts would be touched, their faith kindled, and they could see that God cares for them. Many would be converted, far more than we see today.

Many people will never see Christianity in action unless they see sacrifice on the part of the medical team, starting with the administrator and filtering down to the doctor and the other medical personnel. This, I believe, will give the true witness and also save our institutions from final collapse or government takeover. When our physicians, especially, lead out in self-sacrificing work we will see our people stirred into putting their last, best efforts into the finishing of this work. To me, the crisis in government intervention in medicine and also in the malpractice problem is an indication that God is moving to try to bring His people in line with the glorious plan found in *Medical Ministry* and *The Ministry of Healing*.

GORDON A. GILKES, M.D.
Wildwood, Georgia

Dear Abby

I congratulate Elder Croft for the wise and convincing way he defends the dignity of our Lord Jesus in the article "Dear Abby: Jesus Was No Hippie" (REVIEW, April 29).

To compare our Lord with a hippie is not only a heresy but it is a blasphemy and an immoral way of teaching morality.

Thanks to Elder Croft for this article, which in a clear, outstanding, and well-documented way supports the purity, cleanliness, and holiness of our Lord, who should not be compared with any sinful human being.

MERCEDES P. BERNAL
Collegedale, Tennessee

Buds of Promise

The article by Helen Frazee (April 22) is truly "Buds of Promise" for all to ponder in perplexing times.

ANNALYNN VAN DE VELDE
Carlsbad, California

I have written to Elfred Lee and expressed my appreciation for the cover art work on last week's REVIEW. I also appreciated the explanation of how Brother Lee accomplished this very fine piece.

T. J. RASMUSSEN
Tallahassee, Florida

Orion Revisited

It thrills the mind to read of celestial wonders so fascinatingly described here. We ought to be thankful to men who will go to all the work of gathering all the background material of different astronomers' sources. Ellen G. White's visions and testimonies should be considered at the very top of the list.

EINAR D. DIXNER
National City, California

More on Offerings

I am writing in response to E. E. Messenger, who was not willing for part of the "mission" offerings to go for teachers' salaries. Doesn't he realize that our church schools are the best mission field we have? The statistics for young people remaining Seventh-day Adventists when they have attended church school are very impressive.

Church schools help more young people stay in the church than any other program. They are trained to go forward in the Lord's work. Our schools are one of the best "home missionary enterprises," so why shouldn't they be supported?

Church school teachers work long hours to give the children the best education possible. Only in the light of eternity will the full results of their labors be known, and they deserve our support.

JANICE McMILLAN
San Diego, California

Confused

Why is it that many Adventists who say you shouldn't wear jewelry wear pins and brooches? Most of them are fancier and more eye-catching than, say, a wedding band. Yet wedding bands are supposedly not acceptable.

Some people say it's O.K. to wear jewelry if it's "functional," but I don't understand that, either. If you need a pin to close up a neckline on a dress, wouldn't it be better to sew up the neckline, pin it with a safety pin, or throw it away?

I'm confused. Why are pins and brooches acceptable in the Seventh-day Adventist Church? It seems rather contradictory to non-Adventists and new Adventists like me.

N. SIMONDS
South Lancaster,
Massachusetts

Neighborhood Visitation

Re "Hospital Neighbor Requests Baptism" (Jan. 8) caused me to question why we as Adventists don't make friendship calls to the homes in the area near our churches and institutions.

Some time ago I had a priest wearing a clerical suit and carrying his Bible, accompanied by a woman parishioner, call on me, inviting me and my family to services at St. Paul's Episcopal Cathedral, which was about a half mile away. At the door they introduced themselves. I invited them in, and a friendly visit followed in which they offered to answer any questions I might have about their church or Christianity. There was no pressure or defensiveness on their part and I enjoyed talking with them. They just wanted me to know they were interested in me and my family and would welcome us to their church.

RUBY CAMPBELL
Holly, Michigan

Mission Doctors

I read with interest the appeal for mission doctors on the back page of the February 5 REVIEW, especially since our hospital is one of those in need of help. The editorial in the February 26 REVIEW on the same subject—the need for dedicated doctors—was also of interest. However, I feel many may read it and say "Oh yes, when I'm 73 and have all the security that I want I, too, am going to donate my time to those in need and do a real service for the Lord."

I think possibly a better example of dedication might be a doctor I know who, as soon as he graduated from Loma Linda and served his mandatory term in the army, began working in a small rural hospital. Life wasn't exactly easy, since there were so many patients during the day that surgery had to be scheduled after supper, often lasting until late at night. That same doctor, now 36 years old, is helping to establish another hospital in another needy rural zone. It's not all bad. Thanks to the generosity of some of the larger hospitals, he has adequate equipment to work with, and thanks to many generous church members the hospital construction is progressing nicely. A comfortable home in the pine-covered hills and a nice rural area in which to raise the children are also plus factors. Future security? Well, "in the Lord's work the hours may be long but you can't beat the retirement plan."

Although he seldom receives due recognition for his dedicated service, he and others like him are the backbone of our medical missionary program. I know, because Dr. Frank McNeil is the medical director of our Valle de Angeles Mission Hospital in Honduras. We are hoping that at least 67 other doctors feel impressed to answer the call to service.

RON MCBROOM
Business Manager
Valle de Angeles, Honduras

Santa Claus

On the subject of Santa Claus: From the book *Counsels on Education* by Ellen G. White, pp. 238, 239:

"In the education of children and youth, fairy tales, myths, and fictitious stories are now given a large place. Books of this character are used in the schools and they are to be found in many homes. How can Christian parents permit their children to use books so filled with falsehood? When the children ask the meaning of stories so contrary to the teachings of their parents, the answer is that the stories are not true; but this does not do away with the evil results of their use. The ideas presented in these books mislead the children. They impart false views of life and beget and foster a desire for the unreal. . . .

"Never should books containing a perversion of truth be placed before our children or youth."

BARBARA A. STARRETT
Farmington, New Mexico

An anonymous father writes to his son . . .

“Don’t Tell Me I’ve Got It Made”

You will know that it’s the journey that counts, not the arrival.



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DEAR BOB,

Thanks so much for your birthday letter and the handsome gift. A 55th birthday isn't so bad, I find—especially when it brings warm-hearted messages like yours.

I've been sitting here re-reading your letter and wishing I could talk to you about it—particularly about that last line. Do you remember what you said? You were talking about the many things I have to be grateful for: a loving wife, fine grandchildren (thanks to you and Barbara), all the money I need, good health, good friends, freedom to do what I please. And you suggested that I begin to slow down a bit, take things easy, think about retirement. “Relax, Dad,” you said. “You’ve got it made!”

Bob, I know you meant that phrase as a compliment. But do you know what it does to me? It scares me—and I'd like to tell you why.

I realize that it's natural for anyone battling with life to hope that hardships will vanish, to wish for an end to problems and disappointments. In fact, I'm sure there are times when you and Barbara wonder why I don't make life easier for you. Surely when you're washing the dishes, diapering the newest baby, eating spaghetti instead of steak, struggling to meet payments on the house and the car, the thought has crossed your mind: “Dad could make all this a lot less rough if he wanted to.”

Yes, I could; I could send a check. But by doing so I would be robbing you of something. Life isn't “having it made,” Bob; it's “getting it made.” Each necessary task requires an effort of will. And with each such act, something in you grows and is strengthened.

It would be arrogant of me to write like this if your mother and I hadn't fought and groped our way through the same experiences. But we did, and we know the value of them now, even if we complained and grumbled then. They brought us closer together than any subsequent luxuries ever did. They gave us faith and pride in each other.

Do you know what I consider the finest moment of my life? Not the day I was made president of the company, not even the day the Navy pinned that bit of ribbon on me. It was that snowy morning years ago when our first little factory burned down, with all our hopes and all our savings and all our starry-eyed plans.

You were just a baby. Your mother and I went out and

looked at the smoldering wreckage. I can still remember one blackened cash register lying in the snow, rung up to "No sale." I said to your mother, "Well, I guess we've lost everything. How do you feel?" And she said, "I feel fine. We've been building castles in the air, but now I'm standing on bedrock—on my confidence in you."

In the days that followed, I doubt if I averaged four hours' sleep a night. I was trying to do a thousand things at once: reassure panicky stockholders, persuade the bank to extend new credit, keep customers from deserting us until we could get back into production. But you know, I never even felt tired. I asked myself, "How can this be? Here you are with a disaster on your hands, and you never felt better in your life." And the answer came: "You feel fine because you're fighting for survival. You're protecting those you love. That's why you're happy. Remember this."

I did remember it. At the time, I was not a noticeably religious man, but I did remember a little prayer, one that I have said many times since. Just 16 words. "Lord, give me the wisdom to welcome trouble, and the courage to do something about it."

In this business of "getting it made," it's not just the great climactic moments that count. It's also the little partial victories, and the deadlocks and the waiting, and even the defeats. It's going out to slay the dragon, and finding him much fiercer than you expected, and run-

ning away, but going out again the next day, and the next, and the next.

If you're ever unlucky enough to "have it made," you will be a spectator, not a participant in life. You will look back wistfully from your security and ease to the days when you were vulnerable and uncertain and frightened—even despairing at times—but feeling, hoping, caring, *living*. And you will know, too late, that it's the journey that counts, not the arrival.

So in the months that lie ahead, I wish that you and Barbara would do something for me. When you find you are envying someone who seems to "have it made," stop and ask yourselves: Do you *really* want immunity from the challenges of life? Do you *really* want exemption from the hope and the heartbreak, the scrambling and the sweating, the icy fear of failure and the sweet taste of success? If you're honest, you will know that you don't. And you will also know that no one ever really "has it made," not while there are problems to solve and people to help and love to share.

And a year from now, when you write to congratulate me on one more birthday (I hope!), don't tell me that I've got it made. Tell me that I'd better wake up and get going, because I have one year less in which to do things—and that ten million things are waiting to be done.

Love always,
Dad

Especially for Men By WALTER R. L. SCRAGG

The Great White Way

HAVE YOU EVER noticed how easy it seems for some people to bring up their families in "the fear and nurture of the Lord"?

It apparently doesn't make too much difference how many children there are, where the family lives, what careers the parents choose; certain families seem to know how to put together the right mixture of discipline, love, encouragement, attention, and affection.

Not long ago I sensed myself in such a home. "How do you do it?" I ventured. "How do you keep your home going so smoothly, follow your careers, and keep those four children on the 'strait and narrow'?"

The husband gave a quizzical grin. "Easy. We follow the great 'White' way."

"The what?"

"The great White way—the way Mrs. White and her husband raised their boys."

Project yourself back 130

years and think about family life in the mid-nineteenth century. And then think about the Whites. They were poor. Remember that they gave all they could to the struggling enterprise which they called the Third Angel's Message.

Both James and Ellen White maintained extensive personal careers, she with her visions and writing and speaking appointments, he with publishing, constant traveling and preaching, and administering the foundling church.

Have you ever wondered who looked after the children when they were traveling, or when Mrs. White was in vision? Who changed diapers, who quieted a teething baby?

And the home had none of the modern conveniences we count as normal. Bread was baked, vegetables grown, clothes made, the sick nursed in the midst of writing, editing, lecturing,

and studying. A truly remarkable couple.

It's not enough to say that God blessed the dynamic duo because of their dedication. Or that Mrs. White had a secret source of divine help through her visions. (Remember Eli?)

What comes through strongest is that they practiced what they preached. While neither wrote out in detail "How We Raised Our Sons to Serve the Lord," it is all written down in *The Adventist Home, Child Guidance, Messages to Young People*, and other books that have come from Ellen White's pen.

This statement from *The Adventist Home* states their basic philosophy: "Children should be taught that they are only probationers here, and educated to become inhabitants of the mansions which Christ is preparing for those who love Him and keep His commandments. This is the highest duty which parents have to perform."—Page 146.

They saw the home as a

place to prepare its members for heaven. Everything else—careers, education, material possessions, jobs—occupied a distant subservient place.

"The children who are with parents that love and fear God are in every way much better situated to learn of the Great Teacher, who is the source and fountain of wisdom."—*Ibid.*, p. 143.

Despite all the activity, the pressing careers that could not be denied, the new projects demanding attention, the White family developed a spiritual impetus that has not lost its force four and five generations later.

That the Whites did what they did offers an example to follow. That Mrs. White had it refined under inspiration offers us a detailed and practical guide in doing likewise.

It may sound a little facetious to offer you the "great White way" of child training. But there's nothing facetious about the results.

Ventriloquism

"Make Jesus talk," said Paul to
the ventriloquist.

The request hit him pretty hard.

By JIM MEADOWS

THE PILLARED, HIGH-CEILINGED ROOM was absolutely quiet.

I was standing beside one of the square pillars. My hand was balled into a fist, and my knuckles were hovering next to the pink plaster.

I knocked. "Is anybody there?"

Twenty sets of shining eyes watched me intently. Twenty tousled heads moved slightly to get a less obstructed view of what was happening.

I knocked again. "Can you hear me? Is anybody there?"

Twenty little backbones stiffened. *There was a voice coming from the pillar.*

"Yes, I'm here."

"Back, gentlemen; get back," I laughed warningly as the little boys clustered forward. "Listen." Then to the pillar: "What are you doing in there?"

"I don't know," came the tiny, incredibly distant, incredibly clear voice. "*Let me out of here! Help! Help!*"

Once again the boys surged forward, and this time I let them surround and examine the pink pillar. They scratched its smooth plaster surface, looked doubtfully at its width (it was only a foot square and could hardly contain a man), and took turns pressing their ears against it, listening for sounds from inside.

While they struggled around the pillar, I grinned with satisfaction. I was glad now that I'd taken the trouble long ago to learn the art of ventriloquism. When you're working at a state hospital and have been put in charge of twenty mentally retarded boys, you're often glad of any way in which you can entertain them. With ventriloquism I could both entertain and amaze.

Jim Meadows is a pseudonym for the author, who lives in South Dakota.

Now the boys were pounding on the post with their little fists. "Who's in 'ere?" one of them shouted. "Can you get out? Who *are* you?" Another, a quiet boy with large dark eyes and curly hair, must have realized that the voice had something to do with me. He smiled at me in a puzzled way. "Do it again," he said, and the others joined in: "Come on, do it again, do it again. *Please.*" They looked expectantly at the pillar.

Voices From the Dog

Instead I picked up a large silky-white stuffed dog that was lying on the floor. "Gentlemen, look!" They stopped their clamor at the pillar and turned to look at me.

"Hello there, dog," I said.

"Hello. How are you?"

"Fine," I said, and was instantly mobbed. The investigating committee took charge of the dog and began subjecting it to the same tests they'd applied to the pillar. They punched it, knocked it on the head, and listened to it.

Once they realized that the mysterious voice was not the sole property of the pillar, they ran everywhere, collecting their favorite stuffed toys so that I could "make them talk." A few ran back to their wardrobes and fetched suitcases, hoping the eerie voices would turn up there. One or two tried to drag me back to the pillar again. We were having a lovely time.

I was being very democratic as I answered their re-



By asking the ventriloquist to make Jesus talk, Paul made him wonder if he could do a better job of making Jesus real to those around him.

quests for voices. I took their toys one at a time and made them all talk. But my "distant voice," which was nothing more than a carefully practiced drone far back in my throat, was getting a little creaky. I decided that pretty soon I'd better put the brakes on, or my voice would crack and they'd see me for a charlatan. I was about to hold up my hand and announce that that was all, when I saw Paul, the curly-haired boy with the large, dark eyes.

A little guiltily I realized that he'd been in the background trying to catch my attention all the time, and being less aggressive than the others, he'd always been rejected in favor of louder and more vehement suppliants. I decided to make his request the last.

"O.K., Paul," I said, plowing my way through the little forest of arms and legs. "We'll do yours and it'll be the last one."

"No! No!" shouted the others, running along beside me and holding up their toys. "Mine! Mine!" But I continued to follow Paul as he led me around a corner.

There on the wall was a painting, one which I'd never

noticed before. Somehow the institution either had bought or had been donated a lithograph of a Harry Anderson painting; the one where Christ is seated in a lovely garden talking to a small girl with her doll and a boy with his toy airplane.

Paul led me up to the picture and reached up and placed his finger on Jesus' shoulder. He looked back at me.

"Make Jesus talk," he said.

To this day I can't remember whether I actually did "make Jesus talk." I don't think I did. It probably struck me as being a trifle sacrilegious, so I think I may have shifted attention to the pink wall below the painting and made the plaster "talk."

But I think the reason it slipped my mind is that Paul's request hit me pretty hard. All morning I had been bringing inanimate objects to life before the astounded eyes of those retarded boys.

Was I equally adept at "making Christ talk" through me to those around me? □

The Great Refusal—The Great Choice

By ERNEST LLOYD

Life is made up of choices. They are inescapable. They decide careers. They decide destinies. We are impressed with these facts as we read through the wonderful faith chapter of Hebrews 11, which has been called the Westminster Abbey of the Bible. It is a great and stately chapter, reminding one of a cathedral or an old abbey filled with monuments of some of the world's greatest men and women—God's men and God's women. Each monument has its own record, but the caption on each is alike—By faith or Through faith. These captions appear about 20 times in the chapter.

In verse 24 is the epitaph of Moses. His life was characterized by a great refusal. It was also distinguished by a splendid choice.

1. He "refused to be called the son of Pharaoh's daughter." By so doing he refused leisure. 2. He would not "enjoy the pleasures of sin for a season." And so he refused pleasure. 3. He esteemed as nothing "the treasures of Egypt." Thus he refused treasure. Leisure, pleasure, treasure—the three things most esteemed by many men and women today, and pursued by them with voracious greed. These are the three killers of spiritual life. We must beware of them.

Moses refused *leisure*. He refused the luxurious ease of Pharaoh's court, the soft seclusion that would close his ears to the cries and wails of his own people out there on the plain some distance from the palace. The sumptuous indolence of the court would make him insensitive to the pains and bondage of his own brethren. And so he refused it all.

Moses refused pleasure that was tainted with sin. The palace life offered many sensations. He who dwells in the senses becomes a sensualist. Moses knew all that. Our senses are only passageways, not living rooms in which to dwell. "Pleasures of sin for a season," that is, for a season of short duration, a little while, a temporary season. But Moses cherished the long view, the glories reserved for the faithful.

Moses refused treasure. He would not have treasure that was tainted with oppression and blood. He could not touch it without hearing the wail of the slaves who made it. He would not have wealth that was the product of iniquity. He refused it with loathing. That was the refusal. Now the choice.

Moses chose rather "to suffer affliction with the people of God." He chose the weak minority against the unjust majority. He chose the unpopular plus the right. It was a magnificent choice. It has been well stated that "earth has no more heartening sight than the spectacle of a man putting off his slippers of ease and putting on his heavy shoes, and going out into a rough and tempestuous night that he may take up some cause of suffering weakness against the bold and powerful forces of wrong." That was Jesus, and that was Moses. The brightest spots on history's pages are those where men and women did just that sort of thing.

Moses stepped out "by faith." He believed in the ultimate vindication of the right. He had the vision. He braved everything on the splendid assumption that "He always wins who sides with God." "God honors the man who honors Him." God was with Moses, and that knowledge of fellowship with God kept Moses going forward to victory.

Moses had "respect unto the . . . reward." He thought of the future. The future belongs to him who prepares for it. The long future is for the faithful, those who "have respect unto the . . . reward." In a museum in New York City one may see a Pharaoh in a mummy case. What a contrast between that poor Pharaoh and Moses! Moses is alive forevermore, with Christ in glory.

"If any man will come after me, let him deny himself [say No to the flesh, to worldly leisure, pleasure, treasure], and take up his cross, and follow me" (Matt. 16: 24). Let us follow Him all the way as did Moses, right into the glory land.

God Hears Father's Prayer in Nepal

By L. CHARLES SHULTZ

THE CRISP Himalayan air bit into my face and penetrated my gloves and shoes as I rode my Honda motorcycle to Kathmandu that morning. But somehow I didn't notice the cold. A dull heaviness lay on my heart as I looked to the

frosty Himalayan peaks. From whence would come my help? Or would Satan add the loss of my firstborn child to all the victories he had scored in the last few months?

I thought back a few months. My wife and I had just moved to our new home that also served as the Banepa Seventh-day Adventist church. That Sabbath morning, January 31, 1976, was

particularly frantic, with Elizabeth hunting down pieces of flannel for the branch Sabbath school program. I was going over my sermon while eating breakfast, when all of a sudden Elizabeth came rushing through the door proclaiming that our baby had decided to be born in Nepal and not in Singapore.

Well, now this was not a nice thing to say to a preacher who was trying to organize his thoughts over his granola! The expected arrival of our baby was more than six weeks away. Because of medical complications, we had planned to go to Singapore, where there is a Seventh-day

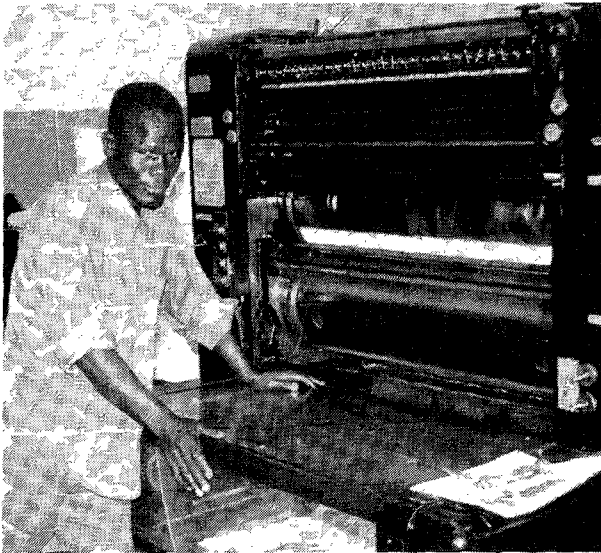
Adventist obstetrician-gynecologist. Why should Elizabeth feel that the baby was going to be born in Nepal?

Dutifully I left my granola and sermon to go and tell Dr. T. N. Mullen. As I trudged up to the hospital to tell him of Elizabeth's condition, I thought that perhaps I should move up our Singapore flight a few days.

"No," said Dr. Mullen, "the baby must be born within 24 hours."

But this was Sabbath—Sabbath morning. What about my lesson study, my sermon, and branch Sabbath school? And, besides, there was no vehicle available at 8:15 in the morning

L. Charles Shultz is a public health worker at Scheer Memorial Hospital, Banepa, Nepal.



Printed Page Wins African Pressman

Helping to meet the great demand for books in East and Central Africa is the Africa Herald Publishing House, Kendu Bay, Kenya. My husband and I have been working for the Africa Herald since 1965, and to us it is a miracle to see how the publishing work here has grown. It is also a miracle that despite many difficulties the Africa Herald has managed to supply the literature evangelists with the books they need.

We have trained a good and reliable group of workers who are willing to work overtime whenever needed, but we could do much better if we had some more machines and typesetting facilities, which we

need very urgently. Now is an opportune time for the publishing work in East and Central Africa—book orders come in by the thousands instead of hundreds.

The printed word often makes the first contact with people who are seeking God, and through Adventist literature many are led to baptism. We have evidence of this in the Africa Herald Publishing House in the person of Gershon Dian'ga, a pressman.

Gershon's first contact with Adventism was through the printed word. He had never heard about a loving God in heaven. When he read about the Sabbath as God's holy day, he wanted to know more about it. Somebody had given him a lesson from the Voice of Prophecy, and when he read it he was touched and wanted to know more about this God who loves all mankind. He started to study the VOP lessons and to read Adventist books. After that he began changing his way of life, much to the happiness of his wife, who had been praying for him. She was a Christian but did not belong to the Seventh-day Adventist Church. Gershon urged her also to study the VOP lessons and to read Adventist books.

Gershon eventually decided he did not want to work on Sabbath anymore. After much prayer he went to his boss and asked for Sabbath off. His boss became very angry and said that his religion was nonsense, but Gershon told him that he was happy he had found this new religion and that he could not work anymore on Sabbath. Finally the boss told him, "Either you work on Saturday like everybody else, or you go home."

Though work was scarce, Gershon decided to go home and pray that the Lord would help him find a new job. He and his wife were baptized.

God rewarded Gershon's faith. Gershon has worked for a number of years now as a pressman for the Africa Herald Publishing House. He is a very faithful worker, always willing and eager to print God's Word so that others, like him, can be led to God through the printed message of salvation.

WILMA GRAMKOW

to take Elizabeth to the hospital.

The next few minutes were frantic. I rushed around gathering up things and putting them into a suitcase. Our hospital's decrepit jeep arrived with Dr. R. I. Clark. People started filling the living room and were wondering why Sabbath school was late. Finally, Elizabeth was carried on a stretcher to the back of the jeep. As we drove down the road to the big hospital in Kathmandu, Elizabeth and I looked at the spot just off the highway where Mrs. Stanley Sturges, another overseas worker, had had her baby. Would we make it in time?

After reaching Shanta Bhanwan Mission Hospital, we were asked to move closer to the maternity entrance. But the car would not move! We carried Elizabeth into the labor room. After examining Elizabeth, the doctor told me it was impossible for my wife to deliver her baby in the normal way. I agreed to a C-section.

Later, while waiting in central supply and peering through the long hallway into surgery, I heard a baby cry. Rebekah arrived right when my sermon should have ended. Perhaps today the Lord was doing the preaching and I was listening.

Rebekah weighed four and a half pounds. At first she did very well. Then came the times when she would turn blue. I begged the German woman pediatrician to allow me to sit in the nursery, watch for the blue spells, and sound the alarm accordingly. She agreed. Thus began the long vigil of watching, hoping, and praying.

On Rebekah's second day, Dr. Nitscke found a bad heart murmur. Rebekah's electrocardiogram was terrible, and her condition began to deteriorate rapidly. Exhausted, I started back to Banepa for a few hours of sleep. I felt that this particular night was to be significant for Rebekah. Upon returning the next morning, I would find her either much improved or dead.

Every waking moment of that night and the next morning, I pleaded with the Lord to

save Rebekah. Often overwhelmed by the futility of my work in a land that forbids open evangelism and the changing of one's religion, I almost despaired. God had seemed so inactive the past few months. Satan was the one who was stirring up our hospital compound, creating dissension, ruining lives.

Then Psalm 30:5 came to my mind: "Weeping may endure for a night; but joy cometh in the morning." Perhaps God had not lost track of us. Maybe He would perform this miracle to show us that He still moved and controlled events in Nepal.

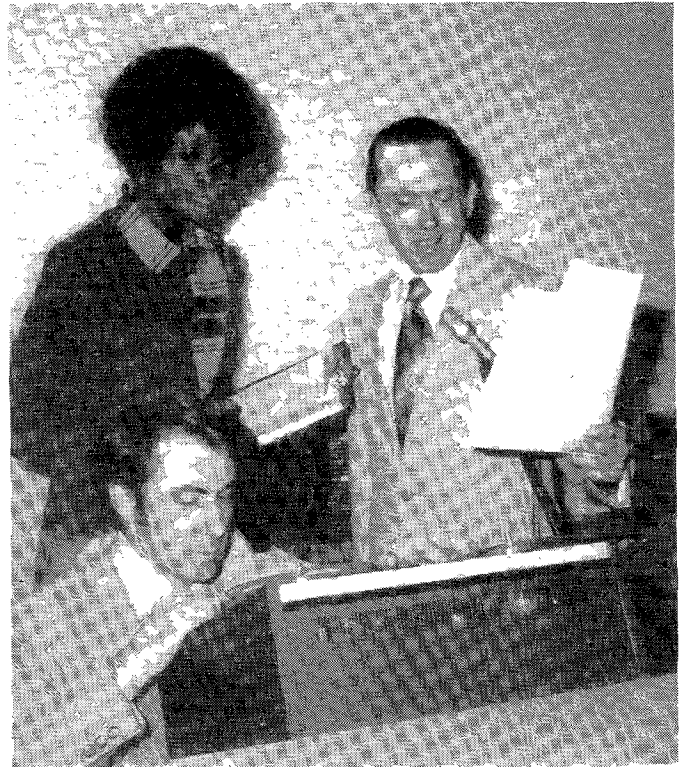
Now as I looked at the inspiring beauty of the Himalayan peaks on my way to the hospital, I decided that God's will was best, whatever it would be. But still my heart pounded as I raced up the steps into the maternity section. Would I find Rebekah's incubator empty? Then I saw her, peacefully asleep, with improved pink complexion. With tears in my eyes, I felt a joy that I had never felt before—a joy that came in the morning.

But God did not stop there. In a few days' time the heart murmur grew less and less distinct. The EKG was almost normal. Dr. Nitscke announced that Rebekah's improvement was a miracle.

The entire staff of the hospital had been praying for Rebekah—a dramatic turnaround from 19 years ago when this same hospital prayed that Seventh-day Adventists would not be allowed to enter Nepal.

And then Roy Jutzy, a cardiologist from Loma Linda University, arrived. He was returning home from Saudi Arabia, where he had been working with the Heart Team and just "happened" to stop in Nepal. After listening for a long time to Rebekah's heart, he pronounced that it was "essentially" normal.

The experience with Rebekah has taught me many things and has strengthened my faith in the Lord's leading in Nepal. I have learned that even though "weeping may endure for a night, . . . joy cometh in the morning."



Cynthia Prime, Jim Barnhart, and Don Schmitt (seated) tape a program on the Indianapolis Glendale church's new radio recording equipment.

INDIANA

Radio Program Points to Christ

Members of the Glendale church in Indianapolis, Indiana, produce a radio program designed to reach young people. The program, aired each Sunday morning at 9:30 on WIFE, is titled "The Way Out." Its aim is to present Christ as a way out of the problems and frustrations faced by today's youth. The \$7,000 for the 12-month contract was raised by one love-offering appeal to the congregation and by Indiana Conference evangelism funds.

The radio program is produced and directed by Cynthia Prime, a Glendale member. Mrs. Prime has a degree in communications and has been a TV news reporter, radio reporter, producer, feature writer, and poet.

Each program begins with taped music and music featuring Glendale's own New Communion Singers; a personal conversation with the

listeners by program anchorman Jim Barnhart, who sets the theme for the week; "On-Campus Interviews" of college students by Assistant Pastor Al Keiser, giving answers to questions related to the week's theme; interviews by Cynthia Prime of persons of interest who have conquered personal problems in their lives; and the final feature, Pastor Robert Taylor's sermonette.

A special telephone line is open immediately after the program for anyone desiring personal pastoral counsel, and a post-office box has been established to handle mail requests for prayer or literature.

Radio experts warned The Way Out staff not to expect any results from their listening audience for at least three months, claiming it takes that long to build an audience, but the program has already produced surprising results in both mail and telephone contacts.

RUTH A. HELZEMAN
Communication Secretary
Glendale Church

Call to Medical Service in the Far East

By DUANE S. JOHNSON

REPLACEMENTS ARE NEEDED for three medical missionaries, now serving in Singapore, whose accumulated contribution to Seventh-day Adventist overseas mission hospitals totals 66 years and who were granted permanent return to their homeland by the General Conference Committee on February 26. These three physicians from North America are Galen H. Coffin, Alex P. Bokovoy, and Roger O. Heald—all graduates of the School of Medicine, Loma Linda University. Each is specialized in a branch of medicine and each holds Canadian, British, and Singaporean qualifications, along with United States qualifications.

The General Conference Committee took action expressing the appreciation of the church to each of these physicians and their families for these years of soul-winning service. These physicians' wives are trained in nursing, education, or secretarial work and have been active partners in the medical-evangelism team.

Galen Coffin accompanied his missionary parents to China when he was 4 years old. He has served continuously at Youngberg Memorial Hospital since 1950, a total of 26 years. He is a clinician with specialization in anesthesiology.

His wife, Beth, was born in Tokyo, Japan, of missionary parents, Elder and Mrs. V. T. Armstrong. She works at the Southeast Asia Union Voice of Prophecy office. Mrs. Coffin's interesting *VOP Newsletter* from Singapore is read by thousands. Hundreds of people in the countries of Southeast Asia have been guided into Bible study and baptism by Mrs. Coffin and her associates at

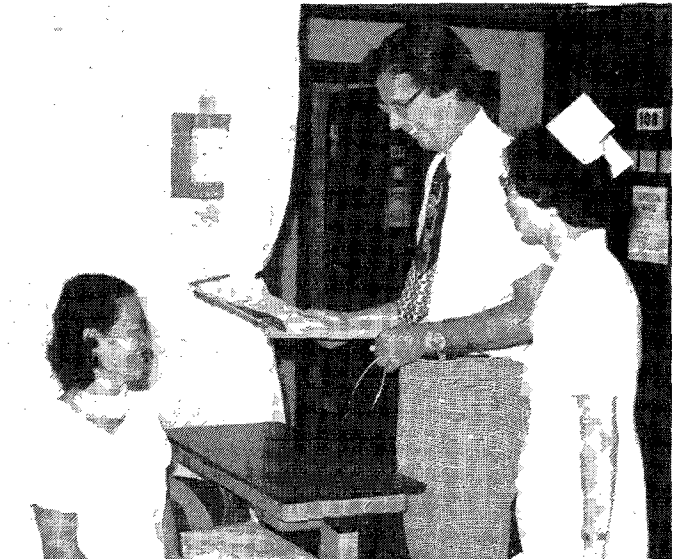
the VOP office near the hospital on Upper Serangoon Road.

Alex P. Bokovoy's 18 years in Ethiopia were given in service at Dessie and Empress Zauditu Memorial Hospital in Addis Ababa, with time out for Dr. Bokovoy to certify in general surgery. During nine years of their service in Ethiopia, Dr. Bokovoy was also health director of the Afro-Mideast Division. In Singapore for the past two years, he has specialized in surgery at Youngberg Memorial Hospital. His wife, Sandra, has taught piano to the students at Far Eastern Academy.

Roger and Jean Heald have served for more than 20 years in the Far Eastern Division. Dr. Heald is a specialist in internal medicine and has a Master's degree in Public Health from the School of Health at Loma Linda University. Mrs. Heald's continuing leadership in health education and nursing services has given her a satisfying role in their service at Adventist hospitals in Manila, Taipei, Hong Kong, and Singapore.

More than 5 million patients came to Adventist hospitals for treatment last year, and those who came to Youngberg Memorial Hospital in Singapore found hope because Drs. Heald, Bokovoy, and Coffin were there. There is a vigorous soul-winning program at Youngberg Hospital. The services in the hospital supporting the physician are constantly being improved. There is opportunity for professional upgrading in the Far East or at intervals in the homeland.

I believe that God will move upon the hearts of Adventist physicians in North America, Australia, New Zealand, Europe, and other areas to fill the need at Youngberg Hospital and other mission hospitals around the world.



Sixty-six years, a lifetime of mission service, have been spent treating patients overseas by three North American physicians, all of whom have been granted permanent returns to their homeland from Singapore. Alex P. Bokovoy, top, spent 18 years in Ethiopia before moving to the Far East. Roger Heald, center, served in three other hospitals in the Orient before his move to Singapore. But it is Galen Coffin, bottom, who can boast the longest term at Singapore's Youngberg Memorial Hospital—26 years. Replacements are needed for these three physicians.

Duane S. Johnson is an associate secretary of the General Conference.

Australia Celebrates American Bicentennial

The Australian-American Festival, held March 26 to April 24, celebrated both "the shot heard 'round the world" and the unique relationship both countries enjoy.

Australia has very special reasons to join with the world in celebrating the 200th anniversary of the American Revolution, because this revolution led directly to the founding of the Australian nation.

Twelve years after the War of Independence in 1776, Australia was chosen as the "New World" to replace Great Britain's lost American colonies.

The United States and Australia have through their histories followed remarkably parallel lines—exploration and pioneer settlement, the gold rush, migration, agricultural and industrial development, and the molding of a national character devoted to individual liberty and the pursuit of happiness. The development of the Seventh-day Adventist Church in the U.S.A. and Australia has developed on parallel lines.

Sponsored by the 40-year-old Australian-American Association and under the joint patronage of the Prime Minister and the United States Ambassador, the festival was supported by the community as an outstanding tribute to a common background of language, blood, heritage, beliefs, and aspirations.

M. G. TOWNEND

CALIFORNIA

LLU Trains Seven Saudi Arabians

Seven Saudi Arabian military personnel arrived at Loma Linda University recently to begin an intensive four-month paramedical training program, according to Joan Coggin, associate dean for international programs in the School of Medicine.

The program, especially arranged for the English-speaking Saudi Arabians, is designed to prepare the men for positions on an all-Saudi Arabian open-heart surgery team that is being developed for Saudi Arabia by the Loma Linda University School of Medicine.

The LLU Overseas Heart Surgery Team recently returned from Saudi Arabia, where they performed the first open-heart surgery ever done in that country.

Prior to leaving Saudi Arabia in late February, heart team codirectors Ellsworth E. Wareham, professor of

surgery, and Dr. Coggin visited with Saudi Arabian government officials and negotiated a contract that calls for the on-the-job training program now being instituted.

In addition, the contract calls for the heart team to make a second visit to Saudi Arabia next September. The Saudi Arabians will accompany the team back to their country and assist heart-team members in their duties and gradually take over their jobs.

A third visit to Saudi Arabia by the LLU Heart Team will be made in 1977, when they will continue the training program on an on-going basis for an indefinite period of time.

Saudi Arabia will be the second country where Loma Linda University has trained a heart surgery team. Such a program is now in progress in Athens, Greece, where the university has been involved in a training program for the past five years at the Evangelismos Hospital. This hospital is now recognized as the foremost cardiac-care center in all of Greece.

The training programs instituted by Loma Linda University fit into its philosophy of not simply going to a country and performing 40 or 50 surgeries, but rather teaching their counterparts in that particular country how to be able to carry on that work after the team leaves.

RICHARD WEISMAYER
University Relations
Director
Loma Linda University

ILLINOIS

SDA's Exhibit at Health Convention

The Public Health Association of Seventh-day Adventists was allocated 2,000 square feet of space on the convention floor of the American Public Health Association's general session in Chicago in November.

Setting up facilities in this space, John Scharffenberg, of the Loma Linda University School of Health, and his assistants administered a coronary risk evaluation to 280 registrants. Stoy Proctor, Illinois Conference director of health services, and his co-workers administered a physical fitness test to 50 APHA members. Displays by Loma Linda Foods, Professional Health Media Services, and *Life and Health* magazine made up part of the exhibit.

Richard J. Daley, mayor of Chicago, opened the general session for the American

Public Health Association. The keynote address was given by John Dunlop, United States Secretary of Labor.

An impressive aspect of the session was the massive structure laid out for disease and health across the United States, with money in the billions of dollars being spent to try to stay the tide of illness and death. But with all of this, very little attention is being given to the prevention of disease. Perhaps because of a steady rise in coronary and cancer mortality, risk factors relating to these diseases are making more people aware of preventing premature death in the family. But with so many different convictions from so many different medical people, one is made more and more aware of the straightforward instruction on preventing disease that Seventh-day Adventists have in the Spirit of Prophecy.

JOEL HASS
Public Relations Director
Hinsdale Sanitarium
and Hospital

PUERTO RICO

Students Organize Two New Churches

On April 3, 33 persons were baptized as a result of the coordinated program of theology students at Antillian College, Mayaguez, Puerto Rico, in 14 simultaneous campaigns in areas of West Puerto Rico. Eighty other candi-



New audio-visual equipment is being used for training and evaluation by theology students at Antillian College in Mayaguez, Puerto Rico. Salim Japas, theology department chairman, shows how the system works.

dates were planning to be baptized by the close of the month. As a result of these students' campaigns and with the cooperation of faculty members and laymen, two new churches (Boquerón and Barrio Cruces in Aguada) have been organized this year.

The theology students, under the direction of Salim Japas, were organized into evangelistic teams. Students with differing talents are included in each group.

The theology department is sponsoring the use of new audio-visual equipment, which may be the first of its kind to be used by an Inter-American Division college. The equipment serves as a training and evaluation tool for the ministerial students. The life of Christ and social and health-related topics are featured.

ISRAEL RECIO
President
Antillian College



A lamb shelter, now "bursting at the seams" with children, has been built as a result of the evangelistic activities of Philippine Union College students and faculty members in a remote mountain community.

PHILIPPINES

Village Evangelism Results in Baptisms

A group of college students and teachers from Philippine Union College in Manila have "adopted" a tiny barrio (village) nestled along the towering mountain ranges of Zambales. The barrio's people, a bit forgotten by civilization, are the Negritos. Resourceful. Semiprimitive. Illiterate.

With the help of Domingo Oliva and his wife, these Philippine Union College representatives held a Voice of Youth meeting and a Vacation Bible School in December. They also taught Voice of Prophecy lessons.

The Lord blessed this youth ministry. Seven converts were baptized. Almost 50 children learned about Jesus through the VBS. With the self-sacrificing ministry of Mr. and Mrs. Oliva, sustained only by farming and small donations, a lamb shelter was built.

The work has grown since then. On March 20, three people were added to the little flock, and another baptism is planned. The neighborhood is interested, and the lamb shelter seems to be "bursting at the seams."

The PUC group, led by Andy Roda and Nenette Magpayo, has other projects, too. They held Five-Day Plans to Stop Smoking at Planters Products, Inc., in Limay and in the municipality of Orion, Bataan. And as they raised funds, they made plans to renovate a weathered church in Orion, Bataan, this summer.

BEVAN ALI GESLANI
Student
Philippine Union College



CANADIAN UNION OPENS NEW OFFICE COMPLEX IN OSHAWA

Members of the Canadian Union Conference staff held an open house April 13 in their new office complex in Oshawa, Ontario. The new building is attached to the old one, which is used for storage and contains a darkroom and a few offices.

The need for additional office space has been felt for some years. Construction be-

gan in the spring of 1975, and the office was occupied just before Christmas. The board room, the first room to be completed, was used for the Canadian Union Conference committee meeting in October.

L. L. REILE
President
Canadian Union Conference

UPPER VOLTA

Project Is Begun to Train Farmers

A unique agricultural project is quickly taking shape in Upper Volta, according to Henri Kempf, Upper Volta Mission president. The state has allocated an area of ap-

proximately 500,000 square meters near the capital, Ouagadougou, with a shore line on an artificial lake. Under the direction of Peter Wright, an agriculturist from Great Britain, five hectares of land have been cleared for irrigation, and arrangements for a ten-kilometer-long road from the main road to the property have been made.

Five thousand eucalyptus trees are being planted to serve as windbreaks and to furnish firewood that will be needed later. Many kinds of fruit trees, such as mangoes, pawpaws, and avocados, will be planted during the rainy season. One thousand meters of plastic irrigation pipes are already in the ground.

The whole project, which is aimed at training young farmers in Upper Volta, is mainly financed by Swedish International Development Aid and will include a dormitory, classrooms, and other needed buildings.

ALF LOHNE
Vice-President
General Conference



LICENSE PLATE AIDS WITNESSING

The automobile license plate of Louise Bachman, a new member of the Kalispell, Montana, church, has led to many interesting conversations with people who ask her the significance of its characters—7 SDA. She says she enjoys explaining that she is a Seventh-day Adventist and the reasons why.

In addition to witnessing, she enjoys letting her light shine as she drives. Since June, 1975, this new member has given away more than 3,000 books and many thousands of pieces of literature as another part of her missionary program.

North Pacific Union
Gleaner

LEBANON

Beirut Centre Narrowly Escapes

The Beirut Evangelistic Centre in Lebanon stands where two zones, each dominated by opposing factions, meet. In the current civil war it is probably one of the most exposed and vulnerable of all Adventist churches. The road that passes in front of it is littered with burned-out automobiles; the remains of a large coach stand to one side of the entrance; and not six meters from the front entrance is the seared hulk of a car struck by a rocket. On the night of March 23, a rocket scored a direct hit on the

building. The force of the blast shattered almost every window and opened the lock of the front door.

Moving cautiously through the city the next morning en route to the airport, two Danish ministers, Borge Schantz, East Mediterranean Field president, and Alfred Brandt, Afro-Mideast Division lay activities director, spotted the damage and called for help to make the building secure. When Ernest Runge, of the Afro-Mideast Division staff, and Milad Modad, church pastor, arrived on the scene, they were amazed to find that apart from the vast amount of broken glass, damage to the building was negligible, and as the building was unoccu-

pied at the time of the incident there were no injuries.

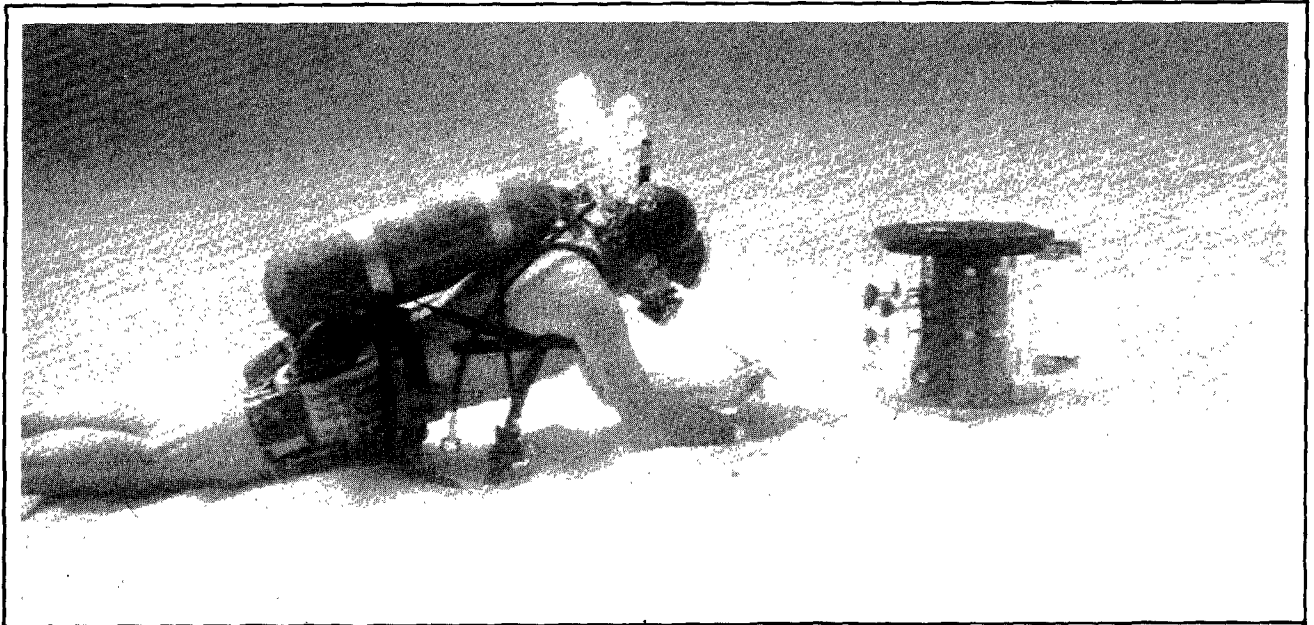
In addition to the church auditorium and welfare depot, the building houses a Bible correspondence school and a large suite of offices, the administration center of the East Mediterranean Field. If, as happens frequently, the rocket had penetrated the building and set it ablaze, a very serious loss would have resulted. A close examination of the site of the impact showed that the rocket had hit a little above foundation level, but much of the force of the blast had been absorbed by a tree close to the building.

JACK MAHON
Temperance Director
Afro-Mideast Division



Apart from shattered windows, the Beirut Evangelistic Centre shows no signs of having been struck by a rocket on the night of March 23. Ernest Runge, looking through the broken glass, secures the building against intruders as Alfred Brandt, Milad Modad, and Borge Schantz, on the steps, discuss the night's happenings.

LOMA LINDA UNIVERSITY GRADUATE SCHOOL



A quest for knowledge

MS Anatomy
Biochemistry
Communicative Disorders
Marriage, Family, and
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Biomathematics
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Orthodontics
Periodontics

MA Anthropology
Biology
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History
Middle Eastern Studies
Religion
Sociology

PhD Anatomy
Biochemistry
Biology
Mathematical Sciences
Microbiology
Pharmacology
Physiology

The Graduate School of Loma Linda University operates on the assumption that the goal of education is a knowledge of God.

“Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all.

“The mind of man is brought into communion with the mind of God...The effect of such communion on body and mind is beyond estimate.”

—Ellen G. White

For more information, write to:
Dean, Graduate School
Loma Linda University
Loma Linda, California 92354

Australasian

● Total Sabbath school offerings for the Australasian Division in 1975 amounted to US\$1,973,526. The division's Thirteenth Sabbath Offering for fourth quarter, 1975, totaled US\$151,599.

● Dennis Burkitt lectured in the Wairoonga Activities Centre on April 22 under the auspices of the Sydney Adventist Hospital in Australia. Professor Burkitt is an epidemiologist who has specialized in malignant disease and in diet in relation to the diseases of civilization.

● In the Papua New Guinea Union, 18 newly trained literature evangelists are now active in the field. A group of 15 are waiting to begin work in Port Moresby, and work will begin soon in Rabaul and Bougainville.

● The H. R. Francis Memorial lecture this year was delivered by the Australasian Division temperance director, R. W. Taylor, on April 21. The lecture is an annual event on the calendar of the Victorian Temperance Alliance. It is usually held in Melbourne, Victoria, as part of the alliance's annual meeting and features a speaker of note in the field of alcohol problems.

● Two thousand Adventist youth in Australia and New Zealand spent Easter weekend in conference-sponsored camps.

● The Australasian Division executive committee has taken an action transferring bound copies of the early editions of the REVIEW AND HERALD from the division library to the recently established Ellen G. White Research Centre at Avondale College.

Euro-Africa

● Fifty-seven persons were baptized in the German Swiss Conference in 1975, bringing the total membership to 2,275.

● During the last weekend in April a Bible study confer-

ence was held in the Congress Hall in Zurich, Switzerland. Leading out were Heinz Vogel, Euro-Africa Division Ministerial Association secretary, and Udo Worschech, Bible teacher at Marienhoehe Missionary Seminary.

● Daniel Martins, former worker in Angola now studying Spanish in Sagunto, Spain, has been called to work in the Cape Verde Islands.

● During April, Ethel Young, General Conference associate education director, visited the Euro-Africa Division. High lights of her trip were a principals' and education directors' council in Nanga-Eboko, Cameroun; a primary teachers' convention in Sagunto, Spain; and visits to primary schools both in Africa and Europe. She emphasized the importance of obtaining translations of Bible textbooks in the local language.

● Guiseppe Cupertino, a retired pastor and former division Ministerial Association secretary, has received an official letter of congratulation for his book on social and religious problems from the director of the Vatican Apostolic Library. Literature evangelists are using copies of this official approval to aid them in their sales.

Northern Europe-West Africa

● Twenty-seven students, representing 11 nationalities, were invested as Master Guides at Newbold College on April 23. Among them they had earned 450 honors, ranging from beekeeping and basketry to canoeing and water-skiing. John Dunnett, who has been responsible for the Master Guide program at Newbold for the past five years, has seen a steadily increasing interest in this facet of the church's work.

● The parish church bells tolled a special congratulatory message when on Sabbath, April 10, the Croscombe Adventist church celebrated the 100th birthday of its oldest

charter member, Mrs. Ethel Hardy. Her Majesty Queen Elizabeth telegraphed her congratulations, and a newspaper report stated that "Mrs. Hardy is one of the first Seventh-day Adventists at Croscombe, and still attends church regularly. She attributes her good health to 'keeping active, taking walks, watching my diet, and keeping off of alcohol.'" Mrs. Hardy was baptized on the day World War I was declared in August, 1914. Four generations of her family regularly occupy the same pew, and only the severest weather keeps Mrs. Hardy from attendance at services in the church where she has been a member for more than six decades.

Southern Asia

● J. Pandit, Voice of Prophecy director for the Northern Union, and P. D. Kujur, East India Section president, have conducted revival meetings in East India. In one village 40 persons are preparing for baptism.

● One hundred and ten persons attended a youth camp conducted at Changa Manga, 45 miles south of Lahore, Pakistan.

● B. F. Pingho, Sri Lanka Union president, conducted a revival crusade in Nuwara Eliya recently and baptized three persons. Another ten are preparing for baptism.

● The choir from the Shiloh church presented a program broadcast over Radio Ceylon on April 18. Five more programs are being produced.

● Mrs. Marion Simmons, who has given 51 years of service to education in her homeland and overseas, is now on SOS (Sustentation Overseas Service) on the island of Sri Lanka. She is giving relief service as a teacher at the Lakpahana Adventist Seminary prior to the arrival of a regular appointee. It is expected that she will assist with the training of elementary school teachers in other parts of the Southern Asia Division after the conclusion of her teaching stint.

North American

Atlantic Union

● Atlantic Union College's eighty-ninth graduation was held in the newly completed field house. Diplomas were awarded to 115 graduates, the largest graduating class in AUC's history.

● Orey Gadway, of Sterling, Massachusetts, will be assisting the Atlantic Union College president in a development and fund-raising capacity, giving special attention to additional funds for the new field house.

● On April 3 the first service was held in the new Bristol, Vermont, church. Ground-breaking ceremonies took place on June 4, 1975, with construction beginning shortly after that. Members are worshipping in the basement of the church until the sanctuary is finished.

● A six-week health seminar for the Christian community in Claremont, New Hampshire, was conducted recently by the local pastor and three doctors. The course was titled "Healthful Living From a Biblical Point of View."

Canadian Union

● Evangelist Rupert W. Young has reached the half-way mark in a series he is conducting in the Toronto East church, Ontario. Four candidates have been baptized so far.

● Baptisms in the Canadian Union Conference, as of the end of April, reached 572, just 100 ahead of last year at that time.

● During the spring Week of Prayer conducted at Canadian Union College by George Emm, more than 100 young people took their stand for Christ.

● E. C. Beck, Ontario Conference president, baptized four persons at the Peterborough church recently.

● As a result of lay training classes at the Willowdale, Ontario, church, laymen Chris and Valerie Barr, Chuck and

Mabel Babington, Ranmaire Ramharacksingh, Mike Tana-her, and Ken Deweltz have been responsible for nine baptisms.

Central Union

● Richard Barron, General Conference associate youth director, was the featured speaker at the recent Youth Emphasis Weekend at the Linwood Boulevard Temple in Kansas City, Missouri.

● Kansas Conference workers and lay delegates met recently for a State-wide New Testament Witnessing Training Class in Wichita, Kansas. R. E. Brewer, Kansas Conference lay activities director, coordinated the program.

● Eden Valley chapel, near Loveland, Colorado, was recently consecrated upon its completion. Besides classrooms, the building contains a sanctuary that will accommodate 300 persons.

● The Colorado Conference set a goal of \$100,000 for the special offering collected May 29 for person-to-person evangelism in the conference.

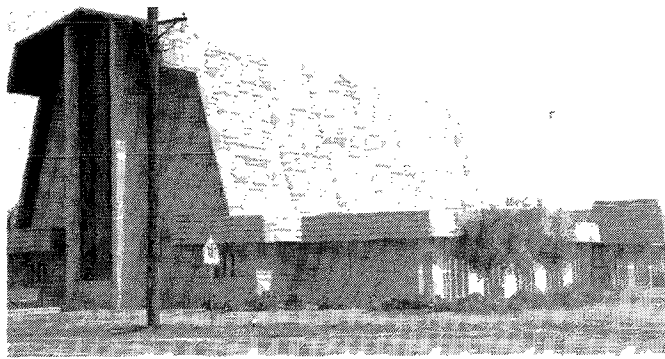
● Glenn A. Coon and his team conducted a Family Life Conference on the ABC's of prayer in the Omaha, Nebraska, church, May 14 to 22.

● W. O. Coe, Central Union Conference president, was the speaker for the opening of the new church in Casper, Wyoming, on Sabbath, May 22. The old church was destroyed by lightning and fire less than two years ago.

Columbia Union

● Mount Vernon Academy, Ohio, has announced openings for more than 80 students in the school's summer work program, in the bakery, the greenhouse, and the City Laundry.

● A weekend seminar held by the Chesapeake Conference was attended by 60 laymen and pastors, who explored the role of Adventist men in literature evangelism, lay preaching, Bible evangelism, personal witnessing, and community services.



NEW ARIZONA CHURCH IS DEDICATED

On Sabbath, April 17, the Glendale, Arizona, church was dedicated to the Lord. Cree Sandefur, Pacific Union Conference president, preached the dedicatory sermon to the 550-member congregation. The pastor, Ralph Larson, led in the Act of Dedication.

The church was built in 1971 under the leadership of R. Kenneth Blanton, and the debt was paid ahead of schedule during Lee Hadley's ministry.

JEFFREY K. WILSON
Communication Director
Arizona Conference

● Laymen in the Hagerstown-Willowbrook, Maryland, district won eight persons in an evangelistic crusade held in Hagerstown and directed by lay activities leaders of the two churches.

● Youth leaders from 11 Ohio churches met at Camp Mohaven, Danville, Ohio, to lay plans for a youth-evangelism thrust in the conference and the establishment of a youth council in each church.

Lake Union

● Eau Claire, Michigan, church members have begun constructing, next to the church building, a \$125,000 elementary school, which will accommodate up to 60 pupils in three classrooms. Plans include a greenhouse and recreational facilities.

● The Evansville, Indiana, church has begun a counseling program to go along with the Five-Day Plan to Stop Smoking. Church members selected to be counselors go through a series of training sessions. Throughout the Five-Day Plan these counselors are on call 24 hours a day. They also hold group-therapy sessions after each meeting of the clinic.

at the Sabbath morning worship service.

Southern Union

● Each of the seven conferences in the Southern Union recorded gains in literature sales for the first four months of the year. Literature evangelists in the Florida Conference sold books and magazines totaling \$148,419. Total sales for the union were \$732,336. Baptisms reported to date number 100.

● The largest Big Week in Southern Union history was held April 30 to May 6. Sales figures reveal deliveries of \$104,744, or 79 per cent above last year's achievement. Eighty-three complete Bible Reference Libraries were among the books delivered, with sufficient single volumes sold to reach the equivalent of more than 120 sets.

● More than 1,500 non-Adventists attended screening clinics in the Kentucky-Tennessee Conference during the first four months of this year to have their blood pressure checked.

Southwestern Union

● Members of the Shreveport, Louisiana, South church hosted former members and visitors at the dedication ceremonies of their sanctuary, Sabbath, March 13. Guest speakers for the occasion included: Ed Holton, pastor of the Prescott, Arizona, church; W. H. Elder, president of the Arkansas-Louisiana Conference; and B. P. Haskell, secretary-treasurer of the conference. Barry Bedwell is the pastor of this group, which began with 39 members in the fall of 1963 and now numbers more than 100.

● Three persons have been baptized as a result of a series of Daniel and the Revelation lectures in Amarillo, Texas.

● Evangelist Harold Friesen recently completed a Revelation lecture series in Wichita Falls, Texas. Eighteen converts were baptized as a result of the crusade. Elder Friesen was assisted by Ronald Christman, local church pastor.

North Pacific Union

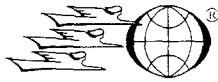
● Estacada, Oregon, Adventists are one of the four main community groups operating the "Loaves and Fishes Center" for serving hot meals to senior citizens.

● A major step toward ending a shortage of physicians in the city of Tillamook, Oregon, has been announced by Mardian J. Blair, president of the Northwest Medical Foundation. He reports that four physicians have agreed to take up practice there in coming months. They will join the staff of the Northwest Medical Foundation-operated Tillamook County General Hospital.

● Fifty-five persons were baptized at the conclusion of evangelistic meetings conducted in Auburn, Washington, by Gunnar Nelson, Washington Conference Ministerial secretary. Four area churches saw their memberships grow as a result of the meetings.

● The Milton church celebrated its centennial anniversary in Milton-Freewater, Oregon, on May 21 and 22. Robert H. Pierson, General Conference president, spoke

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

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Send news stories and pictures, articles,
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manuscripts are welcome, but will be
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a stamped, self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Baker	Lab. mgr., ASCP
Boiler oper.	Med. rec., RRA
Bus. mgr.	Med. transcrib.
Cafeteria mgr.	Plumber, master
Computr. oper.	Receptionists
Computr. progrm.	Sec., ward
Cook	Secur. offer.
Coordntr., schl.	Soc. wrkr., BSW
of X-ray	Tech., central
Diet., ther.	serv.
Engr., stationary	Technol., med.
Food-prod. superv.	Technol., nuclear
Groundskpr.	med.
Housekpr.	Technol., radiol.
Key-punch oper.	Ther., phys.
	Ther., resp.

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

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

To New Posts

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

Arthur C. Carlson, Sabbath
school and lay activities director,
Iowa Conference, formerly pas-
tor, Stockton, California.

Sandra R. Cavanaugh, faculty,
Union College, from Andrews
University.

Robert W. Greiner, pastor, Or-
leans, California, from Washing-
ton Conference.

Neal Kelley, teacher, Colorado
Conference, formerly teacher,
Kansas Conference.

Norman C. Maberly, faculty,
Loma Linda University, from
Walla Walla College.

David and Juanita Pitcher,
teachers, Rifle church school,
Colorado Conference, from Ar-
kansas-Louisiana Conference.

Sharon Scheller, teacher, Love-
land, Colorado, from Andrews
University Laboratory School,
Berrien Springs, Michigan.

Robert Snyder, teacher, Gree-
ley, Colorado, formerly teacher,
Minnesota Conference.

FROM HOME BASE TO FRONT LINE

Bobby E. Jacobs (UC '55), re-
turning to serve as secretary, Far
Eastern Division, Singapore, and
Betty J. (Hawthorne) Jacobs left
New York City, April 27, 1976.

Charlene M. Sparks (LLU '61),
to serve as dental hygienist,
Hongkong Adventist Hospital,

Hong Kong, of San Jose, Cali-
fornia, left San Francisco, Cali-
fornia, April 21, 1976.

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

Donald E. Casebolt (LLU '53)
(SS), to conduct a Five-Day Plan
to Stop Smoking, Middle East
Union, and **Kathryn W. (Smith)**
Casebolt, of Brewster, Washing-
ton, left Seattle, Washington,
March 29, 1976 for Tehran, Iran.

Cecil E. Davis (AU '63) (SOS),
to serve as teacher, Ayer Manis
Academy, Sarawak Mission,
Sarawak, East Malaysia, and
Doris M. (Sargeant) Davis (Emory
U. '69), of Loma Linda, Cali-
fornia, left Los Angeles, Cali-
fornia, April 13, 1976.

Guillermo R. Ernst (AU '41)
(SOS), to serve as accountant,
Afro-Mideast Division, Nicosia,
Cyprus, and **Edith (Rhys) Ernst**
(U. of Michigan '68), of Jay, Ok-
lahoma, left New York City,
April 5, 1976.

Terry R. Foulston (SS), to
serve as nurse, Kasai Project,
Kananga, Zaire, and **Judith A.**
(Wecker) Foulston, of Tugaske,
Saskatchewan, Canada, left
Toronto, April 18, 1976.

Allen G. Hrenyk (AU '73)
(AVSC) to serve as business
teacher, Mount Klabat College,
Manado, Indonesia, and **Christa**
U. (Schulze) Hrenyk, of Ber-
rien Springs, Michigan, left Los
Angeles, California, April 20,
1976.

Roger T. Nelson (LLU '44)
(SS), to serve as relief surgeon,
Bangkok Adventist Hospital,
Bangkok, Thailand, of Reading,
Massachusetts, left Los Angeles,
California, April 3, 1976.

John L. Nerness (LLU '63)
(SS), to serve as relief physician,
Tokyo Sanitarium and Hospital,
Tokyo, Japan, of Henderson-
ville, North Carolina, left Ashe-
ville, North Carolina, April 12,
1976.

Roy B. Parsons (LLU '29)
(SOS), to serve as physician,
Maluti Hospital, South Africa,
and **Mabel C. Parsons** left Miami,
Florida, April 11, 1976.

Franz H. Siemsen (LLU '51)
(SS), to serve as physician, Mala-
mulo Hospital, Makwasa, Ma-
lawi, and son, David, of Sand-
point, Idaho, left Miami, Florida,
April 20, 1976.

Lulu G. Smith (SS), to serve as
elementary teacher, Bella Vista

Hospital church school, Maya-
guez, Puerto Rico, of Granger,
Washington, left Miami, Florida,
October 28, 1975.

Raymond A. Thomas (SS), to
serve as publishing house con-
sultant, Oriental Watchman Pub-
lishing House, Poona, India, of
Berrien Springs, Michigan, left
Boston, Massachusetts, April 4,
1976.

Carrie M. Tomlinson (AVSC),
to serve as teacher, Peten School,
Guatemala, of Phoenix, Arizona,
left Los Angeles, California,
April 4, 1976.

R. F. Waddell (LLU '36) (SOS),
to serve as physician, Bangkok
Adventist Hospital, Bangkok,
Thailand, and **Ellen N. (Dick)**
Waddell, of Loma Linda, Cali-
fornia, left San Francisco, Cali-
fornia, April 25, 1976.

NATIONALS RETURNING

Lincoln E. Steed (AU '75), to
serve as proofreader, subeditor,
Signs Publishing Company, War-
burton, Australia, and **Rosa D.**
(Martinez) Steed, of Takoma
Park, Maryland, left Washing-
ton, D.C., April 7, 1976.

Coming

June

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
4 Church Lay Activities Offering
11 Missions Extension Offering
11 to
Oct. 9 Review and Herald campaign
18 Bible Emphasis Day
25 JMV Pathfinders
25 Thirteenth Sabbath Offering
(Far Eastern Division)

October

2-9 Health Emphasis Week
2 Church Lay Activities Offering
9 Voice of Prophecy Offering
16 Sabbath School Community Guest
Day
16 Community Relations Day
23 Temperance Offering
30 to
Nov. 6 Week of Prayer

November

6 Annual Week of Sacrifice Offering
13 to
Jan. 1 Ingathering crusade

December

4 Ingathering emphasis
4 Church Lay Activities Offering
11 Stewardship Day
25 Thirteenth Sabbath Offering
(South American Division)

Food Stamp Laws to Affect SDA's

New regulations issued by the U.S. Department of Agriculture will deny food stamps to Seventh-day Adventists who cannot accept jobs requiring Sabbath work or labor-union membership.

New income eligibility standards will be implemented immediately. Work registration requirements will be phased in between September 1 and the end of 1976. By 1977, anyone out of a job because of religious convictions will be denied food stamp assistance.

The Religious Liberty Department of the General Conference would like information about persons who are denied benefits because of their religious beliefs. Send such information, giving name, address, employment, kind of benefit denied, and other details to Gordon Engen, Department of Public Affairs and Religious Liberty, General Conference of SDA, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

GORDON ENGEN

Aid Sent to Guam Typhoon Victims

Seventh-day Adventist World Service has sent cash and relief supplies valued at \$38,504 to Guam to aid victims of a typhoon that struck the island on May 22. In a relayed radio message from Guam, R. E. Stahlnecker reported that 190-mile-an-hour winds had brought heavy destruction to the island. Of the 1,500 families left homeless, 12 were Seventh-day Adventists. Several Adventist churches, the local mission office, and school were damaged.

L. E. Davidson, Hawaiian Mission president, who relayed the message from Guam to SAWS headquarters in Washington, D.C., volunteered the help of Hawaiian Adventists. SAWS authorized them to purchase baby food, baby formula, disposable baby bottles, flashlights, candles, batteries, and other

items, which were flown free by Pan American Airways from Hawaii to Guam.

Russell Heigh, manager of the SAWS West Coast depot, and his crew worked feverishly to ready 150 bales of clothing and blankets, 37 cases of diapers, 144,000 water-purification tablets, and 165 tents, which Pan American Airways picked up at the San Francisco Airport and flew to Guam. H. D. BURBANK

Portuguese Church in Johannesburg

At the close of 1975, the membership of the Portuguese church in Johannesburg, South Africa, stood at 81 baptized members with 20 attending the baptismal class. Some members are refugees from the former Portuguese territory of Angola.

The work among the Portuguese in that city began in 1969 with the arrival of J. I. Chaves. Since then, baptisms from three evangelistic campaigns have turned the handful of believers into an active and growing church.

A Portuguese Voice of Prophecy correspondence course has an enrollment of 50 students who are faithfully sending in their lessons.

The Portuguese church in Johannesburg has set a goal of 100 baptized members by the end of 1976.

M. S. NIGRI

President Re-elected in New York

On May 2, at the 43d session of the Greater New York Conference in New York City, Don J. Sandstrom was re-elected president. C. E. Schmidt, former Afro-Mid-east Division treasurer, was elected secretary-treasurer. No changes were made in the departmental leadership. Changes on the executive committee included the addition of a woman, Verda Foster.

Conference membership at the end of the triennium was 7,133; total tithe amounted to \$6,460,076.

AARON N. BROGDEN

Literature for Military Personnel

Seventh-day Adventist personnel who are on active duty in national service still need and appreciate the helpful and inspirational literature provided by the church's National Service Organization. Since these men and women are separated from their home churches, and many times from their families, this program of sending them literature has helped to keep their church ties intact.

Every second year church members in the United States support this plan, which also helps provide literature to Seventh-day Adventist ministers who serve as military chaplains. It takes about \$50 to supply church periodicals to a name on the NSO list for two years.

Church members are asked to remember those in military service on Sabbath, June 19, when the offering for servicemen's literature will be received in churches in North America.

M. E. KEMMERER

Progress Report From the Kasai

Baptized Seventh-day Adventist church members in the Kasai, Zaïre, number 5,700, and another 12,000 are being prepared for baptism, making a total of 17,700 adherents, according to A. M. Long, Kasai project director.

During a recent trip to the Dekese area Elder Long was approached by the leaders of a group of 500 to 600 from another church, who declared their intentions of becoming Adventists. They had gone to the authorities and arranged for legal documents to be prepared to give the Adventist Church the ownership of their mission station. Unfortunately, Elder Long had to decline the offer of this mission station because he was not able to move a worker there, but he did promise he would try to find someone soon.

Elder Long was also ap-

proached by a pastor of an independent group of some 500 members, who became baptized Christians under the leadership of some South Africans several years ago. The South Africans had left, and the group was on its own. The pastor of this group is now studying Adventism and has expressed an interest in becoming an Adventist.

Translators have done considerable work. *Treasures of Truth*, a full-message book, has been translated into Tshi-Luba and is now being typed in manuscript form. The *Baptismal Manual* has also been translated into Tshi-Luba. The tract "Questions You Must Answer" has been translated into Tshi-Luba, Lingala, and French. *Steps to Christ* in Tshi-Luba is on the press.

F. C. WEBSTER

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