

Review®

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A Manager for God

By S. L. FOLKENBERG

SUPPOSE YOU WERE TO RECEIVE a personal letter from your heavenly Father, inviting you to occupy a special position here on earth requiring the closest cooperation with Him. If it came on His "earthly stationery," the letterhead, invitation, and instructions might be something like this:

GOD AND MAN, INC.

Manager

Dear Son/Daughter:

I have an important assignment that only you can fill. I am inviting you to represent Me on earth and be the manager of all that I place in your hands. If you will accept this responsibility, please write your name on the blank line above. I welcome you as one of My stewards on earth. May I suggest some of the blessings our partnership will bring?

As you make My interests first, I will watch over you tenderly, provide for your needs, and make your interests Mine. Since I can see the future results of present decisions, I will help you to make the right ones. You may confidently leave your worries and concerns with Me, for they are My responsibility. Daily depending on My guidance, you will find My yoke easy and My burden light.¹

I have called you for the very special purpose of representing My character to the world. When your task for Me is completed in one place, I will move you to another to continue your witness for Me. Wherever I place you will be for your best interest. Regardless of who pays your wages, remember they are paying you with My resources and that you are always in My service.

All of My unlimited resources that you can wisely use will be entrusted to you. I will teach you My ways of channeling heaven's blessings where they will be used most effectively. The temptation will be for you to divert these to your own selfish use. I could have employed angels to distribute My goods, but benevolence is essential for your happiness. This is the only way you can truly overcome selfishness and reflect My gracious character. If you will keep My blessings flowing out to others, I promise to keep the channel full.²

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The Time Article—2

Inspired Persons, Ancient and Modern

The book *Ellen G. White and Her Critics* and others published by the church reveal that although some parents, teachers, and ministers over the years may have pictured Mrs. White as a kind of supernatural being or “plaster saint,” the denomination has not. The church has considered her, like the ancient prophets, to be “subject to like passions as we are” (James 5:17), one of God’s “earthen vessels” (2 Cor. 4:7) who was inspired by the Spirit to help illuminate the pathway to the kingdom. Though she was frail and without much formal education, God used her in a remarkable way to rally the dispirited, scattered believers in the wake of the 1844 disappointment, separate truth from error in the teachings and philosophies around her, enlarge the believers’ understanding of the Bible, and point the way to the city of God. Her life is a good illustration of Paul’s statement that “God hath chosen the weak things of the world to confound the things which are mighty” (1 Cor. 1:27).

Adventists look as frankly at the strengths and weaknesses of Mrs. White as they do at those of the inspired worthies of old. Moses killed an Egyptian, cast down the tables of stone on Sinai, and angrily struck the rock in defiance of a divine command to speak to it, yet these examples of human failure do not lead Adventists or other Christians to deny that Moses’ writings were inspired. Elijah fled before Jezebel after his glorious triumph on Mount Carmel, and inaccurately declared, “I, even I only, am left,” but no one, so far as we know, rejects Elijah as a true prophet because he revealed human weaknesses and made mistakes. Jonah cowardly endeavored to evade a divine command, and later resented bitterly God’s decision to spare Nineveh. He was more concerned with his own reputation than with the lives of the Ninevites, yet he was a prophet, and his book is in the canon!

And then there was King David. Does anyone dismiss the Psalms as unworthy of study because David stooped to adultery and murder? Or does anyone downgrade the Epistle of Peter because its author, under the pressure of circumstances, denied his Lord with cursing and swearing? Adventists recognize that God’s messengers, whether ancient or modern, are fallible instruments whose failings are obvious to their fellow human beings, but who, because they are wholly committed to God, are accepted as perfect in Christ. The apostle Paul was criticized by his contemporaries as being weak in bodily presence and contemptible in speech (2 Cor. 10:10), and at times he was treated with such suspicion by church members and fellow leaders that he had to defend himself as being a true apostle! (Read 2 Corinthians 10-13 and comments in *The SDA Bible Commentary*.)

The fact that Mrs. White was criticized by some of her contemporaries, and that people misused her writings is hardly new (cf. 2 Thess. 2:2). The Bible writers were as human as Mrs. White, and received just about the same treatment from those to whom they ministered. We should keep in mind the total picture as we evaluate charges against Mrs. White; we must not expect more from her than we do of inspired persons of old. Mindful of her own weaknesses, Ellen White counseled her readers to look to Christ. She did not consider herself a paragon of virtue.

The title of the *Time* magazine article, “Prophet or Plagiarist?” is drawn from the charge that Mrs. White borrowed from the writings of others without giving them credit. Whether Mrs. White did indeed borrow from others—and the evidence for this is more persuasive to some than to others—must be considered in the light of three factors: (1) the times in which Mrs. White wrote, (2) the clear evidence that she was given more than human wisdom to distinguish truth from error, and (3) the complex nature of inspiration.

A Common Practice

On point No. 1 we might note that the practice of borrowing sentences, paragraphs, and even whole pages, was common in Mrs. White’s time, and apparently was considered ethical, especially if acknowledged. The experience of John Wesley, founder of Methodism, illustrates this well. In his *Explanatory Notes Upon the New Testament* (Fourth American Edition, 1818, pp. iv, v) he wrote: “I once designed to write down barely what occurred to my mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world, (lately gone to his reward) Bengelius, than I entirely changed my design, being thoroughly convinced it might be of more service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many volumes upon it. Many of his excellent notes I have therefore translated. Many more I have abridged, omitting that part which was purely critical, and giving the substance of the rest. . . .

“I am likewise indebted for some useful observations to Dr. Heylin’s *Theological Lectures*; and for many more to Dr. Guyse, and to the *Family Expositor* of the late pious and learned Dr. Doddridge. It was a doubt with me for some time, whether I should not subjoin to every note I received from them *the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author*. But upon farther consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point of view, and receiving what was spoken according to its own intrinsic value.” (Italics supplied.)

Mrs. White, like the ancient prophets, was in some respects a child of her times, and followed literary practices similar to those of Wesley and others in her day. In

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This Week

Our cover article, "A Manager for God," calls to our attention the privilege we have of being partners with the King of the Universe. There are few Christians who would consciously and intentionally cheat an earthly parent in a business relationship; yet those same Christians often fail to realize the awesomeness of their obligation to their Father in heaven. God has given us the responsibility and honor of being channels through which He pours His blessings to the world. He has

asked us to relieve misery with the means He has given us; He has asked us to relieve sorrow and heartache with the love He has given us. The command is as clear as if it were contained in a letter addressed to us that arrived in today's mail. How can we rob the King of all creation, our Father, as His partners here on earth?

We receive many letters each morning here at the REVIEW office. Some contain comments on articles, both positive and nega-

tive; some ask for help, or the answer to a question; some relate problems. A good deal of our time is spent answering these letters, directing them to the proper recipients, or editing them for publication. There is one type of letter we receive, however, that we can only read, note the message, and file—the anonymous letter.

We do not publish anonymous letters. However, if a letter's author requests that his name be withheld for valid reasons, we will withhold his name. But, please,

if you write a letter to the editor include your name.

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Scan news briefs from the religious world

TABLET CHARACTERS TIED TO BIBLICAL EBENEZER

JERUSALEM—A clay tablet containing 80 ancient Hebrew characters arranged in five lines, dating from the eleventh century B.C., has been found at a digging site in Izbet Sarte, northeast of Tel Aviv, tentatively identified with the Biblical Ebenezer. Ebenezer, mentioned in 1 Samuel 4:1, is the name used to identify the place where the Hebrews encamped before their defeat by the Philistines encamped at Aphek. The newly discovered tablet, yet to be deciphered, displaces the

famous Gezer calendar of about the tenth century B.C., as the earliest-known Hebrew inscription.

HEAVY DRINKING FOUND AMONG BRITISH YOUTH

LONDON—Today's Britons are "drinking more and at an earlier age than previous generations," according to the National Council on Alcoholism. A report on drinking among the young noted that "the onset of drinking is occurring at an earlier age, and there is evidence that those who start younger tend to have a

higher level of consumption. A most disturbing aspect of this trend is evidence of an increasing number of young persons under the age of 14 being diagnosed as having an alcohol problem."

PRISON INMATE ORDAINED

COMMERCE CITY, Colo.—Phillip E. McClendon, an inmate at the Colorado State Penitentiary, Canon City, for the past seven years, was ordained a minister at the Bethesda Baptist church. Mr. McClendon is one of three inmates who will be ordained.

CATHOLIC-LUTHERAN DIALOG LAUDED

NORTHFIELD, Minn.—Cardinal Jan Willebrands, the Dutch cardinal who heads the Vatican's unity efforts, said here that the primacy of the Pope no longer constitutes the obstacle to reunion of Christians that it once did. He "drew hope" from the official Lutheran-Roman Catholic dialog in the United States in which Lutheran participants have indicated they might accept some form of the papacy if it is renewed and restructured and if freedom is guaranteed.

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.]

A Question of Logic

Many times over a period of years I have heard the question, "Would you take Jesus with you to this place or to this outing?" proposed as a criterion by which we might judge the rightness or wrongness of some recreation, entertainment, or music. Because I still hear it and even see it in the REVIEW ("The Great Film Escape," July 8), I conclude that the fallacy of the logic should be mentioned. The question discussed here may be a useful and thought-provoking question when I wish to compare my behavior with what I already know to be right or wrong, but it is a meaning-

less argument and a worthless criterion upon which to base a judgment of right, as is indicated by the following comment.

If one poses the above question to himself and tries to imagine taking Christ along with him, his answer to the question will depend upon his prior concept of the rightness of the thing being judged. Specifically, if he says No he says it because he already thinks it is wrong and would not expect Christ to go with him. If I know a certain activity is a sin, I may jar my behavior into conformity with my conscience by asking the question, "Would I take Jesus with me?" But it only works this way if I already know in my conscience that it is wrong; it does not really tell me if a thing is wrong. The person is really consciously or unconsciously basing a judgment upon other considerations, thus the question only reveals the prejudices already

formulated. Therefore it is not, in itself, a basis of judgment.

MILO V. ANDERSON
Angwin, California

Standardize Terms

Re: "Christ Our Righteousness" (May 27).

The article states that when the words "righteousness" and "faith" are connected by "of" or "by," the scriptures are referring to justification. Later the article states that "Seventh-day Adventists have often used the phrase 'righteousness by faith' theologically to include both justification and sanctification." Why should we use the expression to mean something that was not intended by Scripture? What will Protestant friends, who read our literature, think of us when we include sanctification in "righteousness by faith"?

A mighty reformation took place in the sixteenth century

through the preaching of "Justification by Faith Alone." Do we expect to see another reformation by preaching 90 per cent sanctification and ten per cent justification? I say, No, for the words of Sister White are too plain to be misunderstood: The message of the loud cry is "justification by faith—the third angel's message in verity."

ROBERT C. POULTON
Whitehouse, Tennessee

Sensitive Child

I wept over the letter reproduced in full in the Reader to Reader column (May 20) from a young child in great distress because his schoolmates tease him for eating whole-wheat bread.

I deeply sympathize with the child. There are many sensitive, easily distressed children who battle alone with inner fears, teasing, et cetera. I had such a child-

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YES, I UNDERSTAND

Yes, I love you, yes, I care.

By J. L. BUTLER

“ONE OF THE MOST BEAUTIFUL WORDS in the world is *yes*—yes, I love you, yes, I care, yes, I understand.” So go the words of a singing commercial for a Midwestern bank. The catchy melody and the meaningful words invite people to come in to receive help in time of financial stress. We love, we care, we understand. If possible we’ll say Yes.

Appealing as it does to basic needs that human beings have felt since Creation, it is an effective commercial. Though the money the bank lends satisfies financial and material needs, the jingle offers more—to satisfy the needs of the inner man. If no one loves, cares, and understands, many find life not worth living or worth facing.

“Yes, I love you, yes, I care, yes, I understand.” Caring and understanding are vital ingredients of love, and practical demonstrations of its presence. Care is love in action, love responding, love placing its resources at the disposal of the one loved.

Understanding is literally to “stand under.” When you tell me that you understand, I must feel that you are standing with me under the full weight of my problem. You feel it as I do. It hurts you just as it does me. You are actually entering into my feelings about the matter. You are not merely tossing sympathies to me, you are sharing the intimate experience with me, including its effects. You understand.

To understand and lovingly to express understanding does not necessarily imply approval, concurrence, or complicity. The person to whom you are expressing understanding may have done something that you regard as wrong or unwise. But the loving person can express understanding while not at all approving the other person’s behavior. This is love in beautiful balance. Understanding is an expression of love to the person, an affirmation of his worth as a person, aside from his surrounding problem.

When you understand me, to the best of your ability, you see my problem as I see it. It may not seem serious to you, but you take my feelings seriously. It hurts me. If you love, care, and understand, to you it also becomes serious. You will allow me my feelings, and not chide or belittle me for feeling what I feel. Here, as in all things, Christ is our example. He is touched with the “feeling of our infirmities,” having been tempted in all points as we are (Heb. 4:15).

When a friend, a loved one, shares his feelings with you, he is demonstrating confidence and trust. This is a

compliment to you. He is saying, I know you will understand.

Dr. Haim Ginnot, a child psychiatrist, author of a best seller entitled *Between Parent and Child*, emphasizes the point that one is to expect some demonstrations of feeling and emotion from the normal child. Respect (not necessarily approve of) his right to feel what he feels, and somehow communicate to him that you understand. An understanding person not only is touched with the feeling of your infirmity but he finds himself verbalizing for you your feelings, which are now his also. “I can surely see how you feel that way” or “It must have been quite an ordeal for you” or “I know it has been tough; you’ve held up well” or, to a child, “Wouldn’t it be nice if Grandma and Grandpa could stay all the time instead of having to leave today on the two-o’clock plane?”

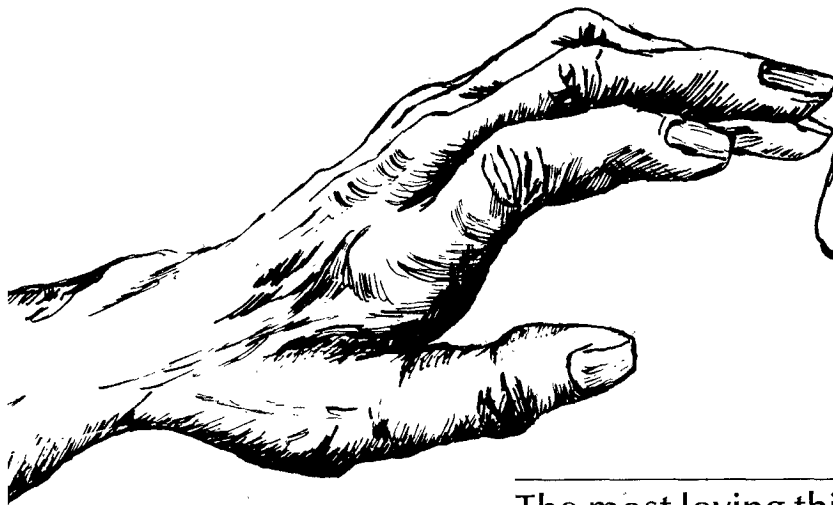
No doubt every summer-camp director or counselor has had an experience like the following: The little fellow is at camp for the first time, and opening night he is homesick. Homesickness to a 9-year-old is a hard-hurting feeling. The counselor does not deny the little fellow his emotions. He never says, “Aw, you don’t want to go home, boy!” or label him as a cry baby. He really is homesick and he really does want to go home so badly he can’t stand it. The good counselor loves, cares, understands, and affirms. Little buddy is pulled close, maybe set on a knee, and the counselor stands under the feeling of homesickness with him. “I know just how you feel, man [at camp all boys are men]. I’ll never forget my first night at camp. I was 12. I was so homesick I cried. I had never before felt so miserable. I missed my mom and my dad and my dog . . .” Now if you watch little buddy’s face you can see it. “This man understands. He really knows how it feels. He is standing under it with me.” It’s a matter of only minutes before he hops off the knee to join newfound friends. He is safe, even in a strange place, because somebody, his counselor, understands. The homesickness withers and dies a natural death.

Substitute for Verbal Polemics

Wouldn’t it be wonderful if every church had a liberal sprinkling of solid, consistent members who the church youth knew loved, cared, and really understood? Wouldn’t it be wonderful if the students felt that they had the nicest teachers, understanding teachers? Wouldn’t our homes be much sweeter if disagreements were resolved by love, care, and understanding instead of by verbal polemics? Wouldn’t the message of the crucified, risen, soon-coming Saviour be soon carried to all the world if Seventh-day Adventists were known as the people who love, care, and understand, rather than as “the people who eat lettuce”? We are counseled: “If

we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. . . . Why do we not honor the Lord by manifesting tenderness and love for one another? If we speak and act in harmony with the principles of heaven, unbelievers will be drawn to Christ by their association with us.”—*Testimonies*, vol. 9, pp. 189, 190.

Surely as we behold the loving Christ we cannot but become more loving people. We can give understanding only as we become channels of His inexhaustible supply of love. God’s love for man is ever seeking to flow through man to his fellow man. After all, the most loving thing a person can do is to place the hand of a burdened one in the hand of Him who is perfect love, the one who alone can give perfect understanding.



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Loved ones and friends can and do help, but no human can truly understand another’s perplexities, can truly be grasped by the feelings of his infirmities. “There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light are to another most difficult and perplexing.”—*The Ministry of Healing*, p. 483.

The same volume further admonishes us to look to Jesus for sympathy and uplifting. “Let us trust fully, humbly, unselfishly in God. He knows the sorrows that we feel to the depths of our being, but which we cannot express.”—*Ibid.*, pp. 486, 487.

As Christians we must become more loving, caring, and understanding. But even as we do we must realize, and cause those whom we help to realize, that no one can perfectly understand except Christ. “He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted. Here Christ stands revealed as the master teacher; of all that ever dwelt on the earth, He

alone has perfect understanding of the human soul.”—*Education*; p. 78.

“We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:15).

“For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (chap. 2:18).

“In all their affliction he was afflicted, and the angel of his presence saved them” (Isa. 63:9).

“Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world’s sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only *for*, but *with*, every burdened and tempted and struggling one.”—*Ibid.* (Italics supplied.)

Yes, He loves me, yes, He cares, yes, He understands. □

A Manager for God

Continued from cover

Nothing will be impossible for us if you stay close to Me and follow My directions.

Some of the treasures I am committing to your stewardship are—My grace,³ your time and talents, your body and mind, and the means loaned to you to administer for Me. Time is entrusted to you moment by moment, like a roll of paper running through a press, which passes only once. With My assistance the “edition” of your life will have no blank pages. You will divide your time between study, communion with Me, caring for your family, and serving others. Further, through the wise use of time, your talents will be multiplied,⁴ and by proper exercise they will be perfected. Talents are your “lent capital” to be dedicated to My service.⁵

Your body temple, like all My creation, is governed by laws just as divine as the Decalogue. Live in harmony with them and yours will be a healthy and happy life. Otherwise you will invite disease.⁶ So whether you eat or drink, or whatever you do, do all to My glory.⁷ Then I can add My healing power to keep you in health.⁸ And you will be able to more fully discern My sacred truths. I want your life to be a living testimony to the results of living My way.

The material things I have placed in your hands to administer are to be used to care for your needs, benefit others, and help finish My work on earth. It will take a little time to adjust your thinking, for you have been thinking like an *owner* rather than as My *manager*. Never put your trust in material things. I am your only security. You need never worry, for with My blessing all your needs will be supplied.⁹ Your simplicity and self-denial will be an expression of your love and gratitude, and will bind you closely to Me.

My Eldest Son perfectly reflected My character when He walked on earth. Now I am calling you to take His place in mirroring My love. As you glorify Me you will daily grow more like Me. Your unselfish life of service will be a living proof of what My divine power can accomplish when united with human effort.¹⁰

Yours, My child, is a high calling—you are to be a reflector of My character and a manager of My resources. There is no higher calling, but do not fear, I am with you to help you fulfill it.

Lo, I am with you always.¹¹

Your Heavenly Father

Yes, ours is a high calling. Now, will you place your name as manager on the letterhead? Time is running out, and there is so much to do. □

REFERENCES

- ¹ Matt. 11:30.
- ² *Counsels on Stewardship*, p. 36.
- ³ 1 Peter 4:10.
- ⁴ *Christ's Object Lessons*, p. 353.
- ⁵ *The Great Controversy*, p. 487.
- ⁶ *The Ministry of Healing*, p. 234.
- ⁷ 1 Cor. 10:31.
- ⁸ *Medical Ministry*, p. 221.
- ⁹ Phil. 4:19.
- ¹⁰ *The Acts of the Apostles*, p. 531.
- ¹¹ Matt. 28:20.

God's Vines, Ancient and Modern

[Condensation of a devotional message presented at the 1975 Annual Council.]

The character of Jesus with its sweet and loving spirit would resolve many existing conflicts and abrasive relationships in our churches.

By F. W. WERNICK

THE FIGURE OF THE VINE WAS USED often by Old Testament writers to describe the establishment of Israel in Palestine. The psalmist declared: “Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it” (Ps. 80:8). God, the Husbandman, is pictured as planting a vineyard, upon which He bestowed His most precious labor and from which He expected good fruit.

Isaiah drew a vivid word picture of the care given the vineyard by the heavenly Husbandman: “My well-beloved hath a vineyard in a very fruitful hill: And He fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein” (Isa. 5:1, 2).

The effort seemed to be in vain. He waited for centuries to see His character reproduced in the lives of His chosen people, but it didn't happen. He said of His vineyard, “And he looked that it should bring forth grapes, and it brought forth wild grapes” (verse 2). “Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?” (Jer. 2:21). While some fruit may have appeared, it was far below reasonable expectations and the worldwide impact of truly God-fearing, commandment-keeping people never materialized.

This does not mean that religious exercises and piety vanished from the nation of Israel or its descendants. On the contrary, as the years passed, pious, external religious ceremonies increased, while the sweet fruits of the Holy Spirit became more noticeably absent. One would hardly expect good fruit from a degenerate vine. When the prophets pulled back the cover of self-righteousness from Israel and Judah, greed, harshness, immorality, and sin of every kind were revealed. The sweet graces of the character of God were missing. By the time Jesus appeared, we read:

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"The people of Christ's day made a greater show of piety than did the Jews of earlier ages, but they were even more destitute of the sweet graces of the Spirit of God."—*Christ's Object Lessons*, page 215.

The vine was there, but missing was the expected fruit. The people of God either lacked understanding of what God was looking for in His chosen nation or they were unwilling to follow His leading. They accepted His blessings, but became satisfied with pretense and ceremony while the characteristics of a genuine spiritual life were missing. It became more comfortable to act, speak, and live like the sinful world in which they lived than to respond to the Spirit of God and develop love, kindness, patience, and longsuffering. The result was an ungrateful nation, exhibiting the same harsh, cold attitudes of the heathen neighbors around them. Yet, they professed to be a religious people. Satan must have exulted that he had been so successful in frustrating the work of the heavenly Gardener.

It is easy for others to see where Israel and Judah went wrong, but Jesus brought the lesson home to His disciples and to us by saying, "I am the true vine, and my Father is the husbandman" (John 15:1).

This statement was startling to the first disciples. For years, it had been taught that the Jewish nation was the vine. Coins and architecture reflected this belief in the display of carved or engraved leaves and clusters of grapes. In addition, the disciples had often seen the golden vine that decorated a door of Herod's temple. But Jesus now declared that He was the true Vine and that His presence in the life is essential to spiritual growth and power. In fact, all life flows to us through Him.

The beauty of the character of Jesus is reproduced in His people when by faith Jesus and His words become a



part of the believer's life. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (verse 7).

As the miracle of salvation is accomplished in the life, a distinctive people is gathered out of all nations, a people known not only for their obedience but also for their patience, love, kindness, humility, and longsuffering. They become the marvel of the world and fulfill Isaiah's prophecy: "In proclaiming the truths of the everlasting gospel to every nation, kindred, tongue, and people, God's church on earth today is fulfilling the ancient prophecy, 'Israel shall blossom and bud, and fill . . . the world with fruit.' Isa. 27:6."—*Prophets and Kings*, p. 703.

At times, what the world sees is limited by us to external evidences of a Christian life such as faithfulness in performing religious duties. However, Holy Scripture emphasizes that outward obedience is to be motivated by an inward experience of fellowship with Christ. The character evidence, or fruit, of this relationship is more revealing than some of the external actions by which such an experience is generally measured, important as outward actions are.

Our Saviour Wants More

Our Saviour, though honored by obedience to all of His commandments, wants more: "The fruit Christ claims, after the patient care bestowed upon His church, is faith, patience, love, forbearance, heavenly-mindedness, meekness."—*Testimonies*, vol. 5, p. 117.

The world in which we live is largely devoid of this fruit. Although nonchurch members may be impressed by faithful adherence to Adventist beliefs, a humble manifestation of the fruits of fellowship with the living Christ is an irresistible sermon that provokes no argument against the message of truth we cherish.

Unfortunately, such fruit is rare, even among professed Christians, although it is freely available through Christ. Freely offered, but with a price! That price is the surrender of self and the reception of the Lordship of Jesus and His Word in the life. When Bible truths become the mold of personal thought and practice through living faith, the life and power of Jesus accompanies them, and changes in the heart and life take place.

The character of Jesus with its sweet and loving spirit would resolve many existing conflicts and abrasive relationships in our churches and institutions. Ellen G. White said: "As far as possible, you should come into harmony with your brethren and sisters. You should surrender yourselves to God and cease to manifest sternness and a disposition to find fault. You should yield your own spirit and take in its place the spirit of the dear Saviour. Reach up and grasp His hand, that the touch may electrify you and charge you with the sweet properties of His own matchless character."—*Testimonies*, vol. 4, p. 63.

For this transformation of our hard and selfish spirits Jesus, the true Vine, poured out His soul unto death. And His desire is to see the fruits of His Spirit develop in His people. This work of redemption is to be seen in all the earth, causing the world to be aware of what happens to a group of people who truly "keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Only through such a demonstration of fruit-bearing will the harvest of the world be hastened. □

Christ's Signs and Wonders on Behalf of Women

In the face of Jewish opposition

Jesus often performed acts

of healing or other miracles

that ministered to women's needs.

By **WALTER F. SPECHT**

HOW DID JESUS relate to women? How did He treat them?

Let us note first how He related to His mother. A man's true self is often best revealed in his own home, to those who are closely associated with him. What was Jesus' attitude toward His mother? How did He regard her status as a woman? How did He relate to her? The gospels present four incidents that give us some indications regarding Jesus' relation to Mary.

The first of these was at the Passover visit in Jerusalem when Jesus at the age of 12 was becoming a *bar-mitzvah*, a son of the law (Luke 2:41-51). It was a great epoch in Jesus' life, for He now revealed a consciousness of His Messianic mission. When the Passover feast was over, Jesus remained behind in Jerusalem. His absence was not discovered until the conclusion of the first day's journey. With great anxiety Mary and Joseph returned to Jerusalem to look for Him. When Mary discovered Him in the school of the rabbis she reprovingly asked, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously" (verse 48, R.S.V.). His answer was somewhat mystifying: "'How is it that you sought me? Did you not know that I must be in my Father's house?'" (verse 49).

These were indeed strange words for a boy of 12. Jesus was disclaiming the paternity of Joseph and declaring His sonship to God. Nevertheless, Jesus showed no disrespect to Mary and Joseph. The record states, "And he went down with them and came to Nazareth, and was obedient to them" (verse 51).

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The second episode took place in Cana, where, according to John's Gospel, Jesus performed His first miracle, or "sign" (John 2:1-12). Jesus, His disciples, and His mother were guests at a wedding festival. He was now nearly 30 years of age. When the supply of wine was exhausted during the feast, Mary suggested that He do something to reveal His true Messianic dignity. Jesus' answer at first seems harsh: "'O woman, what have you to do with me? My hour has not yet come'" (verse 4).

While there is nothing derogatory in the address "woman" (it may be one of respect and affection),¹ it may appear to be an unusual way to address a mother. Perhaps the time had come to let Mary know that it was not her place to make suggestions about His Messianic work. Jesus is no longer under her direction and authority.

Jesus Made Provision for His Mother

Yet while hanging on the cross Jesus made provision for His widowed mother, and addressed her as "woman" (John 19:26, 27). At the wedding feast Mary did not take offense at Jesus' reply, or regard it as a sharp rebuke. She instead gave expression to her faith by saying to the servants: "'Do whatever he tells you'" (John 2:5). And Jesus responded to that faith by performing His first miracle—turning water into wine. He then accompanied His mother to Capernaum, and from there separated from His family to go on His mission.

The third incident apparently occurred at Capernaum (Mark 3:19, R.S.V.), where a large crowd had gathered to hear Jesus teach (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21). At this time our Lord was so busy that He scarcely had time to eat (Mark 3:20). Reports of this reached His family, who were concerned not only about His physical well-being but about His mental balance, as well. Jesus had healed a blind and mute demoniac, and the scribes and Pharisees attributed His power to Beelzebub, the prince of demons (Matt. 12:24). Jesus showed the unreasonableness of such a charge, and warned the Jewish leaders against blaspheming the Holy Spirit (verses 25-32). At this juncture Mary and His brothers arrived to take Jesus away to a much-needed rest. Because of the crowd, however, they were unable to reach Him. So they sent word that they were waiting for Him outside. But Jesus refused to go out to see them. Apparently He felt that He was grossly misunderstood even by His own mother. Mary was seemingly again trying to direct His Messianic work. Jesus took this occasion to make a pronouncement concerning His true family: "'Whoever does the will of God is my brother, and sister, and mother'" (Mark 3:35, R.S.V.; Matt. 12:50).

Connected with this experience was a woman's exclamation, "'Blessed is the womb that bore you, and the breasts that you sucked!'" (Luke 11:27, R.S.V.). In a male-dominated society a woman's claim to recognition was in rearing a son. How fortunate was the mother of a son like Jesus! This woman's exclamation, recorded only by Luke, echoed the song of Elizabeth before Jesus' birth: "'Blessed are you among women!'" (Luke 1:42) or, perhaps, the words of Mary's *Magnificat*, "'Henceforth all generations will call me blessed'" (Luke 1:48). Similar ascriptions of blessedness occur in rabbinical writings,² the most significant one being: "Blessed is the



Several stories in the Gospels tell of Jesus' working miracles on behalf of women, such as the woman He healed while on His way to Jairus' home.

hour in which the Messiah was created. Blessed is the womb from which he came."³

In His reply Jesus shows the inadequacy of such a remark. Mary's place as His mother did not bring her salvation. This is dependent upon a spiritual relationship. "Blessed rather are those who hear the word of God and keep it!" (Luke 11:28, R.S.V.).

There can be little doubt that Jesus was devoted to His family. Nevertheless He recognized a higher loyalty to God, and to a larger family, the family of God. Even His earthly family loyalty was to take second place to the paramount loyalty to God. This is no denial of the claims of family love, but that love must not interfere with love and service for God. This is an important truth to be kept in mind in every age.

In the final scene we see Mary standing by the cross of Jesus (John 19:25-27). Jesus loved His mother. What could He say that would brighten her heart at such a time? All He could do was to commit her to the care of the beloved disciple John, who accepted the sacred trust given him.

Several times in the Gospels Jesus is pictured as working miracles on behalf of women. This readiness to help women again distinguishes Him from rabbinical practice. While there is a profusion of rabbinical miracle stories, only a few tell of women being helped.⁴

Early in His Galilean ministry our Lord was a guest in the home of Simon Peter in Capernaum, where He was told of the illness of Peter's mother-in-law. Although it was the Sabbath day, Jesus made her well (Matt. 8:14, 15; Mark 1:29-31; Luke 4:38, 39). His action not only violated the Pharisaic rules of Sabbathkeeping but also the norms of propriety in dealing with women. The rabbis

declared that a man was not to look at a beautiful woman, even if she were single, nor at a married woman, even if she were not beautiful, nor even at a woman's lovely attire.⁵ To take a woman's hand was quite shocking to Jewish sticklers for propriety. But to help a sick woman, Jesus was willing to break rabbinical Sabbath rules, as well as the accepted rules of social propriety.

According to the Gospel of Luke, Jesus had compassion on a bereaved widow of Nain and raised her son to life (Luke 7:11-17). Jesus, His disciples, and a great crowd, were approaching the gate of the village just as the funeral procession was moving toward the cemetery. The plight of the widowed mother who had lost her only son touched the Master's heart. In such a situation she was helpless and defenseless. The bier on which the body of the young man laid was not an enclosed coffin, but a litter consisting of a board with narrow sides attached. It was customary for the body to be wrapped in linen cloth, but with the face exposed. Although contact with the dead would render Him ceremonially unclean (Num. 19:11), Jesus stepped up and touched the bier. The pallbearers stopped, and Jesus raised the young man to life.

At Capernaum (Matt. 9:1) Jesus also raised the 12-year-old daughter of Jairus, the ruler of the synagogue (Matt. 9:18, 19, 23-26; Mark 5:21-24, 35-43; Luke 8:40-42, 49-56). Again ignoring the fact that contact with the dead would make Him ceremonially unclean,⁶ our Lord took her by the hand and said, "Talitha cumi"; which means, "Little girl, I say to you, arise." Thus Jesus demonstrated that He valued human need above ritual requirements.

On the way to Jairus' home Jesus healed a woman who had suffered from a hemorrhage for 12 years (Matt.

9:20-22; Mark 5:25-34; Luke 8:43-48). She had spent all of her financial resources on physicians and remedies, only to be pronounced incurable (Mark 5:26). According to Jewish law a woman in this condition was in a state of perpetual uncleanness. (Lev. 15:25-33). Apparently she lacked the opportunity or the courage to confront Jesus

directly and ask for help. Perhaps she feared she might be refused. But she had faith to believe that if she could only reach out and touch His garments she would be healed. She managed to make her way through the crowd near enough to touch "the fringe of his garment" (Matt. 9:20, R.S.V.). The moment she did so she was healed.

Even though contact with such a person rendered our Lord ritually unclean, He did not reproach her for touching Him. He did, however, insist that she reveal her identity in the presence of the vast crowd. Alicia Craig Faxon has correctly assessed the situation with these words:

"Not only did He heal her from her physical illness, but He released her from her fears and suffering, often concomitants of sickness but frequently existing by themselves. . . . Jesus also liberated this woman from her feelings of inferiority and unworthiness. He called her forth from her hiding place and confirmed her as a person. He acknowledged her faith and her determination.

"And He called her out of passivity into activity in holding her responsible for her acts. He said in effect, 'Don't feel unworthy and inferior; you are a person worthy to be healed, worthy to claim my attention. Stand up and acknowledge your personhood, your rights as a human being.'"

Jesus Tested a Woman's Faith

The Syrophenician woman's plea to have her possessed daughter healed was at first refused (Matt. 15:21-28; Mark 7:24-30), not because of her sex, but because she was a Gentile. Jesus was trying to break down His disciples' prejudice by taking them into Gentile territory. By treating the woman this way He gently rebuked His disciples and drove home a much needed lesson.⁸ The woman's persistence led Jesus to exclaim, "'O woman, great is your faith! Be it done for you as you desire.' And her daughter was healed instantly" (Matt. 15:28, R.S.V.).

The Gospel of Luke also records Christ's Sabbath healing of a woman who had been physically deformed for 18 years (Luke 13:10-17). Jesus addressed her in the synagogue, told her that she was freed from her infirmity, and publicly laid His hands on her. In doing so He violated Jewish traditional Sabbath laws and disregarded the social proprieties of His time. When the ruler of the synagogue publicly expressed his indignation Jesus replied, "Does not each of you on the sabbath untie his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:15, 16). If a domestic animal bound for a few hours can be loosed for watering on Sabbath, could not a woman, yes, a daughter of Abraham, be loosed from the bond of an 18-year-old infirmity on the Sabbath? □

To be continued

For the Younger Set

Domie's Adventures—6

Domie Hears Music

By Dominador U. Gonzales
As told to
ELLA RUTH ELKINS

(Last week: Domie ran away from home with two of his friends and enrolled in a government boarding school. He became homesick after six weeks and wrote home. He offered his first prayer.)

AFTER A WEEK or so all the students were sent out to weed the rice field. Even though the sun was bright and hot, the boys worked cheerfully. In the early part of the afternoon rain began to fall.

Back at the dormitory that night Domie came down with a chill. He got cold and then hot, and his teeth chattered. The following day he was taken to the hospital. Before long he slipped into unconsciousness.

The physician who examined Domie shook his head. "I am afraid we cannot help this boy. His sickness is like that of the patient who died in this hospital several months ago. There's no use keeping him here. Have someone come and take him home to die."

The nurse nodded Yes as she jotted notes on

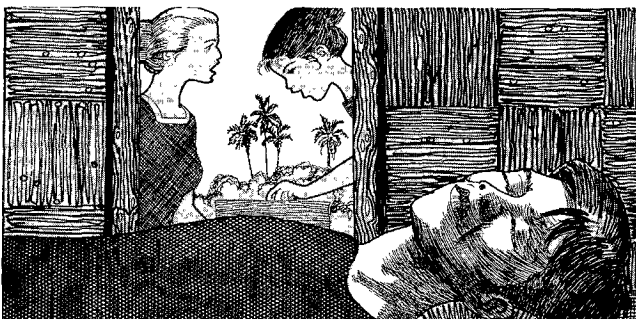
Domie's chart. Then the doctor and the nurse turned their backs and walked out.

The school was called. Someone came and got Domie. He was unconscious as they laid him in the back seat of a car and drove him to his home a half-day's journey away.

Days and days went by, and still Domie slept soundly, not knowing anything.

Then one day it was as though he was having a dream. There were sweet voices way off in the distance. The sound was that of his mother's and sisters' singing, like the music he heard when he interrupted the religious service at home when he was 9 years old. But surely it must be a dream, for how could he hear those sweet voices—the voices he was so homesick for—so far away here in a strange city? Closer and closer and clearer and clearer came the voices. No, this couldn't be a dream! The voices were so real he was sure if he could just reach out he could feel his dear ones by his side.

To be continued



Days and days went by, and still Domie slept soundly, not knowing anything. Then one day, as if in a dream, he heard sweet music.

REFERENCES

- ¹ William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament*, p. 167; Liddell and Scott, *A Greek-English Lexicon*, p. 363, "voc., as a term of respect or affection, mistress, lady."
- ² Abot 2.10; 2 Baruch 54.10.
- ³ Pesiqta 149a.
- ⁴ Leipoldt, *Jesus und Die Frauen*, pp. 16f.
- ⁵ B. Aboda sara 18b, quoted in Leipoldt, *op. cit.*, pp. 17f.
- ⁶ cf. Lev. 21:11.
- ⁷ Faxon, *Women and Jesus*, pp. 50f.
- ⁸ Ellen G. White, *The Desire of Ages*, pp. 401-403.

From the Editors

Savory Morsels

The Bible says in Proverbs 18:8, N.E.B., "A gossip's whispers are savoury morsels, gulped down into the inner man."

Few of us would deny that we are guilty of having gulped down and enjoyed many such savory morsels.

We haven't always remembered Johann Kaspar Lavater's sage advice, "Never tell evil of a man, if you do not know it for certainty, and if you know it for a certainty, then ask yourself, 'Why should I tell it?'"

Many a man's reputation has been destroyed by a talebearer.

Ponder the experience of John Hunt, of Minneapolis. False rumors spread that 35-year-old Hunt was a devil worshiper. Not bothering to check, gullible townspeople burned crosses on his lawn, threw rocks and apples at his house, and stole statues from his premises. Often there were long lines of cars driving in front of his home. The riders in these cars would honk their horns and shout, "devil-worshiper," and, "You'll burn in hell."

Neither the police nor Mr. Hunt could determine the origin of the rumor, which included statements such as that Mr. Hunt sacrificed goats and drank their blood, wore a black cape, and had fangs.

Mr. Hunt's nightmare ended when the city's newspaper published an article on his ordeal and told of his civic and business endeavors. It stated that there was no evidence whatever to support the rumors.

Mr. Hunt received more than a dozen telephone calls, most of them from teen-agers, all of whom apologized. One girl was in tears. "I'm terribly sorry," she said, "to do that to an innocent man . . ."

They just hadn't bothered to check. But at least many apologized.

This incident reminded me of an experience I had when I was a young minister, seeking to establish a fledgling congregation in a thriving agricultural and lumbering town in Northern Saskatchewan. The rumor suddenly sprang up that I was the champion pool player of the town. I had never played pool in my life, but no one bothered to check. Apparently the morsel was too savory! The situation seemed so ridiculous to me that my first impulse was to ignore it. But since the rumor was undermining my reputation as a trustworthy minister of the gospel, I decided to do something about it. Selecting a family who I knew had gulped down the rumor, I asked them to secure from the owner of the pool hall a statement of my supposed heroic exploits in his area of entertainment. They readily agreed, seemingly hoping to find further grist for their rumor mill. They came back a few days later greatly chagrined and embarrassed, and they too apologized.

Love is the antidote to talebearing, for love "thinketh no evil." Love stops its ears to a talebearer. It refuses to believe an evil report. Even if the rumor should check out, love does not gulp it down as a savory morsel, for love "rejoiceth not in iniquity, but rejoiceth in the truth."

What a different world this would be if, suddenly, all talebearing would cease!

D. F. N.

Inspired Persons *Continued from page 2*

all but the first edition of *The Great Controversy*, she stated, "In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works."—p. xii. Certainly this frank statement, published nearly nine decades ago, reveals that *Prophetess of Health* has not come up with something new or information that either Mrs. White or the church has been attempting to hide.

Now to point No. 2. Have Adventists claimed that everything Mrs. White taught regarding healthful living was unique? The answer is no. But Adventists do claim, as J. H. Waggoner wrote in the REVIEW 110 years ago, in 1866, that "by the method of God's choice it [health reform] has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and

Thank You

By VIRGINIA VESS

Thank you is a precious word—
It opens hearts to joy
And brings a shield of happy thoughts
When burdens would annoy.

It is a pearl in words we use
And will inspire a smile
With beauty of unselfishness
To go that extra mile.

Thank you brings a blessedness
In many wondrous ways;
And Thank You to our Father lights
The pathway of our days.

authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of *present truth*, to be received with the blessing of God, or rejected at our peril."—August 7, page 77.

This statement sets forth clearly the church view. F. D. Nichol wrote in 1951: "We make no attempt to claim for Mrs. White exclusive possession of health-reform ideas. What we do claim is this: That she was not dependent on others for her ideas; that she guided us safely and sanely on the road to health, warning us against many and tempting bypaths; and that she placed the health teachings in a certain spiritual context, cheering us along with the revelation that these teachings are designed of God to smooth our upward path to the kingdom."—*Ellen G. White and Her Critics*, p. 402.

Now to point No. 3. We stated last week that we do not consider *Prophetess of Health* "an important challenge to the faith." Our chief reason for this view is that Adventists who understand inspiration and how it operates will find nothing in the book to upset them. They

may be upset by what they may readily discover to be distortions, misrepresentations, and unfair interpretations, but these will not impair their confidence in Ellen G. White as inspired. (For a brief overview of the Adventist position on inspiration, see "Hear the Word of the Lord," *Review*, July 16, 1975, pp. 10-12; Editor's Viewpoint, *Reviews*, June 17 and 24, 1976; and chapter 1, entitled "Toward a Factual Concept of Inspiration," in the paperback book *The Ellen G. White Writings*, published by the Review and Herald in 1973.) The Adventist view on inspiration is realistic, and is not shattered by the kinds of problems that currently threaten to fracture the evangelical world. By the better understanding that Adventists have of inspiration as a result of having a messenger from the Lord in their midst for 70 years, they are able to maintain their confidence in the Bible and other inspired writings even in the face of difficulties that weaken the faith of fellow Christians and lead many to surrender to doubt.

Next week we shall survey a few of the reasons why church leaders consider *Prophetess of Health* more a disappointment than a threat.

K. H. W.

To be concluded

Letters *continued from page 3*

hood, and I can understand fully what this child is battling.

I do not know what solution there is for him, but I would like to encourage the child to believe that God cares and understands.

M. GOLDSTONE

Auckland, New Zealand

Questions Self-Defense

Re: When You're Young (July 1).

I was interested in the answer to the question "If someone attempted to kill you, wouldn't you defend yourself as vigorously as possible, even to perhaps killing your attacker, if you had a weapon?"

First of all may I say that I don't condemn or judge the answer given. But it seems to me the "iffy" situation becomes very real when you recall Christ's life.

Christ's first commandment is "Love your neighbor as yourself." He not only professed it but lived it. While His "neighbors" were spitting on Him, cursing Him, yes, even killing Him, He never once struck back in self-defense. He, the Son of God, who had the power to destroy the earth and all of mankind with one word from His mouth, never struck back.

Holy Scripture teaches that God is the Source of all life, and in the face of His command "Thou shalt not kill" we can conclude that only He has the right to decide who will live or die.

DAN OVERFIELD

Pearey, Arkansas

Orion Re-interpretation

Thank you for the Sprengel and Martz series on Orion (March 25 to April 8). To modern ears there were always some rather strange aspects to this issue and a question was left hanging over the head of Ellen White rather than, as we have been shown, her interpreters. The REVIEW is to be congratulated for its forthrightness.

E. A. MAGNUSON

Cooranbong, Australia

I do not believe that it really matters where Christ will come through the heavens. All that matters is that He is coming and that every eye shall see Him. The important thing is that every person be prepared for that coming. Should we not rather worry about people, than about constellations?

LILIANA BUCHHAMMER

Glendale, California

ATS Anniversary

You recently celebrated the 150th anniversary of the American Temperance Society (June 17). I don't think we can demonstrate, however, any institutional connection or continuity between the American Temperance Society that was organized in 1826 and our own American Temperance Society.

Indeed, the *Seventh-day Adventist Encyclopedia* traces the origins of our current organization back to January, 1879, when the American Health and Tem-

perance Association was formed in Battle Creek, with Dr. John Harvey Kellogg as president.

So in just three more years we can celebrate a centennial. But, so far as I have been able to tell, there is no basis for the claim that our ATS is the descendant of the American Temperance Society that was organized in 1826. Only the name and the aim are the same.

RON GRAYBILL

Takoma Park, Maryland

Authority and Inerrancy

A jewel of ancient Chinese wisdom speaks of "backing away from the lion into the tiger's jaws." In our creditable desire to be conservative, we must equally beware of letting other conservative groups define for us what we shall conserve. That too would comprise a betrayal of our own heritage.

That is why I appreciate your perceptive distinction between the question of Scripture's "inerrancy" and that of its authority (June 17 and 24). By acknowledging that the Word's self-authenticating quality, and so its authority, lies beyond the critics' findings, you remove from these findings the threat some claim they pose to the great Protestant *sola scriptura* principle.

Nor are Adventist principles threatened by your distinction. I'm convinced that Ellen White, in her reading of the Gospels, encountered the same questions any other careful reader must.

And she gave much the same answer that critical scholarship does: that the decisive ordering influence in the record of Jesus' life was the early community's experiences and needs. "The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ."—*Selected Messages*, book 1, p. 20. She says this in the very context of a discussion of unbelieving criticism! Apparently such an insight was not part of the tendency to "question the authority of the Scriptures" (*ibid.*), in her mind. Scripture's authority, for her, rested on a more profound basis than its chronological objectivity, at least. And that already places us on a different track than that of the "inerrancy" advocates.

Mrs. White condemns in strongest language the kind of arrogant, falsely sophisticated, critical attack on, and rejection of, Scripture's authority, which she recognized as the mark of shallow minds. There are many who have employed scholarly findings in cheap ways to escape the divine claim on their lives. But the question is whether it is fair to her to take this language of hers and apply it to careful, responsible students of the Word, for whom its authority stands firm. Neither our Protestant nor our Adventist heritage requires that.

JOHN R. JONES

Nashville, Tennessee



Ruby McArthur

Nebraska's

Mother

of the Year

offers five hints

for modern

mothers.

Formula for Successful Motherhood

By FLOYD BRESEE

WE SAT IN THE EAST SENATE CHAMBER of Nebraska's Capitol Building. The room was already packed, the gallery was filling rapidly. Photographers were waiting. Then the applause broke as Governor and Mrs. J. James Exon escorted Ruby McArthur into the Chamber, the audience standing in enthusiastic respect. It was the inauguration of Nebraska's Mother of the Year. I was bursting with pride, for Ruby is a member of the College View Seventh-day Adventist church. I am her pastor.

Ruby Shafer was the sixth of 11 children born into a Kansas farming family. She graduated from Enterprise Academy, in Kansas, and from nurse's training at Union College, in Lincoln, Nebraska. She married a young law student, John McArthur, who has since become a prominent attorney in Lincoln, where they have lived for forty-two years.

Mrs. McArthur has been active in Civil Defense work, and as a volunteer instructor in disaster nursing. For the past twelve years she has served as a disaster reserve nurse for the American Red Cross. This means she can be called on at a moment's notice to serve as a nurse supervisor in any nationally declared disaster. There are only twenty such nurses across the United States. She serves about twice a year and each disaster usually takes her away for three or four weeks. She has helped out

Floyd Bresee, Ph.D., is pastor of the College View Church, Lincoln, Nebraska.

during floods in Tennessee, Kentucky, Minnesota, and Rapid City, South Dakota, hurricanes in Texas, and the recent tornado in Omaha, Nebraska. Harold Hill, Red Cross Division Manager, says,

"The American Red Cross considers her one of their most capable staff members to set up Nursing Stations and to pursue hospitalization care for the injured. . . . She possesses a genuine concern for others and is sensitive to their needs. Enthusiasm is an outstanding quality, coupled with cheerfulness and a positive approach in all she undertakes."

In 1975, she was chosen Nurse of the Year by her alma mater.

Through the years, the McArthurs have served as hosts to some fifty foreign students attending Union College and other Lincoln schools. Lincoln's Sertoma Club gave her their 1976 Service to Mankind award.

The amazing thing about Ruby McArthur is that all this success has been in areas other than those she holds in highest priority. More important to her than career or community service are church and family. She has held a long list of church offices—from PTA president to member of the SDA Welfare Center board. She is the current secretary of the Nebraska Conference Lay Advisory Committee. As deaconess of the College View church, she is in charge of the Communion table. Her deaconess work received due honor in the Omaha *World Herald* story of her Mother of the Year award. Beneath her picture were three words, "Ruby McArthur, deaconess."

Ruby's children have been exceptionally successful. Sue married a businessman and Linda a minister. Frank is in real estate and farming, John owns a business, James practices law with his father, and Ben is finishing



Nebraska Governor J. J. Exon named Ruby McArthur Nebraska State Mother of 1976 in a ceremony in the State Capitol's East Senate Chamber.

Flowers Spring From Mud

“Consider, says Jesus, how the lilies grow; how, springing from the cold, dark earth, or from the mud of the river bed, the plants unfold in loveliness and fragrance. Who would dream of the possibilities of beauty in the rough brown bulb of the lily? But when the life of God, hidden therein, unfolds at His call in the rain and the sunshine, men marvel at the vision of grace and loveliness. Even so will the life of God unfold in every human soul that will yield itself to the ministry of His grace, which, free as the rain and the sunshine, comes with its benediction to all. It is the word of God that creates the flowers, and the same word will produce in you the graces of His Spirit.”—*Thoughts From the Mount of Blessing*, p. 97.

“But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The heaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.”—*Christ's Object Lessons*, pp. 96, 97.

► My beloved husband passed away this spring. He was a dedicated Adventist Christian, and I feel sure he will be in the kingdom. It was his greatest desire that his whole family be united in heaven.

I am requesting prayer for our daughter who used to be an Adventist, and for her husband, who does not profess any religion, and for their daughter. They are fine people, but I realize that they will not enter the kingdom unless they give their hearts to Jesus.—H. M., of Arizona.

► What a bond of fellowship in praying with and for others! I am thankful that God gives so bountifully to those who ask, believe, and claim.

Our daughter is planning to marry a young man who, we feel, has areas where he is seriously incompatible with her. She needs our prayers.

The hour is late, and the probability of change from a human point of view seems impossible, but with God all things are possible. I pray that she will have the courage to make the change

if God so wills it.—S. C., of Massachusetts.

► A few months ago I wrote requesting prayer for my husband and children. My husband is an alcoholic. I want to thank you for praying and praise God for answered prayers. My husband has admitted that he is an alcoholic and is doing some constructive thinking. He still has not completely yielded to God, but he is maintaining sobriety. He has accepted the help of Alcoholics Anonymous, and I feel that God led him to it. Please continue to pray that he will give God the glory and turn his life over to His service.

My husband also smokes and often says he wants to quit. He has attended two Five-Day Plans to Stop Smoking, but until he allows the Lord to control him he will not succeed.

I need your prayers that I may rightly represent Christ in my life and not hinder the influence of the Holy Spirit.

Please pray for the rest of my family. They all need to surrender their lives to God.—M. G., of California.

We are admonished by the Scriptures to “pray for one another” (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe “it is a part of God’s plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.”—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

a Ph.D. degree with the dream of teaching history in an SDA college. Best of all, every one is a Seventh-day Adventist Christian.

Mrs. McArthur has maintained an exemplary balance between family and career—between work outside and inside her home. How can a woman contribute so much to church and community and still be so successful at home? Ruby is slow to give advice. She says, “I’m sure others have the same ideals, the same standards, and have done the same things I have. They just don’t happen to have gotten the credit.” She also shies away from the idea that she could have been equally successful with just any child. She is convinced mothers do not deserve to be blamed for every child that goes bad. Some children would go their own way no matter what their mothers did. To blame parents for everything is neither sensible nor fair.

In spite of her humility and reticence, an in-depth interview with Ruby does uncover the following hints worth passing on to modern mothers:

1. **The Family Comes First.** Mrs. McArthur was already a successful nurse when she married. She was tempted to devote her life to a career. But when she married John, she was aware that he was a strong family man, and she felt that she would be unfaithful to him, to her unborn children, and to herself, unless her decision to marry included the decision to give home and family first priority.

To her, being a homemaker includes being a housekeeper. She asserts, “One of a mother’s principal responsibilities is creating the pleasant home atmosphere that goes with a decently clean house and regular meals. The house must never get the attention that the children need, however.” Sometimes the ironing had to wait while she studied the Sabbath school lesson with one after another of her little ones at bedtime. She believes that being a Christian mother takes a lot of prayer. But she doesn’t believe this just means mother praying for the children. It means mother teaching her children how to pray for *themselves*.

Mother McArthur spent many hours reading books, such as *Uncle Arthur’s Bedtime Stories* to her children. She’s convinced many mothers make the mistake of reading to children only until they are old enough to read for themselves. They need her to be more than a “reader.” They need her continuing personal concern and companionship.

2. **Mother Should Be Home When the Kids Are Home.** Ruby did very little outside the home during the twenty years her children were small. If she was involved in some community service, she did everything possible to do the work during the daytime while the children were in school. She questions the wisdom of mothers working, even if it’s to pay for children’s school—if the work means mother won’t be home when the child is. If mother can take the kids to school, go on to work, and be home when they come home, she raises no objection. Even after her youngest, Ben, was in high school, the first thing he did when he walked in the door was call, “Mother.” She always wanted to be there to answer.

3. **Even Children Have No Right to Stifle the Person Behind the Mother.** Mrs. McArthur became convinced, as her children became teen-agers, that they tended to presume upon her time and her servitude more than was

good, either for them or for her. This was when she purposely began to turn to outside activities for both their sakes. She believes that children need to know Mother has interests other than them. Otherwise, they will monopolize, stifle, and subjugate her—and become selfish in the process.

The best way to teach children to be interested in others may not be for mother to be interested only in them, but for them to see *she* is interested in others too. Mrs. McArthur gave her children a share of the work around the house so she would have more free time. Each was responsible for his own room. She sometimes got her children involved in her community or church activities.

4. Discipline Is Easy If You Start Early. Ruby McArthur believes that discipline is important in raising children. She doesn't mean what she calls "the knocking around kind." She is convinced that if discipline is started early it doesn't have to be so severe. Good habits, taught early and deeply ingrained, save a lot of frustration and friction later. For example, when the children were tiny, she made certain they formed the Sabbath school and church habit. Mother might not feel her best, but she went anyway. Her intention was to instill

the church *habit*. Church was something you just didn't miss.

One of Ruby's favorite slogans suggests that a mother needs the—

"Playfulness of a child,
Endurance of a Spartan,
Patience of a Job, and the
Wisdom of a Solomon."

5. Give Your Children All the Schooling They Can Take—and Make Sure It's in a Christian School. Every one of the McArthur children was in church school up through the twelfth grade and every one attended a Christian college. Ruby gives John a lot of the credit. Somehow, he always saw to it that money was available for school.

As a brief biography was read of each of the McArthur children in the Senate Chamber, the Seventh-day Adventist Church and Seventh-day Adventist schools were mentioned many times. The Adventist name kept ringing throughout the Senate Chamber; the governor, local dignitaries, and the community heard it again and again. The inaugural service brought the kind of publicity money could not buy. What a tremendous influence for good one Christian home can be! □

Especially for Women By BETTY HOLBROOK

Reflections of a Plain Dirt Gardener

IT RAINED last night, a steady, gentle rain. This morning from my upper room my world looks washed, the colors brighter, and the mulch around the flower beds a deeper, richer brown. Shrubs and trees stand etched against their blue and green backdrops, adding a delightful dimension.

Could it have been a scene like this that inspired David to write: "Wash away all my guilt and cleanse me from my sin"?¹ The grime, the dust, and the dirt are gone, and something of God's perfect creation comes glistening through.

But out in that same garden there are still some disturbing things happening.

There's an innocent-looking little weed growing for one thing. It was such an easy thing to uproot, I thought. With just a little tug it lifted out so smoothly, hardly disturbing even the small plants nearby. Strange,

though, that just a few days later there were three or four new weeds to take the place of the one I had pulled. And then I discovered the network of roots that ran deep and wild. My feelings about that little weed have taken a harder line. I no longer have any tender feelings toward it as I dig unmercifully, searching out the insidious roots.

Then occasionally there's a diabolical little ritual that goes on in my garden too. Spiders must eat, I know, and it's all a part of the balance of nature for spiders to stalk their prey—caterpillars, flies, or some other juicy tidbit.

It's the little dance Sir Spider goes through that makes me uneasy. He stings his victim, stunning him only slightly; and then while the hapless little creature tries to wiggle and squirm his way out of his predicament the spider dances around. But while he's dancing he is little

by little wrapping his prey into his web until it is helpless. The spider is free then to wait for his next victim.

Does it all sound familiar? The deep, wild roots? The anesthetizing dance and web? Do we give up, feeling that the roots are too tangled and too deep, or thinking that the sting is too imperceptible, the web too encompassing? Or do we pray with the psalmist: "Create a pure heart in me, O God, and give me a new and steadfast spirit"?²

Theoretically, I suppose, most of us want to give up sin. We want to surrender our lives to God. And yet we look back over all the unkept promises, the broken resolutions that are like so much cotton candy. We're born losers, we tell ourselves, and God is a pretty hard taskmaster anyway. So we spend our lives wavering between indecision and despair.

What we must understand is the vast difference between "want" and "will." Want is willy-nilly. It sounds noble, and that is as far as it goes, but that is only a reaction when what we really

need is action—a definite decision that we're going to yield to the will of God. Many of us are going to be lost while hoping and wanting to be Christians. (See *Steps to Christ*, pp. 47, 48.)

It's this matter of choice—the importance and power of it—that we haven't faced up to yet. There is no way God is going to take that freedom to choose away from us. It's ours to wield as we see fit, ignoring or submitting to God's will.

But perhaps neither have we faced up to the fact that we cannot change our own hearts. We are so confident of our do-it-yourself abilities. If we try just a little harder, we think, we ought to be able to make it.

David had apparently learned his lesson. He prayed, "Create . . . in me, O God, and give me . . ." His was a total surrender of the will. He was determined to cooperate fully with God.

The weeds and the spiders will be taken care of—but only if the Master Gardener is allowed to work.

¹ Psalm 51:2, N.E.B.
² Psalm 51:10, N.E.B.

French Publish Three Commemorative Magazines

By GÉRARD POUBLAN

THE FRENCH Publishing House (Imprimerie "Les Signes des Temps"), which has been operating in France from Dammarie-les-Lys since 1922, printed three special magazines this year. The first two are connected with the centenary of the first number of *Signs of the Times* (*Les Signes des Temps*) published in Basel, Switzerland, by J. N. Andrews in July of 1876.

Fifteen thousand copies of the original eight-page edition

Gérard Pouban is editor of Revue Adventiste (Advent Review), published by the French Publishing House.

have been reprinted by photographic and offset processes. The names of the three members of the editorial committee are listed on page one: J. N. Andrews, Albert Vuilleumier, and J. H. Dietschy. The latter two men were among the first Swiss Adventists won through the work of M. B. Czechowski.

The main articles are from the pen of James and Ellen White and Uriah Smith. Other articles were written by A. C. Bourdeau, who was in the United States at the time; D. T. Bourdeau, who in 1876 founded the first French church in Valence; G. I. But-

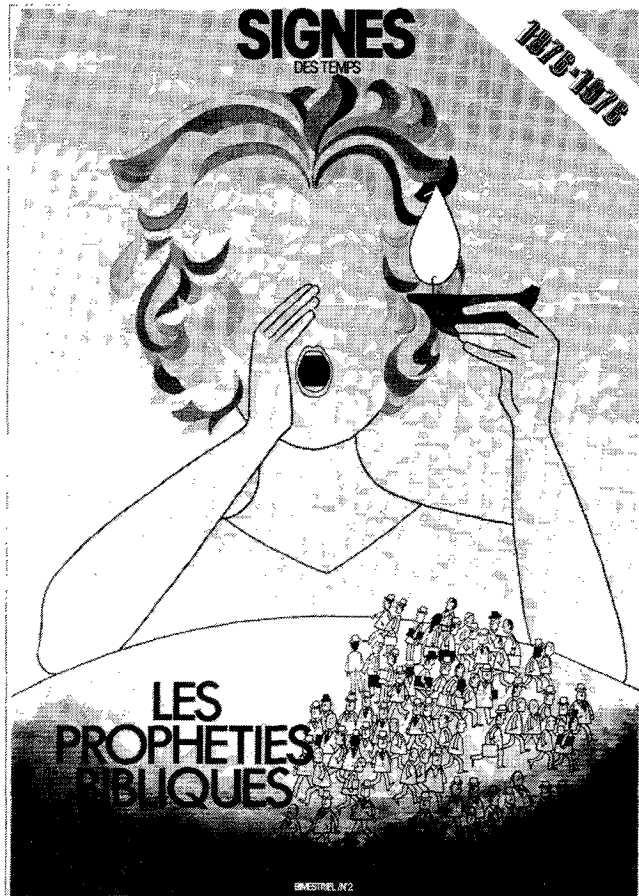
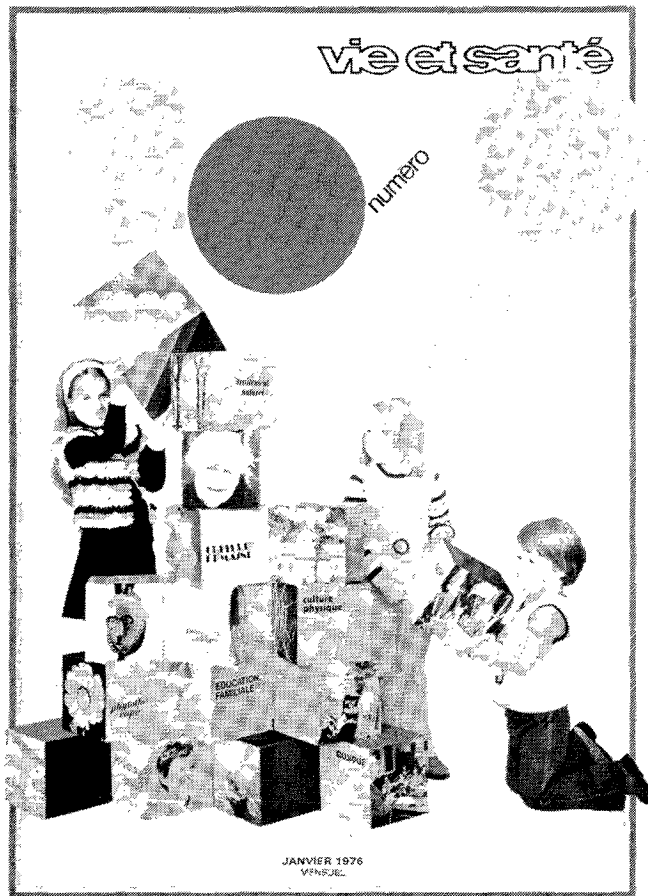
ler; S. N. Haskell; J. H. Wagoner; and John Matteson. Of particular interest is an article by Louis Aufranc, a teacher from Le Locle who became a co-worker and who explains to a friend his reasons for "changing his religion." This number was printed by a commercial printer in Basel. It was not until 1885 that Adventist publications in Europe were printed on Adventist-owned presses.

J. N. Andrews and D. T. Bourdeau, the first missionaries officially sent by the Adventist Church, set out in clear and precise terms, in this first number of *Les Signes des Temps*, their origins and the aim of their mission:

"We owe it to the public to give them some details about ourselves. We have been sent to Europe as missionaries by a Christian church in the United States known under

the name of 7th. day Adventists. We have credentials from the committee of the General Conference of this church, certifying that we have been chosen for this mission and expressing faith in our character as Christians and ministers of the Word of God." This honesty and courage provoked violent opposition, but it also brought about a certain respect and was one of the factors that contributed to the conversion of several Europeans.

On the occasion of the centenary of Adventist publications in Europe, the publishing house of Dammarie-les-Lys, under the management of André Garsin, printed a special number of *Les Signes des Temps* on Biblical prophecies. Twenty-five thousand copies of this 36-page magazine were printed. Introduced by Jean Lavanchy, editor, the articles



This year the French Publishing House printed three special magazines: the 1,000th edition of *Vie et Santé* (*Life and Health*), left, a 100th-anniversary issue of *Les Signes des Temps* (*Signs of the Times*), right, and a reproduction of the July, 1876, issue of *Les Signes des Temps*.

in this number were written by French-speaking preachers and drew attention to the fulfillment of the prophecies.

The third magazine of note is the 1,000th edition of the monthly *Life and Health* (*Vie et Santé*), whose present editor is Philippe Augendre. The magazine was founded in 1890 and is now in its eighty-seventh year, a record in France for a monthly magazine. The special number retraces the history of the magazine, which until 1922 was known as the *Vulgarisateur*.

A map of the globe showing the worldwide diffusion of *Life and Health* in 21 languages is to be noted in this 1,000th issue. An article entitled "Old Themes, New Arguments" shows how the basic ideas of the journal have not changed and how they have been confirmed, sometimes in quite an extraordinary way, by twentieth-century discoveries.

At present the circulation of the French *Life and Health* is 55,000 copies. *Signs of the Times* circulation is 17,000.

Those who would like copies of these special editions may write to Maison d'Édition 'Les Signes des Temps,' 60 Avenue Emile-Zola, 77190 Dammarie-les-Lys, France.

PUERTO RICO

Mayor Declares Holiday to Attend Evangelistic Series

Mayor Leonides Toledo declared an administrative holiday in order to attend the initiation of the evangelistic series to be held in Cayey, Puerto Rico, during the months of June and July.

Mayor Toledo received Salim Japas, head of the theology department of Antillian College, in the Mayor's Hall and presented him with a Guest of Honor plaque. The ceremony was broadcast over the principal radio station in the city.

For the first time in the history of Adventist evangelism in Latin America, theology students, in addition to aiding the evangelist,



Cayey, Puerto Rico, Mayor Leonides Toledo greeted Salim Japas, head of the theology department of Antillian College, at the mayor's hall.

preached themselves in a third evangelistic center in La Plata. In this way they were able not only to observe the way the meetings are conducted but to apply what they have seen and heard in their own campaign. Aiding in the other lectures in two other centers in the city, Cayey and Aibonito, were district pastors Julio Montevilla and Pascual Hernández, respectively.

The La Plata lectures were entitled "Spiritual Festival—True Happiness Is . . ." Pastor Japas gave the introductory sermon, "How to Have Love in Marriage," and then presented his theology students, explaining their role in the future meetings.

In the meantime Pastor Japas gave lectures in two cultural centers in the city of Cayey, the Caballeros del Plata and Masonic lodges. Pastor Montevilla accompanied Pastor Japas in visiting all the Protestant pastors and two Catholic priests in the city. They informed them of the campaign and issued a personal invitation to attend the meetings.

JULIO MONTEVILLA
Public Relations Director
Cayey Campaign
ISAAC SUAREZ
President, East Puerto
Rico Conference

TANZANIA

University Students Reach Classmates Through Temperance

Seventh-day Adventist university student organizations in Tanzania have discovered a new way to reach their classmates and friends. On several campuses in and around Dar es Salaam they have shown temperance films obtained from the Tanzanian Union. Discussions by qualified professionals in the fields of pharmacology and medicine added to the informativeness of the well-publicized meetings.

At the time of the presentations and in subsequent weeks many students have expressed an interest in stopping the use of alcohol and tobacco. These students, some of whom have just heard of the Seventh-day Adventist Church for the first time, are now requesting additional programs and materials to help them in their battle against these habits. Some have even begun attending the regular Friday and Saturday night meetings held by the Adventist student organizations.

The program got its start in January, 1976, at the Muhimbili Hospital campus of the University of Dar es Salaam.

The first program began with a short general-interest film as people gathered. This was followed by a short presentation by Dennis Douglas, a member of the faculty of medicine, division of pharmacy, on the pharmacology of alcohol. This led into a discussion on the use of alcohol in Tanzania, with special reference to its economic and medical effects, by Richard Hart, head of the maternal and child health unit, Ministry of Health, Republic of Tanzania.

This background provided the setting for the film *Just One*. Time was given for questions before the meeting was concluded.

At Muhimbili, almost the entire student bodies of the schools of medicine and nursing attended, about 180 persons in all. The meeting at Muhimbili was chaired by the Seventh-day Adventist student organization leader, Samson Oola. The program was taken in February to the campus of the Technical College, where Alfred Maiba led out. The amphitheater there was filled with about 125 students. In March the program was taken to the main campus and chaired by F. Mrindoko, and an additional 45 students came to hear it.

Since the programs on alcohol had stirred such interest, in May a program on smoking was held at the Technical College. A presentation on the medical effects of smoking was presented by Dr. Hart, and *Countdown* was shown.

To make the Seventh-day Adventist students aware of some of the issues that would arise, they were shown the films privately before the public showing. This gave them a chance to ask about anything they did not understand and prepared them to answer other students' questions.

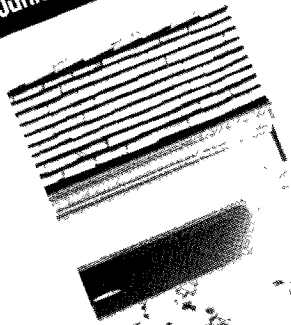
All programs were identified as being sponsored by the Seventh-day Adventist student organizations on the respective campuses. Subsequently several books and pamphlets have been placed in the SDA student library on each campus.

KENNETH HART
Arusha Adventist Seminary

The **WINNER**

September, 1976

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ILLINOIS

Youth Build Chapel on Wheels

A Chapel on Wheels has been designed to take the gospel to the people of the Chicago area, specifically to Maxwell Street, where the beat of tambourines and the throb of electric guitars manned by small religious groups often hold spellbound many of the 35,000 people surging through the area.

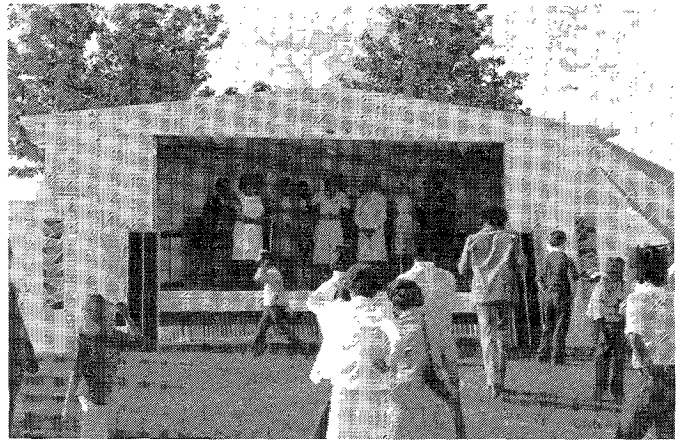
William Jemison, soliciting on Maxwell Street during the 1975 Ingathering campaign, asked himself, "Why can't God's remnant church minister to these people?"

Mr. Jemison, lay activities leader of the Beverly Hills church in Chicago, posed this question to the pastor, Hampton White, who responded

that some type of ministry was needed in the Maxwell Street area. The church board asked Mr. Jemison to develop the idea.

Gary Moore, a recent convert, joined forces with Mr. Jemison, and the two men planned a program that uses youth from the Beverly Hills and other area churches to present the gospel through music, testimonies, talks, and tracts.

Meanwhile, Frank Martz, former Illinois Conference lay activities director, accompanied Mr. Jemison to Maxwell Street to survey the area for evangelistic possibilities. Impressed with the potential of the locale, which he later compared to "the marketplace of Bible times," he took the proposal to conference officials for consideration.



The Chapel on Wheels built by churches of the Chicago area was displayed during the Illinois Conference camp meeting in LaFox, June 19.

Elder Martz later informed the newly organized lay activities "board" that conference leaders not only approved of the soul-winning venture but also pledged considerable financial support.

Mr. Jemison began a search for a suitable vehicle to serve as a stage and center for activities. Two months later, at a used trailer lot, he found something usable.

The 24-foot-long electrical contractor's trailer, with one side burned out, needed work to make it representative of the Adventist Church, but immediately Adventists from Chicago and Indiana began to donate time and talents to work on it.

Mr. Moore, an art major, designed the Chapel on Wheels. Others who helped included Lance Lockwood, a retired carpenter; Alfred Williams; Fred Nichols; Zannie Winfrey; Frank Ibarra; and Pastor White.

On June 5 the Chapel on Wheels was dedicated in a service directed from the chapel itself in the church parking lot. Members of the congregation were commended for building it and exhorted to dedicate themselves to God so that the spiritual goals of the chapel can be realized.

Since its dedication, the chapel has traveled around the conference. It was displayed at the Illinois Conference camp meeting at Broadview Academy on June 19. It began its Maxwell Street

evangelism on July 11, and on July 21 the small white chapel, complete with stained-glass windows and a steeple, was pulled to the Chicago Civic Center to be used in a health presentation.

"This is just the beginning," predicts Mr. Jemison.

FAITH CRUMBLY
Communication Secretary
Beverly Hills Church

Venezuelan Colporteur Wins University Students

One day Horacio Ochoa, a young literature evangelist in the East Venezuela Conference, obtained a sizable order of books from a distinguished woman in the community. On his return he was surprised to note a drastic change in her attitude. She said that she had been counseled against such books, and declined to accept them. The literature evangelist decided to return at another time, when the woman's husband would be present. He returned the next Sunday and found the husband at home. After the literature evangelist's canvass the husband not only ordered the same set his wife had refused but also ordered five other books, including a subscription to *El Centinela*.

A single advertisement in *El Centinela* caught the attention of the eldest daughter of the family, who was a senior medical student at the university. She became interested in the book that was advertised, ordered it, and began reading it with great interest, becoming so absorbed in the book's contents that she invited Mr. Ochoa to conduct Bible studies in her home. The young woman's fiancé, also a senior university student, joined the Bible study group. It was the beginning of a new experience for him.

Soon he invited four of his friends, also university students, to join the Bible study group. Shortly afterward, all six of the university students were baptized. Four of these young people hold offices in their respective local churches. Four of them have graduated and are conscientious professionals in their community. As church members they provide an excellent example to the community of what it means to be committed, dedicated Seventh-day Adventist Christians. How happy they are that Literature Evangelist Ochoa would not take No for an answer.

GEORGE W. BROWN
Field Secretary
Inter-American Division

ONTARIO

Conversion Illustrates Divine Arithmetic

An equation being talked about by church members in Ontario reads like this: one literature evangelist, plus one minister, plus one Bible instructor, equals ten persons baptized.

Several months ago Lee Dunbar, a literature evangelist in the Ontario Conference, called on a home. Since there was no answer, he left a card in the door. Later the occupants of the home filled out the card and sent it to the conference office. Mr. Dunbar later learned that the grandmother had been at home when he called but did not answer the door, since she speaks only Portuguese.

Mr. Dunbar visited the family, presenting *The Bible Story* set and *The Desire of Ages*. He conversed for a while with the family, and after answering several questions gave them a Bible study, since they were so eager to

learn. Before leaving he offered prayer with them and promised to return. As a result, a series of Friday night Bible studies developed, and these studies often lasted until midnight. The interest of the whole family continued to grow with each visit.

One Sabbath Mr. Dunbar invited the family to attend the Portuguese church in Toronto, and they were thrilled with Pastor Henry Feyerabend's sermon. The entire family continued studying and attended camp meeting.

Pastor Feyerabend was invited to visit the family and was impressed with the warm, friendly reception he received. Tracy Bravo, Bible instructor, assisted with the studies, and her proficiency in the Portuguese language helped to bring further conviction to the

hearts of these people, who soon were baptized.

God is continuing to lead as these family members share their light with others.

C. K. OKUNO
*Publishing Director
Canadian Union
Conference*

PHILIPPINES

Lipa Academy Struggles to Offer Christian Education

Lipa Adventist Academy, just over one year old, is the youngest in a system of secondary schools that covers the Philippines. It is not exactly typical, but it deserves attention because of what it is trying to become.

Lipa Adventist Academy, in Bugtong, Lipa, Batangas, opened its doors to the youth of the South-Central Luzon Mission in June, 1975. Set well back from the highway on five hectares of land, it hardly resembles a school. Thirty-six girls and two single women teachers share dormitory space in two uncompleted classrooms. Across campus about the same number of boys, together with their dean and his family, occupy a temporary building constructed of plywood, "recycled" metal roofing, and wood scraps. The shells of two permanent classroom buildings have been put up, but their completion waits for more money. Campus plans include a cafeteria, chapel, permanent dormitories, faculty housing, and someday a clinic.

"What kind of Christian education is provided under such conditions?" is a very logical question. But that isn't all. Until July 4 the academy's water supply was a shallow well. Power for bringing water out of the well came from the students themselves, who took turns at the simple hand pump. They got up at four o'clock in the morning to draw water for their baths and to supply the other needs of the school for the day. Now the administration is looking for some way to provide electrical power to the campus. A transformer, power lines, and poles will someday solve the problem. In the meantime, more primitive power and light sources care for the most urgent of the school's needs.

In the South-Central Luzon Mission only 31 per cent of the church's high-school age youth are in mission schools. More than two thirds of them attend either non-Adventist schools or no school at all. Against great odds Lipa Adventist Academy is struggling to offer these youth a real Christian education. It exists today because its staff is dedicated to the idea that every Seventh-day Adventist young person should have a chance to attend a Seventh-day Adventist school.

Living under difficult situations, teaching with inadequate facilities, these dedicated men and women are committed to giving the very best education possible. Morale on the campus is high, and 200 young people want to enroll for the coming school year. Many will be turned away because of insufficient accommodations.

But Lipa Adventist Academy is hoping that from some source assistance will come to augment the limited funds on hand and to provide for the completion of the campus.

Today more than half of the Far Eastern Division's total membership of 320,000 is in the Philippines. One significant factor in the rapid growth of the church in the Philippines is the educational program. Lipa Adventist Academy is proud to be a part of the church's three-phase system of education.

Investing in the youth of the church is investing in the future of the church. It is also "laying up treasure" in heaven. The Missions Extension Offering, to be received September 11, provides an opportunity for Adventists around the world to support educational and other branches of the church program, since the funds sent to the world divisions by the General Conference are used for educational, publishing, or medical work.

W. T. CLARK, *President
Far Eastern Division*



July 4, Philippine-American Friendship Day, was a day for rejoicing at Lipa Adventist Academy, for it was the day their new water pump brought up pure, clean water from their 300-foot well. Far Eastern Division staff members, at the suggestion of V. L. Bretsch (pointing to water), donated funds for this new water system. Now the academy administration is trying to find a way to provide electrical power to the campus.

North American

Atlantic Union

● At the New York camp meeting were two persons who had attended camp meeting a total of 133 years—Charles W. White for 70 years, and Lulu E. Dence for 63 years. They both love camp meeting and look forward to it each year.

● Climax of the New York camp meeting was the baptism of 12 persons.

● Young and old at the New York camp meeting put Christianity into practice when they went to the Pike home in Union Springs and painted, repaired, and cleaned up the premises. The home was seriously damaged by fire in the spring, and boys at Union Springs Academy, under the direction of Gene Thomas, academy maintenance supervisor, have been repairing it.

● More than 8,000 citizens watched the Cortland County Dairy Day parade in which the Cortland, New York, church entered a float with a health theme.

Canadian Union

● The College Park church in Oshawa, Ontario, tried conducting its Vacation Bible School in the evening this year. Average attendance was 100, including 43 children from non-Seventh-day Adventist homes.

● During the first four months of 1976 approximately 12,000 requests for literature were processed by the It Is Written offices in Oshawa, Ontario, and Abbotsford, British Columbia. In a crusade in Winnipeg, Manitoba, 15 of the 28 baptized were brought into the church through It Is Written.

● The Manitoba-Saskatchewan Conference's first camp meeting at the new Blackstrap Camp was well attended. The new chalet housed many of the guests and provided accommodation for the children's and youth's divisions. A large fiberglass tent housed the senior congregation.

● Evangelist Bob Hossack, of the Manitoba-Saskatchewan Conference, Art Spent, of the Henderson Highway church, and Mel Djkowich, of the Silver Heights church, conducted a 25-night Revelation lecture series in Winnipeg, Manitoba, ending July 4. As a result of these meetings, 28 converts have joined Adventist churches in the area.

Central Union

● Junior and teen camps at the Missouri Conference's Camp Heritage registered a total of 202 young people this summer. Physicians, dentists, ministers, and other volunteers are constructing a medical building at the camp.

● A new church was inaugurated in Eureka, Kansas, on July 24. It was built under the leadership of Elder and Mrs. Harold Yates, retired workers who agreed to accept this responsibility in Elder Yates's hometown.

● A rally was held recently in Yellowstone National Park for the literature evangelists of the Nebraska and Wyoming conferences.

● John Fowler, Central Union evangelist, opened a campaign in Omaha, Nebraska, on July 17, and is conducting a field school of evangelism in connection with it. Nine Nebraska workers and three Union College students are participating.

Columbia Union

● Yours for the Asking, an outreach television program, helped pave the way for Henry M. Wright, of the Ephesus church in Columbus, Ohio, to hold revival meetings in the Second Community church of Columbus, a non-Adventist church.

● Thirty-three persons made decisions for Christ as a result of a series of Bible and health lectures held by C. L. and Janet Beason at the Charleroi church in Pennsylvania.

● New elementary supervisor for Columbia Union Conference is Frieda Hoffer. She replaces Ethel Johnson, who

served in that position for 25 years.

● Seven converts were baptized into the Maranatha church in Cincinnati, Ohio, as the result of witnessing by participants in a recent lay Bible worker training program.

● Chesapeake Conference Pathfinders held a fair at Paint Branch High School in Burtonsville, Maryland, with more than 350 Pathfinders and staff attending.

● The New Castle church in Pennsylvania increased its membership by 27 per cent with the addition of nine new members, eight by baptism and one by profession of faith.

● Mrs. Theola Means has been reinstated to her job as nurse at Akron City Hospital in Ohio after being dismissed for refusing to work on Sabbath.

Lake Union

● One hundred and fifty children attended opportunity camp at Illinois' Little Grassy Lake this summer.

● The Hinsdale, Illinois, church participated in their village's Fourth of July parade by entering a float with the theme "One Nation Under God." The church received first place in the adult division.

● The Marion, Illinois, church was dedicated and a baptism was conducted in it on July 3. In addition to the sanctuary, the new church has eight classrooms, a pastor's study, a baptistry, and a fellowship hall.

● Marion, Indiana, members celebrated their church's centennial recently. The church was organized with 12 charter members on November 27, 1876.

● Lena, Wisconsin, church members entered a float in the parade in their town on July 4. It carried miniatures of the oldest and newest churches in Lena—both Seventh-day Adventist structures. The church models are now in the Lena Museum, the former SDA church.

North Pacific Union

● Dedication of the Renton, Washington, church is set for September 24 and 25. Former pastors are among those who will be participating.

● Adventists in the State of Washington have been asked by the governor's office to help resettle 100 more displaced persons from Southeast Asia.

● Ray Ammon, director of a Washington Conference publishing district, has been called to become assistant director of the North Pacific Union Conference publishing department. He replaces Ralph Sellers, who recently accepted a call to be publishing director of the Southeast Asia Union Mission.

● An enlarged program in agriculture is in the making at Walla Walla College. A curriculum leading to an Associate degree in agriculture is being finalized, and study is being given to expanding to a four-year degree program.

Southern Union

● Membership in the Southern Union Conference stood at 79,959 as of June 30. This was 41 short of the anticipated 80,000 mark; however, the total reflects a net increase of 483 persons for the second quarter and 1,234 for the first half of the year. The slower growth in the second quarter is attributed to the seven camp meetings, two conference sessions, the union session, and the turnover of evangelists in four conferences during the quarter. Six of the seven conferences show gains for both the quarter and the year, to date. Present membership totals are: Florida, 17,169; South Atlantic, 15,824; Georgia-Cumberland, 14,729; South Central, 10,055; Carolina, 8,736; Kentucky-Tennessee, 7,923; Alabama-Mississippi, 5,523.

● The 23-member Jacksonville Beach, Florida, church was organized July 17, becoming the ninety-fourth church in the Florida Conference. Ralph LaFave is pastor.

Southwestern Union

● On July 10 a new 18-member church was organized in Hope, Arkansas, as a result of a branch Sabbath school established a year ago.

● Approximately 200 persons attended a homecoming at the Bonnerdale, Arkansas, church over the July 4 weekend.

● Joseph Espinosa has accepted the call of the Texico Conference Committee to be conference secretary, evangelism co-ordinator, and temperance director.

● Bandom Kitchens Corporation has established a branch plant at Sandia View Academy, Corrales, New Mexico, taking over the former furniture industry operated by the school.

● On Sabbath, May 15, the Cleburne, Texas, church was dedicated. The dedicatory

sermon was preached by V. L. Roberts, Southwestern Union Conference treasurer. Cyril Miller, Texas Conference president, was also a guest speaker.

Andrews University

● A variety of tuition-free classes was offered by Andrews last year to students, faculty, their spouses, and the public. Free noncredit classes were offered in computing, nutrition, and health care. One hundred and seventy-two qualified Andrews workers took 301 credit-bearing classes free. All full-time faculty and staff are allowed one free class each quarter. Spouses are also allowed free classes after three years.

● The Modern Languages Department at Andrews University is establishing a foreign-language information center (FLIC) as a commu-

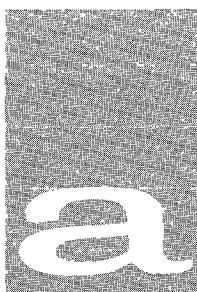
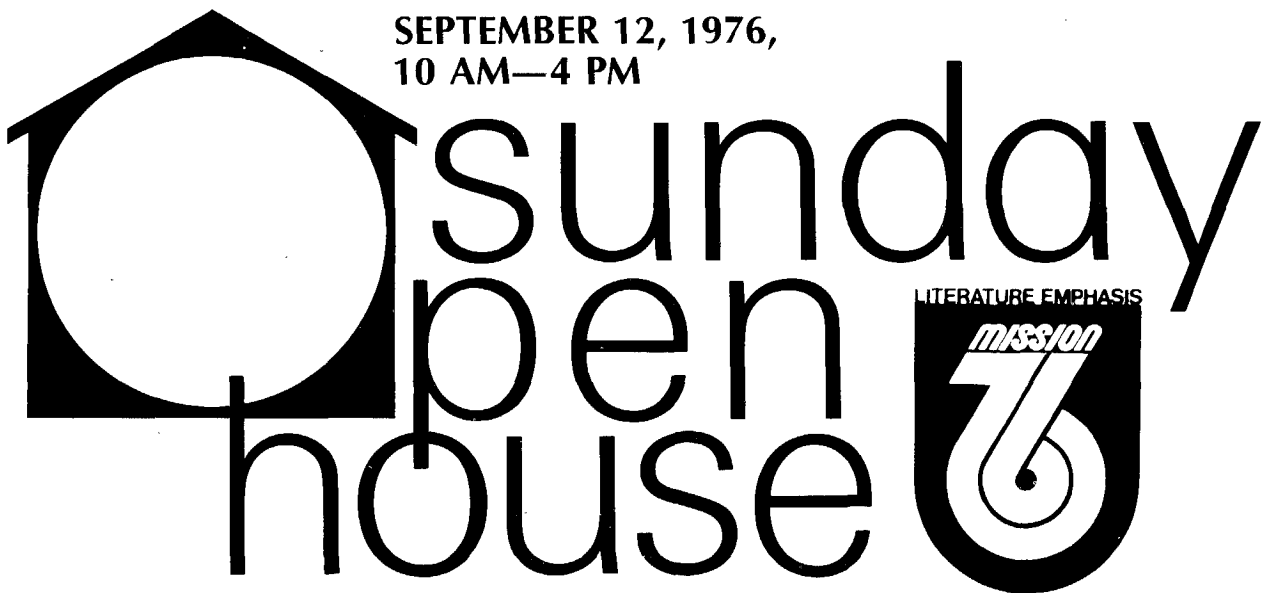
nity service. "Calls for translations, from private letters to technical material and emergency translating needs, are frequently received by the Modern Language Department," said Pietro Copiz, department chairman. Language expertise is guaranteed for more than 24 languages.

● The senior class of 1976 has recently added funds toward their named scholarship gift to the university through a class-sponsored flea market. The class reports a total to date of \$2,800 raised toward the necessary \$5,000 for a named scholarship. This is the first such gift made by a graduating class at Andrews. Interest on the scholarship investment will be given to students who come to Andrews from a country other than the U.S.A. and Canada and who will be working in another country after graduation.

● President Richard Hamill officiated in the planting of seedlings from a 100-year-old maple tree, Friday, June 11. The tree planting was his last official act as president of Andrews. The day was proclaimed Centennial-Bicentennial Tree Planting Day in Michigan by Governor William G. Milliken. The university added a number of other young trees to the century-old-tree seedlings to constitute the beginning of a bicentennial grove on campus. The maple seedlings were from a tree planted about 12 miles from the campus by a farmhand in 1876 in commemoration of the nation's Centennial observation.

● Approximately 30 students graduating this summer from the baccalaureate program in nursing at Andrews were pinned on Sabbath afternoon, August 7. Speaker for the occasion was Lillian Moore.

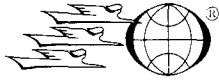
SEPTEMBER 12, 1976,
10 AM—4 PM



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BOOK
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Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

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TO CONTRIBUTORS
Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

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

To New Posts

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

FROM HOME BASE TO FRONT LINE

George S. Haley (AU '57), returning to serve as director of college industries, Korean Union College, Seoul, Korea, and **Barbara J. (Ritonen) Haley** (WWC '54), and four children, left Anchorage, Alaska, June 27, 1976.

Delbert L. Johnson (SMC '75), to serve as an accountant, Seventh-day Adventist Mission, Guam-Micronesia, Agana, Guam, and **Andrea L. (Dickinson) Johnson** (SMC '74), of Collegedale, Tennessee, left Los Angeles, California, July 4, 1976.

Bonnie G. Widicker (AU '71), to serve as teacher, Far Eastern Academy, Singapore, of St. Helena, California, left New York City, June 29, 1976.

NATIONALS RETURNING

Kyoichi Miyazaki (LLU '76), to serve as health educator, Japan Union, Yokohama, Japan, and **Keiko (Nobuyosh) Miyazaki** and one child, of Loma Linda, California, left Los Angeles, California, June 23, 1976.

Moses M. Street ('74), to serve as business manager, Konola Academy, Monrovia, Liberia, and **Rachel H. (Wright) Street** and two children left Baltimore, Maryland, June 27, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Charles V. Bergvall (SS), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Genevieve Bergvall**, of Littleton, Colorado, left Los Angeles, California, June 23, 1976.

Lawrence D. Hansen (LLU '71) (SS), to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Marilyn (Knauff) Hansen**, of Woodland, California, left San Francisco, California, June 24, 1976.

Donald P. LaTourette (LLU '39) (SS), to serve as physician, Bhuket Mission Hospital, Bhuket, Thailand, of Modesto, California, left Los Angeles, California, June 2, 1976.

Francois J. Sarault (SS), to

serve as teacher, English Language Schools, Korean Union Mission, Seoul, Korea, and **Lauri E. (Zulka) Sarault**, of Baltic, Connecticut, left Los Angeles, California, June 11, 1976.

Nancy D. Smith (LLU '73) (SS), to serve as physical therapist, Yuka Hospital, Kalabo, Zambia, of Simi Valley, California, left New York City, June 21, 1976.

Alfred Tataryn (U. of Waterloo '68) (SS), to serve as optometrist, Seventh-day Adventist Clinic, Tamuning, Guam, and **Victoria E. Tataryn** and one son, of Canora, Saskatchewan, left Seattle, Washington, May 24, 1976.

Kent S. Taylor (LLU '46) (SS), to serve as relief physician, Penang Adventist Hospital, Penang, Malaysia, and **Kathryn Taylor** and one son, of Exeter, California, left Los Angeles, California, June 19, 1976.

David Wooten (SS), to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, of Spring Valley, California, left Los Angeles, California, June 14, 1976.

Deaths

ROTH, Daniel F.—b. Sept. 17, 1894, Transylvania, Hungary; d. June 23, 1976, Avon Park, Fla. He emigrated to the United States in 1914 and became a pastor-evangelist for 34 years. In 1916 he married another immigrant, Matilda Gatz, in Cleveland, Ohio. German pastors urged him to become a minister when he was active as a layman in Ohio. From 1919 to 1925 he attended the Clinton Theological Seminary, Clinton, Missouri, the only German seminary in America for Adventist preachers. He then returned to Cleveland, where he served a short internship before being called to Cincinnati, Ohio, to organize a new German congregation. He then pastored churches in Cleveland, Ohio; Pittsburgh, Pennsylvania; Brooklyn, New York; Milwaukee and Sheboygan, Wisconsin; and Philadelphia, Pennsylvania. After retirement in 1959, Pastor and Mrs. Roth lived in Lake City and later Avon Park, Florida, where he continued to preach and win converts. Surviving are three daughters, Margaret Sauke, Lillian Herferth, and Esther Marion Runge; two sons, Harold, and Don, associate secretary, General Conference; 14 grandchildren; and one great-grandchild.

WILD, Werner Alfred—b. March 13, 1901, St. Gall, Switzerland; d. May 8, 1976, Riverside, Calif. He was baptized in 1921 in Uruguay. He attended River Plate College and Washington Missionary College, and became a teacher at River Plate College. In 1931 he married Winifred Crager. They were called to Costa Rica and spent ten years at the college, the last six as principal. Then followed three

years in Guatemala, three in the Canal Zone, and seven years as lay activities and Sabbath school secretary in the Antillian Union and Inter-American Division. In 1954 he was called to Southern European Division as lay activities and Sabbath school secretary. From 1958 to 1970 he served as secretary of the division. In retirement he taught Bible in Sagunto Seminary in Spain. Survivors include two sons, Ruben and Wernfried; a daughter, Wynona Griesman; and a sister.

Notices

The International Insurance Company Takoma Park, Maryland

□ The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 9:15 A.M., Monday, October 18, 1976, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

THE INTERNATIONAL INSURANCE COMPANY
TAKOMA PARK, MARYLAND
JOHN E. ROTH, Secretary

General Conference Risk Management Services

□ The annual meeting of the General Conference Risk Management Services will be held at 9:15 A.M., Monday, October 18, 1976, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Services and the election of Directors for the term of three years.

GENERAL CONFERENCE RISK MANAGEMENT SERVICES
JOHN E. ROTH, Secretary

Coming

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)

IAD to Operate University in Mexico

It was voted on July 22 at the Inter-American Division quadrennial council held in Kingston, Jamaica, that Montemorelos University, Mexico, become an Inter-American Division institution. Montemorelos University thus becomes the first institution to be administered by that division.

This action implements a General Conference action taken at the time authorization was granted for the upgrading of the institution and the approval for a school of medicine. The General Conference action stated that if this institution was to offer a school of medicine the division must assume the administration of the institution. The Mexican Union will cooperate with the division in operating the university.

After the action was taken the operating policy for the university was adopted by the council.

B. L. Archbold, Inter-American Division president, is chairman of the university board. The three vice-presidents are Velino Salazar, Mexican Union president; J. H. Figueroa, division secretary; and R. R. Drachenberg, division treasurer. The union presidents and union educational directors in the division are members of the board, as are the division educational director, Ministerial secretary, and health directors, the other two officers of the Mexican Union, and the officers of the conferences in the union.

The board at its first meeting, held in Kingston, Jamaica, during the division quadrennial session, named the following officers for Montemorelos University: Jaime Castrejón, president and secretary of the board; Francisco Arguelles, academic dean (general secretary); P. A. Gómez, general business manager; and Thelow Harper, dean of student affairs.

Montemorelos University is operating a school of theology (philosophy), a school of

medicine, a school of nursing, a school of pedagogy, and a school of business administration. It also offers preprofessional courses.

B. L. ARCHBOLD

Sixty-five Respond to Conversion Appeal

As a result of a recent series of Week of Prayer talks, 65 Sri Lankan young people at Lakpahana Adventist Seminary responded to an appeal for conversion. Sherman McCormick arrived early in June in Sri Lanka (formerly Ceylon) to take up his work on the staff of the school. When local political conditions prevented the visit of a scheduled General Conference speaker at a Week of Prayer, the school president turned to the newly arrived Pastor McCormick, a former district minister in the Chesapeake Conference.

In writing about his first experience in overseas mission work, Pastor McCormick says, "We organized volunteer prayer bands especially to pray for conversion. On Friday night I made an appeal, and 65 responded to a call for baptism. Most of these are from Buddhist homes."

He reported other activities at the school: "We have been thrilled by what some of our youth are doing in branch Sabbath schools. The young people have no visual aids or helps, just Christian love and stories. At one place I looked into a valley with 150 to 200 villages where no Christian work has ever been done. The challenge is great here."

D. A. ROTH

AWR Becomes Well Known in Europe

"AWR—to understand yourself and the world about you." The words were being quoted by J. W. Acda, chairman of the board of Radio Nederland.

The occasion was the European DX Council in Hilversum, Holland, which was attended by representatives of some 50,000 short-wave radio clubs and operators from

across Europe. Board Chairman Acda had just met Adventist World Radio-Europe manager Allen Steele and was quoting verbatim the slogan that appears with the AWR advertisement in the *World Radio-TV Handbook*.

"DX," Mr. Steele explains, means "distance unknown," and it is a term used by short-wave hobbyists when referring to international broadcast signals.

Mr. Acda was not the only one who expressed a strong interest in Adventist World Radio. Mr. Steele reports that he "found everyone very receptive and interested in AWR." Some even told how they set their alarm clocks to sound off at the hour AWR's program comes on the air.

The executive secretary of the European DX Council described AWR's DX program as "one of the four best in Europe." He grouped AWR with BBC, Radio Sweden, and Radio Nederland. He further said that the AWR program is considered the best broadcast to Britain—the prime target of this particular program.

The DX program to Britain contains news of interest to short-wave enthusiasts as a drawing card. It also includes news of various religions, taken from the Dateline Religion script produced by the General Conference Communication Department, and concludes its program on a spiritual note.

Five years ago, when Mr. Steele first attended this DX council, he and AWR were unknown. But the picture has changed dramatically in that time.

At the council a representative of the Voice of Germany introduced himself to Mr. Steele, and after some discussion posed the question: "Is your organization happy with the results of its broadcasts?" When Mr. Steele replied that it was, tears came to the eyes of the German representative, and he explained, "You see, I have a special interest, because my mother was an Adventist." (The Voice of Germany operates both the Portugal and Malta stations over which AWR broadcasts.)

"During the course of the conference," says Mr. Steele, "we were interviewed six times for programs on various European stations. The week after the council we heard our interview on the BBC, and this was later repeated three or four times."

Mr. Steele also was interviewed on Radio Nederland, and this interview was recorded for repeat broadcasts that would circle the globe.

M. CAROL HETZELL

In Brief

Nationalization of hospital: As of September 1, the Jengre Hospital in Nigeria will be nationalized, according to W. R. L. Scragg, Northern Europe-West Africa Division president.

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